

www.islamkashmir.org

RADIANT REALITY

Published from Srinagar, Nov 2017, Volume 18, Issue 11.

Money

is the type of companion
that will not benefit you,
unless it leaves you.

[HASAN AL BASRI]

رحمة الله



www.islamkashmir.org

RADIANT REALITY

RNI Regd. No.: JKENG2000/04174,
Published From Srinagar. Nov. 2017. Vol.18, No: 11.

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

**Correspondence should be addressed to the Editor.*

**The Editor reserves the right to abridge letters and any other material received for publication.*

**Published articles do not necessarily reflect the views of Radiant Reality.*

**Articles may be reproduced free*

Mailing Address:
Editor In-Charge,-
Radiant Reality
P.O. Box 974
G.P.O. Srinagar,
J&K, 190001,
India.

Subscription:

Yearly: Rs 300/-
+ Postage:
Rs. 60 (Normal Post)
Rs. 240 (Regd. Post)

Contact:

siteadmin@islamkashmir.org



+918491895043

Contents

1. Question Answer	2
2. Lesson from the Qur'an: Acquiring Religious Knowledge, & Responsibility	7
3. Lesson from Sahih al-Bukhari	9
4. Evolution and its Adversaries - V	13
5. Promiscuity & the Promise of Islam	18
6. Double Standard	23
7. The Call of Islam	25
8. Money & Parents	27
9. Ethnic Cleansing of the Rohingya	29
10. Be Grateful to Allah	33
11. Loss of Reverence and Blessings	35
12. If Stephen Paddock were Sultan Mohammad	37
13. Seerah: The Prophet's Forebearance	40
14. When You Behold Allah's Majesty	41
15. What is Tasawwuf	43
16. Taking Stock	45

Join us to spread the message of Islam

Send your subscription/donations to: →

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

Question Answer

Question.

My son is 6 months old and I am now giving him solid food he eats it but not on his own wish. When does his urine become impure?

Answer.

The urine of a baby boy is always impure. The difference in the Mazhabs regarding it relates to the manner of purifying it. In the Hanafi Mazhab, the urine must be washed out of a garment to purify it. In the Shafi Mazhab, it is sufficient to sprinkle enough water on the spot where the urine fell to wet most of it. This applies to a baby boy who is solely breastfed. Once a baby boy starts on solids, the urine must be washed according to all Mazhabs. Your child now falls under this category as he is now on solids. (Shaami Vol. 1 page 318)

Note: The difference of the method of purifying above relates to a baby boy only, not a baby girl. The urine of a baby girl must be washed according to all Mazhabs.

Mufti Moosa

Question.

I am a mother of two little kids. A 9 month old and a 3 year old. I am often alone with them at home. During Salaah I have both my kids playing around me at times sitting on me during tashahud or pulling at my clothes, climbing over me in sajdah etc. at time just laying across the musallah. How do I continue with salaah? Is it permissible to physically move them out of the way and continue with Salaah?

Answer.

It is permissible to move your children

around in Salaah if they are in the way. You should continue with your Salaah even if you have to pick them up and place them to the side. If required, you may even carry your children in Salaah if the diaper is not messed. (Shaami Vol. 1 page 654)

Mufti Moosa

Question.

My child is attending a School and the School has stated the following in their Enrolment Contract:

When an application is accepted for enrolment, a deposit is required. This is a one-time and refundable payment. Please note that if you intend removing your child from the school, we will require a terms notice (3 months) in writing. Failure to do so will result in the forfeiture of the deposit held.

Is the above correct Islamically? Can the school take my deposit if I removed my child from the school and I did not give a terms notice of 3 months?

Answer.

The clause mentioned in the Enrolment Contract is not Shariah-Complaint and therefore impermissible.

The school cannot forfeit the deposit even if the parent had removed their child from the school and three months' notice was not given. The school will have to return the full deposit to the parent.

The above matter should be brought to the attention of the school in order for them to revise their procedure. Going forward, the school may impose a nominal (non-refundable) fee

which will serve for administration purposes only.

Mufti Ismaeel

Question.

I am drawing up my will. Please advise if I have to state the ratios and percentages of the shares of my heirs in my will according to Shariah.

Answer.

In drawing up a will, a person is not required to state the number/ratio/percentages of shares that should be given to his/her potential surviving heirs as heirs cannot be conclusively determined during one's lifetime. Heirs can only be conclusively determined after one's demise.

Accordingly, it will suffice for one to direct in the will that the estate must be distributed in accordance to Islamic Law as per a certificate issued by a Muslim Judicial Body or an expert designated by it, which shall be binding and final.

We advise against stating the number/ratio/percentages of shares to be given to potential heirs

Mufti Ismaeel

Question.

Can you explain fully one two and three divorces and the conditions resulting from them. kindly give a detailed explanation.

Answer.

According to Shariah, there are three types of divorces:

Talaaq e Raje' (revocable divorce)

Talaaq e Baain (irrevocable divorce)

Talaaq e Mughallazah (permanent and final divorce)

Talaaq e Raje'

Talaaq e Raje' is a type of divorce wherein the husband divorces his wife using the words of divorce. For example, he says, "Talaaq", "I give you Talaaq", "I divorce you", or "You are divorced". It

is important to mention that these words are so serious that even if a husband uttered the words of divorce jokingly and without the intention of divorce, the divorce will take effect.

Once the husband utters the words of divorce, the wife becomes divorced and has to observe Iddah (waiting period). The duration of the Iddah is three menstrual cycles for a woman who experiences menses or three months for a woman who does not experience menses or until child birth for a pregnant woman.

During the Iddah period, it is possible for the couple to reconcile without requiring a new Nikah. The husband may revoke his divorce by verbally taking her back for example, he says to her, "I take you back in my Nikah". If the husband is intimate with his wife during the Iddah period it is also considered as a revocation of the divorce.

If the husband does not revoke the divorce during the Iddah period, the divorce becomes final and the marriage ends. Therefore, if the couple wish to get back together (after the Iddah period has lapsed), they can only do so by performing a new Nikah.

Talaaq e Baain

Talaaq e Baain is an irrevocable divorce where the husband uses such words or phrases to divorce his wife that hold the possibility of divorce. For example, the husband tells his wife "Pack your bags and get out" or "You are no longer my wife". Talaaq e Baain will only take effect if the husband utters these words with the intention of divorce. If he uttered these words out of anger without the intention of divorce, Talaaq will not take effect.

Once the husband issues his wife a Talaaq e Baain, she has to observe Iddah. If the couple wish to get back together (during or after the Iddah), they can only do so by performing a new Nikah.

The Iddah duration will be the same as explained above in Talaaq e Raje'.

Talaaq e Mughallazah

Talaaq e Mughallazah is when the husband issues three divorces to his wife. Once the husband issues his wife three divorces, the divorce immediately becomes final and the marriage terminates. Thereafter, the couple may not reconcile even if they perform a new Nikah. To issue three Talaaqs at once is a major sin due to its dire ramifications. It cannot be stressed enough of how cautious husbands must be in using the words of TalaaQuestion. Talaaq may only be used as a last resort, after all attempts at saving the marriage have failed.

Mufti Ismaeel

Question.

If person passes away with debts and his estate cannot cover it, can friends or family take responsibility for paying it?

Answer.

In an event of an estate not having sufficient funds or no funds at all to cover the debts of the deceased, it will be permissible for friends and family members to take responsibility or stand as guarantor/s to cover the debts of the deceased. (Mabsoot 20/108)

Mufti Ismaeel

Question.

Will it be permissible for a person to marry his daughter in law's sister?

Answer.

A father is a non-mahram (stranger) to his daughter-in-law's sister. Hence, it will be permissible for a father to marry her. (Shaami 3/31)

Mufti Ismaeel

Question.

With the recent Eid celebrations we noticed that many of those performing Qurbani read Salaah with clothig that had dried blood on it. Is this permissible?

Answer.

The blood that flows from a Qurbani animal upon slaughter is impure. If it comes on the skin or clothes and is more than the size of a Dirham*, then it will not be permissible to perform Salaah without washing it off. Salaah performed with this amount of blood on the body or clothing, whether the blood has dried or not, is invalid and will have to be repeated. This ruling applies to the blood that is released from the time of slaughter until the blood stops dripping from the animal.

The residual blood that, thereafter, remains in the meat of the animal is not considered impure. If this blood comes onto the body or clothing, it will not render the body or clothing impure. (Hindiyyah Vol. 1 pg. 46)

*Dirham refers to the Islamic silver coin that was approx. 2.75mm in diameter. (Ahsanul Fataawa Vol. 1 pg. 89)

Mufti Moosa

Question.

On which side of the Imaam should the Mu'azzin call out the Iqaamah? Should he stand on the right side or on the left side of the Imaam?

Answer.

The Mu'azzin does not have to stand on the right side or left side of the Imaam. He can call out the Iqaamah from whichever saff he is standing in.

Mufti Zakaria

Question.

Is it permissible to appoint someone without a Shar'ee beard to call out the Azaan?

Answer.

It is makrooh to appoint someone without a Shar'ee beard to call out the Azaan. The person appointed to call out the Azaan should be a person who adopts the Sunnah in his attire and adheres to the laws of Shari'ah in his life.

Mufti Zakaria

Question.

At which times is Salaah prohibited?

Answer.

It is unlawful to perform any Salaah (including Janazah Salah, Sajdah Tilawah and Qadhah Salaah) at three times:

1) At the time of sunrise until the sun has fully risen;

2) When the sun is at its peak or its highest point in the sky;

3) A few minutes before and at the actual time of sunset. However if a person has not performed his Asr Salaah for that day he can perform it in this time.

Mufti Yusuf

Question.

A man bought an item and then discovered a defect. What is the ruling?

Answer.

If the buyer did not see the defect at the time of purchase, nor at the time when he took possession, nor did the seller tell him about it; then the buyer has a choice: he may return the item or accept it at the full price agreed upon.

The buyer does not have the right to demand a reduction in the price as compensation for the defect. However the seller can reduce the price on his own will if he does not want to lose the sale.

Mufti Yusuf

Question.

How should Masah of the head be made?

Answer.

The Fuqaha have mentioned two methods of making Masah (passing a wet hands over the head):

1) Both hands should be passed over the entire head, commencing from the front of the head and terminating at the back of the head.

[Shami V1/121; Bahr V1/P26; FathulQadeer V1/P17; FataawaHindiya V1/P7].

2) Masah will start by placing three fingers of each hand i.e. the three fingers from the little finger – at the front of the head beginning by the hairline. The thumbs and the forefingers, together with the palms, will be held separated from the head. The six fingers will be drawn towards the back in a straight line over the head until the neck is reached. Thereafter the palms will be drawn forward along the two sides of the head to the front of the head. Remember, in drawing the palms forward, the six fingers (previously used) should not touch the head. The Masah of the head will now be complete. (The thumb and forefinger of each hand that were kept separated will now be used to make Masah of the ears.) Majma'ul Anhar V1/P28.

This second method is the one that is generally practiced upon.

Mufti Yusuf

Question.

Can Masah (passing of a wet hand over the head) be made with the wetness that remains on the hands after washing the hands during Wudhu or does a person need to use fresh water?

Answer.

One can either use the wetness that remains on the hands for the Masah of the head or one can wet the hands afresh. Both options are allowed.

Mufti Yusuf

Question.

Can heirs claim their share of inheritance before the death of their father?

Answer.

As long as the father is alive, the wealth will belong to him. The children have no right to it. It is only upon demise of the father that the heirs will be entitled to wealth of the estate of their deceased father in proportion to the shares

stipulated by the shariah. [Fatwaa Rahimiyyah Vol3/Page 259]

Mufti Yusuf

Question.

What is the ruling with regards to performing Salaah whilst resisting the urge to urinate, defecate or pass wind?

Answer.

It is not permissible for a person to start performing Salaah if he is resisting the urge to urinate, defecate or pass wind. It is narrated in a hadith:

The Messenger Sallallahu Alaihi Wasallam said; "It is not permissible to perform Salaah while resisting the urge (to urinate, defecate or pass wind) until one has fulfilled this need."

Be that as it may, if a person did perform Salaah in this state, the Salaah will be valid and the person does not have to repeat it. Thou, the Salaah will be considered to be Makrooh (deficient).

Mufti Yusuf

Question.

Is it necessary to wash the area between the beard and the ear when making Wudhu?

Answer.

Yes, it is Fardh for a male to wash the area of skin between the beard and the ears. The Jurist have defined this area as being part of the face.

By the same token, a female should ensure that she washes from earlobe to earlobe.

Mufti Yusuf

Question.

Can a land lord lease a commercial property to person who clearly indicates that he will sell liquor or pork on the premises?

Answer.

It is not permissible for a Muslim to let out his/her property to someone who will conduct

Haram business. Selling liquor or pork are both Haram. Hence, it will not be permissible to hire out a property to someone who intends to sell liquor or pork.

In the Qur'an, Allah says:

"Assist one another in matters of righteousness and piety and do not assist each in sin and transgression."

Mufti Yusuf

Question. Which parts of an animal are we not allowed to eat?

Answer. There are seven parts of an animal that we have been prohibited from consuming;

Male genitals

Female genitals

Testicles

Bladder

Gall bladder

Glands

Spinal marrow

Mufti Yusuf

Question.

On whom is Qurbani obligatory?

Answer.

There are 3 conditions for Qurbani to be Wajib:

1. Iqamat: This means being a Muqem(non-traveller). Qurbani is therefore not wajib upon a Musafir (traveller) - one who has undertaken a journey of 78 kilometres or more, and intends staying in one place for less than 15 days.

2. Bulooq: This means puberty. Hence qurbani is not wajib on a minor, even if he/she is in possession of wealth.

3. Financial Means: Possessing Nisaab or wealth equivalent to the value of Nisaab in excess of one's basic needs and debts on any of the three days of Qurbani. It is not necessary that the amount be in one's possession for a complete lunar year.

Mufti Yusuf

Acquiring Religious Knowledge, & Responsibilities

And it is not for the believers to go forth all together. So, why should it not be that a group from every section of them goes forth, so that they may acquire perfect understanding of the Faith, and so that they may warn their people when they return to them, that they may be cautious.

