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**RADIANT  
REALITY**

*Published from Srinagar, August 2009 Vol. 10. No. 08.*

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***The morals of a perfect Musalmaan:***

*To consider yourself lower than all others, the opposite of which is to have pride and arrogance;*

*to treat others with respect,*

*to show respect and sympathy,*

*to bear the attacks of others with patience,*

*to deal with others with softness and humility,*

*to discard anger,*

*to have sympathy with one's fellow-man,*

*to give to others the rights due to them,*

*to be charitable and to pardon others,*

*to appear before them with a pleasant face,*

*to discard all artificial exhibition of emotions,*

*to be sincere,*

*to trust in Allah in times of problems,*

*to be satisfied with little of this world,*

*to have piety,*

*to avoid arguments and fights except in cases of "haq",*

*to be devoid of hatred, jealousy and envy,*

*to have a dislike for pomp, name and fame;*

*to carry out what you promise,*

*to have love and friendship with your brothers,*

*and to be grateful towards your benefactors.*

---

***P.O.Box:- 974, GPO, Srinagar, 190001, Kashmir. India.***

**This journal is dedicated to the Greatest and the Last Prophet**

# **Hadhrat Muhammad**

**(Sallallahu Alaihi Wasallam)**

**on whom the Prophethood got ended and sealed forever.**

**May Allah Ta'ala enlighten entire humanity with**

**the Divine Attributes with which He sent**

**Rasulullah (Sallallahu Alaihi Wasallam)**

**to this world.**

**Only way to salvation for the mankind is in**

**following the blessed teachings of**

**Hadhrat Muhammad (Sallallahu Alaihi Wasallam).**

**..... Let us all follow him with utmost spirit.**

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## EDITORIAL

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

### Take Pride in Islam

In face of the attacks on Islam by the disbelievers, some Muslims turn to the defensive with an inner feeling of defeat as they try to show that the Islamic values are no different from the western ones. If they are told that the Islamic political system is dictatorial, they respond by trying to show it is democratic. If they are told that Islam spread with Jihad, they respond that Muslims fought only to defend themselves when attacked. If they are told that there is a problem with the status of women in Islam, they try to prove that Islam allows polygamy only under strict conditions which most men do not fulfill and hence they conclude it is virtually not allowed! Such apologetic attitudes should be put behind. Islam is a way of life given to us by Allah, it cannot be put on the same level as other man-made ideologies or corrupted revelations. Muslims should have enough confidence in themselves to go on the offensive rather than stay on the defensive like an accused person. When Quraysh accused the Muslims of violating the sanctity of the sacred months on the occasion of the fight between the Muslim brigade of Abdullah bin Jahsh and the disbelievers, Allah subhanahu wa ta'ala revealed:

*"They ask you concerning fighting in the Sacred Months (these are the 1st, 7th, 11th and 12th months of the Islamic calendar). Say: 'Fighting therein is a great transgression but a greater transgression in the Sight of Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to al-Masjid al-Haram (Makkah), and to drive out its inhabitants, and polytheism is worse than killing. And they will never cease fighting you until they turn you back from your religion if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Here-*

*after, and they will be the dwellers of the Fire. They will abide therein forever.'*"  
(Qur'an 2:217)

This is how the Qur'an argues with the disbelievers.

The Qur'an starts by attacking them on their greatest crime: their disbelief in Allah and their association of partners with Him. One should not present a false interpretation of our religion for the purpose of pleasing the disbelievers.

Some Muslims try to hide their Islamic identity for fear of being labeled as "fundamentalist". Men are shaving their beard and women are trying to make their hijab look like the latest fall fashion. If presented with food or drink that is haram, they say we are full at the moment, or they say we do not like the particular food. Only few say that they cannot eat it because it is unlawful in Islam. This is not the way of the companions of the Prophet, sallallahu 'alaihi wa sallam, behaved. When the companions accepted Islam, they became proud of it and felt that all other ideologies and ways of life are inferior to what has been revealed to them from above seven heavens.

In the battle between the Muslims and the Persians, Rostom, the leader of the Persian army, asked to negotiate with the Muslims. Sa'd ibn Abi Waqqas, the Muslim leader in that battle, sent a group of companions among which was Rabi'e ibn Amir. The Persian leader prepared a magnificent reception in order to impress those "Bedouins" and weaken their position. The Persians asked Rabi'e to enter without his arms. He refused and entered with his arms and his horse and tied his horse next to Rostom. Rostom asked: "What brings you?" Rabi'e said: "Allah has sent us to convert mankind from the worship of people to the

*Cont'd on page 14*

# Question Answer

## Question:

I worked for a Muslim employer for more than 18 years. Lately I was dismissed on a flimsy excuse. While the real reason is not known, it appears to me that due to the economic downturn he is shedding staff to cut costs. I have already started proceedings to sue for unfair dismissal but a friend tells me that Islamically I am not entitled to do so. Is this true?

## Answer:

As an introduction to the answer, a brief discussion on the importance of correct mu'aamalaat (monetary dealings) in Shari'ah is appropriate.

It is reported in the Hadith that on the Day of Qiyaamah many people will come with numerous good deeds to their credit. However, they had also trampled the rights of people such as committing oppression, swearing at someone, hitting somebody, usurping wealth and the like. The victims (who were sworn at, or whose wealth was usurped, etc.) will come to claim compensation for the injustice done to them in the world. They will be given the good deeds of the oppressor. If the oppressor's good deeds are exhausted before all the claims are settled, the victim's sins will be loaded onto him in return. As a result, he will be thrown into the fire of Hell.

What greater tragedy can there be than a person losing mountains of good deeds on the Day of Judgement and being thrown into Hell? The rewards of Salaah, Hajj, Umrah, charity and other righteous deeds are all lost because of swearing, usurping wealth, oppression, etc.

## RIGHTS OF EMPLOYER AND EMPLOYEE

In the business world, at times employers are guilty of such excesses. Often employees complain about their Muslim employers using vulgar languages against

them. Besides being sinful, such appalling behaviour distances non-Muslim staff from Islam. Some employers make desperate employees work under severe conditions or do not pay workers fully what is due to them. Such actions bring disastrous consequences in this world and the Hereafter. Likewise, sometimes employees trample the rights of the employer by deliberately not fulfilling their duties or not fulfilling the time agreed upon by both parties. Such an employee will also have to pay back on the Day of Qiyaamah. May Allah Ta'ala save us...Therefore, both employer and employee should take extreme care in this regard.

As for suing the employer for unfair dismissal, this is impermissible. Though the law of the land allows such claims, a Muslim should wholeheartedly submit to the law of the Shariah and refrain from making impermissible claims.

It is narrated in Sahih Bukhari that Hazrath Sa'd bin abi Waqqas (R.A.) was appointed (and employed) as the governor of Kufah. The people of Kufah laid several complaints against him. Hazrath Umar (R.A.) investigated the complaints and found them to be untrue. He nevertheless still dismissed Hazrath Sa'd (R.A.) from his post for whatever reason he deemed necessary. Neither did Hazrath Sa'd (R.A.) or any of the Sahaaba (R.A.) object to this dismissal due to it being "unfair." This amounted to a consensus of the Sahaaba (R.A.) that Hazrath Umar (R.A.) had the right to dismiss him even though there was no stated reason for doing so.

## MUTUAL AGREEMENT

In a monthly employment situation, where there is no mutual agreement binding the parties to a contract for a fixed duration, both parties are at liberty to terminate the employment at the end of the month (Itr Hidayah pg. 253/262). The employer cannot

impose upon the employee to continue working for him if the latter wishes to leave. If the employee leaves without any genuine reason, it cannot be termed as unfair to the employer. Likewise, the employee cannot insist upon the employer to continue hiring him. This is the Shari'ah position. Therefore, in such a situation if a Muslim employee sues for "unfair dismissal", this will not be valid. Such claims will in reality be usurping another person's wealth. Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "The wealth of a Muslim is not permissible except with his wholehearted permission." Accordingly such action is not permissible. Indeed, employers are urged to deal compassionately with their employees, especially in the present economic climate. One can nevertheless not impose employment upon anyone.

May Allah Ta'ala enable us to fulfil every person's rights and save us from any action which will cause us to lose our good deeds on the Day of Qiyaamah. Aameen.

#### Question:

I heard that a unmarried person who committed the sin of zinah has to perform or offer the kaffarah for it otherwise his nikah will not be valid with some other person. So can you please send me the procedure that how to offer the kaffarah... I request you to please answer my question as soon as possible...

#### Answer:

There is no doubt that Allah Ta'ala is Merciful, Compassionate, Gracious and Forgiving. There is no comparison to Allah Ta'ala in His mercy, compassion, forgiveness and acceptance of repentance.

Hazrat Saeed bin Jubair (RA) reports from Ibn Abbaas (RAMa) that there were some people who had killed a number of people unjustly and had committed a lot of shameful acts. They came to Nabi (Sallallahu Alaihi Wasallam) and submitted to him, "The religion you invite us to, is no doubt very good, but we have a problem. We are continuously reminded about all

those sins we have already committed. If we become Muslims, is there hope that our repentance will be accepted. Thereupon Allah Ta'ala revealed this verse :-

*Say (on My behalf), —O servants of Mine who have acted recklessly against their own selves, do not despair of Allah's mercy. Surely, Allah will forgive all sins. Surely, He is the One who is the Most-Forgiving, the Very-Merciful. [39:53]*

The outcome of this verse comes to be that, well before death arrives, the repentance made from sins, no matter how serious, even from kufr-(disbelief) and shirk-(ascribing of partners) to Allah Ta'ala readily gets accepted. (Ma'ariful Qur'an Pg 574)

In another verse Allah Ta'ala makes mention of a simple solution, yet dynamic in its outcome i.e.

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّكِرِينَ

*Surely, good deeds erase bad deeds. That is a reminder for the mindful. [11:114]*

Another aspect to consider about forgiveness is that doing good deeds such as giving your time and money to charity, is a way for Allah Ta'ala to automatically blot out your sins without you even asking.

Hazrat Abu Bakr (RA) reports that Rasulullah (Sallallahu alaihi wasallam) said, if a Muslim regrettably falls into some sin, he should make wudhu and offer two rak'ats of nafl salaah, that sin will be forgiven. This is known as salaatul taubah. (prayer of repentance) (Musnad Ahmad & Ibn Kathir)

The act of fornication is a major sin. In order for major sins to be expiated and forgiven, sincere repentance is a condition. First, you need to recognize that what you have done is wrong. Second, you need to be remorseful of the action. Third, you need to acquire a firm determination that you will sincerely try hard never to do the act again, and finally, you need to beseech Allah Ta'ala for forgiveness.

There is no kaffarah to be given for zina in order for the marriage to be valid.



# Lesson From The Qur'an

Commentary: Mawlana Mufti Mohammad Shafi Sahib (RA)

## Verses 159 – 162

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ  
مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ  
الْمَلَائِكَةُ ( ) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ  
أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ( ) إِنَّ الَّذِينَ كَفَرُوا  
وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ  
وَالنَّاسِ أَجْمَعِينَ ( ) خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ  
وَلَا هُمْ يُنظَرُونَ ( )

*Surely, those who conceal what We have revealed of clear signs and guidance - even after We have explained them for people, in the Book, upon them Allah casts damnation, and curse them those who curse. Yet, those who repent and correct and declare, their repentance I accept. And I am the most Relenting, the most Merciful. Indeed, those who disbelieved and died while they were disbelievers; upon them is the curse of Allah, and of angels, and of all human beings together, remaining therein forever. Neither will the punishment be lightened for them, nor will they be given respite.*

As part of the debated issue of Qiblah several verses earlier, the text has pointed out how the people of the Book went about concealing the truth concerning the prophethood of the Holy Prophet (Sallallahu Alaihi Wasallam) for whom the Ka'bah was appointed as the Qiblah. It was Verse 146, where it was said:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ  
فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ( )

*"Those whom We have given the Book recognize him (The Holy Prophet) as they recognize their own sons. And, in fact, a group of them does conceal the truth while they know."*

Now the text, in order to conclude

the subject, warns those who not only conceal the truth but, going further ahead in obstinacy, persist in their effort. The ultimate fate of this senseless persistence being all too obvious, Allah Almighty still extends the promise of His mercy and forgiveness to those who repent and reflect on what they did, retrace their steps and correct their negative attitude towards divine truth and, in order to demonstrate their positive stand, come forward and state the truth clearly and publicly. The natural consequence of such a reformed attitude would be that they will enter the fold of Islam believing in Allah and His prophet, which is the touchstone for any disbeliever's honest change of heart.

## The duty of spreading the Islamic Knowledge

Verse 159 above stated that concealing from people clear signs and guidance revealed by Allah Almighty is a terrible crime which earns the curse of Allah Almighty Himself, as well as that of His entire creation. Let us point out to some injunctions that issue forth from this verse:

1. It is forbidden to conceal knowledge which must be disclosed and disseminated widely. The Holy Prophet (Sallallahu Alaihi Wasallam) said:

من سئل عن علم يعلم فكتمه الجمه الله يوم القيامة

بلجام من النار

*"Anyone who is asked about something (of religion) which he knows would, in the event that he conceals it, be brought forth by Allah on the Doomsday harnessed with a rein of fire." (Narrated by Abu Hurayrah and 'Amr ibn al-'As and reported by Ibn Majah -*

*Qurtubi)*

According to the fuqaha' (Muslim jurists), this warning applies to a person who is the only one available in a given situation. If there are other knowledgeable

persons present, he has the option of suggesting that the issue may be discussed with an 'alim who knows. (Qurtubi and Jassas)

2. Another very important rule that emerges from here is that one who himself does not possess the sound knowledge of religious injunctions and rulings should not try to explain them.

3. The third rule we find out is that answers to religious questions which are intricate, deeply involved and way beyond the comprehension level of common people should not be offered before them lest they fall a prey to some misunderstanding. This will not be considered as 'concealment of knowledge' since what is not allowed is the concealment of clear guidance given in the Qur'an and Sunnah which it is rather necessary to disclose and disseminate widely. The expression "من البينات و الهدى" of clear signs and guidance" in this verse releases a strong suggestion to this effect. It was about such questions that the blessed Companion 'Abdullah ibn Mas'ud had said: 'If you recite ahadith which people do not understand fully, you will be throwing them into a nest of discord.' (Qurtubi)

As reported in Sahih al-Bukhari, Sayyidna 'Ali (RA) has said: 'Disclose to the common people only that much of knowledge as they have the capacity to understand. Do you want them to deny Allah and His Messenger?' For, anything beyond their comprehension would breed doubts in their minds and the possibility is there that they may refuse to accept it.

This leads us to the rule that it is the responsibility of an 'alim a religious scholar or a guide, to talk to people after he has assessed their ability to receive what is to be communicated. Such questions should not be brought up before a person who is likely to fall in error or misunderstanding. It is for this reason that Muslim jurists, while discussing such questions in writing, conclude with a standard warning tag of *هذا مما يعرف ولا يعرف* which means that the question under discussion is sensitive; therefore, a scholar should limit it to his

comprehension and refrain from broadcasting it in public. It is reported that the Holy Prophet (Sallallahu Alaihi Wasallam) has said:

لا تمنعوا الحكمة أهلها فتظلموهم و لا تضعوها في غير أهلها فتظلموها

*"Do not withhold wisdom from those who deserve it, for if you do so, you will be unjust to them; and do not place it before those who do not deserve it, for if you do so, you will be unjust to it."*

In view of these details, Imam al-Qurtubi has deduced the ruling that an infidel who appears in polemics against Muslims - or a heresiarch (mubtadi') who, being a combination of the heretic and the schismatic, invites people to his misleading ideas - should not be initiated into the Islamic disciplines unless it is absolutely ascertained that such teaching would correct his thinking.