[9:122]

Here the Holy Qur'an has used one single word to tell us about the essence of the knowledge or science of religion, and its curriculum as well. If the text had chosen to say something like: (that is, so that they acquire the knowledge of religion), it would have obviously suited the occasion. But, at this place, the Holy Qur'an has bypassed the word: (ta'allum: learning) and elected to go by the word: (tafaqquh: understanding). This gives a clear indication that a simple reading of the 'ilm of din is not enough. This is something many disbelievers, Jews and Christians also do. Then, Shaytan is supposed to have it all, more than anyone. The fact of the matter is that the 'ilm of din means 'to create an understanding of religion.' This is the exact translation of the word: (tafaqquh) in the verse. A derivation from: (fiqh), which essentially means understanding and comprehension. At this point, it is worth noticing that the Holy Qur'an has not even said: (liyafqahud-din: so that they understand the religion) by employing the verb from the simple (bare, denuded) form. Instead, the Qur'an has said: (liyatafaqqahufi 'd-din: so that they may acquire a perfect understanding of the Faith). When interpreted grammatically the word has the added sense of

exertion and striving in its pursuit. Thus, the drive of the meaning is that they should, while trying to create a perfect understanding of religion, acquire the maximum possible expertise through continuous striving, hard work and endurance. Then, it is also evident that the kind of understanding of religion we are talking about does not materialize by finding out the problems and solutions concerning purity, impurity, prayers, fasting, Zakah and Hajj. In fact, the understanding of religion means that one understands that he or she will have to account for every word, deed, movement and rest in the Hereafter, and that how should he or she live in this world (in view of that). The perfect understanding of religion is really the name of this concern. Therefore, Imam Abu Hanifah defines fiqh (understanding) by saying, 'that one understands everything the doing of which is necessary for him or her, and also understands everything abstaining from which is necessary for him or her.' As for the current definition of 'Ilmu 'l-Fiqh as a religious science that deals with its subsidiary problems and rulings, it is a later day terminology. The reality of Fiqh as it appears in Qur'an and Sunnah is no more than what the great Imam has stated: 'a person who

has read through all books of religion but did not acquire this understanding is not an 'Alim in the terminology of Qur'an and Sunnah.' So, the gist of the investigation made here tells us that, in the terminology of the Qur'an, the sense of acquiring the knowledge of religion is to acquire its understanding, regardless of sources employed in such acquisition. These may be books or the company of teachers. They all form part of the curriculum.

This too the Holy Qur'an has put in one single sentence: "so that they may warn their people (against the disobedience of Allah)." At this place as well, it is worth attention that the sentence has identified 'the warning of a people' as a duty of the 'Alim. The Arabic word: (indhar) is usually translated into English as warning in the sense of putting the fear of something into someone, though it still does not convey the ultimate sense in full. The truth of the matter is that such warning or putting the fear of what must be avoided can take many forms. For instance, one may warn against an enemy, thief, robber or some beast or poisonous creeper. Then, there is the kind of warning a father would give, out of his affection and concern for his children, against things that hurt, like the fire, poisonous insects and unhealthy food. This is based on love, and on the desire to protect which has a special tone and temper, totally different from the former. Indhar is the name of warning given in that manner and with that motive. Therefore, prophets and messengers of Allah have been given the title of (nadhir: Warner) and this duty of warning people assigned to the 'Alim is really nothing but a part of the legacy left by prophets which, according to the binding authority of Hadith, the 'Alim inherits.

At this point, we may also wish to consider that the blessed prophets are known by two appellations: Bashir and Nadhir. You already know the meaning of nadhir (warner) from the preceding discussion. Bashir means one who gives basharah, that is, good news or glad tid-

ings. It is a part of the mission of blessed prophets that they give glad tidings to those who act righteously. Though, at this place too, what has been mentioned is Indhar or warning explicitly, yet, other textual imperatives show that it is also the duty of an 'Alim that he should give good news of rewards too for those who do good deeds. Now that the mention of indhar (warning) has been considered sufficient at this place has its reason. Actually, it indicates that man is charged with two things. One: that he elects to do what is beneficial for him in this world and in the world to come. Two: that he avoids doing things likely to bring harm to him. People of learning and people of wisdom both agree that the later of the two has the higher priority. In the terminology of Muslim jurists, this is known as 'bringing benefit' and 'repelling harm' and the latter has been given precedence to the former. In addition to that, when harm is repelled, it serves the purpose of bringing benefit in its own way, because if someone abandons what is beneficial and necessary for him, it brings harm. Given this situation, whoever makes the effort to stay safe from the harmful effects of bad deeds will also make the effort to stay away from leaving off what one must do necessarily.

From here we also learn the main reason why religious sermons and acts of da'wah generally remain ineffective in our time. We have seen a glimpse of the cardinal etiquette of indhar or warning, as given above. Contemporary sermons and acts of da'wah seem to miss the manners, something that would exude care, concern, attachment, mercy and the earnest wish to give out what is really good for the listeners, not only in words but through the style of address and the empathy of tone and diction as well. It would be wonderful if the addressee comes to believe that the things the speaker is saying do not aim at disgracing him or settling scores against him, in fact, this person is telling me what he thinks is good and beneficial for me

Cont'd on page 44

Lessons from Sahih Bukhari

Dr. Rafiq Ahmad

Chapter 64 : Taking help of carpenters and other craftsmen in constructing the pulpit and the mosque.

Purpose of Tarjamatul Baab

Like any other construction, craftsmen like carpenters, masons, blacksmiths and labourers are required to construct a mosque. Such workers can be engaged to construct the mosque both voluntary as well as on wages. It is preferable to engage Muslim workers and if they are not available, non-Muslims can also be hired for the purpose.

Hadith No. 436

Narrated Sahl

“The Messenger of Allah (Saws) sent a message to a woman saying, ‘Ask your slave, the carpenter, to fashion a wooden structure for me to sit on.’”

Hadith No. 437

Narrated Jaabir

That a woman said, “Messenger of Allah, shall I have something made for you to sit on? I have a slave who is a carpenter.” He answered, “If you like.” So she had the minbar made

Comments

Rasulullah (Saws) used to deliver the

khutba speech in Masjid-i-Nabawi beside a pillar. An old lady in Madinah who had a servant - carpenter by profession, once offered to built a pulpit (a three step stair with a small dice on which khutba speech is delivered) for the Prophet, if allowed. In the chapter under discussion two hadiths have been quoted, one mentioning that the lady herself offered to get the pulpit built for the Prophet (S) with the help of her slave, other stating that Rasulullah (Saws) himself asked her to do so. The learned scholars of hadith say that most likely the old lady had made her request initially, and probably after some delay, Rasulullah (Saws) sent a person to remind her about the pulpit.

Lessons from this hadith

1. One can or should offer his services to pious people and help them in carrying out good deeds, as the lady did.
2. The elders may allow such services, and there is no problem in doing so.
3. The people who consider it permissible to sit while delivering the khutba speech put forward this hadith as proof. It mentions that Rasulullah (Saws) asked the lady to get a pulpit made for him so that he could sit on it. This goes in favour of the Hanafite school of thought.

Chapter 65 : One who constructs a mosque.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the significance and excellence of one who constructs a mosque just to seek the pleasure of Allah.

Hadith No. 438

Narrated Ubaydullah al-Khawlani

“I heard Uthmaan ibn Affan say in response to what people were saying about him when he was rebuilding the mosque of Prophet (Saws) ‘You have said more than enough (in your criticism). I heard the Prophet (Saws) say, “Whoever builds a mosque (Bukayr said, “I thought that he said, “Seeking by it the face of Allah,”), Allah will build the same for him in the Garden.”

Comments

As already mentioned, the mosque of the Prophet (Saws) was small and simple during his time, and Sayyiduna Abu Bakr Siddiq and Sayyiduna Umar did some changes to it like strengthening the roof and walls and expanding its dimensions. During the caliphate of Sayyiduna Uthmaan the Muslim population increased manifold making the accommodation inadequate. Therefore, Sayyiduna Uthmaan renovated it, increased its area, constructed its walls of engraved stones and plaster, gave it a roof of teak, making it more beautiful than before. Some people raising eyebrows over the act made following allegations:

1. Since the previous construction was done by Rasulullah (Saws), Sayyiduna Abu Bakr and Sayyiduna Umar, what is the need to do more?
2. It is an unnecessary burden on bait-ul-maal (public exchequer).
3. It is being done to earn name and fame.

When these allegations reached Sayyiduna Uthmaan, he came to the mosque and proved all of them wrong by quoting the above mentioned hadith. He further said that he has

heard Rasulullah (Saws) saying that one who constructs a mosque for Allah’s sake, Allah will make a house for him in the Jannat, so, constructing a mosque is in no way blameworthy. Regarding the second query, he said that the glad tidings of securing a house in Jannat is for such a person who constructs a mosque with his own money, thereby apprising the people that he was spending his own money on these changes and not using the resources of bait-ul-maal. Third allegation was itself proved wrong by the statement in this hadith viz., “Seeking by it the face of Allah”, so there is no chance of having an intention of earning name and fame.

There are number of hadiths which speak about the reward of a better house which Allah will give to a person who constructs a mosque in this world with the sole intention of seeking Allah’s countenance.

Chapter 66 : Holding arrows by their heads when passing through a mosque.

Purpose of Tarjamatul Baab

While passing through a mosque with sharp objects like arrows, swords etc., it is mandatory to keep them in such a way that there remain no chance of harming a person; since people are in close contact with one another in the mosque, so one has to be extremely cautious.

Hadith No. 439

Narrated Amr

I heard Jaabir bin Abdullah saying, “A man passed through the mosque carrying arrows. Allah’s Apostle said to him, ‘Hold them by their heads.’ “

Comments

Allaama Ayni has quoted a hadith on the authority of Ibn Abbas which mentions that Rasulullah (Saws) said:

“Keep the mosques clean, and do not make them thoroughfare, and menstruating ladies

should not pass through them, and the people on whom ghusul has become mandatory should not stay in them except those travelling, and do not spread arrows in them, and do not unsheathe the swords in them and do not sing songs in them” (Umdatul Qaari)

Lesions from this hadith

1. It shows how much one should respect and be concerned about others.
2. It shows how much Rasulullah (Saws) used to care about the believers.
3. It also shows the permissibility of taking weapons inside a mosque.

Chapter 67 : To pass through a mosque.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that it is permissible, at the time of need, to pass through a mosque. According to the learned scholars it is not advisable to make a thoroughfare through a mosque un-necessarily; however, at the time of need it is allowed.

Hadith No. 440

Narrated Abu Burda bin Abdulla

(on the authority of his father) The Prophet said, “Whoever passes through our mosques or markets with arrows should hold them by their heads lest he should injure a Muslim.”

Comments

As already stated that it is permissible to pass through the mosque at the time of need but, as stated in this hadith, one has to take certain precautions while doing so, for example, his action should not be detrimental to anyone.

Chapter 68 : Poetry in the mosque.

Purpose of Tarjamatul Baab

Poetry, in any language, is of different

types. In general, it can be good as well as bad but the terms ‘good’ and ‘bad’ are relative. What may seem good to one can be bad to other. Here, we are concerned with the Islamic perspective of poetry. The Islamic Shariah neither forbids it in totality nor gives a free licence to anyone to say anything. If it is in accordance with the Islamic principles then it is permitted to narrate it even in a mosque as seems to be the purpose of this chapter, and if it goes against then it is not permitted.

Hadith No. 441

Narrated Hassan bin Thabit Al-Ansari

I asked Abu Huraira “By Allah! Tell me the truth whether you heard the Prophet saying, ‘O Hassan! Reply on behalf of Allah’s Apostle. O Allah! Help him with the Holy Spirit.” Abu Huraira said, “Yes .

Comments

Sayyiduna Hassan bin Thaabit, one of the famous companions of Rasulullah (Saws), was an excellent Arabian poet. The Arabs, by nature, were very fond of poetry, and it was in their blood. They would be seen boasting about the poetry of their ancestors. There was quite a good number of poets among the Makkan infidels as well, who would mock at Rasulullah (Saws) through their poetry. In retaliation, Rasulullah (Saws) used to ask Hassan bin Thaabit to answer them back through his masterly poetry. His poetry in favour and praise of Rasulullah (Saws) would leave them dumb and defeated.

Once, during the caliphate of Sayyiduna Umar, Hassan was reciting verses of his poetry in the mosque. In the meantime, Sayyiduna Umar appeared and hearing Hassan reciting his verses showed his displeasure. On seeing this, Hassan told him (Umar), “I used to recite this poetry in here (Masjid-i-Nabawi) when a person (i.e., Rasulullah (Saws)) better than you was between us”.

Hassan also asked Abu Huraira to speak about the fact that he (Hassan) used to recite po-

etry before Rasulallah (Saws) in Masjid-i-Nabawi. When Abu Huraira replied in affirmation, Sayyiduna Umar maintained silence.

In his book Umdatul Qaari, Allaama Ayni has quoted a couple of hadiths. In one of these, which has been quoted from Tirmidhi on the authority of Sayyida Aisha, it is said: "Rasulallah (Saws) would ask to set-up a stage or dais for Hassan in the Mosque mounted on which he would condemn the infidels (through his poetry)".

Another hadith that he has quoted is from Sahih Ibn Khuzaimah, which reads:

"Rasulallah (Saws) forbade from singing songs in the mosque."

There is no contradiction between the two. If the poetry is good and also satisfying the Islamic constraints, it is permissible, and if otherwise then obviously it is not permitted.

Invocation of Rasulallah (Saws)

Rasulallah (Saws) invoked Allah in favour of Hassan bin Thaabit in the following words:

'O Allah! help him with the Rooh-ul-Quds (Holy Spirit).

Rooh-ul-Quds is another name of the chief angel—Jibraeel (AS). The learned scholars say that Jibraeel is called 'Rooh-ul-Quds' because he was created from purity (quds meaning pure and clean). Some of the scholars say that quds is an attribute of Allah and one of His Names, therefore, Rooh-ul-Quds would mean (Roohullah), and Jibraeel (AS) is called 'Rooh' because he enlivens the soul.

Etiquettes of the Host

1. When the guest arrives (and will be staying over), show him the toilet. In doing so, it will be easy for the guest to relieve himself if there is a need, without him needing to search for the host and enquire regarding the toilet.
2. If the guest arrives and is hungry, serve him whatever food is available or can be prepared quickly. Do not make the guest wait in hunger so that a lavish meal can be prepared.
3. The host should not force the guest to eat. This may harm the health and the well-being of the guest.
4. Do not stare at the guest while he is eating, or take note of and remark on the amount of food that he is eating. This will embarrass the guest and cause him to feel uncomfortable.
5. If there is a need to bring more food, do not remove the utensils in which there is still some food remaining, in order to refill them. Instead, bring the food in another utensil.
6. If the guest is staying for a few days, try to prepare special food on the first day. If one serves the normal food of the house to the guest in the days thereafter, there is no harm.
7. When sending food to someone, ensure that it is covered.
8. Do not become a hindrance to the guest i.e. if the guest needs to rest or has some work to attend to, give him the privacy and opportunity to do so.
9. When the guest is departing, see him off until the door.

Evolution and its Adversaries - V

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

[For easier comprehension we advise the readers to browse through the previous articles of this series].