Similarly, the executive authority of a time should not be given rulings which they could misuse to unleash a reign of terror over their citizens. Similarly again, the 'leaves' (rukhsah) given in religious injunctions and the stratagems (hilah, plural: hiyal) should not be brought forth in public unnecessarily lest people get used to being 'excuse-seekers' while acting upon the injunctions of the faith. (Qurtubi)

### **The Hadith is equal to the Qur'an by implication**

The blessed Companion Abu Hurayrah, as reported in the Sahih of Al-Bukhari, has said: 'If this verse of the Qur'an were not there, I would have not related a single hadith before you.' The verse referred to here is the present verse which carries the warning of curse on concealment of knowledge. Some other Companions, may Allah be pleased with them, have been reported to have used similar words while narrating Hadith.

These narrations tell us that in the view of the blessed Companions, the Hadith of the Holy Prophet (Sallallahu Alaihi Wa-

sallam) enjoys some privileges mentioned in relation to the Qur'an. It may be noted that the verse in question warns those who may conceal what has been revealed in the Holy Qur'an; it does not mention Hadith as such. But, the blessed Companions ruled that the Hadith of the Holy Prophet (Sallallahu Alaihi Wasallam) was covered under this reference to the Qur'an and that is why they thought that concealing the Hadith would also put them under this warning.

#### The evil consequences of some sins

The exact words of the Holy Qur'an in : *يلعنهم اللاعنون* : And curse them those who curse', as obvious, have not identified those who do that. Commentators Mujahid and 'Ikrimah have said that this absence of specification suggests that they are cursed by every thing and every living being, so much so, that all animals and insects join in since their misdeeds hurt all created life forms. This is supported by a Hadith from the blessed Companion, Bara' ibn 'Azib where the Holy Prophet (Sallallahu Alaihi Wasallam) has been reported to have said that the word *al-la'inun* ('those who curse') refers to all animal life that moves on the earth. (Qurtubi quoting Ibn Majah)

#### Cursing an individual is not permissible

From the words of the text *وماتوا وهم كَفَّارٌ* : and died while they were disbelievers', commentators al-Jassas, al-Qurtubi and some others have formulated the view that

it is not permissible to curse an infidel about whom it is not certain that he is to die in a state of infidelity. Now that we have no way of finding out for sure that a person will die in a given state, we are bound to obey the ruling that it is not permissible to curse an infidel by name. That the Holy Prophet jllhas' cursed some infidels by name is explained by the fact that their death in a state of infidelity was divinely revealed to him. As far as the infidels as a whole are concerned, including the tyrants and the unjust, it is technically correct, if cursed without any particularization.

From this we also find out that the act of cursing is so grave that it has been disallowed even if the target be an infidel about whom it is not certain that he is going to die as one. If so, how can this become permissible if the target is a Muslim or, even if it is directed at an animal? Common people in Muslim societies seem to neglect this aspect of standard Muslim behaviour, specially our Muslim sisters who are prone to use very hard language about those they do not like among the circle of their acquaintances. It should be clearly understood that the act of cursing becomes effective not only by using the word, 'curse' but all synonyms used are subject to the same ruling. The word 'La'nah' (curse) means: 'to remove away from the mercy of Allah Almighty'. Therefore, all damnatory swearing and cursing, whatever the shade, circumstance or language, falls under the purview of "la'nah" or 'curse'.

### *A Beautiful Dua*

*"O Allah, make my love for You the most beloved thing to me, and my fear for You the most fearful thing to me, and remove from me all worldly needs and wants by instilling a passion for meeting You, and when You have given the people of the world the pleasures of their world, make the coolness of my eyes (pleasure) in worshipping You." Ameen.*

# Lesson From The Bukhari Sharief

Dr. Rafiq Ahmad

باب مَا جَاءَ فِي الْعِلْمِ ، وَقَوْلِهِ تَعَالَى ( وَقُلْ رَبِّ زِدْنِي  
عِلْمًا )

الْقِرَاءَةُ وَالْعَرْضُ عَلَى الْمُحَدِّثِ . وَرَأَى الْحَسَنُ وَالثَّوْرِيُّ  
وَمَالِكُ الْقِرَاءَةَ حَائِزَةً ، وَاحْتَجَّ بَعْضُهُمْ فِي الْقِرَاءَةِ عَلَى  
الْعَالِمِ بِحَدِيثِ ضِمَامِ بْنِ ثَعْلَبَةَ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ - اللَّهُ أَمَرَكَ أَنْ نُصَلِّيَ الصَّلَوَاتِ قَالَ نَعَمْ . قَالَ  
فَهَذِهِ قِرَاءَةٌ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَخْبَرَ  
ضِمَامًا قَوْمَهُ بِذَلِكَ فَأَجَارُوهُ . وَاحْتَجَّ مَالِكُ بِالصَّنَكِّ يُقْرَأُ  
عَلَى الْقَوْمِ فَيَقُولُونَ أَشْهَدْنَا فُلَانًا . وَيُقْرَأُ ذَلِكَ قِرَاءَةً  
عَلَيْهِمْ ، وَيُقْرَأُ عَلَى الْمُثَمَّرِيِّ فَيَقُولُ الْقَارِئُ أَقْرَأَنِي فُلَانًا .

**Chapter 6 :What has come about knowl-  
edge and the saying of Allah: “My Lord!  
Increase me in knowledge”. (20:114)**

Recitation of the teacher (Muhaddith) and recitation of the student in presence of the teacher. Hasan, Thouri and Maalik considered the recitation of the student in presence of the teacher as permissible. And some people have argued with the Hadith of Dhimmam bin Thala'ba in favour of recitation of the student to the teacher as he asked the Prophet (Sallallahu Alaihi Wasallam), if Allah had ordered him that they (people) should offer Salaah? The Prophet (Sallallahu Alaihi Wasallam) said, yes. This is like recitation of the student in presence of the teacher. Dhimmam then read the same to his tribal prople and it was allowed and Imam Maalik argued with that document which is read on people and then they say that such and such person was made as witness. And the student who recites the Qur'an in presence of the teacher (Muqri) and says that such and such person taught him.

**Purpose of Tarjamatul Baab**

In the previous Baab Imam Bukhari stated that one method of narrating an authentic Hadith is that the teacher narrates it and the student listens to the reading of the Hadith. In this Baab Imam Bukhari says that if a student reads a Hadith along with the chain in presence of his teacher and the teacher listens and ratifies that is also an authentic way of narrating Hadith.

**Hadith No. 62**

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ  
- هُوَ الْمُقْبَرِيُّ - عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ أَنَّهُ  
سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ بَيْنَمَا نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ -  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْمَسْجِدِ ، دَخَلَ رَجُلٌ عَلَى  
جَمَلٍ فَأَنَاحَهُ فِي الْمَسْجِدِ ، ثُمَّ عَقَلَهُ ، ثُمَّ قَالَ هُمْ أَيُّكُمْ  
مُحَمَّدٌ وَالنَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُتَكَبِّرٌ بَيْنَ  
ظَهْرَانِيهِمْ . فَعُلْنَا هَذَا الرَّجُلُ الْأَبْيَضُ الْمُتَكَبِّرُ . فَقَالَ لَهُ  
الرَّجُلُ ابْنَ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ - قَدْ أَحْبَبْتُكَ . فَقَالَ الرَّجُلُ لِلنَّبِيِّ - صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ - إِي سَائِلُكَ فَمُشَدَّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ فَلَا  
تَجِدُ عَلَيَّ فِي نَفْسِكَ . فَقَالَ سَلْ عَمَّا بَدَا لَكَ فَقَالَ  
أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ ، اللَّهُ أَرْسَلَكَ إِلَى النَّاسِ  
كُلِّهِمْ فَقَالَ اللَّهُمَّ نَعَمْ . قَالَ أَنْشُدْكَ بِاللَّهِ ، اللَّهُ أَمَرَكَ  
أَنْ نُصَلِّيَ الصَّلَوَاتِ الْحَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ قَالَ اللَّهُمَّ  
نَعَمْ قَالَ أَنْشُدْكَ بِاللَّهِ ، اللَّهُ أَمَرَكَ أَنْ نُصُومَ هَذَا الشَّهْرَ  
مِنَ السَّنَةِ قَالَ اللَّهُمَّ نَعَمْ قَالَ أَنْشُدْكَ بِاللَّهِ ، اللَّهُ أَمَرَكَ  
أَنْ تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَعْيَانِنَا فَتَقْسِمَ عَلَيَّ فُقْرَانِنَا

فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اللَّهُمَّ نَعَمْ فَقَالَ  
الرَّجُلُ آمَنْتُ بِمَا جِئْتَ بِهِ ، وَأَنَا رَسُولٌ مِنْ وَرَائِي مِنْ  
قَوْمِي ، وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ .  
رَوَاهُ مُوسَى وَعَلِيُّ بْنُ عَبْدِ الْحَمِيدِ عَنْ سُلَيْمَانَ عَنْ ثَابِتٍ  
عَنْ أَنَسٍ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِحَدَا.

#### Narrated Anas bin Malik (RA)

*"While we were sitting with the Prophet in the Masjid, a man came riding on a camel. He made his camel kneel down in the Masjid, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet was sitting amongst us (his companions) leaning on his arm. We replied, "This white man reclining on his arm." He then addressed him, "O Son of 'Abdul Muttalib." The Prophet said, "I am here to answer your questions." The man said to the Prophet, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?" The Prophet replied, "By Allah, yes." The man further said, "I ask you by Allah. Has Allah ordered you to offer five prayers in a day and night (24 hours).? He replied, "By Allah, Yes." The man further said, "I ask you by Allah! Has Allah ordered you to observe fasts during this month of the year (i.e. Ramadan)?" He replied, "By Allah, Yes." The man further said, "I ask you by Allah. Has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?" The Prophet replied, "By Allah, yes." Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dhimmam bin Tha'laba from the brothers of Bani Sa'd bin Bakr."*

#### Comments

Dhimam bin Tha'laba, who belonged to the clan of Bani Sa'd bin Bakr, came to Rasulullah (Sallallahu Alaihi Wasallam) rid-

ing on a camel. Ibn Sa'd has quoted from Al Waqdi that Tha'laba came during the 5<sup>th</sup> Hijra. Qurtubi has quoted that this incident is of 6<sup>th</sup> Hijra, while some others say that it is of 8<sup>th</sup> or 9<sup>th</sup> Hijra. It seems that this incident is of later years as here Tha'laba had come as a delegate and delegations ( وَفُود) came to Rasulullah (Sallallahu Alaihi Wasallam) mostly during 9<sup>th</sup> Hijra. Secondly, here Tha'laba says that the delegate of Rasulullah (Sallallahu Alaihi Wasallam) had come to them; and Rasulullah (Sallallahu Alaihi Wasallam) sent the delegates to different places after the peace treaty of Hudaiba, which took place in 6<sup>th</sup> Hijra. Tha'laba tied his camel at the gate of Masjid Nabwi and came to Rasulullah (Sallallahu Alaihi Wasallam) who was in sitting posture leaning on his arm among his Sahaba in Masjid Nabwi (grand Masjid of Madina). Imam Maalik has concluded from this Hadith that the urine of the camel is pure, as regards the Salaah etc., as Tha'laba was allowed to tie his camel in the Masjid. Others differ with Imam Maalik on this as they say that the camel was tied at the gate in such a way that his body was outside the Masjid. Then Tha'laba asked the people sitting there, who is Muhammad (Sallallahu Alaihi Wasallam) amongst them. **This shows that Rasulullah (Sallallahu Alaihi Wasallam) lived like a common man amongst the Sahaba** as the people coming from outside didn't find him in some distinguished manner. The Sahaba replied that the white man reclining on his arm is Muhammad (Sallallahu Alaihi Wasallam). The whiteness of Rasulullah (Sallallahu Alaihi Wasallam) was not like lime-white but was the whiteness mixed with redness that gave him extreme beauty.

Tha'laba asked Rasulullah (Sallallahu Alaihi Wasallam) that he would be asking him some questions and that he will be very hard in questioning. This was the time when the Sahaba were banned from asking the questions by the following verse of the Al-Qur'an,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ  
تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا

اللَّهُ عَنَّا وَاللَّهُ غَفُورٌ حَلِيمٌ

*O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing. (5:101)*

Therefore, Sahaba usually looked forward for some outsider to come and ask some questions to Rasulullah (Sallallahu Alaihi Wasallam).

### **Why was Tha'laba was hard in questioning?**

Rasulullah (Sallallahu Alaihi Wasallam) had sent a messenger to the people of Bani Sa'd bin Bakr inviting them to enter into the fold of Islam. Tha'laba heard the message of Islam from this messenger and then he wanted to confirm the same from Rasulullah (Sallallahu Alaihi Wasallam). He wanted to know the truth and thought to ask some questions to Rasulullah (Sallallahu Alaihi Wasallam) in frank terms without any formalities. Some people say that he wanted to test the patience of Rasulullah (Sallallahu Alaihi Wasallam). Some are of the opinion that by this he meant to ask Rasulullah (Sallallahu Alaihi Wasallam) question in such a way so as to make him take oaths repeatedly.

### **Has Allah sent you as an apostle to whole mankind?**

Imam Muslim has quoted that Tha'laba told Rasulullah (Sallallahu Alaihi Wasallam) that his (Rasulullah's (Sallallahu Alaihi Wasallam)) messenger had come to them and he informed them that he {Rasulullah (Sallallahu Alaihi Wasallam)} was the apostle of Allah. Rasulullah (Sallallahu Alaihi Wasallam) said, "he told the truth". Then Tha'laba asked as to who created the skies? Rasulullah (Sallallahu Alaihi Wasallam) said, "Allah". Then he asked who created the earth and the mountains? Rasulullah (Sallallahu Alaihi Wasallam) said, "Allah". Then he asked who placed the usefulness in them? Rasulullah

(Sallallahu Alaihi Wasallam) said, "Allah". Then he told him that he was asking him by the One who created the skies and earth, fixed the mountains and placed the utilities in them, "Has Allah sent you as the apostle? Rasulullah (Sallallahu Alaihi Wasallam) said, "yes".

The man further said, "I ask you by Allah, has Allah ordered you to offer five prayers in a day and night (i.e., 24 hours)?" He replied, "By Allah, Yes". The man further said, "I ask you by Allah, has Allah ordered you to observe fasts during this month of the year (i.e., Ramadan)?" He replied, "By Allah, Yes". The man further said, "I ask you by Allah, has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?" The Prophet replied, "By Allah, yes".

Thereupon that man said, "I have believed in all that with which you have been sent".

Imam Bukhari and Imam Haakim are of the opinion that this man had already embraced Islam when he learnt about it from the messenger of Rasulullah (Sallallahu Alaihi Wasallam) and that he had just come to Rasulullah (Sallallahu Alaihi Wasallam) to authenticate what he had heard from the messenger. Ulema prove by this act of Tha'laba that **it is preferable to try to have more authentic chain (sanad) of narrators as regards the Qura'n and Hadith.** Imam Qurtubi, Imam Abu Dawood and some others are of the opinion that this man accepted Islam there only and was not a believer before.

### **There is no mention of Haj in this Hadith**

Ulema have given different answers for this query, some say that the Haj had not become obligatory by that time, some say that the narrators have omitted it for the sake of brevity, while some others say that Haj was a routine act even among the Makkan infidels, so there was no need to ask about it.