The intermediaries

It is stated by the evolutionists that:

“Life has evolved, with occasional interruptions, in ever growing variety and complexity – minute, single-celled organisms (bacteria and algae) to multicellular invertebrate (sponges, snails, jelly-fish) to fish with backbones to amphibians to reptiles (including dinosaurs), and finally birds and mammals.” (F. Hitching)

The statement above is quite apparently wrong. But most non-scientists simply get carried away; while the evolutionists never discuss any issue that could expose weaknesses in their theory – until provoked at the highest level. A biologist of renown alone can bring up a subject for an evolutionist to get issued an answer. Until then, the issue is left under the carpet. One glaring example is of the impossibility of intermediaries between mammals and apes. The impossibility exists at every nook and corner of, evolutionary

path. For example, the folding design of limbs.

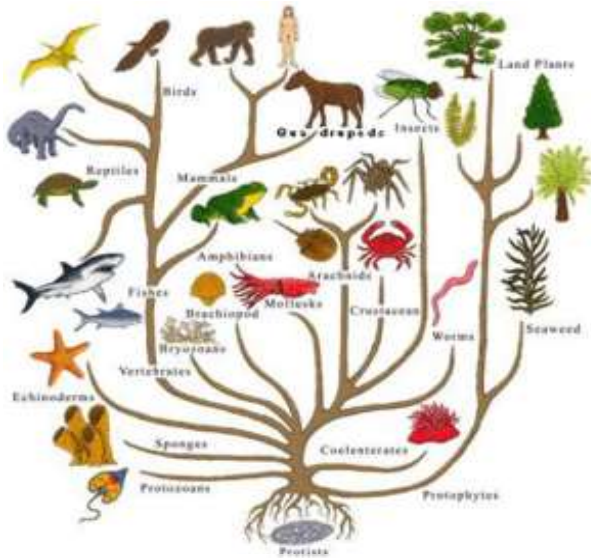
Look at the scientifically unproven illustration below. Apes are claimed to have evolved from quadrupeds (animals that walk on four); then apes, it is claimed, evolved into humans.

A National Geographic article states:

During the next 145 million years of evolution, the dominance of dinosaurs ensured that our distant mammalian ancestors remained no larger than a cat. But when a catastrophic asteroid or comet—maybe a few comets, as some scientists are now arguing—finished off the dinosaurs 65 million years ago, mammals got the most important evolutionary opportunity they would ever have. With dinosaurs gone, mammals could exploit the planet’s resources themselves. Within a few million years of the impact the fossil record shows an explosion in mammalian diversity. (<http://science.nationalgeographic.com/science/prehistoric-world/rise-mammals/>)

But, is that a provable claim?

Let us take an inexplicable case: All quadrupeds except for apes (as well as humans), fold their forelimbs in the opposite directions. A



Although Darwin wrote, “a complete and accurate tree of life remains an elusive goal,” an assumed evolutionary tree is still widely popularized as true.

camel, a horse, a gazelle, all close their forelegs by swinging them inward, pointing their hoofs tailwards in the full fold situation, whereas humans swing them outward and then fold in to be pointing their fingers head-wards.

The difference in folds between lower order mammals and apes (as well as humans) is 1800. The same applies to the hind legs of the mammals and humans, they fold in opposite directions. When camels or horses sit down, their knees are pointing backward whereas when humans sit down, their knees are pointing forward.

Now, the evolutionary claim is that life-forms evolved in minute steps. So, let us imagine the change of direction of the forelimbs of the quadrupeds, turning one degree in one generation; then perhaps another degree in another generation in a million years, and so on through millions of years. Imagine them with direction of turn having changed by 900. Ridiculous. It doesn't work. There is no room here for gradual alterations. The direction must change by 1800 in one go. But that is far from making a successful achievement because hundreds of bones and muscles must also change shapes and places. An-

yone who has the power to make this 1800 change from an mammal to a quadruped would prefer to abandon the mammal altogether, and start anew to create a quadruped. Thus the statement quoted above is glaringly wrong, but escapes notice because of, perhaps, the force of argument by the evolutionaries.

Further, if the bit-by-bit, gradual change theory is true then, what happened to creatures in between? For example, life forms between amphibians and reptiles; between mammals and quadrupeds; between apes and humans?

The theory of evolution envisages the development of life in such stages as depicted below: from the first life (e.g., algae, bacteria) to multicellular intervertebrates (e.g., snails) to those with backbones (e.g., fish), to amphibians (e.g., frogs), to reptiles (e.g., snakes, lizards), to birds, to mammals (e.g., elephants, camels, sheep), to apes (e.g., monkeys, baboons, chimpanzees) to, finally humans. As pointed out above, the Darwinians famously claim that the modification between one species and another was gradual, that took place over millions of years before one species changed into another.

The question that arises, in the words of a scientist, is:

“How did fish become amphibians? The most important body changes to be watched for here are that fins must turn into feet, and plevis must devlope to support amphibian's weight. On the basis of gradual Darwinian evolution, you would expect a wealth of transitional forms showing the developments of the appropriate fins, the loss of others and the slow strengthening of the pelvic bones.

Yet there are no such connecting forms...”
For years the primitive bony fish called the coelacanth, which was abundant 400 million years ago, was cited as intermediate between fish and amphibians, because its fins had certain limblike characteristics. However, now that several dozen coelacanth have been caught off the coast of Madagascar, all apparently unchanged from their

ancestral form and perfectly adapted to their natural deep-see habitat, its status as an intermediate is clearly in doubt.” (Francis Hitchings, *Was Darwin Wrong?*)

Darwin asserted in his *Origin*:

“That natural selection generally acts with extreme slowness I fully admit ... I do believe that natural selection will generally act very slowly, only at long intervals of time ... Slow though the process of selection may be. As natural selection acts solely by accumulating slight, successive, variations, it can produce no great or sudden modifications; it can act only by short and slow steps.”

He firmly believed in gradual change, rejecting Saltanization (sudden jumps in evolution), because that would imply ‘God’s hand.’ He wrote:

“He who believes that some ancient form was transformed suddenly through an internal force or tendency ... will further be compelled to believe that many structures beautifully adapted to all the other parts of the same creature and to the surrounding conditions, have been suddenly produced; and of such complex and wonderful co-adaptation, he will not be able to assign a shadow of an explanation ... To admit all this is, as it seems to me, to enter into the realms of miracle, and leave those of Science.”

Darwinians speak of ‘adaptation’ and ‘co-adaptation.’ But in fact, it appears that adaptability does not work with all classes and kinds of biological lives. The Inuit for example (Eskimos) have been living in the Arctic region for thousands of years. But, to combat the biting cold and not get frosted, they have neither thickened their skin, nor have grown thick hair on their body in snow color. The bear of this region, for example, evolutionists claim, have changed their hair color to white to match the surrounding snow and not be spotted by their prey. But humans have stayed put. Does evolution work on bears but not humans?

Another example of failing adaptability is humans’ loss of night-vision. Night vision is entirely beneficial. The ancestors of the humans – the

apes as claimed by evolutionists – have lived in the darkness of night for 10 million years, without any inconvenience because they could see in the dark. It is hard to envision their survival without night vision. Now, according to the Darwinists, after the human branch broke away from the chimps, they lived in the darkness of nights for several million years. It is only a few thousand years back that they learnt to make fire, to be able to see at night. What force was acting on them not to, as the definition says, ‘adapt to their changing surroundings,’ to end up with a huge loss of night vision? Indeed, until recent times, there was no change in their surroundings after their supposed breaking away from chimps. Most of this period they lived in forests, sleeping high up in the trees, so often falling off and breaking their bones, or in caves, to be constantly bitten by snakes, scorpions, if not devoured by lions, tigers and other prowling animals, looking for game. But, it seems adaptability insisted on removal of night-vision. Why?

Thus, even the adaptability theory does not seem to be working satisfactorily in view of the fact that laws of nature are universal. They come to the rescue of butterflies, to change their color, but seem to punish humans for no fault of theirs, by taking away their power of night-vision, and a very useful organ: the tail, without leaving any trace of when exactly it was decided that the humans should lose them, despite the fact that removal of tails would have meant revolutionary modifications both at the muscular as well as at the genetic level.

To continue with the claims of gradual modification, does the examination of the illustrations showing supposed predecessors of the humans lead us to conclude that the modifications between one group and another are minor? Do the modifications appear gradual, in tiny bits? Rather, there are huge differences between body forms. Granted that there was abundant time, the gaps too are also too great. Granted that the connection is real, a very important question arises:

Where are the intermediaries? For example, there is a huge gap between reptiles and mammals (snakes and elephants). There must have been several hundred intermediaries between them. Why are they missing from among present day life-forms. The evolutionists generally answered that they became extinct. Granted, but why? Why should hundreds between one kind and another become extinct, not one of them spared? They could not explain this with the help of the living, so they resorted to the dead: fossils. But even fossils were missing, so they assured the critics that the missing links required a little patience. Their fossilised forms were waiting for a good amount of digging. Darwin wrote:

“If my theory be true, numberless varieties, linking most closely all of the species of the same group together must assuredly have existed ... Consequently, evidence of their former existence could be found only among the fossil remains.”

But the fossil remains that were discovered, before and after Darwin, across 200 years, refused to yield any record of transitional forms. Frustrated, a scientist asked:

“Why don't we find these gradations in the fossil record, and why instead of collecting thousands of identical individuals, do we not find more intermediary forms? To this Mr. Darwin replies that we have only a few incomplete pages in the great book of nature and the transitions have been in the pages which we lack. By what then and by what peculiar rules of probability does it happen that the species we find most frequently and most abundantly in the newly discovered beds are in the immense majority of the case species which we already have in our collection?” (H.G. Bronn???, as quoted in Darwinism: a Theory in Crisis, p. 94)

Another scientist remarked:

“... it is not at all clear whether any living primate populations can be taken to represent truly transitional forms or new forms which led to the next most advanced stages. An example will make this clear. There is no known living member of the or-

der which represent the first erect, bipedal hominid. Nor does there exist any form which transitional between the quadrupedal primates and the bipedal, i.e., a form which exhibits the bony and neuromuscular changes in the pelvic girdle which led to the first erect, bipedal type.” (John BeuttnerJanusch, as quoted in Darwinism: a Theory in Crisis, p. 94)

Darwin seemed to have realized the seriousness of the problem during his life-time and so left a precautionary note. He wrote:

“Geological research, though it has added numerous species to existing and extinct genera, and has made the intervals between some few groups less wide than they otherwise would have been, yet has done scarcely anything in breaking the distinction between species, by connecting them together by numerous, fine, intermediate varieties and this not having been affected, is probably the gravest and most obvious of all the many objections which may be urged against my views.” (Darwin, D: E. 58).

Finally, Stephen Gould, the foremost American paleontologist, a renowned evolutionary biologist and historian of science, had to confess:

... can we invent a reasonable sequence of intermediate forms – that is, viable, functioning organisms – between ancestors and descendants in major structural transitions? I submit, although it may only reflect my lack of imagination that the answer is no..... (as quoted from Panda's Thumb by Denton, Evolution, a Theory in Crisis, p. 229).

Source: YMD-Jan_2016

True humility is where a person can be blessed with every form of Deeni goodness, yet believes that he is completely insignificant.

Expectations

Mother:

I fought with death when I was giving birth to you. I spent sleepless nights when you were sick and crying. I never ate without feeding you first. I bore so many pains to bring you to the stage that you are in today. _How will you repay me my child_?

Child:

When I grow up, I will find a good job and earn lots of money for you so you can enjoy the pleasures of this world.

Mother:

Your father is doing this already and I do not expect this from you too. By the time you are earning I will be old and will not be in need of any worldly luxuries.

Son:

I will find a pious lady and marry her so she can cook for you and take care of you.

Mother:

That is not her duty my son and neither should you marry for that reason. It is not compulsory on her to do any service to me, neither do I expect this from her. Your marriage should be for you, a companion and a comfort for you as you go through this journey of life.

Child:

Tell me mother how can I repay you then?

Mother:

(With tears in her eyes) Visit or call me often. A mother only requires this much from you while she is alive.

Then when I die give me your shoulder and bury me.

Whenever you perform prayers, supplicate for me.

Give out in charity for me.

Remember your every good deed will benefit me in the hereafter so be good and kind always.

Fulfill the rights of all those around you.

The sleepless nights and pains I took to bring you up was not a favour to you but was for my creator. He blessed me with you as a beautiful gift and as a means for me to attain His pleasure. Your every good deed becomes my repayment.

Will you do it my child...?

Child: (Cannot speak and had tears in his eyes)

Promiscuity and the Promise of Islam

Kimberly Ben

O You who believe! Save yourselves and your families from a Fire whose fuel is people and stones... [Surat Al-Tahrim, 66:6]

Our country is in the midst of a searing crisis. Promiscuous lifestyles and attitudes have become so pervasive within our society today that many people who fall victim to the illusions of enjoyment they conjure fail to see any harm in them at all.

Social interaction boundaries, once established by religious principles, have been transgressed with such ubiquity and regularity, that they may well be irrevocably breached. The fact is, sexually suggestive attitudes permeate our society. They scream out from our billboards, assault us from magazines at the checkout counter and the waiting room, and entice us the moment we set foot on college campuses across the country. Nor have I even mentioned the demons we pay to come into our homes, cable and the Internet.

In our modern era, it is nearly impossible to

avoid the consequences of an increasingly licentious and loose society. As a result, it becomes extremely important for us parents to teach our children at an early age about the virtue and merits of chastity and to forewarn them about the many perils of sexual immorality that lay in ambush for them upon their life-paths.

In a very (I won't say open but) "unfastened" society such as ours, where promiscuity has shed its once stigmatic label, what is the best way for parents to educate their children about the often-difficult subjects of gender interaction and sexual education? Direct communication.

Daunting as it is we must take a deep breath and confront the issue in a comprehensive manner. I do not mean the old "birds and bees" speech about racing hormones and pubescent development. Oh, for the old days!

That is only a small part of what truly needs to be addressed now. Parents must be willing to help their children navigate through all facets of life, including gender interaction, very early

on, because the issue is simply not going to go away. For, where else will they get information on proper Muslim etiquette? The local school's sex education program? Unsupervised internet searches? Street lessons from high voltage peers?

We must arm ourselves with current information through research and staying in touch with what goes on in our children's lives. A program of inaction will not work. A raft of recent studies reveals that American boys and girls engage in sexual conduct for the first time at an average age of 16 and 15, respectively.

We must realize that, despite being Muslim, these statistics still concern us and are thus extremely relevant. On the Day of Reckoning, every person will be judged according to his actions. Yes, our children will be called to account for how they honor and obey their parents, but we parents are just as accountable for how we respond to the command in the ayah at the start of this essay. How did we work to save our children from the Fire? Our identity as Muslims does not mean that we are immune from social ills. Rather, we must strive as parents and educators to inform ourselves about the inner dynamics of this culture of sexual promiscuity in order to raise strong, morally conscious sons and daughters.

Our children and all young adults need to be assured, however, that sex in and of itself is far from improper. In fact, Allah has characterized the relationship between a husband and wife as being of His 'signs' (ayaat):

And of His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your hearts. Undoubtedly in these are signs for those who reflect.

[Surat Al-Rum, 30:21]

The question is how can we properly activate that sign of love in our lives. Through marriage. This is the mechanism by which we can share this intimacy with our husband or wife in the comfort that it is not only entirely permissi-

ble, but rewarded. Some Companions asked the Prophet: "O Messenger of Allah! Can it be that one of us follows through on his passion [i.e. have sexual intercourse with a spouse] and there is reward for him in this?" He said: "Have you considered that if one were to fulfill his passion unlawfully he would bear the burden of this? Thus in fulfilling one's passion lawfully does such a person gain reward for it?"

Our current culture of rampant promiscuity, however, seems to be on a mission to normalize non-martial sexual behaviors which Islam has unequivocally forbidden. Television sitcoms, for example, often depict adultery, fornication, and homosexuality as part of a "normal" life. Popular cinema, magazines, and the Internet only serve to reinforce the message that time-honored ethics and virtues, such as chastity and modesty, are old-fashioned and out of step. Believe me, this is war.

Cultivating a Muslim Disposition— Starting Early

To both raise strong Muslims and combat the dangerous culture of promiscuity, discussions about sexuality should begin as early as possible in a manner that is appropriate to each age. Ideally, one would not be delivering this information for the very first time in a thoughtless manner to a middle-to-late teenager.

Starting this education in modesty and chastity much earlier is beneficial because it fosters an environment of trust and openness between a parent and child that should last a long time. By initiating discourse early, a parent wisely avoids the awkwardness that inevitably accompanies such conversations that take place at a later age, say at 16 or 18.

Early equals easier for a child to approach a parent with sensitive questions and concerns, and for a parent to likewise talk to his or her child with additional advice or remarks. It is also important that parents regularly teach and remind their children about Muslim values

and ethics as a whole, not merely as a point-by-point rejection of a child's behaviors or requests as they emerge. For it is in the whole that we appoint the outlook on life of our children (and ourselves), that we create the culture that every human community needs to really foster full and subtle growth and satisfaction. What is important about culture is that it is a dynamic expression of a group's vision of human life that frees the imagination and creativity of the individual.

This inculcation of Islam's heavenly values and earthly ethical vision is, again, best done at an early age before children begin to adopt certain elements of culture-at-large which are irreconcilable with Muslim behavior. Parents must work hard to explain the underlying reasons behind our objection to sexual promiscuity from a religious standpoint. We must teach our children to understand Muslim values so that they may embrace and uphold them as their own. Many a study shows that religious commitment in an individual consistently decreases the likelihood of adolescent sexual activity. Parents must begin sowing the seeds of Muslim morality and high self-esteem in their children at a very early age.

The Road to Self-Sufficiency—Cultivation of Character

Step one, parents. Be honest with your children about choosing to act responsibly. We ought to be straight up with them and acknowledge that it is difficult at times to stick to one's principles and values instead of following the proverbial crowd.

And in the context of that struggle to hold to the godly high road, we need to let our children understand that our sexual natures make that part of life so utterly compelling, not just for them, but for all human beings, that, in fact, we are all subject to its enormous gravity, that this feeling that rages within us is a fundamental part of what it means to be human. But that that

sense of pull within our clay natures is the contraction that produces our humanity, for morality is born out of the insistence of the heavenly spirit that Allah has blown into us not merely to resist the carnal call of our souls in order to express itself, but rather to have the final word in the kind of creature we truly are.

Yet this spirit within us must be guided. And that means we need to make certain that our children really understand their religion, and do not treat it in a ritualistic way that is devoid of any meaning and relevance. It is important to help them develop their own relationship with Allah so that they may understand the purpose of life and the obligations of the Shari'ah within that context.

The Prophet warned that the level of promiscuity would increase as the Day of Judgment draws closer:

From among the portents of the Hour is that... (open) illegal sexual intercourse will prevail... (Bukhari)

And true to course, with each generation, we have seen a marked increase in the normalization of sexual promiscuity when it had previously been a morally repugnant act.

Even so, we Muslims are not alone in recognizing that the long-term harm of such behavior far outweighs any momentary satisfaction. Guarding one's chastity is a serious test from Allah that takes a lot of discipline and will power. Engaging in sexual activity does not "just happen." The mind plays a powerful role in choosing to do so or not.

An individual who suffers from low self-esteem and wishes to win the acceptance of friends is more likely to engage in illicit behavior. A young person firm in their understanding of Islam and with high self-esteem, however, will exercise will power and tend to control temptations out of devotion. Knowledge, faith, and devotion begin in the house with the nurturing techniques of one's parents.

The Consequences of Succumbing—Physical and Emotional Danger

In addition to the religious instruction, our children need to understand the great health risks, physical and psychological, that anyone who engages in promiscuous behavior risks. Recent disease statistics mark American teenagers and young adults as the most afflicted segment of population with regard to sexually transmitted diseases (STDs). STDs are the result of almost 40 years of sexual “free-dom.” Today, there are at least 15 well-known STD’s, while only two were extant in the 1970s.

Most STDs are transmitted through the exchange of bodily fluids during sexual activity. According to the Medical Institute for Sexual Health, it is estimated that one in five Americans between 15 and 55 are currently infected with one or more STDs. About 12 million Americans are diagnosed as newly infected each year, that’s an incredible 5 percent of the entire population of the United States. Of these new infections, 63 percent are under the age of 25, and 50 percent of those diagnosed with HIV are between the ages of 15 and 24.

While these statistics make the health risks of casual sex outside of a marital relationship clear, there are severe emotional hazards as well. Today, many simply focus on the physical act of intimacy and neglect emotional aspects. Parents must explain to their children that sex is as emotional an experience as it is physical. It is meant to maintain an intimate marital bond as well as to conceive children.

Engaging in illicit sexual activity can emotionally affect one’s life in ways a young person can never have imagined. For example, adolescent teenagers are often overwhelmed with feelings of guilt, embarrassment, resentment, and tension after being pressured or coerced into intercourse. An unplanned pregnancy only exacerbates these complex emotions and creates even more confusion. Clearly an unplanned pregnancy changes the life of a young, single

mother forever. These feelings can very easily give way to a deeper, clinical depression. In the current promiscuous climate where the emphasis on intimacy is overwhelmingly physical, the very meaning of intimacy and marriage is replaced with shallow notions of pleasure and enjoyment.

The Digital Age of Easy Access—All the Way on the Internet

Recent surveys reveal that teenagers and young adults spend an average of 16.7 hours a week on the Internet. That’s excluding email. Add in another 13.6 hours watching TV, 12 hours listening to the radio, 7.7 hours talking on the phone, and six hours reading books and magazines (personal, not scholastic) and that means that our children are getting bombarded with sexual messaging for more than a third of their waking day every day. That the Internet serves as a repository of illicit material for lustful teens proves that parents must show discretion in the amount of freedom they are willing to give to their children on the Internet.

Whether checking e-mail or simply booking a flight, there remains a tremendous amount of inadvertent exposure to sexually suggestive advertisements and websites. Teens are routinely exposed to websites and images on the Internet that would make any parent nervous. Constant exposure to this environment of sexual promiscuity on the Internet desensitizes teens and generates feelings of indifference to or even acceptance of this culture of promiscuity. As a result, many young people today do not consider clearly forbidden acts, such as fornication, to be “all that serious.” It is treated as nonchalantly as the act of shaking hands.

With teens spending such an exorbitant amount of time on the Internet, it is important that parents realize how vulnerable children truly are in cyberspace. Rather than suffer through the embarrassment of posing questions about sex to their parents, many teens resort to

searching the Internet for answers. This can be trumped by a parent simply initiating discussions about sex with his or her child. Parents need also to remind their children that eliminating their exposure to this sort of material on the Internet is an important part of maintaining modesty and piety.

The Best Guidance—Leading by Example

Everyone knows—including countless empirical researchers who have applied the survey science to prove it—that the very best way to teach is by example. The actions of parents play a far greater role in influencing children than mere words. Parents should exemplify the characteristics they want their children to have.

The ideals of commitment and partnership, for example, can be exemplified by one's own marriage. Parents should try to nourish and celebrate their own marital union and demonstrate respect and affection for each other regularly, in whatever ways they feel appropriate.

The topic of how parents should show affection to one another in front of their children to teach this value has been discussed before in these pages. And I know that different cultures hold their own values on this topic. But parents ought also to understand how affection is commonly displayed, not merely in the culture they have come out of, but also in the culture they now live in—with their children, for our children are surely taking competing cues from the external environment of their total immersion.

Our children need to see that their parents do love and honor one another. This demonstrates a feeling of security and solid belief in one's own values. The example of a father's dealings with his own mother, wife, and daughter sends a very powerful message to his son about respect and treatment of women.

None of our native cultures outweighs the Sunnah of the Prophet, and it is abundantly clear in the hadiths that he clearly expressed his love and commitment to his wives in an unmis-

takable way and through a variety of behaviors, from playfulness, to attentive listening, to service, to dutiful and indulgent intimacy—indulging his wives, that is.

By applying and teaching the standards of behavior found in the Quran and in the life of Prophet Muhammad, parents have the very best mechanisms with which they can counteract the pervasive influence of sexual promiscuity in our communities and times. This is the straight path upon which to raise morally God-conscious and sexually healthy human beings—who have a message of salvation and modesty to give to society

“Cleanliness is half of faith and alHamdu Lillah (Praise be to Allah) fills the scale, and Subhan Allah (Glory be to Allah) and alHamdu Lillah (Praise be to Allah) fills up the space between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and patience is a brightness and the Qur'an is a proof on your behalf or against you. Every person begins the morning trading his soul. There are those who free their souls (from the fire of Jahannum) or those who destroy them.” (*Muslim*)

Double Standard

When it Comes to Race and Religion

Khaled Beydoun

In what police call the deadliest attack in modern American history, 64-year-old Stephen Paddock opened fire on concertgoers at a country music festival in Las Vegas on Sunday.

Despite the scale of the attack and Paddock's being armed with more than 10 rifles, Las Vegas Sheriff Joe Lombardo immediately dismissed any ties to terrorism, classifying Paddock, a white male from a rural town 80 miles from Las Vegas, as a "local individual" and a "lone wolf."

We have yet to determine whether Paddock was motivated by anyone or anything, so many are tiptoeing around terms such as "terrorist." But if Paddock were Muslim, his status as a local individual would be entirely irrelevant, and the motive of "Islamic terrorism" or "jihad" would likely be immediately assumed, even without any evidence.

The Las Vegas shooting raises several questions linked to race and religion and how they figure into our imagining and policing of terrorism. President Trump has ushered in the third phase of the war on terror, and his brazen "clash of civilization" rhetoric around U.S. anti-terrorism policy and programming has fixated on Muslims.

Trump continues to carry forward counter-radicalization policing — the signature anti-terrorism program installed by former president Barack Obama — which seeks to identify and arrest "homegrown" Muslim radicals. Like

Paddock, Dylann Roof, who killed nine churchgoers in Charleston, S.C., in 2015, was described as a "lone wolf."

But why is one person "homegrown" while someone else is a "lone" or "local wolf"? An extensive list of exemptions has become available to white culprits of mass violence, most notably "lone wolf" or "insane," and the Las Vegas shooting adds the status of being "a local individual" to the roster.

Certainly, many of the Muslim Americans pursued as prospective radicals in Minneapolis, Boston, Los Angeles or Washington, D.C. — cities where counter-radicalization programs are robustly enforced — are tied to specific communities. They, too, are local.

However, being brown, black and Muslim marks them as being perpetually foreign before the eyes of the state and local law enforcement tasked with the responsibility to pursue and prosecute homegrown Muslim radicals. While Muslim identity is often attached to possible collective action and foreignness, whiteness seems inextricably tied to the presumption of individuality and indigenously.

In an April segment of "Fox & Friends," guest co-host Jon Scott alleged that Showtime's "Homeland" had a "political agenda" by challenging the trope that Muslim violence is driven by a violence inherent to the faith and tied to foreign terrorist actors. "Do we remember who

the bombers of the Boston Marathon were?” Scott asked. “I mean, just an aside to the Muslim community, if you don’t want to be portrayed in a negative light, maybe don’t burn people alive and set off bombs and things like that.” Pete Hegseth added: “Yeah, and point out the radicalism, and say that’s not me.”

Time and again, following a terrorist attack involving a (nominal or bona-fide) Muslim individual, Muslim Americans are expected to disavow and condemn the attack. The burden of collateral and collective guilt has become a central component of the modern Muslim American experience, which they are saddled with as a consequence of private and popular Islamophobia.

However, no one expects white men to apologize on behalf of all other white men, even though 63 percent of mass shootings since 1982 have been committed by their demographic. While Muslim identity is often tied to terrorism suspicion, whiteness swiftly disconnects indi-

viduals like Paddock from other white Americans from any responsibility to disavow, condemn or apologize on behalf of “one of their own.”

Double standards and a conflation of terrorism with one group are not only a mirror of popular stereotypes, but also a reflection of core baselines in our legal system. They are messages that command us, as a society, to instantly seek vengeance and justice in the name of our country when the culprits of terrorism are Muslims, but retreat from any political analysis or finger-pointing when the culprits are white.

While we focus on Muslim boogymen both near and far, we neglect hateful, armed white terrorists right here at home.

Khaled A. Beydoun is an associate professor of law at the University of Detroit Mercy School of Law and author of “American Islamophobia: Understanding the Roots and Rise of Fear” (forthcoming).

(Source: Washington Post)

Raise not the Niqaab

‘Aasim Al-Ahwal (ra), a renowned narrator of hadeeth, mentions the following:

We would go to Hafsa bintu Seereen (ra) (to learn hadeeth). Whenever we would go to her, she would use her jilbaab to cover her face as a niqaab. We once said to her, “May Allah Ta’ala

have mercy on you! Allah Ta’ala has mentioned in the Quraan Majeed:

And the elderly women who are past the prospect of marriage, there is no blame on them if they lay aside their (outer) garments, provided they do not make a display of their beauty.

(Surah Noor v60)

(By reciting this verse to Hafsa (ra), ‘Aasim (ra) and his companions were implying that on account of her advanced age, Hafsa (ra) did not need to wear a niqaab.)