# Interested?

During the past few years an unprecedented number of Muslim businesses closed their doors forever. While the adverse economic situation has generally affected most businesses worldwide, according to informed sources the tragic common factor among the bulk of those who became insolvent was that they were interested. Interested here simply means that they were involved in interest, whether in the form of paying interest on OD's (overdrafts), bonds, private loans or in any other form. Finally the respite of Allah Ta'ala was over and suddenly everything crashed.

## HATED

Apart from kufr and shirk, few sins in the Shariah are as loathsome and hated as interest. According to some scholars the severest aayah of the Qur'an-al- Kareem pertains to interest. Allah Ta'ala says: "If you do not (forsake interest) then beware of WAR with Allah and His Rasul" (2:279). Rasulallah (sallallahu alaihi wasallam) is reported to have said: "Consuming one Dirham of interest knowingly is worse than committing zina thirty three times" (Musnad Ahmad).

## THE ONE WHO PAYS

The aversion for interest in the Shariah is not restricted to consuming it. Rather, all parties associated with the transaction are engulfed in the curse of interest. Rasulallah (sallallahu alaihi wasallam) is reported to have said: "The curse of Allah Ta'ala is upon the one who takes interest, the one who pays it, the witness of the transaction and those who record it — and all are equal in the sin" (Sahih Muslim).

## FRIEND OF YOUR MONEY

An indication of the sheer weakness of Imaan is that the aversion and hatred for involvement in interest, in any form,

to a large extent is non-existent. Instead of aversion, many Muslims coolly and casually consider, and even advise one another with regard to taking bonds and OD's. A Muslim will be overheard saying: "The bank manager is my close friend. I will arrange the bond for you over the counter!" What one should remember is that no bank manager is anyone's friend. He is merely a friend of your money. When there is no more money to squeeze out of you, he will dump you and "befriend" another client.

## INSURANCE

Another example of the aversion of interest having diminished greatly is insurance. If somebody has had an accident or any mishap, the first question that many, even apparently pious people, ask is: "Is everything insured?" Insurance in reality is a combination of gambling and interest but due to the aversion having left the hearts, hardly anybody bothers about it. In fact the aversion has decreased to such an extent that some even console the person by saying: "Masha-Allah. You have nothing to worry about. Everything is insured!" One shudders to think how quickly this statement could draw down the wrath of Allah Ta'ala.

## IMPOSSIBLE?

While many people indulge in interest but realize that they are sinning, some regard it as impossible to conduct business without messing their hands in the muck of interest. They even openly declare such nonsensical ideas. This is tantamount to saying that Allah Ta'ala has prohibited something which is impossible to refrain from, hence the prohibition should be uplifted — Allah forbid! While Shaitaan has engulfed the hearts of these people to the extent that they feel it is impossible to do business without OD's and the like, there are many conscious Muslims who are run-

ning multi-million rand businesses but have never borrowed on interest. Nor have they received major financial backing from some interest free source. In their small way they operated within the boundaries of Shariah and Allah Ta'ala granted immense barakah in their businesses. All that is required is a firm commitment to remain free from this filth and a genuine effort to conduct one's business strictly according to Shariah. Allah Ta'ala then opens up the path ahead. Thus one definitely can avoid interest totally. As we often say: "Where there is a will, there is a way!"

### BECOME PAUPERS

Presently, the interest rates in South Africa have dropped to a level not witnessed for many years. Many Muslims are once again diving headlong into the curse of Allah Ta'ala by borrowing from banks and building societies. The curse of Allah Ta'ala manifests itself in various ways. Sometimes it is in the form of the interest rates suddenly soaring which results in many millionaires becoming paupers. At times it comes in the form of a drop in business, or in any other form. The apparent reasons will be many. The real reason is that the curse of Allah Ta'ala has manifested itself. Allah Ta'ala declares: "And when they forgot that which they were reminded about, we opened up the doors of everything to them. Then when they became elated with what they were given we suddenly seized them and they were left in utter bewilderment" (6:44).

### REFRAIN FROM FUMES

Thus it is vitally important that the severe aversion for interest should once again permeate the heart of every Muslim. Not only must one refrain from taking or giving interest, one must also endeavour to refrain from the "fumes" of interest. Rasulullah (sallallahu alaihi wasallam) is reported to have said: "A time will come when every person will consume interest. If he who does not consume the interest (directly) the fumes will still reach him" (Mishkaat). In-

come earned by using money borrowed on interest carries with it the fumes of interest. Likewise the fumes of interest come along in the form of "gifts" from banks and building societies, etc. — institutions whose major source of income is interest. Thus the pens, diaries, calendars, clocks and other gifts that banks give to their clients are indeed the "fumes" of interest. Our aversion for interest should cause us to shun these items totally. The aversion for interest and its "fumes" must be total.

*May Allah Ta'ala fill our hearts with hatred for interest — and every other sin — and enable us to refrain from them. Aameen*

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*Cont'd from page 4*

worship of Allah and from the narrowness of this life to its wideness and from the oppression of the religions to the justice of Islam. Allah has sent us to His creatures with His religion. Whoever accepts it, we accept from him and whoever refuses, we fight him until we get the Promise of Allah?" "And what is His Promise?" asked Rostom. "Paradise for those who die and victory for those who survive" answered Rabi'e. Rostom said: "Can you delay this matter until we think about it?" Rabi'e answered: "Yes. How many days you need, one or two?" Rostom said: "More. Until I write to my people." Rabi'e said: "We can't. Our Prophet does not authorize us to delay our enemies more than three days. So make up your mind."

This companion came from a society which was materially far behind the Persian empire. Nevertheless he had in himself the seed of Truth and righteousness that allowed him not to be distracted or impressed with the glamour surrounding the Disbelievers. Civilization starts with the correct belief and faith. The material aspects of civilization will come later as a by-product. On the other hand, the disbeliever, no matter how materially advanced he might be, is an uncivilized person and bears in his soul the germs of his own destruction. This is why you should take pride in your religion. This

# Dressing

Every human is born with several basic needs. Among them is the need for clothing. To cover one's body is not just a need, it is part of human nature that a person wants to conceal parts of his body from others. Nevertheless, despite being a natural urge to clothe oneself, the Shariah has provided extensive guidelines in this regard.

The primary object of clothing is to cover one's body. This has been clearly explained by Allah Ta'ala in the Qur'an-al-Kareem. Allah Ta'ala declares: "O children of Adam (A.S.)! We have sent down to you clothing to cover your nudity as well as adornment for you. And the garment of piety is the best (7:26)." By mentioning the aspect of covering before the aspect of adornment, the Qur'an-al-Kareem has made it abundantly clear that there is far greater importance attached to the primary object and moral aspect of clothing than its secondary benefits. The secondary benefits include protection from the elements of heat and cold as well as adornment.

## CLOTHED YET NAKED

Thus clothing must provide cover for the body or else, in the eyes of Shariah, it is not worthy of being called "clothes." In a narration of Sahih Muslim Rasulullah (sallallahu alaihi wasallam) has warned that he will not be a witness on the day of Qiyamah for women who, although clothed, are yet naked. This is due to their garments not fulfilling the primary objective of clothing which demands that the *satr* (those parts of the body which must necessarily be concealed from others) is adequately covered. The *satr* must be covered in two respects. The garment must be such that no part of the *satr* is even slightly visible underneath it. Also, it must be loose enough so that the shape of the *satr* is not discernible. Hence if the garments are even a little tight-fitting to

the extent that the shape of the *satr* is visible, such a person is also included in the description of being "clothed yet naked." While it is important that one's garments must be neat and dignified, modesty in dress must be observed especially when venturing out of the precincts of one's home. The clothing must not be such that it is a clear attraction for others. It is a fact of life that there exists a basic natural inclination towards the opposite gender. Attractive clothing further incites such inclination which could lead to *fitna*. The type of clothing that is essentially for one gender should not be worn by the opposite gender. Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "Allah Ta'ala has cursed those men who imitate women (in dressing, etc.) and those women who imitate men (*Mishkaat*)."

## UTTERLY ASHAMED

In the last few decades the morals of the west have seriously declined in all aspects, especially clothing. Many kuffaar Western women who lived less than a century ago would be aghast and flabbergasted if they had to see how their great-granddaughters are dressing today. The greater tragedy is that they would even be utterly ashamed and embarrassed about how numerous Muslim women are dressed today. While Western women have gone to the extremes of nudity and immorality in dressing, the younger generation of Muslim women, — teenagers and young mothers — have by and large drifted towards a more Westernised style of dressing and far away from the higher standard of *hayaa* of their own mothers or grandmothers, let alone the standard of *hayaa* of those who lived in the glorious era of the Sahaaba (R.A.). Indeed many Muslims have become totally Westernised in their dress, adopting for

themselves the jeans and T-shirt culture of the decadent West. Is it not a fact that many Muslim men and women dress in such a manner that it is either extremely difficult or totally impossible to distinguish whether the person is a follower of Rasulallah (Sallallahu Alaihi Wasallam) or a follower of some other creed??? A Muslim should be easily identifiable from a mile to every stranger. The stranger should not have to guess whether the person is among the friends of Rasulallah (Sallallahu Alaihi Wasallam) or among the friends of the west. Also, one should maintain one's Islamic identity in every aspect of one's attire and appearance. A little head scarf — and the rest from the west — still leaves one far short from the requirements of Islamic dressing.

#### **DISTINCT DRIFT**

While the above situation is very tragic, it is more alarming to note that even many of the generally Islamically conscious women have begun to adopt a manner of dressing that is more western in design and style, which they assume to be "Shariah compliant" in terms of the requirements of covering as explained earlier. The yardstick for such generally Islamically conscious families to judge whether there is a distinct drift towards a more Westernised style or not (where it is not already blatantly obvious) is the following: Will the grandmothers and even many mothers themselves wear the type of clothing that they are tolerating for their daughters / granddaughters? And if these mothers had to suddenly overnight adopt the same type of garments that their daughters wear, would eyebrows be raised? If yes, the drift is certainly there. The young mothers and teenage girls of today have already "pushed the boundaries" — the boundaries of hayaa and morality — to the limits that their mothers or grandmothers would never dream of going to. Hence it is clear that the decay has already set in. If it is not stopped now, the next generation will "push the boundaries" even further. The mothers of today moved away from the tra-

ditional izaars to more western looking pants — albeit just loose enough. The daughters of tomorrow will wear them very much tighter. If the mothers "dresses" come down just a little below the waist, the daughters will tuck their tight "tops" in their figure-hugging jeans. If the rot is not stopped immediately, it will get much worse.

#### **NOT GOOD FOR PARENTS — NOT GOOD FOR CHILDREN**

In many cases the rot is setting in as a result of the example set by the parents. However, in some cases the decay is being forced upon innocent children by parents who dress them in distinctly western styles, though the parents themselves dress in proper Islamic attire and would never wear the type of garments they clothe their children in. The attire that is not good for the parents cannot be good for their children. The Quran-al-Kareem has declared that the best garments are the garments of taqwa. This applies to both men and women. The clothing of the sulaha (truly pious men and women) is the criterion to judge whether one's garments are the garments of taqwa or not. If our clothing does not fall in the category of the garments of taqwa, it will most likely be an imitation of the Jews and Christians. In numerous Ahadith we have been commanded by Rasulallah (sallallahu alaihi wasallam) to oppose the ways of the Jews and Christians. The styles and trends that are rapidly changing are clearly as a result of being influenced by the dressing of the West (the Jews and Christians). This drift should therefore be stopped immediately, whether in the dressing of adults or children.

#### **PSYCHOLOGICAL EFFECT**

Another important aspect to consider about clothing is the subtle psychological effect it has on the person. Dress a child in a clowns clothing and one will observe the child behaving like a clown. Clothe him in a police uniform and he will be found "policing" other kids. While this psychological effect is clearly apparent in chil-

dren, it certainly affects adults as well. Hence at times teenagers and even adults who are dressed in the latest Western fashions — the latest jeans on the market and the t-shirt emblazoned with the most popular logos — conduct themselves in the way that does not behove of any Muslim. While the reasons for such conduct could be many, the type of attire is also a factor. On the contrary, dress a person in distinctly Islamic garb and his clothing itself will often become a means of refraining him from going to places of sin or engaging in many sinful actions in public. It is thus obvious that one's clothing does have an effect on one's character and conduct. Our attire and appearance is also part of Deen. This aspect of our lives must also conform to the dictates of Deen. May Allah Ta'ala save us from aping the West and may He guide us to be firm on the Sunnah. Aameen

(Al-Haadi)

***Imam Dhahabi narrates an anecdote of Imam Al-A'azam in his Manaqib Abu Hanifah:***

*One day, a youth in Abu Hanifah's shop opened the cloth rolls and was awestruck at the beauty of the red, green and yellow silk. He said: 'We ask Allah to give us paradise'.*

*Abu Hanifah began to weep until he began to shiver and shudder; he ordered the shop to be closed and he walked home hastily covering his head.*

*The next day, he said: 'My brother, what emboldens any of us to ask Allah ta'ala to give them paradise? Surely, those who have pleased Allah and are worthy of paradise can ask Him that - but people like us, we must beseech Allah to forgive us, we must ask Him His Pardon.'*

# Tafweez

## The Cure for Depression

by *Hazrat Moulana Yunus Patel Db*

**Part 2: The Story of an Eagle taking Rasulullah's (SAW) sock**

### The Story of an Eagle taking Rasulullah's sock

Moulana Jalaluddin Rumi (R.A.) narrates a story in his Mathnavi; an incident which occurred during the time of Rasulullah(sallallahu alayhi wasallam) : Once, after having performed wudhu, Rasulullah (sallallahu alayhi wasallam) was about to wear his leather sock when an eagle came along, snatched it and flew away. Nabi (sallallahu alayhi wasallam) was most distressed as he was preparing for Salaah. In a short while, the eagle returned and turned the sock upside down, towards the ground, causing a snake that was inside, to fall out. The eagle then presented the sock to Rasulullah(sallallahu alayhi wasallam) and addressed him : "O Rasulullah(sallallahu alayhi wasallam)! The reason for me having taken the sock was that there was a snake hidden inside it. Otherwise I would never harm you, for Allah Ta'ala has ordered me to protect you. It was on account of the snake that I flew off with the sock." Thus, outwardly there was some distress but it was a means of goodness. Whatever calamity befalls you, consider it warding off a greater calamity. All Praise be to Allah in Every Condition.

One morning, as a Wali was leaving his home, he struck his head against the doorframe (in India, many homes have doorframes which are low). The pain experienced, forced him to lie down. He uttered the words : "Alhamdu lillahi ala kulli haal" (All praise be to Allah in every condi-

tion).

In every decision and action of Allah's, there is both wisdom and good for His servant. Sometimes this remains unknown and hidden. Nevertheless, a short while later, he was informed that on the path which he would have proceeded down, there lay in wait some of his enemies who intended to kill him. A little injury but he was saved from death at the hands of his enemies. Thus, if something does happen, there must not be such concern in our hearts that we rush towards Haraam. To cite another example : A person's car is hijacked. He must believe that there is some goodness or 'khair' in this; that it was only the car. It could very well have been that the car was hijacked when the family was in the car and they could have been taken to some desolate spot and could have been killed. Always think of something worse which could have happened. Adopt Tafweez : believe that everything is in the hands of Allah Ta'ala and if He has decided something, then there is definitely goodness therein. Then be satisfied with the decision of Allah Ta'ala. If we learn only this much : that after Tadbeer, follows Tafweez i.e. being pleased with Allah Ta'ala's decision, then there can be no question of depression, anxiety, contemplating or committing suicide, etc.