Hafsa bintu Seereen (ra) immediately asked, “What does the Quraan Majeed mention after that?” We recited:

but it is best for them to be modest

Hafsa (ra) explained, “This is the reason why I still cover myself with the niqaab.”

(Sifat-us Safwah vol. 2, pg. 241)

The Call of Islam

Peace and Moderation, Not Intolerance and Extremism

Sadullah Khan

a balanced medium in order that you may be a testimony or model for humanity.” [Qur’an 2:143] It is the absence of the balance provided by wasatiyyah (moderation) that extremism creeps in. Wasatiyyah is an antidote to ... ghu-luw-w (excessiveness), tanattu’ (harshness), ta-shaddud (severity), tatarruf (extremism) ... in all its forms.

Intolerance Whence?

How is it then that some Muslims are so intolerant of other faiths, involved in atrocious and heinous acts of violence and senseless killing? Are they oblivious to the historic example of how the Prophet engaged those of different Faiths? It seems that some among Muslims seem to have lost sound understanding of the teachings of our Faith and are substituting the sublime message of Islam by a discourse of anger and the rhetoric of rage. There is no command or teaching in Islam that can be referenced as the direct reason behind an extreme act, and killing. Those who are planning and orchestrating any senseless killings are the worst representatives of their religions and enemies of their communities. Those who are perpetrators acts of wanton violence in the name of Islam are doing a most grievous disservice to Islam. Others take pride in being Muslims however un-Muslim their stance may be. Then there are those who cheer acts of violence because they too have degenerated into a hateful people.

Islam is salaam (peace) and tasleem (submission to the Divine). In Islam Peace is the standard, it is the principle, and each person of faith has the moral obligation to maintain peace, without compromising on justice and truth. Islam invites to the subul as-salaam (pathway of peace); peace of mind, peace of conscience, peace in the family and society, peace with one’s Creator and His creation. One of the attributes of the Divine is As-Salaam (The Source of Peace) and Muslim greeting universally, upon meeting and departing, is as-salamu ‘alaykum or “peace be unto you”. The final and ultimate reward for human endeavor is Paradise, referred to in the Qur’an as Dar-us-Salaam (Abode of Peace)

The Believers were intended to be an ummah (community) that serves as a standard/model for others; what the Qur’an describes “... And we have made you (ummatan wasata) a median community / a people of moderation/

Zealots are a plague upon religion.

Extremists, whether reactionary or radical are a bane to religion. Reactionary extremists do not want any pluralism; they view the world in black and white, good and evil terms. They are good and anyone who opposes them is evil. From among the Muslims these are people who 'excommunicate' any Muslim who fail to share their interpretations of the Qur'an and their understanding of the faith. They use takfir (denouncing a Muslim as an unbeliever) and character assassination as a tool for marginalizing any criticism directed at them.

Radical extremists differ only in that they will use violence to further their cause and that the end justifies the means. They see any act as acceptable if it will further their 'cause.' This is blatantly anti-Islamic. In Islam the means must reflect its noble ends. Any means that does not embody the core truths and ethics of Islam is not from Islam and thus denounced as aberration. Islam is not a secret society of conspirators who no one knows what they are planning. Islam declares openly its aims and objectives and these are recognized by good people everywhere as pure and congruent with their own wisdom and traditions. Islam never allows a Muslim to kill the innocent and the helpless.

Labeling something Islamic does not make it justifiable.

Realize, that just because you are religious does not mean that you are right. Desiring to implement Islamic values is always noble, but having a meaningful and effective strategy is indeed most significant. Forcing other is never an acceptable resort and certainly not the first resort; especially since our deen/way of life commands us not to use compulsion as a tool. Just because something needs to be done does not mean that anything that is done is okay; and just because something is done in religious fervor does not in any way prove that it is Islamically

correct.

According to the Qur'an [5:32]; Muslims have inherited the command from that prescribed to the Children of Israel "whoever takes a single life without justification is as if he has killed the entire humanity." Furthermore we are reminded, If Allah had not repelled some people through others, monasteries, churches, synagogues, and mosques; all in which Allah's name is much celebrated, would have been destroyed. Allah will certainly help those who help His cause and surely, Allah is All-Powerful, All-Mighty' [Qur'an, 22:40]

If we do not abide by these principles established in the Qur'an, then we are undermining the very spirit of our Deen. We must heed the Qur'anic warning against extremism in religion. ... do not be extreme in your religion [Qur'an 4:171] The Prophet further warned, My intercession will not be availed two categories of my community; an oppressive/unjust ruler and a rebellious extremist [Tibrani] I warn you regarding extremism, because communities before you were destroyed due to extremism [Nisa'i]

Injustice of the self-righteous

Some deviant people/groups are committing acts in the name of Islam which are contrary to the fundamental of our faith, while not enough seem courageous enough to openly stand up to these bullies who are denigrating the name and image of Islam.

Remember the words of Prophet Muhammad (saws): "A Muslim (one who proclaims faith) is that person from whose hands and tongue other Muslims are safe; A Mu'min (one who manifests faith) is that person in whom humanity find safety and security regarding their lives, property and honor." [Baihaqi] The Prophet (saws) further advised ...Allah is kind and loves kindness in every matter, and kindness has been granted capacity which violence could never attain. [Sahih Muslim]

May Allah protect the innocent from the in-

Money & Parents

Naima Shaikh

Money what do we spend it on? Who has the most right over our earnings?

Generally in our teens the money is usually spent on fashionable clothes, eating out with friends, going to the movies etc. As we grow older it gets spent on getting a big house, multiple cars, clothes, jewelry, trips abroad and the list goes on. Anything left over is readily put into an investment portfolio.

But the people who get neglected are often the parents. Generally there's no money for the parents who are often trying to make ends meet with their small pension cheques or by working at low-end jobs. Not all children do that but from what I have seen majority of them fall into this category when asked for money by the parents they cite household expenses and necessary long overdue vacations.

Tafsir al-qurtubi contains a beautiful narration about a father and son it is as follows: Al-Qurtubi has reported from Sayyidna Jabir ibn Abdullah (RA) that a man came to the Holy Prophet and complained that his father was taking away what belonged to him. He said,

“Go and ask your father to come here.”

Right then, came Sayyidna Jibrail and told the Holy Prophet (saws),

“When his father comes, ask him about the

words he has composed in his heart and which his own ears have not heard yet.”

When this man returned with his father, he (saws) said to the father,

“Why is it that your son complains against you? Do you wish to take away what belongs to him?”

The father said,

“You better ask him on whom do I spend other than his paternal or maternal aunts or myself”

The Holy Prophet (saws) said: (an expression which denoted that he had understood the reality and there was no need to say anything else). After that, he asked the father of the man,

“What are those words that have not yet been heard by your own ears?”

The father said, “O Rasulallah, Allah Taala increases our faith in you through everything.” Thereby he meant that he (saws) got to know what was not heard by anyone, which was a miracle indeed. Then, he submitted,

“It is true that I had composed some lines of poetry within my heart, something not heard even by my own ears.”

The Holy Prophet (saws) said, “Let us hear them.” Then he recited the following lines of poetry he had composed:

I fed you in childhood and took care of you when young. You lived on my earnings alone.

When on some night, you became sick, I spent the whole night remaining awake and restless because of your sickness

As if your sickness was my own and not yours and because of which my eyes kept shedding tears throughout the night

My heart kept trembling lest something happens to you, though I knew that the time of death is fixed, being neither early nor late

So, when you reached the age and maturity that I had always been looking forward to

Then you made hard-heartedness and harshness my return as if you were the one doing me favors and giving me rewards

Alas, if it was not possible for you to fulfill my right as a father, you could have at the least done what a good neighbor would have done

So, you could have given me the least right of a neighbor and abstained from becoming miserly in my case in my own property.

After having heard these verses of poetry, the Holy Prophet (saws) held the son by his shirt and said: Go, You and your property, everything belongs to your father.

(Tafsir al-Qurtubi, p. 246, V. 10)

According to another narration parents rights supersede those of wife and children as illustrated in the following narration. Imams Bukhari and Muslim reported that the Messenger sallallahu `alayhi wa sallam said:

“Three persons of a people before you were on a journey when they were overtaken by a storm and therefore they took shelter in a cave. A rock slipped down from the mountain and blocked the exit from cave.

One of them said: “The only way for deliverance left is to beseech Allah in the name of some virtuous deed.” Thereupon one of them supplicated, “O Lord, my parents were very old, I used

to offer them their nightly drink of milk before my children and the other members of the family. One day I went astray far away in search of green trees and could return only after my parent had gone to sleep. When I had milked the animals and brought their nightly drink to them, They were fast asleep, but I did not like to disturb them, nor would give any part of the milk to my children and other members of the family till after my parents had their drink. Thus, with the vessel in hand, I awaited their awakening till the flush of dawn, While the children cried out of hunger at my feet. When they woke up, they had their drink. O Lord, if I did this thing seeking only your pleasure, then do relieve us of the distress wrought upon us by this rock.” Thereupon, The rock moved a little...”

Money should be spent not only on parents but also on relatives, orphans, the helpless and travelers in need as illustrated by the following verse of the Qur’an. “They ask you (O Muhammad) what they should spend in charity. Say: ‘Whatever you spend with a good heart, give it to parents, relatives, orphans, the helpless, and travellers in need. Whatever good you do, God is aware of it.’” - The Holy Quran, 2:215

But more than relatives and other people in need money should first and foremost be spent on parents as they are more deserving of our good treatment than anyone else. The following famous narration illustrates this point. A man came to the Prophet and said, ‘O Messenger of God! Who among the people is the most worthy of my good companionship? The Prophet said: Your mother. The man said, ‘Then who?’ The Prophet said: Then your mother. The man further asked, ‘Then who?’ The Prophet said: Then your mother. The man asked again, ‘Then who?’ The Prophet said: Then your father. (Bukhari, Muslim).

Ethnic Cleansing of the Rohingya

Azeem Ibrahim

Myanmar is in the middle of the latest episode of violence targeting the Rohingya, the country's largest Muslim minority. This comes as the country's military dominated regime is allowing limited civilian influence in the state and Naypyidaw is hoping to rejoin the international fold after decades of self-imposed isolation. So far, the international community's response to the violence has been muted. Western leaders are hoping things will get better, though there is little evidence to suggest things will improve; for many Western countries, interest in Myanmar is limited to the pursuit of economic benefits if the country's economy opens to the global markets. With the exception of Bangladesh and Indonesia, Myanmar's regional neighbors have been unable or unwilling to exert pressure on the government. Other countries, such as China, have been characteristically quiet throughout this humanitarian crisis. Yet quelling the violence is in the international community's best interest, because the resulting refugee situation has created fertile ground for Islamist radicalization in not just the country, but the wider South and Southeast Asian region.

The Crisis

The campaign of violence – tantamount to ethnic cleansing – against the Rohingya minori-

ty goes back decades, to the country's independence from the United Kingdom after World War II. This latest round of violence erupted after a little-known insurgent group launched an attack on Myanmar army positions in Rakhine state on August 24. A group calling itself the Arakan Rohingya Solidarity Army (ARSA), formerly known as Harakatul Yakeen, has claimed responsibility for the attack and is claiming to have launched an armed resistance movement against the Myanmar military.

Rohingya militants' use of guns and explosives marks a new phase in the conflict. Unlike other border minorities in Myanmar, such as the Shan, the Rohingya had never before mounted an armed insurrection against the country's military, despite suffering decades of systemic abuse. Violence against the Rohingya from 2012 until October of last year largely did not involve federal security forces. Ultra-nationalist Rakhine and extremist Theravada Buddhist groups local to Rakhine state led most of those attacks. But now, the conflict has escalated into a war between an aspiring local insurgency and the Myanmar military and could escalate into unprecedented violence.

The military has responded with devastating force – not against just the militants who attacked their positions, or just the Rohingya

men of fighting age who might be suspected of violence, but against the entire Rohingya population. Hundreds are already thought to have been killed since August 24. Satellite imagery shows that more than a dozen Rohingya villages have been burned to the ground. In addition to the growing casualty count, the number of Rohingya civilians fleeing to neighboring Bangladesh since this latest round of violence has reached 150,000, of which 80 percent are women and children. The refugees, flowing en masse over the border, describe indiscriminate killing and deliberate targeting of fleeing civilians by the army as they were sacking the villages.

The current situation looks intractable. So long as ARSA is able to ambush and kill a handful of army soldiers, the army will likely continue with attacks of a similar scale and ferocity against the entire Rohingya population throughout the country. Considering how many Rohingya have already been displaced by decades of violence, there are potentially as few as 800,000 members of the minority group left in Myanmar. With one-eighth of that number anticipated to flee to Bangladesh, Myanmar – whether by design or not – is well on its way to completely “cleansing” this ethnic group from Rakhine state.

U.N. humanitarian agencies and other NGOs and observers have long regarded the Rohingya as one of the most persecuted minorities in the world. Since 1982, Burma/Myanmar’s law excluded almost the entire Rohingya population from the right to citizenship, rendering them stateless in their country of birth, against the prescriptions of international law on citizenship and statelessness. Alongside this have come restrictions on access to education and health care, ethnic and religious restrictions on marriage, restrictions on movement within the country, and even restrictions on the number of children Rohingya couples were allowed to have – all gross violations of international law.

What is more, the imposition of these re-

straints on the Rohingya is widely popular among Myanmar’s majority Buddhist Burmese population. For many, the Rohingya are reviled both as a dark-skinned, visibly different minority, and as Muslims. These prevailing attitudes are rooted in decades of propaganda and revisionist history pushed by the erstwhile military juntas who have ruled the country for most of its post-independence history. That propaganda seems to have been fully absorbed into the national political discourse, and the country’s wider society is overtly hostile to the group. Many in Myanmar openly and explicitly advocate the ethnic cleansing of the Rohingya. Many more, even in the highest political offices, are sympathetic to those views, even if they have not explicitly advocated them themselves.

Implications for Regional Geopolitics

China, as the biggest current investor in Myanmar, has a large part to play in the geopolitics of the Rohingya crisis. Myanmar is likely to be crucial to Beijing’s new “Silk Road” initiatives. If China were able to establish itself in the country, it would gain easy access to the Bay of Bengal and the Indian Ocean, bypassing strategically difficult routes through the South China Sea and the Strait of Malacca.

This would significantly reconfigure the power calculus in the Asia-Pacific region, which involves other major players such as Japan and the United States. Under President Barack Obama, the United States went further than any other world power in pushing for a resolution of the Rohingya crisis. However, under the Trump administration, the United States currently is more concerned about Myanmar falling under China’s influence than it is about the humanitarian crisis.