### **A Crippled Buck in the Jaws of a Lion**

Hazrat Jalaluddin Rumi (R.A.) mentions an example in his Mathnavi Sharif of a buck which had a limp in its leg. As this crippled buck was hopping and jumping along, it was caught by a lion. Even though in the jaws of the lion, it tried to escape. The more it tried to free itself from the lion's mouth, the more difficulty it experienced. Since it was already in the lion's mouth, it should have accepted the consequences. It could not run away. There was no question of running away, especially since the buck was limping. How could it then escape such a huge lion? It was better for the buck to remain still. It may have happened that the lion saw another buck and left the crippled

one to prey on that one. Moulana Jalaluddin Rumi (R.A.) then explains that this is exactly our condition. Where and how are we going to escape the power of Allah Ta'ala? Can we escape the decision and will of Allah Ta'ala? There is no doubt in the fact that there will be many tests, trials and difficulties. Allah Ta'ala says in the Quran Sharif : " We will definitely test you with some fear, some hunger and some loss in your wealth, in your health and in the fruits ('fruits' denote many things). Give glad tidings to those who patiently persevere. And when any trial reaches them, they say : ' Inna lillahi wa inna ilayhi rajioon ' (from Allah we have come and to Him is our return).

They are those on whom are the benefactions of their Lord, and receive His mercy, and it is they who are the guided ones." ( Al - Baqarah : 155/156/157 )

Allah Ta'ala is informing us, that in this world, ordeals are to be expected and patience, tested. Tidings of grace and peace are conveyed to those who patiently withstand such trials, not expressing ingratitude but rather turning to Allah and remembering Him. Unfortunately, the moment a person suffers a little difficulty, he says : "I must insure everything." A little loss of some goods and the person says that the only way to protect everything is insurance. Instead of turning towards Allah Ta'ala or becoming strict in matters of Shariah, the person turns towards insurance and starts insuring everything. Then he suffers more and more.

### **Fatwas**

Fatwas have, however, been issued because of the weakness of our Imaan. The principle of Shariah; the principles of Jurisprudence are applied. This is so, because of the environment we live in or the circumstances and difficulties we face. Therefore, we find, that in the community certain things are made permissible. This does not mean that Haraam becomes Halaal ... some laxity is given to insure certain things in certain areas to a certain extent. A good Mufti should be contacted for details. For exam-

ple : if a person is about to die, due to hunger, and the only food available is pork, then even the Qur'aan Sharif permits the consumption of something Haraam like pork. This would obviously not be done with pleasure and enjoyment, rather to just stay alive. Thus, a little Haraam is permitted in such dire circumstances. A person is in financial difficulty and is extremely desperate. There is no one willing to provide him with any assistance of the Halaal kind e.g. an interest free loan, etc. At this time, if the person takes a loan to the extent that is necessary for him to survive, this would be permissible.

However, if a person rushes towards Haraam simply to live a luxury life or maintain a high standard of living, then this is certainly not permissible. This person's condition is likened to that fish which jumps for the tempting bait, and is then caught and hooked. If that fish, in its struggle to free itself, starts to jump, the hook will sink deeper into the fish, increasing its desperation, but to no avail. Thus, if a person, in a little difficulty, 'jumps' towards Haraam and after taking the bait, is hooked, then the more he jumps, the more involved he will find himself in Haraam. The difficulties will increase and everything will be void of barakat (blessings). Presently, there is no barakat in our lives, our homes and our businesses because as soon as a little difficulty or trial afflicts us, we immediately rush towards Haraam. Thus, due to the weakness of our Imaan, Fatwas are given. Shariat takes everything into consideration; it can accommodate our every condition and solve our every problem.

#### **A Fatwa of Mufti Mahmood (R.A.)**

A person, from Bombay, once wrote to Hazrat Mufti Mahmood (R.A.) (a great Wali of Allah who passed away here in South Africa) explaining his plight. He had had a taxi which was 'freehold' and which was the only means of his livelihood. It was his only means of feeding his 5 children and paying his rental (which in Bombay is very high). The taxi was smashed in an accident.

He had tried to secure an interest free loan but without success. If he had to forego another car, it would mean great difficulty for his family. The only other option, which he had, was to obtain a loan from the bank on H.P. (hire purchase) and buy another car, paying in installments. So he asked Hazrat as to what he should do ? Hazrat replied that in his case, the car was the only means of support. If he did not purchase another, his family would suffer considerably. Since he had tried to get an interest free loan but to no avail, he could then take it from the bank. He must, however, regard the payment of interest as Haraam and try to pay it off as quickly as possible. At the same time, he should make plenty of Taubah and Istighfaar. This was the Fatwa of a Mufti of an exceptionally high calibre. He issued this Fatwa because the person was in a genuine need. If the person was not in a genuine need, then a Fatwa of this nature would not have been issued. For example : If a person had in his possession many 'luxury' items, then he would be told to dispose of some of those luxuries and buy another car or try to obtain a loan within the boundaries of Shariah.

#### **Lesson**

The lesson of this Majlis is that we must not become despondent. If something does not work out or does not come our way, then we should not despair. If we had made certain decisions or plans which were not fulfilled or we expected some venture to be profitable and it was not, then we should not weaken to depression. Turn to Allah Ta'ala, make extra Zikrullah and you will find in your heart sukoon (tranquillity) and chen (peace). Depression and despondency will not be found in that person who adopts Tafweez. Tafweez on the path of Sulook Like we should adopt Tafweez in worldly matters, so too must we adopt it in spiritual matters. Sometimes, Allah Ta'ala gives a person who is making his Islah (reformation), an enjoyment or an experience of ecstasy (In Tasawwuf, this state is termed 'Bast'). The person is on a high.

Others take drugs for a 'high', but the Allah Waalas, with their Zikr, Ibaadat and Ma'rifat, experience a special 'high', and there is a world of a difference between these two 'highs'. Nevertheless, there are times when these pious ones, who despite doing everything correctly and not disobeying or displeasing Allah Ta'ala, suddenly experience a 'low' (In Tasawwuf, this state is called 'Qabdh'). That 'high' is no longer enjoyed. They begin to wonder as to what had happened... Why? And they too suffer depression.

A person, experiencing such a spiritual 'low' should reason that there is the great wisdom of Allah Ta'ala behind this state, otherwise it may be that pride enters the person's heart and he begins to consider himself very great. This is Allah Ta'ala's way of keeping a balance. This 'low' offsets pride and thus saves a person from spiritual ruin. After this, if Allah Ta'ala so wills, He can always return him to his previous condition. Thus in worldly as well as spiritual affairs, we need to make an effort and then adopt Tafweez. Ask Allah Ta'ala to make the best decision for us. Plead to Him and beg of Him to give us the best of this world and the best of the hereafter.

### **A Blessing or Punishment ?**

Sometimes, a sickness, disease, etc. comes in the form of a blessing and sometimes in the form of an Azaab (punishment). For a Mu'min, it is a blessing and mercy if it causes him to turn towards Allah Ta'ala.

I will conclude with an incident that occurred a few years ago. I went to visit a person who was suffering from cancer. On entering his room, I found him surrounded by 3 television sets - one to his right, one to his left and one in front of him. This was, indeed, very surprising ... a sick person in extreme pain who could well be in his last moments, in such a situation. On inquiry, his relatives explained, that due to his being confined to bed, it became necessary to turn him in these 3 positions; sometimes left, sometimes right, otherwise flat on his

back. The 3 sets were placed in such a manner so that he would not miss any part of the programme being watched. If in that sickness, which was meant to have brought us to the door of Allah Ta'ala, we continue to indulge in sins and more so, then who do we blame for the problems which we thereafter have to face?

"May Allah Ta'ala protect us all from loosing trust and faith in Him.

From a Supplementary Discourse on Tafweez, Radha bil Qadha and Fanaa'iyat. As had been discussed, the major cause of depression and worries is that we have not as yet learnt Tafweez, Fanaa'iyat and Radha-bil-Qadha. These three concepts mean basically one and the same thing: that we hand all our affairs and decisions over to Allah Ta'ala, and that we be satisfied with whatever He decides for us. However, the illusion we live in, is that whatever we have decided, will happen accordingly. We expect Allah Ta'ala to oblige us, accommodate us and follow through with our decisions, exactly as they are. When this does not happen, then as is expected, we suffer anxiety, frustration, depression and worry. Why? ... Because we forget that we are the slaves of Allah Ta'ala and that He is not our slave. As our Master, He can decide for us, whatever He wishes to. This is His prerogative.

### **Examples**

Several examples had been cited last week and there are many more that could be alluded to. Some which had been mentioned were:

- 1.) A proposal is put forward with a 'surety' and confidence that it will be accepted, but it isn't. Since Tafweez was not adopted, the person suffers acute depression.
- 2.) A businessman has his sights on a prospective business venture, which he believes would make him successful. Somewhere along the line the transaction does not go through, and depression seizes him.
- 3.) A student works very hard for his examinations and then fails, for whatever reason.

*Cont'd on page 36*

# Rules of a Muslim home

## Ta'leem

A Muslim home should always be pervaded by the remembrance of Allah Ta'aala at any time. Learning, teaching and engaging in the Ibaadah (worship) of Allah Ta'aala should be an integral part of every Muslim home. In the days of the Sahaabah, it was common among them that they would make their homes into places of learning and worship. Sayyiduna Umar bin Khattaab RadiyAllahu anhu was inspired to accept Islam because of the same reason. When he visited the home of his sister Faatima, she and her husband, Saeed bin Zaid RadiyAllahu ahhuma, were learning the Qur'aan from Hadrat Khabbaab RadiyAllahu anhu.

In Madinah Munawwarah Hadrat Umar Farooq RadiyAllahu anhu had taken a residence that was quite far off from Masjidun Nabawi [SallAllahu alaihi wasallam]. On account of the distance, he could not be present in the masjid all the time. He then arranged with one of his neighbours that they would both take turns to go to Masjidun Nabawi [Sallaallahu alaihi wasallam] on alternate days and therefore inform each other of whatever was learnt from Rasulullah SallAllahu alaihi wasallam. In this manner they would remain fully informed of the teachings of Rasulullah SallAllahu alaihi wasallam.

It was the habit of the Noble Sahaabah Ridwaanullaahi alaihim ajmaeen to come home daily and teach their wives and children what they had learnt from Rasulullah SallAllahu alaihi wasallam. Every Muslim should also make it a daily practice that some learning and teaching takes place in the home. Our Senior Ulama have very strongly suggested that daily ta'leem should be made of the book Fadhaail e A'maal (Virtues of Good Deeds) by Sheikhu Hadeeth, Hadrat Moulana Zakariyyah Khaandlawi Saheb Rahimahullaah. Daily the entire family should be made to sit to-

gether and the noble Ahaadeeth of Rasulullah SallAllahu alaihi wasallam should be read and explained. In this manner Deeni knowledge will be acquired in the environment of the home and a desire to practise on Deen will be created in our families.

We should also daily set aside time to sit with our children and teach them the asbaaq (lessons) that they have been taught at madrasah. In this way, we will be able to monitor their progress and assist them in making the next day's work easier, otherwise we will see that slowly the influence of the television, DVD's, computer games, comics, etc. will overtake our children, leaving them morally bankrupt.

## Ibaadah

Similarly, Ibaadah of Allah Ta'aala should permeate all Muslim homes. Rasulullah SallAllahu alaihi wasallam has mentioned in a Hadeeth, "Do not make your homes into graveyards, for verily shaytaan runs away from that home wherein Surah Baqarah is recited."

In one explanation of this Hadeeth, the commentators have mentioned that one's home should not be void of the recitation of the Qur'aanul Kareem. It is well known that Hadrat Abu Bakar Siddeeq RadiyAllahu anhu had apportioned a section in his house where he recited the Qur'aanul Kareem aloud. Many of the Kuffaar took objection to this as their wives and children would be tempted to listen to the beautiful manner in which he used to recite the Qur'aanul Kareem, and thus draw them towards Islam.

Hadrat Moulana Siddeeq Ahmad Baandwi Saheb Rahmatullaahi alaihi, a great and eminent scholar of the fifteenth century (hijri) gave the following advice to his children on his death-bed;

"Allocate a special place in the house for Ibaadah and Salaah. Call it a masjid if you wish. By calling it a masjid, it

will not fall under the law of a masjid. Try and keep this place especially for Ibaadah (the worship of Allah Ta'aala). Have a musalla (salaah mat) spread out at all times. Place a Qur'aan Shareef and have a tasbeeh hanging there. Whenever you get a chance, go and sit in this room and engage in the Ibaadah of Allah Ta'aala. It will also have a positive effect on your children. When they will see this room, the musalla, the Qur'aanul Kareem etc. they will also have a desire to make the Ibaadah of Allah Ta'aala. At a time of need, it could be used for other things also. There is no harm in sleeping there as well, as it is not classified as a Shar'ee masjid. Hadrat Moulana Thaanwi Rahmatullaahi alaihi has written the similar advice and also had a room like this in his home." [Hayaat e Siddq p. 324].

Hadrat Mufti Muhammad Shafee Saheb Rahmatullaahi alaihi, the grand Mufti of Pakistan, had mentioned that in 1930's there was a movement called the "Shudhi Movement" that was converting Muslims to Hinduism in large numbers. However, the inmates of those homes wherein the Qur'aan was recited daily were saved from their influence.

Make a habit of reciting the Qur'aan daily in our homes. Hadrat Abu Zar RadiyAl-lahu anhu narrates that Rasulullah SallAl-lahu alaihi wasallam advised him: "Hold fast onto the reading of the Qur'aan, because it

is a noor in this life and a provision for the Hereafter." On one occasion, Rasulullah SallAllahu alaihi wasallam mentioned that the houses in which the Qur'aan is recited shine unto the inhabitants of the heaven as do the stars shine unto the inhabitants of the earth. [Fazaail e Qur'aan pg.48].

Hadrat Abu Hurayrah RadiyAllahu anhu says, "That house wherein the Qur'aanul Kareem is recited, the household members increase, virtues and blessings multiply, angels descend upon them and shaytaan runs away from such a house. Whereas the house in which the Qur'aan is not recited, life therein becomes straitened and devoid of blessings, angels leave the house and shaytaan ravages it. [Fazaail e Qur'aan p.42].

Hadrat Ibn Mas'ood RadiyAllahu anhu as well as others have reported that Rasulullah SallAllahu alaihi wasallam said, "A deserted house is one in which the Holy Qur'aan is not recited." [Ibid].

On Thursday nights, make a habit of reciting abundant durood shareef at home. Gather your household and recite a few Ahaadeeth regarding the virtues of durood shareef. Thereafter recite as much durood shareef as possible.

May Allah Ta'aala assist us in making our homes into gardens of Jannah, Aameen.

### ***TV Increases Mental Health Risk in Children***

*Young children who spend substantial time in front of the TV and computer experience high levels of psychological distress, and being physically inactive may make matters worse, new research published in the journal Pediatrics shows.*

*Most studies of 'screen time' and mental health have been in adolescents and teenagers, Dr Mark Hamer, of University College London, the lead researcher on the current investigation, told Reuters Health. Hamer's group included children as young as four years old in its study.*

*"We replicated the earlier findings in older adolescents that show too much TV and screen-based entertainment are associated with poorer measures of mental health," Dr. Hamer said in an interview.*

#### *Limit screen-based entertainment*

*Children started to show worse mental health at the highest screen time level, which was around three hours a day, Dr. Hamer noted. He and his colleagues point out that the American Academy of Pediatrics recommended limiting screen-based entertainment to less than two hours per day. Current guidelines generally advise that children spend at least an hour in active play daily, the researcher added.*

*"I think it's really a question of limiting screen-based activity and just trying to encourage more physical activity," Dr Hamer said. "That's the key message. There's also good evidence to suggest that physical activity levels actually reduce as children go through adolescence," he added, making it even more important for parents to help children establish healthy habits early in life.*

*Pediatrics, May 2009.*

#### *Comment:*

*If long hours in front of the TV is harmful, it follows that shorter periods will also be harmful. The only difference is that the techniques for detecting the harm of long hours are available whereas the techniques for measuring the harm from short periods have not been developed as yet!*

# Rivalry for Excellence Between the Creation of Allaah

## *A Sunnah and A Hikmah*

The hikmah (wisdom) and sunnah (practice) of ALLAH Mighty and Majestic in His creation, nay even in His Names, Glorified and Most High, necessitates that some are more excellent than others.

So He, Most Glorified, has compared His Names for excellence, and amongst them is the *Ism al-A'tham* (Greatest Name- *Al-Hayyul Qayyum* (The Ever-Living, Self-Subsisting)), with which when He is asked, He responds, as has been authenticated in the hadeeth.

He compared His Books for excellence, the most perfect of them being the *Qur'an*. He compared the people for excellence, the best of them being the Prophets, and He compared the Messengers for excellence: "Those Messengers! We preferred some to others;" (*Al-Baqarah*, ayah 253), the most excellent of them being Muhammad (Peace and Blessings of ALLAH be upon him), given *Ash-Shafaa'* atul Kubraa (the Great Intercession), not given to anyone save him.

He compared the angels for excellence, the nearest of them being *Jibreel* (Peace be upon him).

He compared the believers in the *Ummah* (Community) of Muhammad (Peace and Blessings of ALLAH be upon him) for excellence, and the best of them, after His Prophet (Peace and Blessings of ALLAH be upon him), was *Abu Bakr As-Siddeeq*.

He compared the rest of the *Ummah* of Muhammad (Peace and Blessings of ALLAH be upon him) for excellence, and He made the *Mujahideen* (those who fight in the Cause of ALLAH) the most excellent of them:

"ALLAH has preferred in grades the *Mujahideen* in the Cause of ALLAH, with

their wealth and their lives above those who sit (at home). Unto each, ALLAH has promised good (Paradise), but ALLAH has preferred the *Mujahideen* above those who sit (at home) by a huge reward. " (*An-Nisa'*, ayah 95).

He compared the days on Earth for excellence, *Layla-tul-Qadr* (The Night of Decree) being better than a thousand months: "*Layla-tul-Qadr* is better than a thousand months." (*Al-Qadr*, ayah 3), and He made *Jumu'ah* (Friday) to excel the rest of the days of the week, as mentioned in the hadeeth.

Then the months were compared for excellence, the most excellent of them being *Sha'ban*, *Ramadaan*, *Rajab* and the rest of the sacred months. He compared His houses on Earth for excellence, and the most excellent were the *Bait-al-Haraam* in *Makkah*, the *Mosque* of His Messenger in *Madeenah*, and *Masjid-al-Aqsa* in *Jerusalem* in *Palestine*.

He made *Makkah* to excel the rest of the places on Earth, and He made it the sacred land, not declared lawful to anyone before His Messenger (Peace and Blessings of ALLAH be upon him); He declared it lawful to him for one hour of a day, and his (Peace and Blessings of ALLAH be upon him) statement has been authenticated: "By ALLAH, you are the most beloved of ALLAH's cities to me, and had your people not expelled me from you, I would never have left."

He made the children of Adam to excel the rest of creation: "And indeed We have honoured the children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibat* (lawful good things), and have preferred them above many of those whom We have cre-

ated with a marked preference." (Al-Isra, ayah 70).

He compared the children of Adam for excellence and made the people of goodness and benefit to mankind excel the others: "And ALLAH puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever) , and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer) who commands justice, and is himself on the Straight Path?" (An-Nahl, ayah 76).

He made the men to excel the women: "Men are the protectors and maintainers of women, because ALLAH has made the one of them to excel the other, and because they spend (to support them) from their means." (An-Nisa, ayah 34).

He even assigned excellence amongst the foods and plants: "And in the earth are neighbouring tracts and gardens of vines, and fields sown with corn, and palm trees, growing out two or three from a single stem root, or otherwise (one stem for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are Ayat for the people who understand." (Ar-Ra' d, ayah 4).

This was not done in jest by the Most Glorious and Most High, exalted is He from that! But for a number of wisdoms, some of which we recognise, suspect, imagine, or reach by our intellects, and some of which we are not able to reach with our human wisdoms and weaknesses, and the Qadr (Decree) which assigned a capacity of comprehension for the human intellect.

I tried to reflect on these wisdoms, and these meanings became evident to my heart and eye:

One idea suggests: These are none other than as a training for the human soul in absolute Iman in ALLAH Most High, and absolute submission to His will, Glorified be He; so His selection of Prophets from His creation is His choice, His making one to excel

all of them is His will, and His distinguishing of a Name from amongst His Names, by which when He is supplicated He responds, is none other than our submissiveness towards Him.

Another idea suggests: In addition to that, the wisdom of ALLAH Mighty and Majestic has necessitated that His creation be diversified and that His creation differ widely, so that amongst them are those that go forward, and those that lag behind. And for each, the wisdom necessitates that there should be a period for him to fulfil, during which he performs his function. This means that the specialisation of functions and actions is a matter which ALLAH has created mankind and creation with a propensity for; thus it is not for anyone to object upon the system of ALLAH in His universe which He has sanctioned for His creation.

And another idea suggests: It is a training for the soul to be pleased with the Qadr of ALLAH, and to refrain from envy, malice, and mutual hatred. Why should there be mutual hatred and mutual envy whilst it is ALLAH who has chosen and made to excel ? There is no way towards envying one who is more competent and capable in knowledge, rank, status, intelligence, or any other faculty; on the contrary it is a way towards assistance and co-operation in righteousness, piety and action towards reaching that which is the most excellent through the praiseworthy rivalry in the path of good.

ALLAH, Glorified be He, has related in His Noble Book about the outcome of envy and mutual hatred in the story of the two sons of Adam when each offered a sacrifice; it was accepted from one but not from the other. The one whose was not accepted became envious of the other, and killed him as a result. And ALLAH Most High recorded this story in His Book, when He said (which means): "And recite to them the story of the two sons of Adam in truth; when each offered a sacrifice, it was accepted from the one but not from the other. The latter said to the former: 'I will kill you'. The former said: 'Verily, ALLAH accepts only from those who

are Al-Muttaqoon (the pious). If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear ALLAH; the Lord of the Worlds. Verily I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the transgressors. ' So the nafs (self) of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers." (Al-Ma'idah, ayat 27-30).

The brothers of Yusuf were on the point of eradicating him when they ordered his murder, then one of them advised a lesser plot and that was to throw him in a well in envy of him, thinking that he was more beloved to their father than them: "When they said: 'Truly Yusuf and his brother are loved more by our father than we, but we are a strong group. Really our father is in a plain error. Kill Yusuf or cast him out to some land, so that the favour of your father may be given to you alone, and after that you will be righteous folk.' One from among them said: 'Kill not Yusuf, but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers.'" (Yusuf, ayat 8-10).

Therefore the rivalry for excellence is a fitnah (trial) amongst mankind; of them are those that show patience upon it and are pleased with what ALLAH has apportioned for them; of them are those who are not patient but what repels that is that they follow the doors of righteousness to reach that which is more correct; and of them are those that their failure causes them to sit back from attaining the goodness and lofty station- so they conspire against others whom ALLAH has bestowed of His blessings.

And the rivalry for excellence can be a fitnah for the one whom ALLAH has made to excel in terms of increase in wealth, knowledge, rank, or position.

So among them are those that become conceited: As did the owner of the two gardens in Surat-ul-Kahf: "And put for-

ward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them cultivated fields. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. And he had property and he said to his companion, in the course of mutual talk: 'I am more than you in wealth and stronger in respect of men.'" (Al-Kahf, ayat 32-34).

And it was more befitting for him that he thank ALLAH Most High for His Favour and His Grace and bear in mind that everything is from ALLAH; so that he may worship Him as He ought to be worshipped and be reminded of his own incapacity and weakness. But he did not, so ALLAH stripped him of the blessing: "So his fruits were encircled (with ruin). And he remained grieving over what he had spent upon it, while it was all destroyed on its trellises, he could only say: 'Would I had ascribed no partners to my Lord!'" (Al-Kahf, ayah 42).

And as did Qaaroon when ALLAH tried him with wealth: "He said: 'This has been given to me only because of the knowledge I possess.'" (Al-Qasas, ayah 78).

His recompense was that ALLAH caused the Earth to swallow him, as the Most High said (which means) : "So we caused the Earth to swallow him and his dwelling place. Then he had no group or party to help him against ALLAH, nor was he one of those who could save themselves." (Al-Qasas, ayah 81).

And among them are those that are thankful: As was Sulaiman (Peace be upon him); ALLAH bestowed upon him a magnificent kingdom, rank, power, and fortitude, and he was from the grateful ones. And when the throne of Bilqees was brought to him before the twinkling of an eye, he realised the favour of ALLAH upon him, as our Lord Majestic and Most High recorded in His saying (which means): "This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his

ownself, and whoever is ungrateful, certainly my Lord is Rich and Bountiful." (An-Naml, ayah 40).

And when he heard the utterance of the ant, he said after he smiled in amusement: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." (An-Naml, ayah 19).

O ALLAH! Teach us the Qur'an and grant us its beautiful interpretation, and make us from amongst those who consider and learn a lesson from its verses, so that the admonition increases them in Iman.

### ***The Excellence of Supplicating in one's Absence***

*Abud-Darda' (RA) reported: I heard the Messenger of Allah (Sallallahu Alaihi Wasallam) saying, "Whenever a Muslim supplicates for his (Muslim) brother in his absence, the angels say: 'May the same be for you too!'"*

*[Muslim].*

*Commentary: This Hadith makes it evident that one who prays for someone in his absence also stands to benefit from it because the angel appointed for the task of praying for those who pray for others will pray for him, saying, "O Allah! Grant him also the same which he has asked for others."*

# Naseehah

## ***Directions of giving Naseehah***

***Kamil Mufti***

"The religion is naseehah." The people asked, "To whom?" The Prophet (Sallallahu Alaihi Wasallam) replied, "To Allah and to His Book and to His Messenger and to the leaders of the Muslims and the common folk." [Collected by Bukhari, Muslim]

It lurks in the deepest, darkest parts of ourselves and waits expectantly for opportunities to strike. It attacks our defenses of eeman, strategically tears down our walls of taqwa and ruthlessly diminishes our ihsan, or perfection of worship. Struggling against the evil that is inherent in all of us, is a battle that is fought on a daily, even hourly basis, and like most wars it is seldom won alone.

Allah, through His eternal mercy, has given the believers the most powerful weapon available to assure victory in this constant struggle between good and evil – each other. How many of us have looked to our brothers and sisters in Islam and have seen them straying from the path of Allah, and have turned our faces away? How many of us have seen our brothers erring and said to ourselves, it is none of my business? Well, it is our business for the Prophet (Sallallahu Alaihi Wasallam) has made it our business. In the hadeeth related by Tamim ad-Dari, the Prophet (Sallallahu Alaihi Wasallam) said, "The religion is naseehah." The people asked, "To whom?" The Prophet (Sallallahu Alaihi Wasallam) replied, "To Allah and to His Book and to His Messenger and to the leaders of the Muslims and the common folk." [Collected by Bukhari, Muslim]

The Prophet (Sallallahu Alaihi Wasallam) has equated the entire religion to giving naseehah, but what exactly is naseehah? Naseehah is an Arabic word that is

usually translated to mean “sincerity” or “sincere advice”, but actually embodies every type of virtue. As believers, this statement of the Prophet (Sallallahu Alaihi Wasallam) must be taken to heart. By learning what naseehah is, we can then act on it and bring about positive changes in ourselves and each other.

Naseehah is a wonderful weapon, but like most weapons, if the user does not know how to use it properly, it can cause more harm than good.

#### **How is Naseehah given to Allah?**

By establishing His worship by offering the obligatory deeds with perfection. By believing in Him; negating partners from Him; not denying any of His qualities; describing Him with all the qualities of beauty and perfection; and declaring Him to be far removed from faults and qualities of imperfection. By establishing His obedience and turning away from His disobedience. By loving and hating for His sake; befriending and making allegiance to those who obey Him and taking as enemies those who disobey Him; and turning toward what He loves and distancing oneself from displeasing Him. By appreciating His blessings, bounties and thanking Him for them by obeying Him out of love and drawing closer to Him through the heart. By calling to all of the above, teaching it and being sincere in it for His sake.

#### **How is Naseehah given to the Book of Allah?**

By firmly believing in the heart that it is the Speech of Allah and His revelation; it is not like the words of the creation; and none of His creation is capable of producing something similar to it. By respecting it. By learning and teaching it; reading, reciting, and writing it properly; understanding its meaning; staying within its bounds; acting upon what is contained in it.

#### **How is Naseehah to the Prophet (Sallallahu Alaihi Wasallam) given?**

By affirming his prophethood. By firmly believing in the heart in everything he

came with; obeying him in what he commanded and what he forbade. By aiding him while he was alive and after his death; taking his enemies as one's enemies, and befriending those who take him as a friend. By realising the greatness of his right upon us, honouring him, and reviving his Sunnah. By practising his Sunnah by spreading and affirming it; refuting those who cast doubts upon it; spreading its knowledge and its understanding; not arguing about it without knowledge; calling others toward it; teaching it with gentleness; showing its greatness and the greatness of those who adhere to it by attaching oneself to them; and showing it its due respect when studying it. By loving the Ahl-ul-Bait (his family) and his companions; turning away from those who belittle his family or revile his companions.

#### **Naseehah to the leaders of the Muslims**

It is wajib (obligatory) to give naseehah to the leaders of the Muslims, since they have faults and are not protected from committing errors, but who are the leaders of the Muslims? They are the Caliphs and others responsible for the affairs of the Muslims. They are religious scholars. As for giving naseehah to the rulers of the Muslims, it includes: Assisting and obeying them in the right. Reminding them if they err or forget. Making Jihad with them. Giving naseehah to the scholars includes spreading their knowledge. Spreading their virtues. Having good opinion about them. Accepting their rulings if they give sound proofs for their decisions. Giving them the benefit of the doubt, or making excuses for them if they make mistakes. Honouring and respecting them.

#### **Naseehah to the common Muslims**

The following includes giving naseehah to ALL Muslims, be they black, white, Arab or Pakistani; be they sinful, ignorant or heedless. It also includes giving naseehah to Muslims, no matter which organisation or group they belong to or if one likes them or dislikes them.

### **How is Naseehah given to the common Muslims?**

By guiding them to what will bring them benefit in this life and in the Hereafter. By removing harm from them and bringing them benefit. By teaching them what one loves for oneself and hating for them what one hates for oneself. By teaching them what will benefit them. By commanding them what is right and forbidding them what is wrong with gentleness and sincerity. By being soft with them, honouring the elderly, loving and being merciful towards the youths. By not being deceptive and jealous toward them. Protecting their honour and wealth.

### **MANNERS OF GIVING NASEEHAH Seeking the Pleasure of Allah by giving Naseehah**

It is necessary that a person has the intention of seeking the pleasure of Allah when giving naseehah. Only such an intention deserves reward from Allah and acceptance from His slaves. If the intention is other than that, then that person deserves the anger and wrath of Allah as well as the hatred and rejection of the people – including the one being advised.

Not slandering the one being advised. This is an affliction that has befallen many Muslims. Many times, after taking a closer look, we find that the person giving naseehah actually wants to slander the person he is advising because of personal hatred. This does not befit the one being advised and may lead to a worse situation with no benefit resulting from the naseehah. Naseehah is to be given in secret. Naseehah is most likely to bear its fruit when given to a person when he is by himself, for in such a situation the person is less likely to be affected by the thoughts of others. The sincere advisor should not aid the Devil over his brother by publicly rebuking him and letting Shaitaan beguile his brother into not taking the naseehah. This closes the doors of goodness and acceptance, and reduces the chances of the naseehah from being accepted. This is why our pious

predecessors used to give naseehah in secret. Hafidh Ibn Rajab writes, "When the righteous predecessors intended to give naseehah to someone, they admonished him privately, to the point that some of them said, "The one who exhorts his brother between him and himself, then it is naseehah. The one who exhorts him in front of people, then it is merely scolding!"

Fudail Ibn Ayyadh, one of the pious scholars from our predecessors, said, "A believer covers up and gives naseehah, whereas an evildoer exposes and humiliates." Ibn Rajab commented on Fudail's saying, "It is naseehah if it is with ac over, while humiliating is with broadcasting".

### **Naseehah is to be given with kindness, gentleness and softness**

A sincere advisor must be kind, soft and well-mannered in giving naseehah to others, as this might get the desired response from the one he is advising. One must understand that accepting naseehah is like opening a door, and that the door will not open without the proper key. The one who is given naseehah has a heart that has a lock in some matter – for he has abandoned something that Allah has demanded from him, or has committed something that Allah had forbidden him from. There is no better key to unlock the heart than kindness in giving advice, gentleness in exhortation and softness in speech as the Prophet (Sallallahu Alaihi Wasallam) has said, "Kindness is not to be found in anything but that it adds to its beauty, and it is not withdrawn from anything but it makes it defective." [Muslim]

### **Do not compel others to follow one's-Naseehah**

It is wajib (obligatory) on the advisor to render sincere advice to others, but it is not his right to compel others to follow his advice as well. That is the right of the Muslim ruler upon his subjects or a Muslim Qadhi (Judge) in his jurisdiction. A sincere advisor is one who guides toward goodness, but he is not to command others to

act upon it. Ibn Hazm writes that one should not give naseehah on the condition that it must be accepted, otherwise if one goes beyond this, he will be oppressing not advising, and seeking obedience and control. In another passage, Ibn Hazm writes that if a person is mistaken in his advice, he would be expecting people to follow him in his mistake.

### **Choosing the proper time to give Naseehah**

The one giving naseehah must choose the right time to give his advice, since a person is not always ready to receive naseehah. A person may be angry about something, upset about not getting what he wanted, grieved for something he may have lost, or there may be some other reason that might prevent him from responding to the naseehah. Abdul Hamid Bilali writes, "Choosing proper time and place is one of the greatest causes for the acceptance of naseehah and eradicating evil", and as Abdullah Ibn Mas'ud said, "Hearts (sometimes) yearn and are attentive, but (sometimes) they go through lapses and feed repulsion. So take from them when they are (in a state of) yearning and are attentive, and leave them alone when they go through lapses and are feeling repulsion".

### **Naseehah that is against Islam is not to be followed**

Giving naseehah is part of Sharia. Therefore, if someone gives advice to leave a deen demanded by the Sharia or to perform a forbidden deed, then it is not called naseehah. The one giving such should quit doing that and the one being advised should not accept it. For instance, if someone tells you to shave your beard, to expose some part of the body by taking off the hijab, to shake hands with women on job interviews, to date the girl you are interested in, to take a job at a gas station that sells alcohol, or to go see the latest movie, then you should not obey. These matters are not counted as naseehah which the

Prophet (Sallallahu Alaihi Wasallam) made part of the religion.

### **FACTORS AFFECTING THE ACCEPTANCE OF NASEEHAH**

i) Naseehah must be given according to the proper manners which have been described above.

ii) One of the most important factors that contribute in one's rejecting a fellow Muslim's naseehah is arrogance. Arrogance prevents one from accepting naseehah and acting upon it. Whereas, the one who continuously strives to take arrogance out of his heart, finds it easy to accept naseehah. This is because the Prophet (Sallallahu Alaihi Wasallam) said, "Arrogance is to reject the truth and despise the people". Naseehah is from the truth and the advisor is from the people. The arrogant person, on the other hand, is one who rejects the truth and looks down on the people. As a result, neither the naseehah nor the one giving it suits him. On the contrary, a humble person will accept naseehah from others with an open heart, no matter where the advisor comes from, because he knows that a wajib (obligatory deed) is being conveyed. Unfortunately, many are tricked by Shaitaan in this matter to accept naseehah only from those who are from the same country, or are of the same race, or hold affiliations with the same Islamic organisation / party as they do. The situation gets very sad when some of our brothers and sisters will not take naseehah because the one giving it has not been a Muslim for very long, or has not lived in America for very long, or is too young to be "telling people what to do." They pay no attention to the naseehah itself, or try to determine whether the naseehah itself is according to the Quraan and Sunnah. Rather they are quick to reject their fellow Muslim's naseehah due to such baseless reasons. We must realise all these subtle forms of looking down on others and rejecting their beneficial naseehah. Remember that the Prophet (Sallallahu Alaihi Wasallam) has said that anyone with an atom's weight of arrogance in their heart will not

enter Paradise.

### **BENEFITS OF NASEEHAH**

It purifies the one being advised from some weakness. When one sees a fellow Muslim negligent in performing a good deed, or committing some wrong, he should take it upon himself to mend the shortcoming. The shortcoming may pertain to the rights of Allah or to the rights of His slaves. When a believer gives naseelah to his brother in Islaam, he helps him in a matter in which his brother has erred because the believer loves for his brother what he loves for himself. When a believer gives naseelah to his brother, he is disposing of the right that his brother has upon him. Just as you would not like to see a fault in yourself, and would work to remove it, likewise, you should not like to see that fault in your brother. You must hate to see in him what you hate to see in yourself, hence, you should give him naseelah to remove that fault as you would have liked to receive naseelah to have that fault removed from you. Give your brother naseelah and guide him toward goodness, and take him away from harm. Giving naseelah is a sign of true brotherhood, a way of bringing the hearts closer, and of closing the doors of hatred and suspicion. This is why Umar ibn Abdul-Aziz said, "The one who grants naseelah to his brother in matters of this his religion and concerns himself with mending affairs of this life; then, he has granted an excellent gift and fulfilled a wajib that was due on him .." If someone were to ask, "How is naseelah a right of brotherhood, when one's faults are mentioned?" the answer is not to feel apprehension when your brother informs you of your faults. He may know something that perhaps you are unaware of, and is compelled to tell you about it out of sheer compassion. It is a way of winning over the hearts of those who are endowed with insight. Shaitaan has declared war on all of humanity, and Allah has given the believers the tools necessary to win this war. Informing each other of ugly

*Cont'd on page 42*

# Modernism in Islam

### **WHAT IS MODERNISM AND WHERE DID IT COME FROM?**

We can relate, ideologically, the modernist movement spreading these days to one sect in the past. This sect is called the Muta'zila, which is dated back to the third Islamic century. Although those people accepted the Qur'an and Sunna they made ta'weel (their own interpretation of the Qur'an) and said 'aql (intelligence) takes precedence over naql (guidance of the Prophet). However, this school died out. The modernist movement did not evolve from them, but they are very similar to them. The modernist movement actually originated in Europe (middle-ages). At the time when the scientific method came about in Spain, it was seen that what the church was teaching was not true. This led to a slow revolt. The basic view of modernism (in all religions) is that: the religion should change according to the circumstances, and that it is not fixed. There is no such thing as absolute truth. The Jewish and Christian modernist response in Europe tried to explain how the religion was still relevant for the people. They made innovations to keep people interested in the religion (such as singing in church, introduced only in the 1900's). They tried to say the divine and the human is mixed in the Bible and that the parts that are true must be the ones that are not out of date. Also, the religion is improving over time and there is no absolute truth in the Bible. This is the time in history when many Muslims were looking to Europe. This led to three choices for those Muslims: ac-

cept the West; reject the West; or mix the two (reform Islam). Those who followed the third (the modernist) developed in, and focused on: Turkey – because it was under British influence; and Egypt – because Al-Azhar was the seat of Islamic knowledge. The people of this modernist movement judge Islam according to their 'aql. Some of their faults in regards to it are:

- 1) use it for things which it can't comprehend;
- 2) refer everything to it: accept what agrees with it, reject what does not;
- 3) judge the revelation by it. However, Ahl As-Sunna Wal Jamaa' believes that using the sound 'aql should lead one to the conclusion that the Qur'an and the Prophet are true and that their teachings should take precedence over pure 'aql.

#### **THE INFLUENCE OF MODERNISM IN AMERICA**

Modernist are saying that the West and the world has changed, and that Islam must become "civilized". Modernism has spread the most in the U.S. because:

- 1) there are no scholars available to refute them, or they won't refute them because people don't want to criticize them;
- 2) it allows Muslims from overseas to become part of American society and they do not have to be recognized as Muslim. Also, new American Muslims will not have to change their old lifestyle;
- 3) much of the literature, scholars, and institutions in the U.S. reflect the modernist thinking.

In tafseer, Yusuf Ali is the most popular translator of the meaning of the Qur'an, even though he denies what the 'aql can't see (of the unseen). In seerah, one book is saying the Prophet is like anyone else. Another tries to say the sunna is not for the shariah and that sometimes we have to throw away the hadith because Allah did not correct the Prophet's mistakes when he made ijtihaad. In Fiqh, modernists say interest is permissible, menstruation women can pray, and Muslim women can marry kaafir men. They say the face of women was not

covered until 150 years after the time of the Prophet, even though it existed in his time, and that women should always pray in the mosque, even though hadith only show women in the mosque at Isha and Fajr because they could not be recognized in the dark. They also say the hadith that a people with a woman ruler will not succeed is not true today and polygamy is forbidden except under certain conditions (which do not exist). Finally, it should be mentioned that this movement is organized and has resources such as magazines, television, conventions, and literature.

#### **SOME OF THEIR VIEWS**

Modernists influence the thinking of people, and that person spreads their views on unknowingly. Their way of thinking is the most dangerous thing about them. None discuss aqeedah (belief) because it is not important to them ('aql judges naqal). They are also trying to remove the sunna and say that the system of the old muhadditheen is insufficient. Most say (as do critics of the Bible) that we need a "higher criticism" of hadith and the earlier conclusions (ijmaa) of scholars are not sufficient, yet they give no new way to judge hadith. However, we as Muslims understand that the Prophet was guided by Allah and that we may not be able to understand everything in the hadith with our 'aql. It is common for the modernists to question the role of the sunna in the shariah. One said all of the sunna is of this world and not deen, even in the Prophet's time, therefore it is all a matter of shoora (consultation) and ijtihaad (therefore changeable). Another says we need to make ijtihaad for what is to be followed, and changes of time and place make sunna difficult to use. All of this is mentioned to weaken the view of the sunna. The Jews and Christians tried to differ the human from the divine. Modernists try to point out the differences between the Messenger as a human and as a Prophet. They also avoid following the sunna by dividing his life into parts (imam, judge, military leader, prophet, etc.), saying some are not divine teachings

and not law. Some say everyone is free to make ijtihaad, and later restrictions on it were imposed by the people. Another said a ruling may change even if it is from the Qur'an and Sunna.

#### HOW DO MODERNISTS GO ASTRAY?

The observer can easily point out the following points as the driving force for this trend:

1) Their premises and assumptions are wrong. Modernists look to the West and try to reinterpret the "old religion" with modern science and modern times. They assume that:

a) the present situation is advanced or different (i.e. "this is not the Prophet's time!"). However, the idea of progress and that things are better now is Marxian and Hegelian. It is against the hadith, as the Prophet said each generation is getting worse. They must prove that there has been progression (no definition of it given). Islamically the advanced society is the one that comes closer to Allah, and understands and applies Islam better (such as the sahaaba). In fact, the current societies have the things of the old societies (such as homosexuality, etc.) as mentioned in the Qur'an;

b) religion is relative to time and place (i.e. "therefore we need to judge Islam in light of modern science"). Modernists are "people of science" and judge Islam according to modern science. They think that the West is based on science, but they fail to notice that not all science is based on fact. In reality, much of science is only hypothesis (not a fact). Also, every science has its own philosophy, which will lead to its own conclusions;

c) the way of thinking of a society is based on (is a product of) its environment. Modernists say most of religion is from the people and their environment and it can be judged by later times, and hadith are related to that time only. However, there is no proof for the modernist hypothesis that religious truth is relative. Allah says the Qur'an is Haq (truth). Modernists are saying (by inference) that if the Qur'an is not true now, then it was

never true.

2) The methodology they use is wrong. The methodology of the modernists is the way they mislead people to the wrong conclusions. They claim to be scientific, but they are usually inconsistent or have no proof or foundation for their beliefs. Some of the means and principles they use include:

a) Sunna and Hadith. They claim the Qur'an is authentic and they only follow "authentic" hadith. This implies that they have a way to judge hadith (different from that of the traditional scholars), yet most give no new way to judge hadith, and are using their 'aql (intelligence) to determine this (like the female ruler hadith). Modernists especially dislike hadith which have specific meanings and prefer ones which only have general principles.

b) Use of weak hadith to help their points and arguments (while they are calling for the use of authentic hadith). For example, in the area of women in Islam (the two areas the modernists try to change the most are the sunna and women) they like to quote two stories from the time of Umar: 1) when Umar was giving a Khutbah he tried to restrict the amount of dowry, a woman opposed, and Umar corrected himself and thanked the woman, and 2) Umar appointed Umma Shifaa as a market-regulator (used by modernist to say women can work in the government). However, both of these stories are not authentic.

c) Use vague terms without defining them. Modernists use terms like democracy, freedom, and equality, but they do not define what they mean by them. The danger in using vague terms is that a knowledgeable person will pass over the word or concept, thinking they meant the Islamic or acceptable definition while in fact they did not, while others may believe what they are saying is true.

d) Do not present all of the relevant information that is available on the subject. That is, from Qur'an, sunna, etc. They only present that which will support their views. This tactic is used to avoid unliked beliefs, so they just do not mention them.

e) Force their interpretation onto the text. This is what the Muta'zilla did, when they said 'aql takes precedence over what is from the Prophet. Many modernists say Islam is the "rational" religion. This is true if you mean everything is from Allah and there is no contradiction, but to say that we can study everything in Islam by judging it with only our intellect is unacceptable and there is also no proof for this. To avoid implementing what the Qur'an and sunna says, the modernists say we need to follow the "spirit" of Islam and not worry about the laws specifically. But it is clear from the Qur'an and Sunna that we are to take both. They will argue that the text of the Qur'an only says for women to dress modestly and they do not like to talk about the specific details of hijab and say we only need to follow the "spirit" of the law.

f) They tend to oppose scholars by saying they meant something else. They say that the door to ijtihaad is open, which is something accepted by the Ahl As-Sunna Wal Jamaa'. However, it is not open to everybody on any subject. Modernists claim that anyone would make ijtihaad until Imam Shaffie narrowed the qualifications (not true), and today anyone can do it. In one magazine, on the question of polygamy and divorce, some said that these two can be restricted by ijtihaad. They often misquote scholars and give their own meanings for what they said.

g) Often follow strange and rejected opinions. They try to revive some of the old opinions because they like it and say that this writer said it in the past. Modernists try to open the door to these opinions and choose what is the most suitable and easy to follow. However, we are supposed to look for the fiqh opinions that are the closest to the truth. They usually bring bad hadith such as "The differences in my Ummah is a mercy" or reject authentic hadith such as the one about the breakup of the Ummah into 73 sects.

h) Follow their desires. They often make rulings and fatawa without permissible daleel (evidence). One said music is per-

missible because he did not see something wrong with it, so it is halal. But he did not check what the Qur'an and the sunna say about this subject.

### ISLAM AND MODERNISM

Ahl As-Sunna Wal Jamaa' believes that there is only one true Islam. This is proven in Qur'an and Hadith. One hadith shows the straight line as leading to Allah, and branching paths leading off it with a devil at each one calling to it. Also, the umma will break into 73 sects, and the true way is the one who follows Muhammad and his companions. Modernists are differing from Ahl As-Sunna Wal-Jamaa' in:

1) everything in accordance with Qur'an and Sunna is Haq (truth) and what disagrees with it is false (some modernists disagree with this). Also, statements consistent with the Qur'an and Sunna are accepted;

2) Ijmaa (consensus) of the sahaaba (and early generations) is a hujja (proof) for all Muslims. Modernists say sahaaba are men and we are men, and even matters agreed on by them are open to ijtihaad;

3) anything in the Qur'an and Sunna cannot be opposed by 'aql, rational thought, opinion, or qiyyas. This is supported in the Qur'an and is not open to discussion or vote. One modernist said the cutting of the hand of the thief is a "Khomeini Islam" and is unethical;

4) there are constants in Islam related to belief, worship, etc. and these are good, sound, proper, and correct for all places and times. This view is accepted by the Ahl Sunna, but not by many of the modernists, saying that all truth is relative and there is no constants. However, these constant principles are basic aspects of the Ahl Sunna and are traced to the Qur'an and Sunna and Sahaaba. They are not questionable or changeable things. In many of these things, modernists say we need ijtihaad and ta-jdeed.

### DANGERS

1) Many are influenced by it and do not know it. Also, their views are unacceptable

and should be refuted.

2) Many people do not recognize it as a movement of munkar or bida' and do not evaluate its writings and speeches, so they try to defend it. Many of their writings are from rationalization (which has no end or conclusion), and the effects of this are seen in the Christian church (that is, they now have no relationship to their religion, and it has no practical value or purpose).

3) This group is also playing into the hands of the kuffar. They are happy with it because their effort is to bring the Muslim women out of the home to change them. The last 200 years has been a colonialist and orientalist attack on the position of the woman in Islam (to destroy her and the society).

#### CONCLUSIONS

1) The modernists movement as a whole (what it is based on) is from Bida' (innovation). They have their own principles and ways, which contradicts that of Ahl-Sunna. They say we want ijtihaad in the basic principles of the deen (religion) which are constant.

2) They are very willing to reject and contradict the ijmaa of the sahaaba on clear points (such as stoning of the adulterer and the apostate is to be killed) and hadith are dealt with as if they are not important (women ruler hadith is common).

3) One of the main points of modernism is to change the role of women. They say it is permissible to mix men and women and to not wear hijab. The modernists are impressed by the West and their conclusions always seem to agree with the views of the West.

(Author: Unknown)

**Said the Prophet  
(Sallallahu Alaihi Wasallam)**

*"You shall see your Rubb in the Hereafter as you are seeing this moon; and you will not feel the slightest inconvenience in seeing Him."*

## Abu Haatim Ar-Raazee's (RA) Suffering in the Path of Seeking Knowledge

*Muhammad ash-Shareef*

Abu Haatim Ar-Raazee, rahimahullah, lived from the years 195 to 277 Hijri, corresponding to 810 to 890 CE. He was an Imam in Hadith whose contemporaries included Imam al-Bukhaaree and Imam Muslim. Manuscripts of his work can be found in libraries in Madeenah, India, and Universities around the world. In those early years, he traveled extensively in pursuit of Hadith. He visited such places as Iraq, Shaam, Egypt, and the lands of the Romans. Today - in sha Allah - we shall take a small glimpse at how he and others like him suffered in the path of education.

Al-Haafidh al-Imam Ibn Abee Haatim, in his book Taqdimat al-Jarh wa-ta'deel (p.363), dedicates a chapter in the biography of his father, al-Imam Abu Haatim Muhammad ibn Idrees Ar-Raazee, entitled 'The suffering my father went through in the path of seeking knowledge.' He writes:

I heard my father say: I lived in Basrah for 8 months in the year 214 H. I had the intention to stay for a year, but my provisions dwindled. I began selling my clothes, piece by piece, until I had nothing more to sell and found myself without money. A companion of mine and I would do rounds going from this Shaikh to that one. We would do this all day until the night, after which my companion would leave and I would find shelter in an abandoned house. I would then spend the evening sipping water to subdue the hunger cramps.

The next day my companion returned and we went about in the pursuit of

listening to Hadith. I did this under extreme hunger. At the end of the day, he left me and I returned to the abandoned house, hungry.

In the morning my companion returned encouraging me for another day of knowledge seeking. I replied that I was too weak to attend. "What's making you so weak?" He asked. I told him that I would not hide my situation: Two days have gone by and I have not eaten anything. He said, "I have a Deenaar left with me, I shall share half of it with you and we'll save the other half for rent." So we left Basrah and I accepted the half Deenaar.

Abee Haatim said: I heard my father say: When we left Madinah, leaving behind (al-Imam) Daawood al-Ja'faree, we traveled to Al-Jaar (a place a day and a nights journey away from Madinah). From there we rode out to sea. There were three of us - Abu Zuhayr al-Marwaroodhiyyo, an old man, and a third from Naysaaboor.

While traveling on the boat, I had a wet dream. When I woke up before Fajr I told my companions what had happened. They told me to dip myself into the water. "But I cannot swim," I said. "Don't worry, we'll tie you to a rope and dip you into the water." So they tied the rope and sent me into the water. In the water I attempted to complete my Wudu. After I made Wudu, I told them, "Let the rope go more." So they let it go more and I immersed myself into the water, completing the bath. Then I said, "Pull me up." And they did.

As we traveled by sea, the winds were in our face, and we were caught at sea for three months! Our spirits as well as our food shriveled away. We only had a little provision left, so we decided to dock the boat and walk. For a few days we walked until the last of our provisions, food and water, came to an end.

We walked for a day and night, not one of us ate or drank anything. The second day was the same as the first. The third day was the same as the second - each day we would walk until the night. When night befell us, we would pray and collapse to the

ground wherever we were. Our bodies had become frail from the hunger and thirst and labor.

On the third day, we stood to continue walking. We walked as much as we were able until the old man collapsed to the ground. We tried to wake him up, but there was no response. There was no other choice but to leave him.

We continued walking, my Naysaaboor comrade and I, for a distance of one or two Farsakhs (approximately 4 hours of walking). I became too weak and collapsed. Unconscious. My comrade had no choice but to leave me where I fell.

He continued to walk until he saw some people who had docked their boat to the land and were coming ashore. When he was sure they could see him, he started flagging with his clothes. They came to him with water. They gave him to drink and took him by the hand. He said to them, "Please rescue two companions of mine who have collapsed along the way."

At this point, I felt nothing. Water splashed on my face. I opened an eye and whispered, 'water.' A stranger gave me a small cup of water to drink. I drank it up and my soul returned to me. But it was not enough water that he had given me. I said again, "Give me water." He gave me a small drink and took me by the hand.

I stopped. "Please, there is an old man who has fallen!" He told me that a group of people had already gone to get him. He took my hand again and walked with me as my feet dragged. In small doses, he gave me water now and then.

After arriving at their boat, we later found out that they had rescued the old man. They were very kind to us during the days we spent with them. Our strength returned.

They then wrote a letter to the Ameer of a town by the name of Raayah (in southern Egypt). Along with that letter, they gave us cakes and fine flour and water. We continued to walk until all the cakes and fine flour and water that was given to us ended.

On the coast line, we were walking

hungry and thirsty until we found a turtle that the sea had pushed out. It's back was like a huge shield. We got a big rock and smashed it's back open. Inside it we found yellowish eggs. So we took some shells from the beach and - using them as spoons - we ate from the turtle's back until our hunger and thirst subsided.

We then pursued our journey in the state that we were in until we arrived at the town of Raayah. We took the letter to the Ameer and he allowed us to stay at his home. He was very kind. Everyday he would offer us squash and announce to his servant, "Bring them blessed pumpkin." For a few days this is all he offered us, so one of us said in Persian, "Why don't you tell them to bring us roasted meat?!" He kept saying it in Persian, loudly enough so that the Ameer could hear. The Ameer then said, "You know, I understand Persian. My grandmother was Harawiyah." After that, he would bring us meat to eat! .

When our strength had returned, the Ameer gave us enough provisions until we arrived in Masr (upper Egypt).

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*Cont'd from page 20*

Depression overwhelms him to such an extent that it leads him to contemplate suicide, if not commit suicide.

Within the framework of Shariah, we have to make an effort. After making the correct effort in the desired direction we should hand all our matters to Allah Ta'ala. Just as a person wanting to go to Cape Town, will board a plane headed for Cape Town and not a Johannesburg-bound plane, so too do we need to make the effort towards what we want to achieve... but the final decision must be left to our Infinitely Wise Allah.

## How Many Experts Do We Need Before We Heed Earth's Warnings

*Donella Meadows'*

*The Global Citizen, August 19, 1999*

Dr. Jane Lubchenco, a marine ecologist from Oregon State University, has received many scientific honors, one of which was the presidency of the American Association for the Advancement of Science. For her presidential address, she looked straight out at the huge assembly of scientists and delivered an unapologetic warning:

"During the last few decades, humans have emerged as a new force in nature. We are modifying physical, chemical and biological systems in new ways, at faster rates and over larger spatial scales than ever recorded on Earth. Humans have unwittingly embarked upon a grand experiment with our planet. The outcome of this experiment is unknown, but has profound implications for all of life."

What responsibility do scientists have, she asked, both to transmit this message and to help deal with the problem?

Actually, scientists and others, even economists, have been transmitting similar messages lately, with clarity and urgency. Here are just a few excerpts from a long and growing list:

### **World Resources Institute, 1998:**

"Most high-quality agricultural land is already in production, and the environmental costs of converting remaining forest, grassland and wetland habitats to cropland are well recognized. ... Much of the remaining soil is less productive and more fragile. ... One analysis of global soil erosion estimates that ... topsoil is being lost 16 to 300

times faster than it can be replaced."

**International food Policy Research Institute, 1999:**

"The period since World War II has seen remarkable growth in agricultural production ... in the developing world. While in many farming areas this growth has apparently been sustainable, in others it derived from two unsustainable processes: the clearing of new lands of lower productive potential or higher vulnerability, and the intensification of production by mining or destroying the soil resource base."

**U.N. Comprehensive Assessment of the Freshwater Resources of the World, 1997:**

"Water resources constraints and water degradation are weakening one of the resource bases on which human society is built. Water shortages and pollution are causing widespread public health problems, limiting economic and agricultural development and harming a wide range of ecosystems."

**World Commission on Forests and Sustainable Development, 1999:**

"There has been a clear global trend toward a massive loss of forested areas. ... The current trends are toward an acceleration of the loss of forested area, the loss of residual primary forests, and progressive reduction in the internal quality of residual forest stands. ... Much of the forest that remains is being progressively impoverished, and all is threatened."

**World Scientists' Warning to Humanity, 1992:**

"Our massive tampering with the world's interdependent web of life -- coupled with the environmental damage inflicted by deforestation, species loss and climate change -- could trigger widespread adverse effects, including unpredictable collapses of critical biological systems whose interactions and dynamics we only imperfectly understand. Uncertainty over the extent of

these effects cannot excuse complacency or delay in facing the threats."

**Two oil-industry geologists, Colin J. Campbell and Jean H. Laherrere, sobered everyone by saying in Scientific American in 1998:**

"Our analysis of the discovery and production of oil fields around the world suggest that within the next decade, the supply of conventional oil will be unable to keep up with demand ... Global discovery peaked in the early 1960s and has been falling steadily ever since. ... There is only so much crude oil in the world, and the industry has found about 90 percent of it."

**Another industry voice, Robert Shapiro, CEO of the Monsanto Corporation:**

"The Earth can't withstand a systematic increase of material things. If we grow by using more stuff, I'm afraid we'd better start looking for a new planet."

**The following statement was signed by 2000 economists, including six Nobel laureates, in 1997:**

"The balance of evidence suggests a discernible human influence on global climate. As economists, we believe that global climate change carries with it significant environmental, economic, social and geopolitical risks, and that preventive steps are justified."

**Ecological Society of America, 1991:**

"Environmental problems resulting from human activities have begun to threaten the sustainability of Earth's life support systems."

**The British Royal Society and the U.S. National Academy of Sciences, 1992:**

"The future of our planet is in the balance. Sustainable development can be achieved, but only if irreversible degradation of the environment can be halted in time. The next 30 years may be crucial."

Short of yelling and screaming, which scientists are trained not to do, I don't

see how these august people could be more clear.

None of their reports concludes that there is nothing to be done, that we must stupidly submit to the consequences of our overconsumption of our own resource base. They are full of constructive, commonsense, affordable, doable suggestions by which human needs could be met without destroying the planetary sources and sinks that maintain us.

The scientists are doing their part. When will television start harping on major tragedies we can prevent, instead of minor ones we can only grieve over? When will politicians start thinking and talking and doing something about the really important issues of the coming century? When will citizens insist that they do?

### ***Said the Prophet (Sallallahu Alaihi Wasallam)***

*Rib`i bin Hirash (RA) said: I accompanied Abu Mas`ud Al-Ansari to Hudaifah bin Al-Yaman (RA). Abu Mas`ud said to him: "Tell us what you heard from the Messenger of Allah ((Sallallahu Alaihi Wasallam)) about Dajjal (the Anti-christ)." Hudaifah said: He ((Sallallahu Alaihi Wasallam)) said, "Dajjal will appear, and with him will be water and fire. That which people consider to be water will in fact be a burning fire, and that which people will consider to be fire will in fact be cool and sweet water.*

*He who from amongst you happens to face him, should jump into that which he sees as fire for that will be nice and sweet water." Abu Mas`ud said: "I have also heard this from the Messenger of Allah ((Sallallahu Alaihi Wasallam))."*  
[Al-Bukhari and Muslim]

# Saviours of Islamic Spirit

**Sheikh-ul-Islam  
Hafiz Ibn Taimiyah**

### **Political and Social Conditions**

For a proper assessment of the achievements of Ibn Taimiyah it is necessary to touch upon the complex of political, social, religious and intellectual atmosphere of the time within which Ibn Taimiyah had to struggle for renovation of Islamic thought and social life. It was, indeed, a critical period of Islamic history, beset by fast moving events.

Five years had elapsed since the sack of Baghdad and three years after the capture of Haleb (Aleppo) and Damascus by the Mongols, when Ibn Taimiyah was born. As a child he must have heard the stories of cruelty and barbarism of the Tartar hordes invading the Muslim lands. When he was seven years of age, his home town of Herran, situate in the north of Mongol occupied territory of Iraq, falling between the rivers of Euphrates and Tigris, was invaded by the Tartars. Like numerous other people belonging to that town his own family moved on towards Damascus to seek a place of safety. Everywhere he saw people terror-stricken, appalled and panicky, running away for their life in utter confusion and disorder. Later on, he could never forget the stupefied people scared to death by the brutality of the Tartar legions. Ibn Taimiyah would have also seen the destruction wrought by the barbarian Tartar legions and heard of the innumerable stories of terrifying cruelty perpetrated by them which must have raised a storm of hatred in his bosom against the brutal invaders and aroused the feelings of sympathy and compassion for the unfortunate victims of unprecedented tyranny.

At the same time, he must have

also heard of the brilliant victory won by Al-Malik al-Zahir Baibers only three years before his birth at £Am Jalut. It might have imparted to his agitated heart, as to many others of his time, a sense of satisfaction and reassuring confidence in the sword-arm of Islam.

### The Memluks of Egypt

About twelve years before Ibn Taimiyah was born, the Memluks had taken over the administration of Egypt and Syria. The Memluks, who were also known as Bakriyah, were the Turk slaves of the last Ayyubid Sultan Al-Malik Al-Saleh Ayyub (d. 647 A.H.). One of these Memluks, Izz ud-din Aibeck al-Turkmanl had ascended the throne under the title of Al-Malik al-Mu'iz in 647 A.H. after putting to sword Turan Shah, the descendent of Al-Malik al-Saleh. He was succeeded by his son Nur ud-din Ali when he was killed in 655 A.H. Nur ud-din Ali was overthrown by Saifud-din Katz, once the Prime Minister of (Izz ud-din Aibeck in 657 A.H. He was the first Memluk Sultan who gave a crushing defeat to the Tartars. However, only a year after Saif ud-din Katz donned the purple, he was slain by Rukn ud-din Baibers, who was also a slave of Al-Malik al-Saleh Najm ud-din Ayyub. Baibers ascended the throne with the title of Al-Malik al-Zahir and ruled over Egypt for eighteen years- He won splendid victories over the invading crusaders and Tartars.

When Ibn Taimiyah was born, Egypt and Syria were ruled by Al-Malik al-Zahir Baibers and when the latter died, Ibn Taimiyah was fifteen years of age. Baibers was the first Muslim sovereign who consolidated his forces to give many a crushing defeat to the enemies of Islam. Ibn Kathir writes of him in *Al-Bidayatu wan-Nihayah*: "Capable, courageous and brave, Baibers was always alive to the dangerous designs of his enemies and ready to meet the threat from any quarter. He endeavoured to strengthen the disorganized Muslim power. Raised by Providence to reorganise and strengthen the dejected and decimated Muslim forces, he was, in truth, like a thorn

in the flesh of Tartars and Crusaders. He put a ban on the sale of wine and expelled the hardened criminals from his dominions. He could never take rest until the wickedness or wrong brought to his notice was set right."

Baibers held sway over the territories extending from the river Euphrates in the East to the farthest limits of Sudan in the South, with Egypt as its centre and Cairo as its Capital. The large number of educational institutions established by Baibers and the presence of the Abbasid Caliph Al-Mustansir b'illah in Egypt had attracted many renowned doctors of religion to Cairo which had thus become the nerve-centre of political, intellectual and cultural activities in the East.

Baibers was animated by a genuine feeling of love for Islam and fighting in the way of God, but he was arrogant and high-handed also as the autocrat sovereigns generally are. The annalists of his time have listed numerous acts of his haughty and despotic behaviour along with the brilliant victories won by him. One of these incidents relates to his regrettable misbehaviour with Imam Nawavi.

The kingdom of Egypt and Syria ruled for eighteen long years by Baibers so quickly changed hands after his death that nine sultans ascended the throne within 33 years between 676 A.H. to 709 A.H. During this period only one ruler of grit and ability presided over this Islamic Kingdom. He was Al-Malik al-Mansur Saif ud-din Qalawoon who inflicted a crushing defeat on the Tartar? in 678 A.H. and liberated Tripolis from the crusaders after 185 years of Christian domination over the city. He donned the Imperial purple for twelve years from 678 A.H. to 689 A.H. but after his death the kingdom again fell to the lot of incompetent rulers. At last Mansur Qalawoon's son Al-Malik al-Nasir Muhammad ibn Qalawoon wielded the sceptre of authority for the third time in 709 A.H. and ruled over the kingdom for the next thirty-two years. Muhammad ibn Qalawoon was the contemporary sovereign during whose rule Ibn Taimiyah held aloft

the banner of reform and renovation, Blessed with several qualities of mind and heart like Baibers and his own father Mansur Qalawoon, he became a source of unity and strength to his kingdom. He too, like his predecessors, dealt smashing defeats upon the Tartars.

During the whole of this period, Iraq, Iran and Khurasan continued to smother under the despotic control of the Tartars. Baghdad was not restored to the Muslims until its Tartar ruler embraced Islam. The Abbasid Caliph of Egypt himself led an expedition against Iraq and Baibers too made several attempts to regain Iraq, but none of these efforts proved successful. Memliks, however, held the reign of government over Egypt, Sudan, Syria and Hejaz.

### **System of Government**

The State religion of the Memluk sultanate was Islam; the kings and the nobles believed in and adored Islam; fought for its defence; ecclesiastical dignitaries like Qazls and Sheikh-ul-Islams were regularly appointed by the State; the Shariah was enforced as the law of the land; educational institutions, free from State control, imparted religious instruction; but, despite all these the sultans were the pivot of politico-military structure of government. All decisions ultimately rested with the King and his counselors, which, sometimes, even limited the operation of the Shariah laws. In its structure and organisation, it was a military oligarchy without any constitution, a codified law: or a consultative body.

Al-Malik al-Zahir Baibers and other Memluk sultans, undoubtedly, always tried to obtain the support of the religious leaders and if the ulama ever strongly opposed any measure of the government, it was postponed or given up. When Imam Nawavi strongly condemned the royal edict to confiscate all the fiefs of landlords in Egypt and Syria, Baibers expressed his displeasure with the Imam and forced him to leave Damascus, but he could not enforce his decision and the status quo was main-

tained. The entire administrative organ rested on the hereditary system but it was often disrupted by a powerful military general. In fine, it was not founded on the Islamic principles of polity. A system of government congenial to Islamic thought and spirit required the head of the State to be a capable ruler enjoying the confidence of the community. Memluk sultanate, just the other way, owed its existence solely to the personal grit and ambition of the rulers. The Memluk traditions of absolute monarchy, powerful aristocracy and increasing concentration of military power enabled the ambitious military leaders to wrest power whenever such an opportunity arose. The slaves of Ayyubid dynasty took over the empire from their masters, thanks chiefly to their own effort, courage and prowess. Although every Memluk sultan tried to ensure that one of his sons wielded the sceptre after him, the Memluk tradition reasserted itself time and again, and whenever an opportunity was afforded, a valiant and zestful general replaced the rightful prince. This, naturally, encouraged internal conflict and civil war to get hold of the reigns of government, but the Memluks always united to face any threat of aggression from the Tartar or the Crusaders' quarters.

### **Moral and Social conditions**

The ruling class of the Turkoman tribes was conscious of its superiority and kept itself aloof from the local population. It spoke Turkish dialects and used Arabic only for offering prayers or conversing with the religious leaders and the local population. Most of them, however, knew Arabic barely sufficient to perform the obligatory religious duties. Nevertheless, they respected the doctors of faith, the pious and the elect, constructed mosques and madrassas and did not discriminate against anyone on grounds of race or language. Still, the higher civil and military assignments went to the Turkoman elite. Similarly, most of the grandees, noblemen and landlords holding fiefs in lieu of military services were Turkomans who made economic gains at the ex-

pense of the cultivators and labourers. An effort made by Hosam ud-din Lajeen in 697 A.H. to redistribute the agricultural holdings for improving the economic conditions of the tillers of the soil proved abortive as the Turkoman chiefs opposing the measure rose in revolt against him.

Another influential section of the urban population in Syria and Egypt consisted of the Tartar prisoners of war who had settled, in large numbers, in these lands. These countries were full of them, as al-Maqnzi reports, during the reign of Al-Malik al-Zahir Baibers and their manners and customs had percolated into the local population. They embraced Islam, no doubt, but, they also continued to adhere to their national characteristics, habits and customs. There were really only a few examples of the new converts to Islam adopting the ethical and social ideals of their new faith marking a total break with their past cultural traditions, manners and morals. It was a distinctive characteristic of the Prophet's companions alone, who, as if transformed by a Prophetic miracle, eschewed all traces of the conflict between their adopted faith and the pagan past. They appeared, in truth, to have been reborn in Islam. This could not have been expected of the converts of a later age when there was neither any arrangement for their guidance and training in the Islamic way of life nor was the Muslim society dynamic enough to absorb and refashion the new entrants into its fold. The social life of these Tartar neo-Muslims was, for these reasons, an admixture of Islamic outlook and pagan traditions. The famous historian of Egypt, al-Maqrizi, who has summed up all that he found floating down the stream of time describes the social and religious behaviour of these new converts to Islam in these words: "These Tartars had learnt, in the Muslim countries, to read the Qur'an and adhered to religious canons and observances but their life was an amalgam of vices and virtues. They subjected themselves to the decisions of the Chief Qazi in matters relating to prayer, fasting, poor-due, Haj, charitable

endowments, administration of the property of orphans and the disputes between the spouses hut in their personal matters, habits and behaviour, they followed the Mongol traditions and the laws promulgated by Chenghiz Khan. They had appointed an administrator known as Hajib to adjudicate upon matters falling in the sphere of their customary law, to restore justice to the weak amongst them and to impose sanctions against the bully and strong. Disputes between the Tartar traders in commercial matters as well as those relating to property and land holdings were also decided in accordance with their own traditional laws."1 The increasing tendency of the local population to adopt the Tartar usages even to the extent of accepting some of the inapt ideas was outcome of free intermixing of the Tartar and the Arab Muslims. A parallel example of the interchange of ideas culminating into a mutual absorption of each others cultural strains and thought patterns can be seen in the contact between Europe and Asia which first began in the battle-fields during the Crusades.

The free intermixing of different nationalities had thus given birth to a new society, neither Arab nor Islamic in its make up, which had brought to the fore new social and cultural problems. This had, naturally, increased manifold the responsibility of those religious doctors and reformers who abhorred un-Islamic beliefs and practices adopted by the Muslims. They wanted to bring the Muslim society back to the path chalked out by the Qur'an and the Sunnah — a path treaded by the earlier preceptors in compliance with the Divine Command: Enter wholly into submission (unto Him).

### **Intellectual Atmosphere**

Barring a few exceptions we find in the century preceding Ibn Taimiyah widespread educational efforts and plentiful writings on numerous subjects. But, by and large, most of the literature produced during this period lacks depth of thought and profundity and can be classified as elucidations and interpretations of the earlier works. This

lack of originality was an outcome of the stratification of juristic schools which, content to remain within the inviolable bounds of their own making, rejected the least deviation from the teachings of their masters. In principle, all the four juristic schools of orthodox Islam were deemed to be right, but the votaries of each regarded the interpretation of their own school as the only faithful version of the Divine ordinances. The only consideration they could show to others was to concede that the exposition of the Law by their own Imam though largely correct might contain a few mistakes, but that of the others were likely to be correct only on a few points but were much more faulty.

The followers of every juristic school, then, considered their own sect to be rightly guided, correct and God ordained while the chief effort of their learned theologians, had been diverted to-wards producing arguments proving the pre-eminence of the precursors of their own juristic schools over all others. The psychology of the then doctors of religion is best illustrated by the resentment shown by the Ulema belonging to the Shafe'i school on the appointment of the Chief Qazis of other juristic schools in addition to a Shafe'i State Jurist by Sultan Al-Malik al-Zahir Baibers. These theologians were indignant that in a country where only a Shafe'i doctor of law held that office, dignitaries of equal rank should be appointed from amongst the followers of other juristic schools as well. When the rule of Baiber's progeny over Egypt came to an end a few years after this incident, it was construed by certain Shafe'i Ulama as a Divine punishment for the Baiber's action.

Narrow-mindedness and rigidity were not limited to the legists alone, for the fixity of theological philosophy had restricted it, perhaps, to a far greater extent to canalised ideas. The followers of the four schools of orthodox Islam acknowledged each other's validity; they met, conversed and had cordial relations amongst them, but it was impossible to see a similar tolerance between the Ash'arites and Hanbalites. Whereas the legists debated simply about

the correctness of their own interpretation, the disputation between the scholasticians was more often meant to prove that the other side had lapsed from faith. The credal fixity of the dialecticians, as distinct from theological rigidity, stimulated by a flair for logical disputation had made these polemical wranglings a popular intellectual pursuit. The grandees and the nobles, the learned and the laity all took a keen interest in these verbal engagements.

As already stated earlier, mysticism seems to have captured the heart and soul of a great majority. The sufistic thought had absorbed numerous un-Islamic and foreign ideas while most of the sufis, illiterate and profane, were spreading infidelity and indifference to the teachings of Islam.

A section of the philosophers was busy, on the other hand, in spreading its own agnostic ideas, often overtly, and at times covertly, completely disregarding the prophetic teachings. There were others too who wanted to reconcile religion with philosophy, for, they had assumed the superiority of reason over faith. Both these groups were, however, fossilised followers of Aristotle and Plato; they held the two in the highest esteem as fount of all wisdom, and their theories as inviolate immutable.

This was, then, the political, social, ethical, and intellectual atmosphere obtaining at the time in which Ibn Taimiyah was brought up and wherein he rose to give a call for all-round reform and regeneration of

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*Cont'd from page 30*

deeds we perform, or about loathsome characteristics that we may have is like pointing out where the landmines are on a battlefield. By pointing out these hidden dangers, we help to keep each other from destruction. In this war of conquering the self, the help, aid and guidance of our brothers and sisters is needed to assure that ultimate victory, insha'Allah, of true success in this life and in the Hereafter.

*Courtesy of Al Jumuah Magazine (Vol. 8 Issue 8 Shabaan 1417 H)*

## The Aadaab of Eating

*If you have completed eating before the others seated with you, continue nibbling here and there to convey the impression that you are still eating. Do not put the others to shame by stopping completely. Those who have not completed may do likewise.*

*After having eaten, clean the plate out thoroughly. Do not leave crumbs, etc. in the plate. There is barakah in cleaning out the plate with ones fingers.*

*If for some reason you are constrained to leave while others are still eating, excuse yourself.*

*When having eaten, do not get up while the food is still spread on the eating-cloth. First wait for the food to be removed, then get up.*

*After having eaten, express your shukr (gratitude) to your Raaziq (Provider). Recite the appropriate Masnoon du'aa.*

أحمد لله الذي أطعمنا وسقانا وجعلنا من المسلمين

*Similarly, after drinking water recite the Masnoon du'aa.*

أحمد لله الذي سقانا عذبا فراتا برحمته ولم يجعله ملحا أجاجا بذنوبنا

*It is haraam to eat from utensils of silver and gold. Similarly, it is not permissible to use silver or gold cutlery.*

*Cover food-stuff which is sent to others.*

*Do not stand and eat nor drink whilst standing if there is no valid need for this.*

*Do not drink water in a single gulp. Remove the cup from your mouth when taking breath.*

*Do not drink from the broken or chipped side of a cup.*

*When passing food or water to a number of people, start from the right side. (This should be the practice even if a small child happens to be sitting on the right side.) Gather bones and peels to one side. Do not spread these all over the cloth.*

*Do not leave food-stuff uncovered even for a short while.*

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