The other Western countries with economic interests in Myanmar’s substantial natural resources never made much effort to resolve the Rohingya crisis in the past. Now, many of them have abandoned humanitarian concerns

altogether as the race to win favor with the government and the main economic interests in Myanmar intensifies. The Myanmar military is deeply embedded in both the governance structures and the key economic sectors of the country, so military leaders expect little meaningful censure for their heavy-handed approach to the conflict in Rakhine state. Indeed, Aung San Suu Kyi has offered little more than denial and obfuscation of the situation, laying shame to her Nobel Peace Prize. Clearly her position of power is more important to her than the ethnic cleansing of the Rohingya.

The only countries that have expressed robust criticism of Myanmar for the ongoing crisis are those directly affected by the refugee overflows: Indonesia, Malaysia and Bangladesh. In contrast, India, the South Asian powerhouse (whose prime minister, Narendra Modi, is currently visiting Myanmar), has aligned itself with the regime. The only notable exception in the sense of a non-regional actor is Turkey. Under the rule of President Recep Tayyip Erdogan's Justice and Development Party, Ankara sees itself as the leader of the Muslim world. Turkish motivations to get involved in this crisis are driven clearly by the country's strategic interests.

Future Trajectory

Though Myanmar's regional neighbors, other Muslim countries, Turkey non-governmental organizations, as well as the humanitarian agencies in the United Nations are becoming increasingly determined in their criticism of Myanmar, these parties have relatively little power to affect matters in the country. Bangladesh, Malaysia, and Thailand could work together to isolate Myanmar within the region, but China and the West will both woo Myanmar, making regional isolation of little consequence economically and politically. So long as Myanmar's generals can play China and the West against each other, they can maintain a huge amount of autonomy and

continue attacking the Rohingya with impunity.

Nevertheless, it is in the interest of the United States and its allies to intervene vigorously to stop the humanitarian abuses in Rakhine state; otherwise, this is another crisis that transnational jihadist forces such as ISIS and al Qaeda can exploit. The spillover of refugees in Southeast Asia is wreaking havoc on stability in the region, including U.S. allies such as Bangladesh, Malaysia and Indonesia –all of which could serve as buffers against Chinese expansion. Bangladesh is feeling the effects more than Myanmar's other neighbors: before this recent crisis broke out, as many as 400,000 Rohingya refugees are thought to be packed in the country's poorly provisioned refugee camps. Bangladesh itself is far from a rich country, and it is struggling to provide for all the refugees when so many of its own citizens live in systemic poverty.

Moreover, the Rohingya refugee camps – especially in Bangladesh but also in other countries – are becoming fertile soil for Islamist radicalization. Deprived of any other economic opportunities, there is little else for young Rohingya men to do than to sign up with some radical group or other. ARSA is an example of this; it is believed to have originated from Rohingya refugees who had gone to Saudi Arabia and managed to get training and financing from the kingdom's plentiful radical networks. As of now, there is no evidence of coordination between ARSA and other Islamist groups in Southeast Asia, and certainly no link to al Qaeda or ISIS. However, allowing the humanitarian crisis to fester, allowing the refugee camps to grow, allowing the Rohingya to become more and more removed from the hope of a normal, peaceful life is tempting fate. Today's mass of downtrodden refugees could easily become tomorrow's pool of jihadist recruits.

If we are to avoid this outcome, and if we are to avoid the critical destabilization of Bangladesh and of the wider region, the United States needs to take committed and immediate action to push the government of Myanmar toward

ameliorating the situation in Rakhine state. The United Nations' commission to Myanmar, led by Kofi Annan, put forward an initial set of recommendations for quelling the violence just last month. What has been lacking is any meaningful pressure from the geopolitical actors who matter to the government of Myanmar. It is time for the Trump Administration to take note of the situation and assume leadership on the Rohingya crisis, lest it loses more allies and find itself dragged into yet another counter-insurgency war it cannot win.

To do this, the United States with the leadership of Myanmar, should consider seeking assistance from China. Though China and the United States have had tensions in the region, with China refusing to comment on other countries' human rights issues as a matter of policy, both have an interest in maintaining stability. Certainly, the Chinese can see eye to eye with the Americans over the need to prevent the emergence of yet another jihadist arena. In fact, Beijing will be motivated to cooperate with Washington given that the instability spilling over from Myanmar is in China's backyard. Moreover, China is just as keen on stability along its Silk Road routes as it is in the Korean Peninsula. In recent months, the threat of instability in the region has forced China to re-evaluate its stance and consider the possibility of cooperation. The Rohingya situation presents an opportunity for the United States and China to work together for stability in the region and to resolve one of the world's most dire humanitarian crises. Should the United States remain on the sidelines, it does so at its own peril, leaving open another arena for transnational jihadists to exploit.

Azeem Ibrahim is Senior Fellow at the Centre for Global Policy and Adj Research Professor at the Strategic Studies Institute, US Army War College.

Source: Center for Global Policy

Who should we get our Daughter Married to?

Nowadays, many youngsters read and study un-Islamic literature in the English language. Many things found in these un-Islamic English books and magazines are contrary to the Islamic beliefs and teachings. Many youngsters do not possess Deeni knowledge and understanding and therefore when they come across these un-Islamic literature, they believe whatever they read, even though it opposes the Islamic beliefs and teachings. Based on the lack of Deeni knowledge, they do not understand that believing in such things causes them to lose their Imaan. At times (being influenced by the wrongs found in these un-Islamic literature, their mindset is affected and) they utter such statements which causes them to come out of the fold of Islam. If a Muslim girl is married to such a person, the nikaah is not considered valid in Shariah as the person she is married to is not a believer (as he subscribes to beliefs that are totally against Islam), although outwardly he may seem to be a believer. If the marriage is not valid, it would mean that their entire lives are spent in sin. The parents will be sinful in this world and will have to face punishment in the hereafter for getting their daughter married to such a person.

It is therefore extremely important and necessary that just as you enquire about the family background and financial position of the boy who proposes for your daughter, it is much more important for you to enquire about the Deeni level and commitment of the boy. If you do not know anything about his beliefs and Deeni commitment, don't ever give your daughter to him. A poor believer who is committed to his Deen is a thousand times better than a rich person who does not possess Deen. It is also noticed that the person who does not possess Deen does not fulfil the rights of his wife. At times, he will not even give her a cent to spend. When there is no happiness and peace of mind and heart in such a marriage, then of what benefit and good will it be to her that she is married in an affluent family. (Hazrat Moulana Ashraf Ali Thanwi (ra))

Being Grateful to Allah

Imam Ahmad bin Muhammad al-Maqdisi (ra)

However, in spite of the countless favors bestowed on man, Allah laments that man is generally very ungrateful and, in fact, very few of His servants are ever grateful to Him for His kindness, saying “And few of My servants are grateful.” [34:13]

Satan’s crucial goal is to cause the people to be ungrateful to their Creator. He, well aware of the importance of gratefulness and the benefits the servants can harvest when they apply it, said in his famed debate with Allah, *subhanahu wa ta’ala*, “Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You].” [7:17]

Gratefulness denotes an acknowledgement of munificence and a feeling of gratitude. It is such a noble quality that one needs to sincerely ask that Allah help him gain it. Mu’ath ibn Jabal narrated that the Prophet, *sallallahu alayhe wa sallam*, once said to him, “O Mu’ath, I love you. Let me teach you something: say in your *duaa*, ‘O Allah, help me to remember You, to show gratitude to You, and to make the most beautiful of worship.’” (Ahmad and Abu Dawud)

Prophet Muhammad, *sallallahu alayhe wa sallam*, would spend the whole night in *salah* and supplications to Allah so much so that his feet would swell and bleed. Aisha asked him, “O, Messenger of Allah, why do you undertake so

much trouble when all your previous and prospective sins have been forgiven by Him? The Prophet replied, “Shouldn’t I be a grateful servant of Allah.” (Bukhari and Muslim)

Gratefulness to Allah can be expressed in three ways:

1. Gratefulness of the heart: by acknowledging Allah’s blessings in one’s heart and intending good for all of His creation.

2. Gratefulness of the tongue: by confessing it in one’s speech, i.e., praising, eulogizing or commending Allah. One of the main ways to express gratitude to Allah is by saying “*Alhamdu lillahi*” which means, “All praise is due to Allah.

3. Gratefulness of the members or the limbs: gratitude should not be shown merely with words. It should be manifested in deeds by utilizing each favor in a way approved of by Allah, and not in the way of His disobedience.

In order for one to be grateful to Allah, one should be acquainted with the favors and blessings that flow unto him from his Creator, for that does help one realize how indebted he/she to Allah.

A favor (*ni’mah*) generally means everything that one craves and desires. However, the utmost *ni’mah* is the *ni’mah* of Islam, for it is the conduit to the paramount happiness in this world and the one to come. In fact, Allah favors on his servants are limitless.

Allah states, "If you would count up the favors of Allah, never would you be able to number them: for Allah is Oft Forgiving, Most Merciful." [16:18] The list of Allah's favors upon us is indefinitely long. It includes but not limited to:

Intellect and senses: minus the intellect man's life would be a total misery. Allah reminds us of these invaluable blessings, "It is He who produced for you hearing and vision and hearts [i.e., intellect]; little are you grateful." [23:78]

Wealth: the best description for the worth of wealth and property is the statement made by Allah in the Qur'an, "And do not give the weak minded your property, which Allah has made a means of sustenance for you." [4:51]

Power: through power one defends oneself against all kinds of injustices, humiliations and harms.

Sound health: almost every human physical endeavor depends on having healthy body and sound organs.

Finally, we should not allow a single moment pass without thanking Allah, subhanahu wa ta'ala, for without His Mercy we would be nothing. It is vitally important to thank Him, not only for the grand favors He munificently bestows upon us, but for the many little things in life that we all too easily take for granted.

Cont'd from page 36

other comes as a result of hatred and spite towards each other and [competing with one] another in worldly affairs. These are the things that degrade a person in the sight of Allah. And the person who is degraded in the sight of Allah is precluded from the protection of Allah which directly or indirectly results in many religious and worldly tribulations. (Nawadir al-Usul, 271: 2)

It is a pity that this tribulation has gripped our society and everyone feels free to abuse and curse others which has resulted in their degradation in the sight of Allah.

Reaching to Allah

There was once a pious villager who set out on the road towards the king's palace. People asked him, "Farmer! Where are you going?"

He replied, "I am going to meet the king."

They laughed at him saying, "Leave meeting the king, they will not even allow you near the palace gates." The pious man ignored

their remarks and continued on the road

towards the king's palace. It so happened that

as he neared the palace gates, the king was seated in his tower and his glance fell on the

pious man. The king immediately told his

men to open the gates and bring the pious

villager to him. Accordingly, the pious man

was led into the court of the king. The king

was seated on his throne. He requested the

pious man to come and sit next to him. When

he sat next to the king, the king asked him,

"Tell me, how can we reach Allah Ta'ala?"

The pious man replied, "Like how I reached you. I simply took the road that leads to you.

When your glance fell on me, you drew me towards you."

Thus in the same way, all we need to do is to

take the road towards Allah Ta'ala. When Allah

Ta'ala's glance of mercy falls on us, Allah

Ta'ala will draw us towards Him. We should

not concern ourselves as to when it will hap-

pen. Rather we must continue striving, thus

proving our sincerity to Allah Ta'ala.

Loss of Reverence and Blessings

Mufti Shuaibullah Khan

Abu Hurairah (RA) narrated that the Messenger of Allah (saws) said,

“If the people of my community ever come to attach a lot of significance to this material world, the awe-inspiring effect of Islam will be taken away from them. And if they ever abandon the task of enjoining what is good and forbidding what is wrong, they will be deprived of the blessings of divine revelations. And if they start to curse one another, they will be degraded in the sight of Allah.”

Deprivation of Awe and Reverence

In this hadith, three types of crimes and consequently three punishments for them have been put forth. The first is that when this Ummah begins to attach much significance to this world and material possessions become a token of love and respect, then the awe and glory of Islam will be snatched from them.

Hakīm al-Tirmidhī comments:

The first condition of Islam is to surrender oneself to Allah Almighty, and surrendering to Allah means to sacrifice oneself for the pleasure of Allah. If a person instead attaches importance to a thing that is really low in the sight of Allah,

then one’s status of being a true servant of Allah ends and such a person would never be able to sacrifice oneself for Allah Almighty. When the inner self becomes contaminated due to such emotions, the awe and respect will continue vanishing. The reason is that when a person looks upon the world with respect, then he naturally prefers the rights of worldly affairs to those of Allah Almighty. The respect towards the rights of Allah and the respect towards the mundane affairs may not be combined in a single person’s heart. However, the person who surrenders himself to Allah with all his concentration and starts sacrificing it for him, then he becomes of the servants of Allah, His dear and near servants and chosen friends. As a result, awe and dignity [emanate from him] just as a chosen servant of a king attracts awe and dignity for his deep relation to the king. In the same manner, dignity, awe, and respect are clearly seen on the faces of the chosen servants of Allah. However, when one ceases to revere the rights of Allah giving extra preference to the material things, then awe will be taken away from them for they no longer remain the true servants of Allah; rather they are servants of their desires and enslaved to materialism and lust. (Nawādir al-Usūl fī Ma’rifat

Ahādīth al-Rasūl, 2:270)

In brief, when the Muslim Ummah is enslaved to riches and materialism, and start to attach much more importance to mundane affairs, then the awe of Islam will be taken away from them. The reason is that they no longer remain true servants of Allah due to their glorifying of worldly possessions. Awe is conferred upon the true servants of the king who are attached to him. And this virtue may only be obtained when one deems the king as great and supreme, and by ignoring everything except the king. But when this Ummah contrarily deemed the worldly affairs as great and significant, it naturally committed a violation in its relationship with Allah. Therefore it no longer remains as chosen and dear to Him. The punishment inflicted upon it – as a result of this – is becoming degraded and imprecated by others and being deprived of all glory and respect.

Dear Muslims, you should think seriously. Is not the majority of the Ummah glorifying wealth and riches deeming it to be the standard of respect and disrespect? Are not the worldly posts and offices, certificates and degrees, being given more importance and considered to be the criterion of lowliness and greatness? Is not the majority of our community involved in obtaining material benefits by hook or by crook and satisfying their lusts like the unbelievers do from morning till evening? Even the prayer is not given importance by the Muslims. When the Muslims ceased to give proper respect to the rights of Allah, they were made [targets of insult] and deemed ignoble in the eyes of the other nations. This is the sum of the prophecy of the Messenger of Allah (saws) as mentioned in the hadith.

Deprivation of the Blessings of Revelation

The second point mentioned in the hadith is that when the Muslim Ummah ceases to fulfill the duty of enjoining good and forbidding evil then it will be left deprived of the blessings of

revelation.

In fact, the duty of enjoining good and forbidding evil is something with which the prophets were tasked. The progress of the religion completely depends upon this. On account of enjoining good, the commandments of religion and its beautiful teachings remain safe and intact, whereas the duty of forbidding evil keeps the human society free from ills, innovations, alterations, and interpolations. If this duty is unfulfilled, then neither the beauties of religion will be brought to the notice of the public nor the religion could be preserved. When the duty of enjoining good and forbidding evil ceases, insight into religion is lost and the light of the heart dims. The sense of distinguishing the right from the wrong disappears. Even the sense of distinguishing Imān from kufr, Sunnah from bid'ah, the right from the wrong no remains.

Hakīm al-Tirmidhī further states:

Even though a person will recite the Qur'an and revelation, nothing will of its true teachings will enter his ears and he will be left deprived of its true understanding. He will have a good knowledge of the lexicon, high expertise in the commentary of the Qur'an, well versed in the fine subjects and subtle points, but despite all these he will be completely careless of the promises and punishments mentioned within them. These are the blessings of revelation which he will be deprived of. (Nawādir al-Usūl, 2: 271)

In brief, people will be unable to draw lessons from the Qur'an in order that they be delighted with glad tidings and fearful of the punishments.

Curse and Abuse – A Cause of Being Degraded by Allah

The last prophecy mentioned in the hadith is that when the individuals of this Ummah begin to curse each other, they will be degraded in the sight of Allah.

The reason is that cursing and abusing each

Cont'd on page 34

If Stephen Paddock were Sultan Mohammad!

Mehboob Makhdoomi

The first wish Muslims across the globe have, on hearing anything gruesome like this week's Las Vegas mass shooting, is that the attacker shouldn't have a Muslim name. The world media in general and Islamophobes in specific have built up so much pressure on a common Muslim that we all have gone on the defensive. This feeling is so overwhelming that we feel relieved on hearing a Non-Muslim name of the assailant- if that be the case- before we are saddened by the loss of innocent lives, more so if the incident happens in a Non-Muslim nation. We may say we don't need to feel this way and that we as a people and our Islam as a religion is not accountable for such gory incidents but let's admit the rightwing media has put us all on the back foot.

On Oct 1st, 2017, 64-year old Stephen Paddock fired into the crowd attending a music festival, from his hotel room on the 32nd floor of Mandalay Bay Resort and Casino in Las Vegas, Nevada. His bullet-shower lasted for 11 minutes, which resulted in the killing of 58 people and about 500 injuries. He was found dead in his hotel room, which is believed to be a suicide. When the news spread and his name was flashed on TV screens, I couldn't see a word 'terrorist' associated with his name. I kept on switching

channels, browsing web portals from Washington to Delhi, but failed to spot a word, so loosely used by the same media houses. Instead, he was termed as 'a shooter' and more interestingly 'a lone wolf'.

Even before his identity was known, I had already had my answer as to why this gut-wrenching manslaughter is not an act of terror. A reporter asked Clark County Sheriff Joseph Lombardo that since Nevada State law suggests the Sunday night massacre of about 50 people can be defined as an act of terror and that the state's statute says an "act of terrorism means any act that involves the use or attempted use of sabotage, coercion or violence which is intended to cause great bodily harm or death to the general population", will the County Sheriff call it so? His answer was the most honest admission of the current world psyche, I have ever come across. He said he cannot call it terrorism since he believes the shooter to be a local and he further added and I quote this time 'We Do Not Know His Belief System Yet', as reported by 'Independent'. Here is your answer. It's your belief, your religion which determines if you are a terrorist or not, not the act itself. Who says we Muslims do not have a reservation in anything. We shouldn't complain about it. We have an un-

questionable reservation in the terror bracket. In fact, we enjoy a monopoly on terrorism, so much that no one else can dare register there. Clark was right. It really turned out to be a lone wolf- Stephen Paddock, not a terrorist-Sultan Mohammad.

This is the worst domestic terror act in the US after 9/11. If Stephen were a Muslim, imagine Donald Trump's tweets and congressional hearings about what to do with the country of origin of this terrorist. Remember, Afghanistan was invaded because the perceived perpetrator was based there. What happens when the killer's origin is the US? The government doesn't dare to fight National Rifle Association (NRA) which has prevented the imposition of common-sense-gun-control laws. Even in this incident,

the shooter had 42 guns; some of them assault rifles as well as thousands of rounds of ammunition and some "electronic devices." Common Americans can stockpile deadly weapons due to relaxed gun laws. New York Times columnist Thomas L. Friedman wrote in his piece that only 15 to 20 Americans have been killed in ISIS attacks and yet the President keeps on saying that when it comes to ISIS, defeat is not an option, mercy is not on the menu and he is so tough that he even has a defense secretary nicknamed "Mad Dog", but when it comes to the NRA, for their own electoral benefits, the slogans change to victory is not an option, moderation is not on the menu and the president and the G.O.P. have no mad dogs, only pussycats.

makhdoomi.mehboob6@gmail.com
Source: greaterkashmir.com

Saints, Sages and Scholars

Nor is it (possible for him) that he commands you to hold the angels and the prophets as Lords. Shall he command you to disbelieve, after your having become Muslims? (Surah Aal-Imraan v80)

All the Ambiyaa (as) preached tauheed; the belief in the oneness of Allah. They would have never instructed the people to worship anyone besides Allah.

Christianity has drifted so far from tauheed that they have 'sidelined' Allah and made their Deen revolve around Jesus whom they worship and to whom they supplicate in du'aa.

Any person who will be taken as a guide in Deen must fulfill a vital criterion – that his teachings and guidance completely conform to the sharee'ah and do not violate the laws of Deen in any way. After all, how can a person reach Allah through disobeying Him and disregarding His commands? Similarly, one will not gain guidance from a person who is himself misguided and in the disobedience of Allah.

In this day and age, there are many people who portray themselves as saints, sages and scholars. However, on close scrutiny, it is apparent that many of them fail to adhere to essential injunctions of Deen. A glaring example of this is the 'saints' or 'scholars' who do not observe purdah (hijaab and niqaab) with strange women, and sometimes even stoop to the level of speaking, joking and interacting with them!

Obviously, when these people are bereft of Deen, following them is a recipe for disaster that will cause one to drift away from Allah.

The sign of a true guide – of one who is really the friend of Allah – is that he adheres strictly to all the commands of Allah and the sunnah of Rasulullah (saws). This is the factor that distinguishes between the 'genuine' and the 'fake'.

The Prophet's Forbearance

Dr. Aïd al-Qarni

To be a forbearing person is to be tolerant, patient, moderate, lenient, and forgiving. According to its dictionary definition, forbearance means, 'Abstinence from enforcing what is due...'. (Oxford Talking Dictionary) Therefore, when someone wrongs you, you are forbearing when you abstain 'from enforcing what is due', when you refrain from exacting revenge.

Without a doubt, the Messenger of Allah (saws) was the most forbearing of people. When personally wronged, he would restrain his anger and forgive the person who wronged him. He would forego his personal fights, but not the rights of Allah. After a group of fellow tribesmen rejected his message, called him a 'liar' and a 'magician,' persecuted him for a number of years, forced him to leave his homeland, and then waged war against him for another long period of time m after all of that, the Prophet (saws) forgave them, saying to them on the day of the Conquest of Makkah: "Go (forth in safety), for you are the freed ones." (Bayhaqi)

Also on the Day of the Conquest of Makkah, the Prophet (saws) forgave his cousin Sufiyan ibn al-Harith. Sufiyan said to the Prophet (saws) that day: "By Allah, Allah preferred you over us, and we were certainly in the wrong." The Prophet (saws) replied by recited the following verse:

"...No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy". (Qur'an 12: 92)

Bedouins were notorious for being rude and inappropriate in their behavior towards the Prophet, and yet the Prophet (saws) reciprocated their harshness not with harshness of his own, but with force and forgiveness, thus obeying the command of his Lord, Who said:

"... So overlook [O Muhammad] their faults with gracious forgiveness." (15: 85)

When one of Allah's laws would be violated, none became angrier than he Prophet (saws). But when the Prophet (saws) would be personally wronged, cursed, verbally abused etc., he would restrain his anger, show forgiveness, and abstain from exacting revenge. In fact, when he had cause to be angry, he would become even more forbearing than he normally was, perhaps even smiling at the person who wronged him. And he advised his Companions to also avoid anger, saying to one of them: "Do not be angry. Do not be angry. Do not be angry." (Bukhari)

If someone conveyed to him evil words that had been spoken about him, the Prophet (saws) would not investigate the matter, trying to find out who spoke against him. If he knew the identity of the man who spoke against him, he would

neither reproach him nor censure him. And he would even forbid his Companions from informing him about anything negative that someone might have said about him. He said: "Let no one among you convey to me what is said about me (in terms of what will give rise to bad feelings in my heart). For indeed, I love to (leave my home and) come out to you with a pure and clean heart (towards each one of you i.e., I want to come out without having negative feelings about any of you as a result of what I know one of you said about me)." (Ahmad, Abu Dawood, Tirmidhi)

One day, when 'Abdullah ibn Mas'ood (ra) told the Prophet (saws) what someone said about him, the Prophet (saws) replied: "May Allah have mercy on Moses: He was harmed even more than this (i.e., even more than I have been harmed), and yet he remained patient." (Bukhari)

There are different levels of forgiveness: On the one hand, there is the forgiveness of the weak and meek, those who do not have the means or the ability to exact revenge against the person who wronged them. Then, on the other hand, there is the forgiveness granted by the strong, those who have the means, the ability, and the opportunity to punish the one who wronged them. To be sure, the latter kind of forgiveness is at once superior and uncommon. But it is the very kind of forgiveness that the Prophet showed to his enemies. When he conquered Makkah, he had with him thousands of soldiers, each one of whom would have seen more than happy to punish the men who disbelieved in, persecuted, and waged war against the Prophet (saws) for so many years. Thus the Prophet (saws) had the means, the ability, and the opportunity to punish his enemies. But he didn't do so, deciding instead to pardon them.

The Prophet (saws) once said: "If one holds back his anger, then Allah will hold back His punishment from him." (Bayhaqi) On one occasion, when a man said to the Prophet (saws), "Be just," the Prophet (saws) became neither angry nor vindictive; instead, he replied, "I will indeed fail and lose (ultimately in the Hereafter) if am not

just." (Bukhari) And when a number of Jews spoke rudely with him, he forgave them. His forbearance had the effect of extinguishing the flames of enmity in the hearts of people.

"Repel evil with that which is better. We are Best-Acquainted with the things they utter."
(23:06).}

The true test of forbearance comes when one deals with one's family or with those under one's command. When one goes out into the world, it is relatively easy to be forbearing and forgiving. When a person is wronged out in public, one will generally be civil, if not outright forgiving, because one does not want to be regarded in society as being harsh, rude, or vindictive; and because one does not want to get into any trouble. Among one's family, however, one is protected by a screen of privacy, by the walls of one's home. One can be angry without the fear of being judged by society. And when one shows anger at those who are under one's command, one is not fearful of getting arrested or of getting into any other kind of trouble.

As for the Prophet (saws), he was kind and forbearing both towards his family and towards those who were under his command. He joked with his family; he was gentle and kind towards them; and he forgave them their shortcomings. And whenever he was with them, he would both smile and laugh, thus establishing for them a blissful and happy domestic life.

The Prophet (saws) was as forbearing towards those under his command as he was towards others. Anas ibn Malik (ra) said: "I served the Messenger of Allah (saws) for ten years; and throughout that entire period, he never once said regarding something I did, "Why did you do that?" Everyone who came into contact with the Prophet (saws) was immediately impressed by his smiling countenance, easy-going manner, friendly demeanor, and forgiving nature. Their amazement quickly turned into admiration, and then into love that because firmly rooted in their hearts.

When You Behold Allah's Majesty

Allaama Ibn al-Qayyim

In his famous book, *al-Fawâ'id*, Ibn al-Qayyim (ra) strings together a collection of short gems; potent doses of spiritual vigor to help recalibrate one's heart when they fall heedlessly on the journey of life. Below is one of my all-time favorite pieces from it, which I translated with care, praying it will help restore our resolve for visiting Allah's Book regularly, and subjecting ourselves to the bursts of mercy that only exist in His words...

“Reflect on the address of the Quran. You will find a King for which is all ownership and all praise. The reins of all matters are in His hands, and their source is from Him and their return to Him. Established upon the bed of His dominion, not a single hidden thing can hide from Him in the corners of His kingdom. He is perfectly knowledgeable of what rests inside the souls of His slaves, observing their every private and public affair. All alone, He manages His kingdom; He hears and sees, gives and withholds, rewards and punishes, honors and humiliates, creates and provides, takes life and gives it, portions and plans.

The decrees come down from Him, the enormous and the tiny, and ascend to Him as well. No spec moves except by His permission, and no leaf falls except by His knowledge. Reflect on how you find Him praising Himself,

and extolling Himself, and thanking Himself, and advising His slaves, and directing them to what contains their happiness and success, and encouraging them towards it, and warning them from what contains their destruction. He acquaints (them) with Himself through His names and His attributes, and seeks their love (for Him) by His blessings and favors.

He reminds them of His bounties, and commands them with that which would perfect it for them, and warns them of His anger [as well]. He reminds them of what gifts He prepared for them if they obey Him, and what punishments He prepared for them if they disobey Him. He informs them of what He does with His cherished slaves, as well as His enemies, and what their outcomes were [in the past]. He praises His cherished slaves by their righteous deeds and excellent descriptions, and He condemns His enemies by their evil deeds and ugly descriptions. He strikes parables, alternates in the variety of His evidences and proofs, and refutes the misconceptions of His enemies with the most perfect responses.

He declares those truthful as truthful and the liars as liars, He asserts the absolute truth and guides to [its] path, He invites to the lands of safety, and reminds about its descriptions and its beauties and bliss, and He warns of the lands

of doom, and reminds about its punishments and its ugliness and pains. He reminds His slaves of their need for Him, and how severely desperate they are to Him in every way; the fact that they cannot suffice without Him for the blink of an eye. He reminds about His independence of them, and of everything that exists, and that He alone is sufficient of all else, and that all else – by its very nature – is direly in need of Him. [He reminds] that no one reaches a spec's weight of good, nevertheless anything above that, except by His bounty and mercy, nor a spec's weight of evil, nevertheless anything above that, except by His justice and wisdom.

One notices from His admonition of those He loves the gentlest admonition, and that He, alongside that, is the Fixer of their wrongs, the Forgiver of their slip-ups, the Grantor of their pardon, the Rectifier of their corruption, their Defender, their Protector, their Victor, the [best] Disposer of their affairs, their Savior from every misery, the Keeper of His promises to them, and that He is their guardian, aside from whom they have no guardian. He is their True Master, and the Victor over their enemies – how excellent a Master, and how excellent a Victor!

When the hearts witness from the Quran this great, merciful, beautiful King, that this is His affair, how can it not love Him, compete in closeness to Him, spend its breaths in earning His love, and for that to be more beloved to it than all else, and His pleasure to be more preferred with it than the pleasure of everything else? How does [the heart] not then live attached to His remembrance until His love, longing for Him, and being pleased with His company, becomes its nutrition, strength, and medicine – to the point where, if it loses these, it becomes corrupted and destroyed, and does not enjoy life whatsoever?"

Source: Khutbahbank

Tahneek

Among the teachings of Islam is that one carry out the tahneek of the newborn child.

Tahneek is for one to soften a date (or any other sweet food) by chewing it until it becomes a paste (so that it is easy for the child to swallow) and to thereafter place it in the mouth of the newborn child. It is preferable that the one carrying out the tahneek be a pious person. There are many ahaadeeth which mention Rasulallah (saws) performing tahneek for the children of the Sahaabah (ra).

The primary reason for one to carry out the tahneek is that it is the teaching of Rasulallah (saws). Nevertheless, the practice of tahneek contains numerous physical and health benefits as well.

When the date or sweet substance is placed in the mouth of the child, the child instinctively begins to suck it and chews at it with his gums. This strengthens the muscles, blood vessels and nerves of the mouth and jaw, preparing them in advance for the baby's first feed from the mother. (Tarbiyatul Awlaad fil Islam pg. 77)

On average, one out of every ten premature babies suffers from low blood sugar which sometimes even causes brain damage. In 2013, doctors 'discovered' a remedy that was more effective than the glucose solution normally administered via I.V. drip – dextrose syrup. This sugar-rich syrup is plastered onto the cheek of the child, and by sucking on the syrup, the blood sugar level of the child is maintained. (<http://tinyurl.com/yd6zzemk>)

Little did these doctors realize that through the blessing of Islam and the sunnah, Muslims have adhered to the very same practice, known as tahneek, for over a thousand years!

What is Tasawwuf

Khalid Baig

A lot of people have misunderstandings about tasawwuf. Many think that it is something beyond Qur'an and Sunnah. Errant Sufis as well as the superficial ulema, although on the opposite ends of the spectrum, are together in holding this mistaken notion. Consequently the first group has shunned the Qur'an and Hadith while the second group has shunned tasawwuf. Actually, although the term tasawwuf, like many other religious terms in use today, evolved later, the discipline is very much part of the Shariah. The department of the Shariah relating to external deeds like salat and zakat is called fiqh while the one dealing with the internal feelings and states of the heart is called tasawwuf. Both are commanded in the Qur'an. Thus while commanding Salat and Zakat, the Qur'an also commands gratefulness and love of Allah and condemns the evil of pride and vanity. Similarly, in the books of hadith, along with the chapters on Ibadat, trade and commerce, marriage and divorce, are to be found the chapters on riya (showoff) takabbur, akhlaq, etc. These commands are as much a mandatory requirement as the ones dealing with external deeds.

On reflection it will be realized that all the external deeds are designed for the reformation of the heart. That is the basis of success in the hereafter while its despoiling is the cause of total destruction. This is precisely what is known technically as tasawwuf. Its focus is tahzeeb akhlaq or the adornment of character- its motive is the attainment of Divine pleasure- its method is total obedience to the commands of the Shari-

ah. Tasawwuf is the soul of Islam. Its function is to purify the heart from the lowly bestial attributes of lust, calamities of the tongue, anger, malice, jealousy, love of the world, love of fame, niggardliness, greed, ostentation, vanity, deception, etc. At the same time it aims at the adornment of the heart with the lofty attributes of repentance, perseverance, gratefulness, fear of Allah, hope, abstention, tauheed, trust, love, sincerity, truth, contemplation, etc.

To diagnose and treat the diseases of the heart normally requires the help of an expert mentor or Shaikh. Here are the qualities of a good Shaikh. 1. He possesses necessary religious knowledge. 2. His beliefs, habits, and practices are in accordance with the Shariah. 3. He does not harbour greed for the worldly wealth. 4. He has himself spent time learning from a good Shaikh. 5. The scholars and good mashaikh of his time hold good opinion about him. 6. His admirers are mostly from among the people who have good understanding of religion. 7. Most of his followers follow the Shariah and are not the seekers after this world. 8. He sincerely tries to educate and morally train his followers. If he sees anything wrong in them, he corrects it. 9. In his company one can feel a decrease in the love of this world and an increase in the love for Allah. 10. He himself regularly performs dhikr and shughal (spiritual exercises).

In searching for a Shaikh, do not look for his ability to perform karamat (miracles) or to foretell the future. A very good Shaikh may not be able to show any karamat. On the other hand,

a person showing karamat does not have to be a pious person — or even a Muslim. Prominent Sufi Bayazid Bistami says- “Do not be deceived if you see a performer of supernatural feats flying in the air. Measure him on the standard of the Shariah.” When you find the right Shaikh, and you are satisfied with his ability to provide spiritual guidance, you perform baya or pledge. This is a two-way commitment- the Shaikh pledges to guide you in light of Shariah and you pledge to follow him. Then the Shaikh will give his mureed (disciple) initial instructions. They include the following-

(1) Perform repentance for all the past sins and take steps to make amends, e.g. if any salat has been missed so far in the life, you start making up for it. (2) If you have any unmet financial obligations toward another person make plans to discharge them. (3) Guard your eyes, ears, and tongue. (4) Perform dhikr regularly. (5) Start a daily session of self-accounting before going to bed. Review all the good and bad deeds performed during the day. Repent for the bad ones and thank Allah for the good ones. (6) Develop humility. The essential idea of tahzeebe akhlaq is to bring our natural faculties in a state of balance. The three basic faculties are anger, desires, and intelligence. Anger- When in equilibrium it results in valour, forbearance, steadfastness, the ability to restrain anger, and dignity. Excess will result in rashness, boastfulness, pride, inability to restrain anger, and vanity. A deficiency will result in cowardice, disgrace, and feeling of inferiority. Desires- Equilibrium here results in chastity, generosity, haya (decency), patience, and contentment. Its excess leads to greed and lust. The other extreme results in narrow-mindedness, and impotence, etc. Intelligence- Equilibrium here makes man wise, sharp-witted and one with great insights. Excess here makes one deceptive, fraudulent and imposture. Its lack results in ignorance and stupidity with the consequence that such a person is quickly misled.

A person will be considered as having a

beautiful seerah (character) only when these faculties are in the state of balance and equilibrium. Internal beauty varies with people just as external beauty does. The possessor of the most beautiful seerah was the Holy Prophet Muhammad (PBUH). The beauty of our seerah is based on its closeness to his seerah.

*Condensed from writings of
Maulana Ashraf Ali Thanvi.*



Cont'd from page 8

just out of love. If the tabligh we do today or the da'wah we carry to correct people who violate commandments of the Shari'ah were to adopt this pattern of behaviour, it is absolutely certain that it will bring forth at least one immediate response: the addressees will not be apprehensive, irritated, dogmatic or obstinate about our submission. They would not worry about confronting us. Everyone would, rather, become attuned to himself and start sorting out his own doings and thinking about what was going to happen to him. And if this effort continues, the time is to come, sooner or later, when such a person will be even willing to accept what had been presented before him. The second outcome of this attitude is that it will not, at least, generate mutual hatred and altercation, something which holds contemporary Muslims in its grips.

In the end, by saying: (they may be cautious), it was also indicated that the duty of an 'Alim was not simply limited to putting the fear of Allah's punishment in the hearts of people. Instead, he also has to watch and assess the extent and measure of the effect generated by his tabligh and da'wah. May be it did not work the first time. If so, let him do it again and again, until he sees its result with his own eyes, which means that his people have become cautious and have started staying away from sins. Allah knows best.

Taking Stock

The end of the financial year is a time for stocktaking. It is a time when profits or losses are calculated. Allah Ta'ala forbid, if the stocktaking exercise reveals a loss, it results in great concern and anxiety. Meetings are held, consultants are approached for advice, "belt tightening" measures are implemented and a host of other strategies are adopted to cover the loss and make a profit. If it appears that the loss is due to pilferage, extra security measures are implemented. In short, the stocktaking spurs one to action.

While much effort is put into ascertaining the profits and losses of this world, how often do we take stock of our profits and losses of the Hereafter? Are we certain we are not in a loss situation? We would only be able to truly ascertain this after taking stock of our lives – of our beliefs, actions, character, monetary dealings and social life.

Take Stock Now

Hazrat 'Umar (radhiyallahu 'anhu) is reported to have said: "Take an account of yourself before you are taken to account (on the Day of Judgement) and adorn yourself for your appearance in the court of Allah Ta'ala, for verily the giving of an account on the Day of Judgement is

lighter for the one who took stock of himself in the world." (Sunan Tirmizi #2459)

Many of the pious predecessors used to daily take an account of the day's deeds before going to bed. During the day they noted down all the actions they had performed in that day, the words they had spoken and even what they thought about. At night they would bring out their notebook and study the actions of the day. Everything recorded therein was thereafter responded to accordingly — if something deserved shukr (gratitude), such as having been able to perform any righteous action, or having received any good, they expressed shukr. If something demanded repentance and seeking forgiveness, they immediately did so. (Risaalatul Mustarshideen, pg. 81)

While the ideal is to take stock daily, the least is that occasionally one takes stock of all aspects of one's life. The stocktaking should commence with the level of one's imaan. How strong is it? Does it make one jump out of bed and proceed for Fajr Salaah to the masjid? Is one's imaan saving one from all haraam, such as gossip, lying, casting lustful glances, engaging in haraam business transactions, etc.? If the stocktaking reveals that one's imaan is not strong enough to save oneself from sin and disobedience, urgent

steps must be taken to strengthen it. Imaan is strengthened by associating with the pious, being in the gatherings of Deen and striving in the path of Allah Ta'ala. This must be done before the "business" shuts down – that is before death.

Urgent Meeting

Then take stock of one's 'ibaadah. Ask oneself, "Am I performing my salaah? Am I performing it with jamaa'ah in the masjid (for males)? Am I performing my salaah correctly, in the sunnah manner, with complete humility and devotion, or is it a haphazard salaah? If it needs improvement, set up an urgent "meeting" with an experienced and learned person to rectify one's salaah and plug the losses being incurred by performing salaah which does not conform to the sunnah. Likewise, take an account of all the other acts of worship.

With great scrutiny, take stock of the attributes of imaan. What is the level of hayaa (modesty and shame) in my life? Is it increasing or decreasing? Is my dressing gradually becoming more immodest (shorter and tighter than it used to be)? Stake stock of one's taqwa (consciousness of Allah Ta'ala), sincerity, humility, trust in Allah Ta'ala, love for Allah Ta'ala and Rasulallah (sallallahu 'alaihi wasallam) over everything else, sabr (patience), shukr (gratitude), simplicity, the heart being free from love for the world and love for ego, etc. Consider: Do I possess these qualities to the standard required? If not, I must immediately consult an expert to help me acquire them.

Checklist

A crucial aspect to take stock of is one's akhlaaq (character). Rasulallah (sallallahu 'alaihi wasallam) is reported to have said: "There is nothing weightier on the scales on the Day of Judgement (apart from obligatory actions) than good character." (Sunan Tirmizi #2002) Some of the aspects to consider in this regard are: Anger. Do I vent my anger over trivial things? A Sa-

haabi (radiyallahu 'anhu) requested Rasulallah (sallallahu 'alaihi wasallam) for advice. "Do not get angry" was his reply. He repeated his request two more times. Each time he got the same reply. (Saheeh Bukhaari #6116) Take stock of one's akhlaaq in the light of the words of Rasulallah (sallallahu 'alaihi wasallam): "Join ties with the one who severs relationship with you, give the one who has deprived you, and forgive the one who has oppressed you." (Musnad Ahmad #17452)

Take stock of one's time. How much of my time is dedicated to earning the world? What percentage of my time is spent in striving for Deen?

Also, take stock of one's heart! Check: Is my heart filled with the love of Allah Ta'ala and His beloved Rasul (sallallahu 'alaihi wasallam) more than the love of others? Are my aspirations more for the Hereafter or for this world? Do I desire to become a true slave of Allah Ta'ala more than the desire to become wealthy or gain worldly positions and status? To what extent is the sunnah in my life? Allah Ta'ala forbid, is there a greater inclination towards the western lifestyle than the sunnah?

The abovementioned points are merely some of the aspects we should be taking stock of. One should consult an experienced, pious personality for guidance in these and all other aspects of one's life.

The main objective of the stocktaking exercise is to propel one to action. Is one's "balance sheet" indicating a loss? If yes, there is no time to procrastinate. It is necessary to take immediate steps to recover the loss. One should sincerely repent, fulfil outstanding 'ibaadah, balance one's time and dedicate a significant amount to Deen and towards becoming a true slave of Allah Ta'ala.

May Allah Ta'ala enable us to take stock of ourselves before our stock is taken, aameen.

Source: Alhaadi

Appeal

'Radiant Reality' is the only Islamic monthly in English published from Srinagar since almost two decades now. It is only by the Grace of Almighty Allah and the blessed supplications of our esteemed readers that it continues to remain in print without fail. Apart from its regular subscribers, the magazine is distributed among the student community in and outside the state free of charge, whose cost is borne by some dedicated individuals. With unprecedented escalation in the cost of paper and printing, it is becoming somewhat difficult for us to meet the expences incurred. The esteemed readers are, therefore, requested to subscribe for the magazine and also encourage others for the purpose. Besides, those who would like to join us in spreading the message of Islam far and wide, may contribute by way of voluntary donation starting from at least Rs.100/- per month.

Interested persons may fill the overleaf form with the details and send it to us at the mentioned address. The form may be used for subscription as well as contribution towards the magazine.

(Team RR)

Publisher:
Radiant Reality
P.O. Box 974
G.P.O. Srinagar,
J&K, 190001, India.

Subscription Charges : Rs. 300/= per year, plus
Postage: Regd. Rs 240/=, Unregistered: Rs. 60/=

To,

The Manager,
JK Bank Ltd.

Sub:- Money Transfer.

Sir,

It is requested that an amount of Rs. _____ /- (in figures)
_____ (in words) from my account bearing
no. _____ branch office _____
may kindly be credited to the account "The Truth" bearing account no.
0349010100000045, branch office GMC, Srinagar.

(Pl. tick the appropriate option):

- Monthly (as subscription and contribution, till requested otherwise).**
 Only once (as subscription for _____ year(s)).

Yours faithfully

Sig.

Name:

Full Postal Address:

Cell:

Email: