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EDITORIAL

All thanks for Almighty, the most Merciful and Exalted

Importance of Halaal and Haraam

The first hadeeth in the chapter of business in Bukhaari starts off with 'al-halaalu bayyinun walharaamu bayyinun' - Halaal is clear and haraam is clear. Water is halaal and there is no doubt in it. Similarly, fish is halaal and you do not need to ask whether it is halaal. On the other hand, pork is haraam and this is clear. You will not ask whether you get halaal pork. However, between the both you get mushtabihaat - that which is unclear and doubtful. So what must you do in such cases? The hadeeth instructs us that we should refrain from doubtful areas. Had Allah wished He could have made all things abundantly clear without anything being doubtful. However, this world is a place of test and thus in His wisdom Allah has allowed these doubtful areas to come about in order to test a person.

The hadeeth says that the one who guards himself against doubtful areas then he has secured and safeguarded his deen and his respect and dignity. For example, you see a girl stranded on the side of the road. From one dimension, you would like to help her as she is stranded and in need, but from another angle sharee'ah has prohibited men from being in seclusion with strange women. Hence, there is the element of doubt in this. And by leaving this out you will guard your deen and dignity, and you will not allow people to have suspicions about you. There are plenty illustrations of this nature.

Aspects of halaal and haram are extremely important. Someone asked Imaam Muhammad (ra), the leading student of Imaam Abu Hanifah (ra) that why is it that irre-

spective of so many books you haven't written any book on Tasawwuf. He replied that the purpose of tasawwuf is to cleanse oneself and have that connection with Allah, and this is based on one's consumption of halaal and haraam. Hence, I have written a book on business dealings since every person is engaged in some type of business which then gets him involved in halaal and haraam. Thus how important it is to get our business dealings in order.

Among the most important things for ensuring halaal is the aspect of contentment. With contentment, you will get Barakat which will manifest at times in your very lifetime and sometimes after you leave this world. Therefore, lead a simple and basic life. One's family members will complain that the whole world moves in good cars, goes on holidays, has this type of clothing for their children etc., and in order to appease them one puts himself into greater problems. Hence, instil the quality of contentment and there will be no problem.

A major problem nowadays is that we have taken our lifestyles from others and then we follow them in their culture and ways. What we need to do is to think that what Islam wants of us. Islam is wealthy and not short of anything. It does not require any outside help. Whatever the Prophet (sallallahu Alaihi Wasallam) has left is perfect. However, since it is not in vogue and not in the market we feel that the Islamic way is not workable.

The mentality that we have is 'just do it'. This is a Satanic mentality. We just rush and

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Question Answer

Question:

I want to ask if the lottery is Halal according to Islam, and can we get money in this way?

Answer:

The best way to earn money in Islam is to work hard and employ thought. Islam prohibits a Muslim from earning vast amounts of money without making any effort. Allah Almighty says: "O you who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that you may succeed." (Al-Ma'idah 5: 90)

Islam wants people to give their money for good and charitable causes out of the goodness of their hearts, love of God and humanity, and not through devious and dubious ways and means. The Prophet (peace and blessings be upon him) says, "Allah does not accept except that which is good and pure." (Reported by Al-Bukhari)

In Islam, money is not an aim in itself, in the sense that it is a means of earning one's livelihood. It is worth noting in this respect that the moment the prize winner's names are being announced, the limelight floods the winner while leaving hundreds of thousands of losers in hospitals suffering various psychologi-

cal disturbances. Another question imposes itself: To what extent can lottery and gambling benefit production and the world economy in general?

It becomes clear that lottery is a form of the prohibited games of chance, which are strictly condemned in the following Qur'anic verse: "O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done?" (Al-Ma'idah 5: 90-91)

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Question.

I wanted to know if we men can remove hair on our chest, back and tummy?

Answer.

Although better to abstain from, there is no prohibition in removing hair on the body such as the chest, tummy and back etc. (Raddul Muhtar).

If the hair is excessive in these areas and appears unsightly, it may be trimmed or removed.

Mufti Suhail

Question:

I would like to know I buy and sell expensive motor vehicles. My customers are mainly car hire companies. The companies most of the time pay me after 80-90 days.

I have a certain person who would like to join me in the business, and put down a certain amount of capital.

My question is can I tell him after net profit you will get in the region of +-15k, would that be fine? Or

Can I tell him after expense the net profit will be shared in the region of +-15% without a guarantee?

The next question is can I work out the profit with him according to his capital?

Answer:

Please take note of the following points in relation to the appropriate distribution of profits in a partnership:

1). The proportion of profit to be shared between the partners must be agreed upon at the time of effecting the contract of partnership. It is not a condition for the profit sharing to be proportionate to the investment, unless one of the partners is a sleeping partner.

For example: Persons A and B invest R50,000 each. Persons A and B may share the net profit on a 50/50 basis, or 40/60, or any other ratio they agree upon.

Second example: Persons A and B are partners. A has invested R60,000 and B has invested R40,000. However, B is a sleeping partner. Therefore, the profit may only be shared on a 60/40 basis, respectively.

2). As alluded above, the ratio of profit must be determined in proportion to the actual profits realized, and not in proportion to the capital invested.

For example: A and B are partners in motor car sales. A invested R20,000 and B invested R30,000. If it is agreed that A will re-

ceive 20% of his investment, the contract is invalid.

3). It is impermissible to fix a lump sum for any partner in the business.

For example: A and B invested in motor car sales. If it is agreed that A will receive R15,000 regardless of the amount of profit, or loss, the business accrues, the contract will be invalid.

4). Any loss in the business will only be distributed pro rata to the capital.

For example: A invests R40,000 and B invests R60,000. They agree to share the profits 50/50 (which is permissible, see point #1). However, if the business incurs any loss, the loss will be shared on a 40/60 basis and not 50/50.

5). It is permissible to tell the potential investor that his profit will (most probably) fluctuate within a certain region based on your experience in the business (as a mere speculation, not a profit sharing basis). As such, even if you are grossly wrong in your speculation, the profit will still be shared on the proportion which was agreed upon at the time of the contract.

For example: A is an experienced motor cars dealer and B wishes to invest with him. B is looking to make a profit of ~R15,000 a month. Based on his experience, A tells B that if B invests with him, he is looking at ~R15,000. A and B agree to share the net profit on a 70/30 basis, respectively. Unfortunately, motor car sales drop considerably this month. As such, a net profit of only R25,000 is realized this month. As such, A will receive R17,500 and B will receive R7,500. A's speculation will not be considered.

M. Hisham Dawood

Question.

What should we do with the musical instruments? Some years ago I played the guitar, then I learned that music is forbidden.

What should I do with this musical instrument - to sell it and give this money to charity or simply throw it away? What can I do with audio recordings of music - throw them or I can sell them and give the money to charity?

Answer.

You should break it and throw it away. You cannot sell it or give to another person as this will result in encouraging the person to use the Haraam instrument. (al-Musu'ah al-Fiqhiyyah al-Kuwaitiyyah, Vol: 37, Pg: 108)

The same applies to the audio recordings of music. You should destroy and discard them.

Mufti Suhail

Question.

I went to the Musjid and someone took my shoes and left their shoes instead. My shoes are very similar so it is likely that the person had mistaken my shoes for his. Can I use these shoes?

Answer.

You should first endeavor to locate the person who mistakenly took your shoes even if it means having it announced on the Musjid board or by other means that may result in locating the owner. If you fail to locate the owner after exhausting all efforts, you may keep the shoes and give the market value of the shoes in charity or you may give away the shoes in charity. (Ahsanul Fatawa).

You will be rewarded for your charity and this will be considered as spending wealth in the path of Allah.

Mufti Suhail

Question.

On whom is Qurbani Wajib (obligatory)?

Answer.

Qurbani is Wajib (obligatory) on every Muslim who is:

a) Of sound mind - mature (has reached the

age of puberty),

b) Muqem (i.e. he is not a Shari traveller)

c) Possesses the Nisaab amount (612,36 grams of silver) or wealth equivalent to that value which is in excess of one's basic needs and debts on any of the three days of Qurbani. Unlike in the case of Zakaat, It is not necessary that this amount be in one's possession for a complete lunar year. (al-Fatawa al-Hindiyyah)

Mufti Suhail

Question.

Is it permissible to slaughter sheep that are under one year of age? I notice many farmers are selling sheep for Qurbani that are lambs around 6 months old but they look so small.

Answer.

If a sheep is more than six months old but less than a year, and physically appears to be one year old it will suffice for Qurbani. (al-Fatawa al-Hindiyyah, Vol: 5, Pg: 297 & al-Mabsoot, by Sarakhsi, Vol: 12/4, Pg: 9 – 10/141, Darul Ma'rifah)

The condition is that the sheep must be at least six months or older and it must be so big in size that it resembles a one year old sheep. If it is small and does not resemble a one year old sheep in size, the Qurbani will not be valid.

Mufti Suhail

Question.

A person needs to do Aqeeqah for his child during the days of Qurbani. He can only afford one sheep. Should he do the Aqeeqah for the child or should he do Qurbani?

A. It should be noted that Qurbani is a Wajib (Mandatory) act and Aqeeqah is a Mustahabb (preferable) act. By a person possessing the Nisaab amount during the days of Qurbani, Qurbani becomes Wajib upon him. (Fatawa Mahmoodiyyah, Vol: 17, Pg: 512).

A person will not be sinful for omitting

a Mustahabb act but will be sinful for omitting a Wajib act. He should therefore do Qurbani instead of the Aqeeqah. He may do the Aqeeqah for the child at a later stage when he can afford it.

Mufti Suhail

Question.

Salaam. Can u make niyyat for multiple people in 1 qurbani (passed away)? Or does it have to be just one. e.g 1 sheep-Nabi (S.A.W) and marhooms

Answer.

You may make the intention of the Thawaab (rewards) going to multiple people in one Qurbani animal if it is a Nafl (optional) Qurbani and not a compulsory Qurbani. When Rasulullah (Sallallahu Alaihi Wasallam) performed Qurbani, he ordered two animals. He slaughtered one animal as his personal Qurbani and the other as optional on behalf of his entire Ummah (which consists of millions of individuals).

Mufti Suhail

Question.

My wife usually performs her Qurbani at home with her own hands. On this Eid, she is due to have her menses on the day of Eid. Is it permissible for her to slaughter in this state?

Answer.

It is permissible for your wife to slaughter the Qurbani animal in the state of menstruation. The Qurbani will be valid. (Fataawa Mahmoodiyyah Vol: 14, Pg: 353, 1413ed, ad-Durrul Muntaqa, Vol: 4, Pg: 154, D.K.I)

It is important to note that females should not slaughter in the presence of non-Mahrams.

Mufti Suhail

Question.

If Qurbani is Wajib on me, do I have to

6. (Vol.15, Issue: 11)

do the physical Qurbani or can I just give the same amount of money in charity?

Answer.

During the days of Qurbani, Sadaqah and charity will not compensate for the physical observance of Qurbani. Just as Zakah cannot compensate for Hajj, nor fasting compensate for Salaah, similarly charity cannot compensate for Qurbani. However, if the days of Qurbani have passed, and the Qurbani was not offered due to ignorance, negligence or for some other reason, then it becomes Wajib to give in Sadaqah the price of Qurbani animal or the unslaughtered animal itself to the poor. (Bada'ius Sana'ul, Vol: 5, Pg: 66, al-Mabsoot, by Sarakhsi, Vol: 12, Pg: 14)

Mufti Suhail

Question.

We live in US and give qurbani in Pakistan or India and usually they have eid 2 days after our, if they slaughter on 2nd or 3rd day of eid will our qurbani be valid?

Answer.

The Fuqahaa have stated that it is preferable that one slaughters the Qurbani with one's own hands or at least witness his Qurbani being slaughtered in front of him. Nevertheless, if you have your Qurbani done overseas, it will be valid and permissible.

If you have your animal slaughtered overseas (eg; in Pakistan or India) and the day of Eid is one day before or after Eid in your country (USA), the country in which the animal is slaughtered will be taken into consideration. Therefore, if the day of Eid falls one or two days before USA in India or Pakistan and the Qurbani animal is slaughtered on that day, the Qurbani will be valid. (ad-Durrul Mukhtar, Vol: 6, Pg: 318, Darul Fikr)

Mufti Suhail

Question.

Is it permissible to wear jewellery

with the name of Allah or His prophet (saw)? What happens if one has to enter a place of ablution whilst wearing this jewellery.

Answer.

It is permissible to wear such jewellery. The Prophet of Allah (Sallallahu Alaihi Wasallam) used to remove his ring before entering the toilet as the name of Allah was inscribed on it.

Before entering the toilet or bathroom, the jewellery should be removed; or if one continues wearing it, it should be concealed.

Mufti Suhail

Question.

Please advise. My child is having her adenoids and tonsils removed. Is it correct to bury them or is it acceptable to allow the hospital to incinerate.

Answer.

The adenoid and tonsils should be buried after being removed. It is incorrect to incinerate it. (al-Bahrur Ra'iq)

Mufti Ismaeel

Question:

Why do we have to go through hardships to get to jannah? Why is it not free? ALLAH is not in need so what is the reason for hardships?

Answer:

Before answering your question, it is important to understand that as simple creations of Allah the Almighty, we are unable to truly encompass divine truths and wisdoms behind the creation of the universe. We are only imparted the knowledge that is transmitted to us from His beloved messengers (‘alayhimus salam).

Before the birth of humankind and Adam (‘alayhis salam) as their father, a discourse took place between Allah the Almighty

and His angels:

(Remember) when your lord said to the angels, "I am about to place a deputy on Earth." The angels said, "Will you place on Earth someone who will cause corruption there and spill blood, whereas we glorify Your praises and proclaim Your purity?" Allah said, "Indeed, I know that which you do not know." [2:30]

As one of the earliest creations of Allah, the angels were created for the sole purpose of worshipping Allah whilst residing in the upper realms within the heavens. It was Allah the Almighty's plan to bring another creation that had the capacity to surpass even the rank of the angels. While angels were created with the attribute of pure servitude to Allah the Almighty, mankind was created with the attribute of freewill. Man was sent in a world where he would be tried and tested so that he can use this freewill and voluntarily turn towards Allah the Almighty knowing that he has the ability to disobey Him. It is this inherent quality known as taklif that potentially propels him past the level of angels and marks him as ashraf al-makhluqat (the most noble of all creations).[2] Put more simply, the ability to endure hardships in this world and take on life as a test from Allah is a distinguishing quality of mankind that makes them special in the eyes of Allah. Giving us a free ticket to jannah without any test would defeat the purpose of our creation. If such were the case, we would have never been brought into creation as the angels already exist as a creation given "a free ticket into jannah."

Furthermore, allowing full entrance into jannah to any and all without distinguishing the evil ones from the good is against the divine attribute of ‘adal (justice). Is it fair that one who commits murder and spends his life as a thief is given the same treatment as the one who exercised self control and lived an honest life without infringing on the rights of

others? Is it fair that those who disbelieve and commit evil deeds are granted entrance into paradise for doing absolutely nothing to earn it? Allah says in the Holy Qur'an:

Do people think that they will be left to say, "We believe" without being tested? We certainly tested those before them, and Allah will definitely know those who are true and He will definitely know those who are liars. Do those who do evil think that they can escape Us? Evil indeed is the decision they take. Whoever yearns to meet Allah the term of Allah will certainly arrive. And He is the All Hearing, the All Knowing. Whoever strives, strives only for himself (i.e. his own benefit), Allah is independent of the entire universe.[29:2-6]

It should be clear from above that the divine plan for creation serves only to benefit us and does not benefit Allah in the least. He is

free from having such a need as He is independent and self-sufficient. We should be grateful to Allah for granting us an opportunity to struggle in this world so that we can attain his proximity in the hereafter.

Whoever Allah wishes to guide, He expands his bosom for Islam. Whoever He desires to send astray, He narrows and constricts his bosom as if he is (a person who is) climbing into the sky (having great difficulty breathing because of a lack of oxygen). Allah places impurity (i.e. His punishment or curse) on those who do not have Iman. This is the straight path of your lord. We have certainly clarified the ayat (verses or signs) for those who will pay attention to the advice. Theirs shall be an abode of peace by their lord (in Jannah) and He is their Protector because of the (good) works that they carried out (in the world).[6:125-127]

In the Footsteps of Yusuf (AS)

Sulaimaan bin Yasaar (ra) was an illustrious taabi'ee, an outstanding jurist and a famous scholar of Madeenah Munawwarah. He had also been blessed with stunning beauty.

Once while on the journey to Hajj he camped at a place called Abwaa. A Bedouin woman caught sight of his beauty and was infatuated with him. Hence she came to his tent, uncovered her face which shone like a piece of the moon and tried to seduce him. He blankly refused but she advanced towards him. He immediately fled from the tent.

He says: "When I reached Makkah Mukarramah and completed my tawaaf and sa'ee, slumber overcame me while I was sitting in the bateem. In this condition I saw an extremely handsome and well-dressed person in my dream, from whom a lovely scent was emanating. I asked: 'May Allah have mercy on you. Who are you?' He answered: 'I am Yusuf the son of Ya'qoob (AS).' I said to him: 'The incident of you protecting yourself from the seduction of Zulaikhaa is really amazing.' He replied: 'The story of the woman in Abwaa is even more amazing. I had some natural inclination towards Zulaikhaa (due to the dictates of being human, although I did not do anything wrong) but you did not have the slightest inclination towards that woman.'"

(Hilyatul Awliyaa vol. 2, pg. 218 and Siyarus Salaf lil Isfabaani – Aa'yaanul Hujjaaj pg. 134)

Lesson: At times one may be facing a similar situation where a person of the opposite gender is trying to seduce one either verbally or through an 'invite' on some social network. One must be extremely firm and follow in the footsteps of Yusuf ('AS). Allah will really appreciate this 'sacrifice' and reward one in this very life together with the great rewards and pleasures that will be in store for him in the Hereafter.

Lesson From The Qur'an

Sura Nisa - Verse 1-6

Note: Text in bold letters is the literal translation of the meaning of the Qur'an by M. Taqi Usmani and the normal text is the brief explanation compiled by Institute of Islamic Research, Darul Uloom Ilahiya.

The previous Sura ended with the theme of God-fearing, this Sura resumes with the same. However, majority of the places where this theme appeared previously dealt with the matters related to those opposing the believers, whereas, three subjects have been discussed under it here:

i. Mutual dealings: Laws pertaining to orphans, marriage, inheritance, politics, justice, sanctions, obedience to rulers, and also rights of parents, wives, orphans, needy, neighbours and relatives.

ii. Rituals: Laws pertaining to the matters between Allah and His slaves e.g., Taharah (cleanliness), Tayammum (cleaning by sand or earth), Salaah, repentance, migration etc.

iii. Dealings with opponents e.g., Jihad, falsification of polytheistic beliefs, etc.

With the name of Allah, the All-Merciful, the Very-Merciful.

O men, fear the disobedience of your Lord Who created you all from a single soul of Adam - the seed of all mankind, **and from the left**

rib part of it - the Adam's soul - **created its match**, Hawwa - the first woman, **and then spread** in this world **many men and women**, progeny after progeny, **from the two** souls of Adam and Hawwa. It is again emphasized, **fear Allah in Whose name you** take oaths and **ask each other** for your rights, **and fear** the violation of the rights of **the womb-relations. Surely, Allah is watchful over** the dealings **you** carry out with one another. [4:1]

After decreeing adherence to Taqwa (God-fearing) in the previous verse, the instances of Taqwa and also the requisite commands are being mentioned in the following verses.

First command: Avoid harming orphans.

Give the orphans their property by spending it on them until the time they are in your charge, **and do not substitute what is bad** in your holdings **for what is good** in their property entrusted to you, **and do not eat up their property along with your own. It is, surely, a great sin** to substitute the bad of yours for the

good of theirs, or usurp their wealth in any way. [4:2]

Some other ways were also employed to inflict losses on orphans, e.g., a guardian who wished to marry an orphan girl in his charge on the basis of her wealth or beauty. Because of his total control over such a girl and no one around to claim her rights, she was not paid a handsome dower (mahr) which someone else other than her owner would, without any reservations. The next verse instructs the Muslims that if they are not ready to pay them their due dower then they should not marry them instead marry some other women.

Second command: *Don't marry the orphans if you cannot pay them a handsome dower.*

O Muslims! **If you fear that you will not do justice**, even in a least degree, **to the orphans** in regard to their dower, **then** don't marry them, instead **marry**, according to your interests, **the women you like** since such a woman is not helpless and can, therefore, freely put forward her wish. This way there are three possibilities of marriage: i, a man marries **in twos** i.e., two women at a time, ii, **in threes** i.e., three at a time, and iv, **in fours** i.e., four at a time.

Third Command: *If unable to do justice marry only one.*

But, if you fear and have firm belief **that** by marrying more than one woman **you will not maintain equity** towards all of them instead waste the obligatory rights of any among them, **then** keep to **one woman or lawful bondwomen you own** in case you apprehend to fulfill even one woman's rights for they owe less rights than a wife. **It** i.e., to keep to one woman only or a bondwoman, **will be closer**

to abstaining from injustice from the course of righteousness and virtue. [4:3]

The following verse deals with one of the essentials of marriage viz. dower - the payment of which is hard upon some people.

Fourth Command: *Paying the dower.*

Give women you marry **their dower in good cheer** without expecting a return. **Then, if they themselves forego some of it** or whole of it, **of their own will** without any pressure or undue influence from outside, then in this case **you may have it** and use it **as pleasant and joyful**. [4:4]

The command, in verse 2 above, that the property of orphans should be handed over to them apparently seems to direct that the process be executed irrespective of the fact whether they have the dealing capabilities or can guard their properties or not. Removing this doubt the following verse makes it clear that the feeble-minded people should not be handed over their properties until they attain the required intellectual maturity.

Fifth Command: *With regard to handing over properties to the feeble-minded.*

And if orphans reach their adulthood qualifying them to take their property (*as mentioned ahead*) but are foolish then **do not give the feeble-minded your** that **property** which actually belongs to them and **that Allah has made** valuably **a means of support for you** all, because property - in general - is a thing to be valued, and not to be wasted through inept people; **and do feed them from it, and clothe them, and speak to them in fair words** to the effect that this withholding of their property from them is in their own interest, and will be

returned to them once they are fit to receive it. [4:5]

And when it has been rendered necessary to check intellectual maturity before handing over the property, then, you should **test the orphans** in the matters related to their intellect and behaviour **until they reach the marriageable age** which is dependent on adulthood. **Then**, after tests and attainment of requisite age, **if you perceive in them proper understanding** of safeguarding, and sound etiquettes of managing their property, **hand their property over to them**, however, if you observe otherwise then don't, **and do not consume it extravagantly and hastily, lest they should grow up** and thus eligible to receive it. **Whoever is rich** to fulfill his necessary needs **should abstain** from using it for himself, **and whoever is poor may have from it** to the extent of his necessary need **with fairness. So, when you** find in them the requisite qualifications viz., adulthood and intellectual maturity, **hand their property over to them**, and it better is to **make witnesses upon them** at the time of transfer, although, **Allah is sufficient for reckoning** and the absence of witnesses shall no way be harmful if mistrust has not taken place. [4:6]

Illegal Parking!

He screeches round the last bend in a flurry, hastily jumps out of his car, not lending the slightest thought to how or where he parked his car, and scurries to make it for the last Rakaat.

Sometimes it's ignorance, sometimes it's negligence and sometimes it's sheer attitude. Inconsiderate parking has become a serious problem at many Masjids and public programmes. The seriousness of this wrong is often overlooked because a person is under the pretext that he has come to perform Salaah or partake in a Deeni programme. Inconveniencing others in any way is a grave sin, which the Holy Quran and Hadith have addressed, in strong terms. Irrespective of how lofty an Ibaadah (form of worship) may be, inconveniencing the next person in its fulfilment is unacceptable.

The problem of inconsiderate parking has been the cause of many disputes, fuelling enmity and hatred within society. In remedying the situation, the following points must be considered when parking:

If I remain in the Masjid longer than usual then my vehicle should not be obstructing or inconveniencing anyone.

If I arrive late for Salaah, I should ensure my vehicle is appropriately parked before entering the Masjid.

I will not park illegally, in front of a driveway or partly protruding onto the road and obstructing traffic.

In one Hadith, Rasulullah Sallallahu Alayhi Wasallam has declared, "The best person is he who has the most noble character." A noble character primarily entails showing kindness and affection to others and not causing the slightest difficulty or inconvenience to anyone.

Lesson From Sahih al-Bukhari

Dr. Rafiq Ahmad

The Book of Menses

“And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves”. (2:222)

As per the routine of Imam Bukhari (RA), he starts 5th book of Bukhari Sharief with a verse of al- Qur’an. In fact the chapters in this particular book are the explanations of this verse. The excellence of Imam Bukhari (RA) is that in addition to being a great scholar of Hadith, he is also a great scholar of the Holy Qur’an. He has widely used the verses of Qur’an in the titles of various chapters, famously known as the Tarjamatul Baab.

Shaan-i-Nuzool (revelatory context) of the verse

Nasaaee has quoted from Hadhrat Anas bin Maalik (RA) that the Jews had a routine that when any woman amongst them started to have her menstruation period, they neither ate nor drank with her, even they avoided to reside with her in the same room.

The Sahaaba asked Rasulullah (Sallallahu Alaihi Wasallam) about this issue and it was in response to this question that this verse was revealed. Rasulullah (Sallallahu Alaihi Wasallam) then instructed the Sahaaba that they can eat and drink with such a woman and that there is no harm to reside with them and do anything with them except the sexual intercourse.

Definition of Menses

“Menses is that (monthly) blood which flows from the uterus of a woman in the healthy state without any disease”.

Chapter 1 : How did menstruation start?

And the Holy Prophet (Sallallahu Alaihi Wasallam) said: “This is a thing which Allah has destined for the daughters of Adam”. And some people (like Ibn Masood and Hadhrat Ayesha) said that the menses first came for Bani Isra’eel. Abu Abdullah (Imam Bukhari) said, “what the Prophet (Sallallahu Alaihi Wasallam) said is more comprehensive”.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) has raised a question as to how did the menses start? By doing

so he is pointing towards the difference of opinion which exists amongst the scholars about the beginning of menses of women. By quoting the Hadith of Rasulullah which says that the menses was destined to women by Allah right from the first woman i.e., Hadhrat Hawa (AS). There is a Hadith quoted in Musannaf Abdul Razzaq on the authority of Ibn Masood (RA) and Hadhrat Ayesha (RA), which says that the men and the women of Bani Isra'eel were offering Salaah together and these women used to peep at the men, then Allah made these women to suffer from menstruation and hence they were stopped to go near the Musjids.

Ibn Hajr Asqalaani (RA) explains these two Ahaadith apparently differing from each other. He says that menstruation in women started from the very beginning but the women of Bani-Isra'eel were punished with excessive menses.

Hadith No. 289

Narrated Al-Qasim (RA)

"Aisha said, "We set out with the sole intention of performing Hajj and when we reached Sarif, (a place six miles from Makkah) I got my menses. Allah's Apostle came to me while I was weeping. He said 'What is the matter with you? Have you got your menses?' I replied, 'Yes.' He said, 'This is a thing which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Tawaaf (Circumambulation) round the Ka'ba." 'Aisha added, "Allah's Apostle sacrificed cows on behalf of his wives."

Comments

Hadhrat Ayesha (RA) says that once she along with Rasulullah (Sallallahu Alaihi Wasallam) and Sahaaba went for Haj. She had made the intention (Niyah) of 'Ihraam' for Haj at Dhul-Haleefah. When they reached a place

called Sarif, she got menses. She became quite gloomy thinking that probably she would not be able to complete her Haj. Rasulullah told her that it was not like that, but a woman who has got menstruation can perform all the rituals of the Haj except Tawaaf (circumambulation) of Khana Ka'ba, because for this act one has to pass through Masjid-i-Haraam and it is not permissible for a woman with menses to enter a Musjid.

Chapter 2 : The washing of the husband's head and the combing of his hair by his wife during her menses.

Purpose of Tarjamatul Baab

The purpose is same as already stated that people like Jews and fire worshippers used to isolate the woman during her menstruation period and would look down upon her. Islam has strongly condemned such ill treatment to woman. Islam gives great respect to women and here it is stressed that menses is a natural phenomenon, it does not make a woman degraded and hated one; she remains a respectable and lovable human being and should be given the same treatment as before.

Hadith No. 290

Narrated 'Aisha (RA)

"While in menses, I used to comb the hair of Allah's Apostle".

Hadith No. 291

Narrated 'Urwa (RA)

"A person asked me, "Can a woman in menses serve me? And can a Junub woman come close to me?" I replied, "All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same. 'Aisha told me that she used to comb the hair of Allah's Apostle while she was in her menses, and he was in Itikaf (in the Musjid). He would bring his

head near her in her room and she would comb his hair, while she used to be in her menses”.

Comments

Hadhrat Urwah was asked if any service could be taken from a woman who is menstruating. The question was asked obviously for the same reason that the women were highly discriminated and looked down during their menses periods. This Hadith strongly rejects such a treatment towards women. Hadhrat Ayesha (RA) says that she even used to comb the hair of Rasulullah (Sallallahu Alaihi Wasallam) during her menstrual periods. This clearly shows that the women do not become untouchable during such period.

Chapter 3 : The recitation of Qur’an by a person lying in the lap of his wife during her menses.

Abu Wa’il (Shaqiq bin Salma) used to send his menstruating maid servant to bring the Qur’an from Abi Razin (Masood bin Maalik) by carrying it from the hanger (of its case).

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) is addressing an issue whether a menstruating woman can lift the stand on which the Holy Qur’an is usually kept. As per Hanafite and Hambalite schools of thought, she can do so and Imam Bukhari also seems to be of the same opinion. Imam Bukhari also favours recitation of the Qur’an by a person lying in the lap of his wife during her menses.

Hadith No. 292

Narrated 'Aisha (RA)

“The Prophet used to lean on my lap and recite Qur'an while I was in menses”.

Chapter 4 : One who names postpartum period as menses (i.e., treat it the same way).

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that the postpartum periods and menses are treated in a similar way because Rasulullah (Sallallahu Alaihi Wasallam) used the word Nifas (postpartum periods) for Haidh (menses).

Hadith No. 293

Narrated Ummi Salama (RA)

“While I was lying/sleeping with the Prophet under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, "Have you got "Nifas" (menses)?" I replied, "Yes." He then called me and made me to lie with him under the same sheet”.

Comments

Hadhrat Ummi Salma (RA) says that one day she was sleeping with Rasulullah (Sallallahu Alaihi Wasallam) under the same blanket and she started to have her menstruation. She moved little apart from Rasulullah (Sallallahu Alaihi Wasallam) thinking that she had become impure and therefore should not touch him. Rasulullah (Sallallahu Alaihi Wasallam) understood it and he called her back into the blanket thereby giving the impression that menstruation does not make a woman untouchable.

Remembering the Spectacle of Death

Hazrat Shaikh Moulana Muhammad Zakariyya (ra) once mentioned: O my beloved friends! Remember death continuously! Continue pondering over the spectacle of death. At the time one departs from this world, he will leave behind all his belongings and he will leave empty handed.

(Malfoozaat of Hazrat Shaikh)

Addressing the Contemporary Challenges to Islam

Abid Ahmad

Over the past few decades, the Muslim youth are facing a strange kind of dilemma. They are caught in a crisis of serious doubt. They are embattled between the faith and the faithlessness spawned by a variety of factors including media which is predominantly run by anti-Muslims. While God Almighty has already warned us of them, we do not pay heed to Him and instead keep watching the anti-Muslim media in the name of news, analysis, infotainment, exploration, adventure, sports and what not. Having been a media practitioner myself and having studied the media practices, I say with a serious sense of responsibility that it is none of these. Most of it, related to Islam and Muslims, is deliberate anti-Muslim rant, created for public consumption to satisfy base human instincts of hate, sensationalism, anger etc. The holy Quran vividly describes the strategy of unbelievers in this verse:

"The Unbelievers say: "Listen not to this Quran, but talk at random in the midst of its (reading), that ye may gain upper hand." (41:26)

Second factor is our educational system which is purely atheistic. Modern philosophy celebrates doubt as a quality. It treats doubt as the evolution of human intellect. Such a philosophy being common in social sciences and arts as conceived and taught from

Western perspective, is becoming viral among Muslim youth educated on modern lines. The resultant doubtful attitude to life breeds skepticism and a scornful attitude to the Islamic tradition which is looked down upon as being caught in medieval times.

Another factor is ignorance, which is prevalent like an epidemic. Muslims are enjoined by Islam to seek knowledge, and knowledge in Islam in no way means information. Most of the Muslim adults and by extension children are usually unaware of even the basic teachings of Islam, the way of life they profess to practice. They practice un-Islam in the name of Islam, coupled with the consequential inflated egos which is the hallmark of such an ignorance. We see mosques, shops, families and functions full of such ignorant-arrogant experts who declare things halal and haraam without ever having even read the basic sources of Islam. Such pseudo-scholars at most rely on pamphlets based on translations and interpretations of selective verses of the holy Quran or the Hadith of the Final Prophet of Islam (SAW). Such self-styled scholars are to be avoided at all costs, as advised by the Almighty Allah:

"And the servants of (Allah) Most Gracious are those who walk on earth in humility, and when the ignorant address them, they say

peace!" (25:63)

A related problem is the handicap of our genuine Islamic scholars of not understanding the modern mind and the modern idiom. Though we did have some exceptionally brilliant scholars who understood the modern mind very well and tried to address it through the idiom it understood best but that tradition is waning. Iqbal definitely was on top of them but he needs to be redeemed from the plethora of abstract academic discourses he has been reduced to. He was a man of action and Ishq (divine love) which was bred in him by one of the Islamic luminaries, Allama Anwar Shah Kashmiri (RA). Most of Iqbal's verses are Islam's arguments against the West. And Iqbal seriously needs to be studied from this perspective. He dissected the Western civilization in his poetry which was just a medium for his serious message which continues to be relevant in many ways.

Mohammad Asad and Maryam Jameelah who were born in Jewish and Christian families respectively but finally reverted

to the faith of Islam, infused a new lease of life into the modern arguments in favour of Islam through their powerful writings. Having themselves been from the West added to their advantage of doing autopsy on the West which they did exceptionally well through their inimitable style and forceful arguments.

Despite the consolation that the genuine Ulema of Islam have already refuted the actual and the potential philosophical arguments against the Islam in their Urdu writings, the handicap is that they are not much available in translation. They need to be translated in a befitting way to benefit mankind in general. Modern philosophy is just old wine in new bottles. It's the ancient philosophy being packed in an idiom which is radically affected by the modern crises. While the sciences are progressing forward, dead philosophies are being resurrected to neutralize the modern science which is proving more in favour of God and faith. Therefore the dire need is to translate Urdu writings of genuine Islamic scholars into English for the benefit of mankind.

"I Can't Lose my Modesty!"

The son of Ummu Khallaad (RA) was martyred. When she heard about it she came to Rasulallah (sallallahu 'alaibi wasallam) to enquire about his position and reward. Despite being afflicted by the great tragedy of losing her son, her face was still covered with a niqaab (veil/purdah). A Sabaabi (RA) was quite astonished by this (level of composure) and he remarked: "You have come to enquire about your son (who was martyred) yet you (are so composed that you) have still covered your face (in this tragic moment)?" She replied: "I may have lost my son, but I have not lost my modesty." (Abu Dawood)

*Lesson: What great words and what a great lesson! Losing her son was tolerable but removing her niqaab/purdah and exposing her face was intolerable. This was the modesty of the women of this Ummah!
Aaah! Where are those Ummu Khallaads, 'Aishas and Faatimabs who were embodiments of modesty and personifications of shame? Alas! What has become the condition of the 'Aishas and Faatimabs of today?*

Recent Floods and the Lessons from Qur'an

Tilmeezat-un-Noor

Reflect, ponder, use your intellect-----are the oft-repeated exhortatory phrases found in the holy Quran. our Merciful Lord does not just command us to use our intellect in any random way, rather He specifies the domains we should reflect on. Firstly, He exhorts us to think over the marvellous creation that is perceptible to our senses and secondly, over the historical accounts of those past nations who were annihilated due to their disbelief in the tenets of faith, disobedience in the commandments of religion, transgressions in the boundaries set by the religion and ingratitude toward the blessings of Allah. Both these areas of reflection contribute to our faith in one way or the other, if the former leads us to the acknowledgement of our Creator, the latter makes us to abide by the laws prescribed for us by Him.

In the holy Quran there is mention of many nations who were destroyed for their transgressions, for instance the People of Lut, the People of 'Aad, the People of Thamud. But interestingly the People of Saba (Sheba) were destroyed for the sin of ungratefulness and ingratitude towards Allah through the calamity of floods. The holy Quran mentions the affair of the People of Saba as:

"There was indeed a sign for (the community) of Saba in their homeland: two gardens, on the

right and on the left. Eat of the provision from your Lord, and be grateful to Him--(You have) a good city, and a Most-Forgiving Lord. Then they turned away. So We released over them the flood of the dam, and replaced their two gardens with two gardens having fruits of bitter taste, and tamarisk and some of the lot-trees. Thus We punished them because of their ungrateful ness. And We do not give (such a) punishment but to the ungrateful." (34:15-16).

Are the lessons of this historical anecdote mentioned in the holy Quran relevant to us in wake of the recent flood that hit us? Are there similarities between these People of Saba and us? Perhaps Yes, They were blessed with the bounties of prosperity and beauty so were we. They were destroyed by floods and Allah released a flood over us too! Their sin for which they got punished was being ungrateful, now let us introspect and decide for ourselves whether we are guilty of the same sin of ungratefulness or not.

Before this introspection, let us understand, in the perspective of Quran and hadiths, the criteria for grateful ness. In the preceding verses of the same surah (surah Saba) Allah makes mention of Prophet Dawood (AS) and the blessings conferred on him and his son - Prophet Sulaiman (AS), and then Allah commands the family of Dawood (AS) to "practice"

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gratefulness:

"Do good, O family of Dawood, in gratefulness." (34: 13)

According to Al-Qurtubi (a great exegete), the reality of shukr (gratitude) is that one admits that this blessing has been bestowed by such and such giver and then goes on to use it in consonance with the spirit of his pleasure and in obedience to him. " (Ma'ariful Quran)

Now in light of the above commentary of shukr (gratitude) let us ask ourselves, Did we use the blessings conferred on us by Allah for His pleasure and in obedience to Him? Did we spend our time, a blessing of Allah, in His remembrance; did we spend our wealth, a blessing of Allah, in His way; did we teach our children, again a blessing of Allah, how to attain His pleasure. If we have fallen short in using these and multitude of other blessings to attain the pleasure of their Giver- Allah, then certainly we have not been grateful and thus worthy of punishment.

Further, with respect to hadiths (the sayings of Prophet Muhammad (Sallallahu Alaihi Wasallam) Imam Tirmidhi and Abu Bakr al-Jassas report from Sayyiduna Ata Ibn Yassar (RA) that when this verse was revealed viz., "Do Good, O family of Dawood, in thankfulness", the Holy Prophet (Sallallahu Alaihi Wasallam) rose to the pulpit and recited this verse and said, "There are three acts whoever accomplishes them would achieve the same excellence as was bestowed upon the House of Dawood." The noble companions asked: "O Messenger of Allah! what are those acts?" He said, "Staying firm on justice during the states of pleasure and displeasure; taking the path of moderation during the states of prosperity and adversity; fearing Allah in private and in public."

The lesson derived from this hadith is that we have to observe justice and modera-

tion during the states of prosperity as well as adversity. We have failed to observe these traits when times were good for us, we were certainly unjust to our brethren by holding onto corrupt practices of all sorts, we were certainly extravagant in our lifestyles. Now, when we are in the state of adversity, we should observe justice and moderation and fear Allah both in private and in public life, as taught by our beloved Prophet (Sallallahu Alaihi Wasallam). If this calamity helps to reform us as a nation and make us - morally upright, conscientious and righteous, then the price that we have paid is not really that high.

The Reward in Sickness

On one occasion Hazrat Moulana Ashraf Ali Thanwi (ra) mentioned:

Apart from the abundant virtues that have been reported regarding sickness, the hadeeth mentions the immense rewards for the sick. It is well-known that when a person exercises patience, he is rewarded. However some researchers (Mubaqqiqeen) opine that during sickness a person receives a separate reward against sickness and a separate reward for being patient. Since sickness is not in one's volition, instead it is from Allah, and patience is in one's volition, therefore both are two separate things and a person will be rewarded for both separately. I always say that in principle, even though a person does not exercise patience when he is ill, he will still receive the reward against sickness. However, he will also be taken to account for not fulfilling the command of Allah to exercise patience. In the month of Ramadhan many people fast, yet they do not perform their salaah. They will be rewarded for fasting, though they will be taken to account for not performing salaah.

(Malfoozaat Hakeemul Ummat)

Proofs of Benefit

Imam ibn al-Qayyim al-Jawziyyah

Six Etiquettes of Learning

There are six stages to knowledge:

1. Asking questions in a good manner.
2. Remaining quiet and listening attentively.
3. Understanding well.
4. Memorizing.
5. Teaching.
6. Acting upon the knowledge and keeping to its limits."

Fruits of Humility

One of the Salaf (Pious Predecessors) said: "Indeed a servant commits a sin by which he enters Paradise; and another does a good deed by which he enters the Fire." It was asked: How is that? So he replied: "The one who committed the sin, constantly thinks about it; which causes him to fear it, regret it, weep over it and feel ashamed in front of his Lord - the Most High - due to it. He stands before Allah, broken-hearted and with his head lowered in humility. So this sin is more beneficial to him than doing many acts of obedience, since it caused him to have humility and humbleness - which leads to the servant's happiness and success - to the extent that this sin becomes the cause for him entering Paradise. As for the doer of good, then he does not consider this good a favor from his Lord Upon him. Rather, he becomes arrogant and amazed with himself, saying: I have achieved such and such, and such and such. So this further increases him in self adulation, pride and arrogance - such that this becomes the cause for his destruction."

Purifying the Heart

"There is no doubt that the heart becomes covered with rust, just as metal dishes - silver, and their like - become rusty. So the rust of the heart is polished with Dhikr (remembrance of Allah), for Dhikr polishes the heart until it becomes like a shiny mirror. However, when Dhikr is abandoned, the rust returns; and when it commences then the heart again begins to be cleansed. Thus the heart becoming rusty is due to two matters: sins and Ghaflah (neglecting remembrance of Allah). Likewise, it is cleansed and polished by two things : Istighfar (seeking Allah's forgiveness) and Dhikr."

Jihad Against the Self

"Jihad" (striving) against the soul has four stages:

1. To strive in learning guidance and the religion of truth, without which there will be no success. Indeed, there can be no true happiness, nor any delight in this world and in the Hereafter, except through it.
2. Striving to act upon what has been learnt, since knowledge without action will not benefit, rather it will cause harm.
3. Striving to invite others towards it and to teach those who do not know, otherwise he may be considered from those who hide what Allah has revealed of guidance and clear explanation. Such knowledge will neither benefit, nor save a person from the punishment of Allah.
4. Striving to be patient and persever-

ing against those who oppose this Dawah (call) to Allah and those who seek to cause harm - patiently bearing all these hardships for the sake of Allah.

When these four stages are completed then such a person is considered to be amongst the pious. The Salaf were agreed that a scholar does not deserve the title of pious until he recognizes and knows the truth, acts upon it, and teaches it to others. So whosoever has knowledge, acts upon it, and teaches this knowledge to others, is considered from the pious.

Trials of the Heart

Ibn al-Qayyim said, whilst commenting upon the following Hadith: "Trials and tribulations will be presented to hearts, as a reed mat is interwoven stick by stick. Any heart which absorbs these trials will have a black mark put in it.

However, any heart that rejects them will have a white mark put in it. The result is that hearts will be of two kinds: one white like a white stone, which will not be harmed by trials as long as the heavens and earth endure; and the other dark and rusty, like an over-turned vessel; not able to recognize the good, nor reject evil, but rather being absorbed with its desires."

"The Fitan (trials) which are presented to the hearts - and which are the cause of its weakness - are:

The trials relating to Shahwah (false desire) and

The trials relating to Shubhah (doubt)

.... so the first causes intentions and desires to be corrupted, whilst the second causes knowledge and beliefs to be corrupted."

Speaking about such trials, he said: "Hearts - when exposed to such Fitan (trials) - are of two types:

The first type: a heart, which, when exposed to such trials, absorbs it like a sponge

that soaks-up water, leaving in it a black stain. Such a heart continues to soak-up the various trials that are presented to it, until it becomes dark and corrupted - which is what is meant by "an over-turned vessel. "So when this occurs, two dangerous and deadly diseases take hold of it and plunge it into destruction:

(i) confusing good with evil, so it neither recognizes the good, nor rejects the evil. This disease may take hold of it to such an extent that it believes good to be evil; and evil to be good, Sunnah to be Bid'ah (innovation); and innovations to be the Sunnah. and the truth to be falsehood: and falsehood the truth.

(ii) judging by its whims and desires, over and against what Allah's Messenger (peace and blessings be upon him) came with being enslaved by its whims and desires and being led by them also.

The second type: a white heart in which the light of remain is bright and its radiance is illuminating. So when trials are presented to such a heart, it rejects and turns away from them. This further increases its light and illumination and its strength."

Four Principles of Worship

"(The Ayah): "You alone do we worship." [Surah al-Fatihah 1:5] is built upon four principles:

Ascertaining what Allah and His Messenger love and are pleased with, from

(i) the sayings of the heart and

(ii) of the tongue; and

(iii) the actions of the heart and

(iv) of the limbs.

So al-'Ubudiyyah (servitude and slavery to Allah) is a comprehensive term for all these four Stages. The one who actualizes them has indeed actualized: "You alone do we worship."

(i) The saying of the heart: It is l'tiqad

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Why She Won't Wear Hijab!

A Discussion by A.Q. Alidost; A conversation for Muslim sisters

"I'm so tired."

"Tired of what?"

"Of all these people judging me."

"Who judged you?"

"Like that woman, every time I sit with her, she tells me to wear hijab."

"Oh, hijab and music! The mother of all topics!"

"Yeah! I listen to music without hijab... haha!"

"Maybe she was just giving you advice."

"I don't need her advice. I know my religion. Can't she mind her own business?"

"Maybe you misunderstood. She was just being nice."

"Keeping out of my business, that would be nice..."

"But it's her duty to encourage you do to good."

"Trust me. That was no encouragement. And what do you mean 'good'?"

"Well, wearing hijab, that would be a good thing to do."

"Says who?"

"It's in the Quran, isn't it?"

"Yes. She did quote me something."

"She said Surah Nur, and other places of the Quran."

"Yes, but it's not a big sin anyway. Helping people and praying is more important."

"True. But big things start with small things."

"That's a good point, but what you wear is not important. What's important is to have a good healthy heart."

"What you wear is not important?"

"That's what I said."

"Then why do you spend an hour every morning fixing up?"

"What do you mean?"

"You spend money on cosmetics, not to mention all the time you spend on fixing your hair and low-carb dieting."

"So?"

"So, your appearance IS important."

"No. I said wearing hijab is not an important thing in religion."

"If it's not an important thing in religion, why is it mentioned in the Noble Quran?"

"You know I can't follow all that's in Quran."

"You mean God tells you something to do, you disobey and then it's OK?"

"Yes. God is forgiving."

"God is forgiving to those who repent and do not repeat their mistakes."

"Says who?"

"Says the same book that tells you to cover."

"But I don't like hijab, it limits my freedom."

"But the lotions, lipsticks, mascara and other cosmetics set you free?!"

What's your definition of freedom anyway?"

"Freedom is in doing whatever you like to

do."

"No. Freedom is in doing the right thing, not in doing whatever we wish to do."

"Look! I've seen so many people who don't wear hijab and are nice people, and so many who wear hijab and are bad people."

"So what? There are people who are nice to you but are alcoholic. Should we all be alcoholics? You made a stupid point."

"I don't want to be an extremist or a fanatic. I'm OK the way I am without hijab."

"Then you are a secular fanatic. An extremist in disobeying God."

"You don't get it, if I wear hijab, who would marry me?!"

"So all these people with hijab never get married?!"

"Okay! What if I get married and my husband doesn't like it? And wants me to remove it?"

"What if your husband wants you to go out with him on a bank robbery?!"

"That's irrelevant, bank robbery is a crime."

"Disobeying your Creator is not a crime?"

"But then who would hire me?"

"A company that respects people for who they are."

"Not after 9-11"

Yes. After 9-11. Don't you know about Hanan who just got into med school?

And the other one, what was her name, the girl who always wore a white hijab... ummm..."

"Yasmin?"

"Yes. Yasmin. She just finished her MBA and is now interning for GE."

"Why do you reduce religion to a piece of cloth anyway?"

"Why do you reduce womanhood to high heels and lipstick colors?"

"You didn't answer my question."

"In fact, I did. Hijab is not just a piece of cloth. It is obeying God in a difficult environment. It is courage, faith in action, and true woman-

hood.

But your short sleeves, tight pants..."

"That's called 'fashion', you live in a cave or something? First of all, hijab was founded by men who wanted to control women."

"Really? I did not know men could control women by hijab."

"Yes. That's what it is."

"What about the women who fight their husbands to wear hijab? And women in France who are forced to remove their hijab by men? What do you say about that?"

"Well, that's different."

"What difference? The woman who asked you to wear hijab... she was a woman, right?"

"Right, but..."

"But fashions that are designed and promoted by male-dominated corporations, set you free? Men have no control on exposing women and using them as a commodity?! Give me a break!"

"Wait, let me finish, I was saying..."

"Saying what? You think that men control women by hijab?"

"Yes."

"Specifically how?"

"By telling women how and what to wear, dummy!"

"Doesn't TV, magazines and movies tell you what to wear, and how to be 'attractive'?"

"Of course, it's fashion."

"Isn't that control? Pressuring you to wear what they want you to wear?"

[Silence]

"Not just controlling you, but also controlling the market."

"What do you mean?"

"I mean, you are told to look skinny and anorexic like that woman on the cover of the magazine, by men who design those magazines and sell those products."

"I don't get it. What does hijab have to do with products."

"It has everything to do with that. Don't you see? Hijab is a threat to consumerism, women who spend billions of dollars to look skinny and live by standards of fashion designed by men... and then here is Islam, saying trash all that nonsense and focus on your soul, not on your looks, and do not worry what men think of your looks."

"Like I don't have to buy hijab? Isn't hijab a product?"

"Yes, it is. It is a product that sets you free from male-dominated consumerism."

"Stop lecturing me! I WILL NOT WEAR HIJAB!

It is awkward, outdated, and totally not suitable for this society... Moreover, I am only 20 and too young to wear hijab!"

"Fine. Say that to your Lord, when you face Him on Judgment Day."

"Fine."

"Fine."

[Silence]

"Shut up and I don't want to hear more about hijab niqab schmijab Punjab!"

[Silence]

She stared at the mirror, tired of arguing with herself all this time.

Successful enough, she managed to shut the voices in her head, with her own opinions triumphant in victory on the matter, and a final modern decision accepted by the society - but rejected by the Faith:

"Yes!" - to curls on the hair - "No!" - to hijab!

"And he (/she) is indeed a failure who corrupts it [the soul]!" [Noble Quran 91:10]

Subhana'Allah!!!

"Nay! You prefer the life of this world; While the hereafter is better and more lasting." [Noble Quran 87:16-17]

"You are the best community (Ummah) raised up for (the benefit of) humanity; enjoining what is right and forbidding what is wrong and believing in Allah." [Noble Quran 3:110]

The Virtues of Hijab

1. An act of obedience.

The hijab is an act of obedience to Allah and to his prophet (Sallallahu Alaihi Wasallam), Allah says in the Quran:

"It is not for a believer, man or woman, when Allah and His messenger have decreed a matter that they should have an option in their decision. And whoever disobeys Allah and His Messenger (Sallallahu Alaihi Wasallam), has indeed strayed in a plain error." [Noble Quran 33:36]

Allah also said:

"And tell the believing women to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts, etc) and not to show off their adornment except what must (ordinarily) appear thereof, that they should draw their veils over their Juyubihinnah." [Noble Quran 24:31]

Juyubihinnah: The respected scholars from As-Salaf As-Saleh (righteous predecessors) differed whether the veil cover of the body must include the hands and face or not. Today, respected scholars say that the hands and face must be covered. Other respected scholars say it is preferable for women to cover their whole bodies.

2. The Hijab is IFFAH (Modesty).

Allah made the adherence to the hijab a manifestation for chastity and modesty. Allah says:

"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) over their bodies (when outdoors). That is most convenient that they should be known and not molested." [Noble Quran 33:59]

In the above Ayah there is an evidence that the recognition of the apparent beauty of the woman is harmful to her. When the cause of attraction ends, the restriction is removed.

This is illustrated in the case of elderly women who may have lost every aspect of attraction. Allah made it permissible for them to lay aside their outer garments and expose their faces and hands reminding, however, that is still better for them to keep their modesty.

3. The hijab is Taharah (Purity)

Allah had shown us the hikmah (wisdom) behind the legislation of the hijab: *"And when you ask them (the Prophet's wives) for anything you want, ask them from behind a screen, that is purer for your hearts and their hearts."* [Noble Quran 33:53]

The hijab makes for greater purity for the hearts of believing men and women because it screens against the desire of the heart. Without the hijab, the heart may or may not desire. That is why the heart is more pure when the sight is blocked (by hijab) and thus the prevention of fitnah (evil actions is very much manifested. The hijab cuts off the ill thoughts and the greed of the sick hearts:

"Be not soft in speech, lest he in whose heart is a disease (of hypocrisy or evil desire for adultery, etc) should be moved with desire, but speak in an honorable manner." [Noble Quran 33:32]

4. The hijab is a Shield

The prophet (Sallallahu Alaihi Wasallam) said: "Allah, Most High, is Heaven, is Ha'yei (Bashful), Sit'tir (Shielder). He loves Hayah' (Bashfulness) and Sitr (Shielding; Covering)." The Prophet (Sallallahu Alaihi Wasallam) also said: "Any woman who takes off her clothes in other than her husband's house (to show off for unlawful purposes), has broken Allah's shield upon her." The hadith demonstrates that depending upon the kind of action committed there will be either reward (if good) or punishment (if bad).

5. The hijab is Taqwah (Righteousness)

Allah says in the Quran:

"O children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc) and as an adornment. But the raiment of righteousness, that is better." [Noble Quran 7:26]

The widespread forms of dresses in the world today are mostly for show off and hardly taken as a cover and shield of the woman's body. To the believing women, however the purpose is to safeguard their bodies and cover their private parts as a manifestation of the order of Allah. It is an act of Taqwah (righteousness).

6. The hijab is Eeman (Belief or Faith)

Allah did not address His words about the hijab except to the believing women, Al-Mo'minat. In many cases in the Quran Allah refers to the "the believing women". Aisha, the wife of the prophet (Sallallahu Alaihi Wasallam), addressed some women from the tribe of Banu Tamim who came to visit her and had light clothes on them, they were improperly dressed: "If indeed you are believing women, then truly this is not the dress of the believing women, and if you are not believing women, then enjoy it."

7. The hijab is Hayah' (Bashfulness)

There are two authentic hadith which state: "Each religion has a morality and the morality of Islam is hayah'" AND "Bashfulness is from belief, and belief is in Al-Jannah (paradise)". The hijab fits the natural bashfulness which is a part of the nature of women.

8. The hijab is Gheerah

The hijab fits the natural feeling of Gheerah, which is intrinsic in the straight man who does not like people to look at his wife or

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Carelessness

Mawlana Ashraf Ali Thanvi (RA)

A level of carelessness found in Muslims is such that although one maintains some degree of remembrance of Allah during worship, there is no remembrance otherwise. Those people who are considered 'devout-worshippers' are also involved in this. They should understand that just as there is a routine adopted by the tongue for worship, there is also a routine for the heart. In other words, the routine of the tongue is zikr lisaani, or verbal remembrance, and the routine of the heart is remembrance through focusing towards Allah and through thoughts about Allah. So, often worshippers remain involved in verbal remembrance of Allah but they fail to keep the heart occupied in a similar manner.

The pious are also involved in such carelessness in terms of the heart. This is why it is necessary to understand that just as zikr lisaani, verbal remembrance is necessary, remembrance in our hearts is also essential. One should keep the heart focused on Allah at all times. Upon necessity it is permissible to think about something other than Allah but without such necessity do not invite such thoughts into the heart. However, do not think that since your heart is always involved in thoughts other than Allah it is necessary to rid of all these things. If upon necessity your thought falls on a foreign matter, this is no grounds for panic. However, after the thought leaves immediately bring your attention back towards Allah. Now, after giving permission to have thoughts on other than Allah, I have taken care of all issues that may arise. Now no one can argue

that I do not have any awareness of the necessary aspects in life. Gentlemen! I also have knowledge of the necessities of life. Now look ahead to the extent the explanation of this has been done.

The detail that I am trying to convey is this; you have to understand what Zikr-Ullah actually is. If the thought of something other than Allah (ghayr) comes into the mind, it should only be out of necessity. I am further trying to convey that if this type of habit develops strength, then during the times when there is no such necessity, and at the times when there is separation and freedom from the necessities of life, one can easily keep the thought of Allah in ones mind. The affect of this InshaAllah will be that even during those times of necessity and during those times when you are involved in worldly activities, the thoughts of Allah will remain in the mind. Such a condition will also rise where the remembrance of Allah will remain firm in the heart at all times. If the thought of ghayr does creep in the mind, it will come crawling with great difficulty.

When a tenant takes residence in his house, any other individual who enters the house comes under the role of a guest. But now the opposite is happening. The house has been taken over by the guest. If the owner wants to enter, he cannot even pose his say. This is why it is necessary to free the house from the control of strangers and to absorb Allah within so that when another enters, he enters with the proper etiquettes and with the

attitude as is customary within a guest.

From my lecture you have understood that thoughts of ghayr are not entirely prohibited. Permission is given to keep relationships and partake in daily transactions, but these thoughts are only to the extent that is habitual of a guest, or to that extent that occurs with a stranger. Look, our servants also enter into our house, but they come with manners. They do not come to take over the house nor do they come to govern us. So, bring others into your heart, but bring them in that manner. I am not saying to strictly ban others from entering your heart. Allow them up to necessity, as strangers for a brief time period only.

Make Allah the permanent resident in the mansion of your heart. This fine difference is worthy of remembrance. The difference meaning that you should keep the difference of truth and fiction between Allah and those other than Allah fresh in your mind. Now look, I do not leave out the world, nor do I stop any of your work and duties. Do all types of work and duties, but keep and maintain the most important and prime duty, the remembrance of Allah prominent. Fully perform your other tasks but thereafter immediately return back to your prime duty.

Now take a minute and reflect deeply over the condition of your own heart. The difference that should exist between the remembrance of Allah and the remembrance of ghayr, is that in fact the difference present in your heart or not? Is the remembrance of Allah the type of remembrance that is associated with the prime aim, and is the remembrance of ghayr the type that is associated with remembrance of strangers? If the difference is not such, then verily nearby a time will come when you will hold your head in your hands and cry aloud. A time will come when you will be full of regret as to why you left even one moment without the remembrance

of Allah. At that time however, there will not be any chance of recovery. If I had said to leave out the worldly trades and worries completely and remain only in remembrance of Allah, then you would indeed have had an excuse, but this is not the case. And what excuse do you have now? I have not even forbidden those things which are necessary. I am merely saying to maintain the difference between the asal (genuine) and the arzee (counterfeit). Keep the remembrance of Allah prominent and the thoughts of strangers secondary.

Keep in mind the reference to the household servants. For household duties, it is necessary for the servants to enter the home. But it is not necessary for them to establish domination over the house. Servants should enter the house as servants, not to become the head of the household or to govern the house. This is a very heavy issue, memorize this stance very well. Make the master and head of your heart Allah. And allow strangers and those other than Allah to enter your heart only as servants. And all of this is well in your control. Allah knows best! Allah knows best! This is well in your control! Let no one think that this is not possible for them or that they cannot do this. It is possible, and it is possible very easily. Unfortunately we do not even give any attention to it or consider it necessary. If we did we would realize it is possible to do so very easily. Use a bit of strength; attempt to do so and you will see. Afterwards you will question; this is considered difficult? To remember all, but keep the remembrance of Allah prominent over everything and anything else.

If you still consider this to be difficult you may have the excuse that since you have not seen Allah, such an entity which you have not seen, to constantly think about Him or to absorb such an entity into the heart is very difficult. And remembrance of such a thing

does not bring pleasure either. So how can the heart become its devotee?

So I give the answer to even this excuse. Consider such a thing which is very tasteful and which you have seen before as well. Then make this your focus of remembrance. That thing is Jannah, your home from where you came into this world. Remember this. And the thoughts of this are indeed very pleasant. The types of blessings here you seen as well and the thoughts of such things will easily become absorbed into your heart. If one time you bring these thoughts into your heart with great stature and importance, your heart will recur upon these thoughts ten times out of pleasure.

Now, in this matter you have received significant comfort and a great methodology. If the thoughts of Allah do not absorb into the heart otherwise, then utilize the above method. Follow this, and a very high level of remembrance of Allah will follow.

Jannah in this World

Once Rasulallah (Sallallahu Alaihi Wasallam) was seated with the Sabaabah (RAA) when he said: "A man from the people of Jannah will appear before you now." Just then a man from the Ansaar came with his beard dripping of his left-over wudhu water. The same happened for three days consecutively.

When Rasulallah (Sallallahu Alaihi Wasallam) left, 'Abdullah bin 'Amr (RA) followed this Ansaari man and said to him: "I had an argument with my father and vowed not to go home for three days. Will you allow me to spend these three days at your place?"

The man agreed to this. 'Abdullah (RA) says that he spent those three nights with him (trying to ascertain what act of worship earned him this glad tiding) but he did not find him carrying out any extra acts of worship apart from the fact that he only heard him speaking good.

After the three nights passed, 'Abdullah (RA) said to him: "O servant of Allah! I did not have any problem with my father. Rather the only reason for me spending these nights with you was to discover your special act of worship which has earned you the glad tiding I heard from Rasulallah (Sallallahu Alaihi Wasallam). However, I haven't seen you do any extra actions. Now please tell me what has taken you to such a position?" The man replied: "I don't do anything other than what you have seen." When 'Abdullah (RA) left, he called him back and said: "The only thing extra is that I do not harbour any ill-feelings in my heart for any believer and I am not jealous of anyone for the good that Allah blesses him with." 'Abdullah (RA) said: "This is the reason for you reaching this position and this is the thing that we are unable to do." (Musnad Ahmad)

Lesson: Most of our miseries today are linked to the ill-feelings we harbour for others. "Why does he have that kind of a car or house and I don't have the same? Why are his children so bright but my children are not?" We need to remember that "when we harbour ill-feelings, happiness docks elsewhere". This is such a grave sin that even on auspicious occasions, a person who harbours ill-feelings is not forgiven by Allah. On the other hand, the one who imitates the people of Jannah in keeping his heart clean will be from the people of Jannah.

Source: albaadi

Lamentations of a Muslim Wife

Shariffa Carlo

Allah Subhana wa Ta'ala has said, "... Marry of the women that please you; two, three or four, but if you fear you will not be able to deal justly, then only one..." [Quraan 4:3]. I have looked to this statement many times. Some people point out to me the part that speaks of dealing justly, and they match it with, "And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is Forgiving, Merciful." [Quraan 4:129]

Here, they say, it is impossible for a person to be fair, therefore it is not allowed to marry more than one. This does not match what is written. The verse says do not desert them. How can this be a command to not marry more than one? Also, I find this theory hard to accept since I know that the prophet, the companions, the second generation, the third generation and so forth all practised of polygamy. If it were wrong, or even makru - as some state - then we would not find the majority among our best generations practicing it.

Then, we have others who claim that Polygamy is only in cases where war has taken the majority of the men, or in special circumstances - like when the woman can not bear

children or when the woman is sick. However, once again, I do not find this the case when I look to the history of Islam. It was not less practiced by the wise knowledgeable ones in Islamic history in times of peace, nor was it ever restricted to certain conditions. Actually, we don't begin to see any problems with Polygamy as a practice until the West began to exert influence over the Muslims.

Even as recently as the first World War, we see the bedouin Arabs proud of the fact that they have this practice as a part of their religion. What few problems we have are seen in the apologists who were trying to please the West by softening the image of Islam. These people even apologized for the practice of divorce which Islam allowed for centuries, while Christianity forbid it. Now, I wish I could see the faces of these same apologists if they could see the divorce rate of the West. Would they stop apologizing for it now that the West has not only accepted the practice, but embraced it wholeheartedly?

At any rate, when I look to this verse, I clearly see the if - then statement. As a computer lover, this immediately strikes me. If - then. This is a simple logic problem. Do A. If A is not possible, then do B giving precedence to A and using B as an exception to the rule. Therefore, when we apply it, we see that the

man is commanded to marry two or three or four, but IF he can not be just, then he marries only one. The one, therefore becomes the exception to the rule. Now, if this is true, then why is it that today, not only is Polygamy not the rule, it is the exception, and those who practice it are often criticized? Can it be that we have so many men who consider themselves unjust? I doubt it. I believe it lies in the attitudes of our women, may Allah guide us. We have been brainwashed by the Western ideal of one man-one wife. We need to listen to our scholars; so many of them have warned us to look to ourselves because this issue may be the one which makes us Kafir. May Allah prevent this from happening.

Whenever I discuss this subject with women, the first thing I normally hear, a statement which makes me cringe, is, "But it's not fair..." Allah forgive the one who makes such a statement, for it is an utterance of shirk. For the one who made Polygamy not only halal but also recommended was Allah, Himself. Therefore, whatever He, in his Great Fairness and Wisdom, has allowed and encouraged is fair by definition. And to say it is unfair is to say that He, Subhana wa Ta'ala, is unfair. May Allah guard our tongues from such blasphemy.

Muslim women have to take their minds out of the gutters of the West, and bring them up to the wisdom and purity of Islam's high ground. Polygamy is not an insult to women; it is a sign of respect. How many women would remain husbandless if it were haram? Sisters, I beg you. Look to your sisters in the Muslim countries. The number of single women has climbed so high that special laws are being created to try to fix the situation (While I know that many of these laws are misguided and based on fear of cultural intermixing, the fact the problem has reached epidemic proportions is undeniable even to them). In some countries, your sisters are having to re-

sort to such misguided practices as temporary marriage, because Polygamy is so looked down upon. May Allah forgive us for making this so.

Even, when a sister does choose to go into Polygamy, her fellow sisters look to her as a traitor, and often treat her worse than an adultress. They akin it to stealing someone's husband. Many of our sisters are ostracized and even humiliated, or worse cursed for practicing an act that our Loving Lord recommended to us. May Allah guide us. Wallahi, it pains me to see the treatment given to second, third and fourth wives. Sisters, we are so caught up in this idea that we possess our men, that even the second or third wife feels she has a right to prevent the inclusion of another into the relationship that benefitted her. Where are our minds? Where is our faith in Allah's Wisdom? Where is our submission to the Will of Allah? Where is our love for each other? Where is the wanting for our sisters what we want for ourselves, namely family, love and happiness?

We were not placed on this earth to do anything but worship Allah, and we have to this as He commanded, not as our desires and jealousies guide us. We are allowed to be jealous. Aisha and the other Mothers of the Believers, may Allah have mercy on them, were jealous, but they did not allow their jealousy to destroy their deen, and I challenge anyone to show me an example where one of them, or one of the female companions, or even one of the second or third generation ever condemned a woman for becoming a second, third or fourth wife. It was accepted as a part of the deen. Sure, women tried to keep their husbands from taking the second, third or fourth wife. Sure they were jealous of each other. Sure, they even tried (until the prophet forbid it) to ask for the divorce of the other. But once they knew their limits, they sub-

mitted to the Will of Allah. So why is it so hard for us? Why can we not follow these great examples instead of the examples of the Western woman who has no respect for herself, much less her peers?

Sisters, I am not asking you to go and ask your husbands to take another wife, but I am asking you to accept this as a natural, acceptable, even preferable practice of Islam. If you are stronger in your faith, I see only blessings in asking your husband to help out a sister in need by marrying her. Imagine yourself a single mother, an unmarried woman past her prime, or a widow, alone without support.

Sisters, these are your sisters, and Allah forbid, it could be you one day. Have mercy on these women. And if they marry your husband or your friend's husband, do not condemn them, curse them, ostracize them, boycott them or harass them. They have done the best. They have married rather than commit haram. They have followed the command of Allah in marrying. They have completed their religion, and the one who objects to it, even silently in her heart, has to reexamine her faith in Allah. She has to accept this as Allah's religion and as the superior way, because and -- only because -- Allah said that it is so.

May Allah guide us all to accept His decree. May Allah make us all strong in following, practicing and accepting this great deen in its entirety, and may Allah give us the strength faith and support to fight our desires. Ameen.

“Fatwa Shopping”

Sultan Noorud-Deen Zangi (ra) (d 569 H) is one of those outstanding rulers in Islamic history that needs no introduction. He is well-known for his piety, fear of Allah and justice.

His son Ismaa'eel, who also possessed great piety like his father, was afflicted with a serious illness at the age of nineteen. The doctors prescribed that a small amount of alcohol be consumed to cure this illness. Despite the persistence of the doctors, this young ruler said, “I will not consume it until I enquire about its permissibility from the Fuqaha (jurists).” After being informed about his condition, the Shaafi'ee jurists ruled that in this situation it was permissible to consume alcohol.

He also enquired from the great Hanafi scholar, 'Allamah 'Alaud-Deen Kaasaani (ra) who gave him the verdict of permissibility. After listening to this verdict, Ismaa'eel posed a question to him, “If the time of my death has come, will I live longer by consuming this alcohol?” 'Allamah Kaasaani (ra) replied in the negative, upon which he said, “I take an oath by Allah, I do not want to meet Allah in such a state where I had taken something which He has declared as impermissible.” Hence he did not consume the alcohol and passed away in this condition. May Allah have mercy on him. (Shatharaatuz Zahab)

Lessons:

1. Despite being between life and death, he did not wish to take any step without consulting the jurists and Ulama. Yet today everyone feels that he is qualified enough to make his own deductions from the Quraan and hadeeth and hold his own opinion in the deen of Allah.

A Historical Lie: The Stone Age

16,500 Years Old Astronomical Plans In Lascaux

As a result of his studies, Dr. Michael Rappenglueck, a researcher from the University of Munich, revealed that the paintings on the walls of the famous Lascaux caves in central France had an astronomical significance. He reconstructed the figures on the cave walls on computer, using the photogrammetry technique, which showed that the geometrical circles, angles and straight lines that emerged might all have a special significance. All values relating to the ecliptic inclination, the precession of the equinoxes, the regular movements of the stars, the diameter and radius of the Sun and Moon, and the refractions in the universe were added to the computer's calculations. As a result, these outlines were seen to refer to various constellations of stars and specific lunar motions. BBC News reported the following information in its Science section:

A prehistoric map of the night sky has been discovered on the walls of the famous painted caves at Lascaux in central France. The map, which is thought to date back 16,500 years, shows three bright stars known today as the Summer Triangle. A map of the Pleiades star cluster has also been found among the Lascaux frescoes... Discovered in 1940, the walls show the artistic talents of

our distant ancestors. But the drawings may also demonstrate their scientific knowledge as well.¹⁵ According to Darwinists' claims; the people who painted these pictures had supposedly only just descended from the trees. Their intellectual development had not yet completed. However, both these paintings' artistic value and results of the latest research totally invalidate these claims. Whoever left these paintings possessed a very superior aesthetic understanding, a developed artistic technique—and scientific knowledge.

Dental Treatment Using Professional Techniques 8,000 Years Ago

Excavation carried out in Pakistan revealed that more than 8,000 years ago, dentists drilled teeth to remove decay. During the digs, Professor Andrea Cucina of the University of Missouri-Columbia noticed tiny holes, around 2.5 mm in diameter, on molars between 8,000 and 9000 years old. Impressed by the perfection of these holes, Cucina expanded his research by having his team examine the holes under an electron microscope. They found that these tiny holes' sides were too perfectly rounded to be caused by bacteria. In other words, these were not natural cavities, but the result of artificial intervention, for the purposes of

treatment. None of the teeth showed any sign of decay. That, as *New Scientist* magazine put it, "could simply be testimony to the skill of the prehistoric dentists." At this time, according to the evolutionist doctrine, human beings had only recently diverged from apes. They were living under exceedingly primitive conditions and had only just learned to make earthenware pots, and then only in certain regions. How did people in such primitive circumstances manage to drill such perfect cavities in teeth that required dental treatment, even though they possessed no technology? Evidently these people were not primitive, and neither were the conditions in which they lived. On the contrary, they possessed the knowledge to diagnose disease and produce methods of treatment, and the technical means to use these methods successfully. Once again, this invalidates the Darwinist claim that societies evolve from the primitive to the modern.

Findings That Refute the Evolutionist Picture of Mankind's History

Evidence provided in *The Hidden History of the Human Race: Forbidden Archeology*, by the archaeologists Michael A. Cremo and Richard L. Thompson, overturns the picture of the evolution of mankind as advocated by evolutionists. This book documents remains from totally unexpected—from the evolutionist viewpoint—periods in history. In the 1950s, for example, Thomas E. Lee, an anthropologist at the National Museum of Canada, carried out excavations at Sheguiandah, on Manitoulin Island in Lake Huron. There he found implements in a layer of glacial till, a deposit of sand and gravel left by receding glaciers. When it emerged that these were between 65,000 and 125,000 years old, the publication of the results of his research was postponed—because, accord-

ing to the misconception dominating the scientific world, human beings had first arrived in North America from Siberia only 120,000 years ago, and it was impossible to claim that this happened any earlier. Another example provided in the book is archaeologist Carlos Ameghino, who discovered stone tools in an undisturbed 3-million-year-old Pliocene formation at Miramar, Argentina. From the same layers, he extracted the femur of a toxodon, an extinct South American hoofed mammal. Embedded in the femur was a stone arrowhead or lance point. Later, another researcher found a piece of a human jawbone in the same formation. Yet according to Darwinists, human beings capable of making stone balls and arrowheads emerged only 100,000 to 150,000 years ago. Therefore, any bones and arrowheads dating back 3 million years are phenomena that evolutionists are unable to explain. This shows, yet again, that the theory of evolution is incompatible with the scientific facts. In his book *Ancient Traces*, the British researcher and writer Michael Baigent describes how a gold chain between 260 and 320 million years old was discovered in 1891. It emerged that this chain was of eight-carat gold, which is eight parts gold mixed with sixteen parts of another metal. The middle of the chain—which emerged from inside a piece of coal—was loosened, although the two ends were firmly embedded. Excellent imprints of the loosened section remained in the coal. All this shows that the chain had to be as old as the coal itself. The age of the coal seams in which the chain was found was 260 to 320 million years. The discovery of a gold chain, from a time when evolutionists maintain that human beings did not yet even exist, totally demolished the history of mankind they've drawn up. The fact that a society uses jewelry and produces decorative items is proof that its citizens en-

joyed a civilized life. Moreover, making a gold chain requires both technical expertise and equipment. No regular gold chain can be made from gold ore using stone tools alone. It's obvious that people living millions of years before our own day knew about jewelry-making and took pleasure from beautiful things.

Another finding that overturns the theory of historical evolution is a piece of a nail estimated to be 387 million years old. According to a report by Sir David Brewster of the British Association for the Advancement of Science, the nail was found in a piece of sandstone. The seam from which the stone was taken dates back to the Early Devonian Period—making it around 387 million years old.

These findings, of which a great many more could be given, show that man is not a half-animal organism, as evolutionists would have us believe, and has never led an animalistic life. After listing similar examples, Michael Baigent goes on to make the following comment:

. . . clearly there is no possibility that any of this data can be accommodated into the conventional scientific understanding of the earth's history. . . In fact, this evidence—if it can be substantiated even in just one of the cases we have reviewed—indicates that humans, in a modern form, have been walking upon this planet for a very long time indeed.

The history of archaeology is full of such discoveries, in the face of which the "conventional" evolutionist mindset that Baigent describes is in a hopeless situation. But the evolutionist mindset also carefully keeps these important specimens away from the public's gaze, and ignores them itself. No matter how much Darwinists strive to keep their ideology alive; the mounting evidence

shows that evolution is a lie and that Creation is a fact that cannot be denied. God created Man out of nothing, breathed His spirit into him, and taught him what he did not know. Through God's inspiration, man has lived a human life ever since he first came into existence.

Haven't they traveled in the Earth and seen the final fate of those before them? They were greater than them in strength and left far deeper traces on the Earth. . . . (Qur'an, 40:21)

Wash the Wounds Away

A man complained to 'Abdullah bin Mubaarak (ra) of a boil on his knee since seven years. He said: "I have tried different treatments and consulted many doctors but nothing has helped."

'Abdullah bin Mubaarak (ra) replied: "Dig a well in a place where people are in need of water. I hope that as soon as water gushes out from there, the blood will stop oozing from your wound." The man did so and was cured. (Shu'abul Imaan)

Lesson: While all types of sadaqah are effective in removing calamities and attracting the mercy of Allah, arranging water for those who are in need of it is one of the greatest forms of charity.

Rasulullah (sallallahu 'alaihi wasallam) even advised doing this as a form of thawaab jaariyah for the deceased.

The Four Actions

Maulana Hakeem Muhammad Akhtar

There are four actions which if one adopts, Insha Allah, he will become a wali before he passes away. With the barakah of practicing these four actions, Insha Allah, he will gain the ability to practice all the other commandments of deen. This is because generally people find these actions to be hard on the nafs. Like the student who manages to answer the difficult questions on a test will have no problem answering the easy ones. So, the one who suppresses his nafs for the pleasure of Allah and carries out these actions, practicing deen will become easy for him, and he will die as a wali of Allah.

The First Action: Keeping beard to the extent of one fist in length

The following is reported in a hadith narrated by Imam Bukhari (RA):

"Oppose the Mushrikeen! Lengthen the beards and shorten the moustaches. When Hazrat Ibn Umar (RA) used to go for Hajj or 'Umrah, he would take hold of his beard in his fist. Whatever amount of the beard was in excess of the fist, he would trim it." (Bukhari vol. 2, pg. 875)

In another hadith the following words are used:

"Make the moustaches extremely short and lengthen the beards." (Bukhari Vol. 2, pg. 875)

It is wajib to keep a beard to the extent of one fist just as it is wajib to perform witr salah, and the two 'eid salats. All the four imams agree on this issue. Allamah Shaami writes: "To trim the beard when it is shorter than one fist in length as practiced by some people of the west and the hermaphrodites,

34. (Vol.15, Issue: 11)

has not been permitted by anyone i.e. any scholar."

Hazrat Thanwi (RA) writes in Behishti Zewar (Heavenly Ornaments), "It is haram to shave the beard as well as to trim it less than the length of one fist." (Behishti Zewar section 11, pg. 115)

The word for beard in Arabic is lihyah which comes from the Arabic word for jaw. Therefore, the beard should be to the extent of one fist from the chin, the right side of the jaw, and the left side of the jaw, i.e. it should be the length of a fist from all three sides. Some people grow the beard to one fist from the chin but trim it to less than a fist from the sides. This is incorrect. If any one of the three sides of the beard has been shortened less than a fist, then this is a major sin.

The Second Action: Keeping the Ankles Exposed (This ruling applies to men. Women should cover their ankles.)

It is impermissible for males to cover their ankles with their pants, trousers, shalwars, thoubes or any other form of clothing (socks excluded). There is a hadith narrated by Imam Bukhari that states:

"Whatever portion of the ankles is covered by the lower garment will be in the fire." (Bukhari Vol. 2 pg. 861)

It is clearly understood from this hadith that to cover the ankles is a major sin since the warning of punishment of the fire of jahannam is not given with regards to minor sins. In Bazl-ul-Majhood, the commentary of the Sunan of Imam Abu Dawood, Maulana

Khaleel Ahmad Saharanpuri writes, "Izaar in the above hadith refers to any such garment that covers the ankles from above going downwards like pants, shalwars, kurtas, thoubes etc. To cover the ankles with such garments is forbidden. Izaar does not refer to anything that is worn from below such as socks or khuffs. Hence, there is no sin in covering the ankles with socks or shoes. So if someone really feels the urge to have their ankles covered, they should wear socks. The prohibition of covering the ankles with garments worn from above is applicable in two conditions: a) while standing, and b) while walking. Thus, while seated or reclining, if the ankles are covered by one's izaar, then there is no harm. Some people dwell under the serious misconception that it is only necessary to expose the ankles in salah. So upon entering the masjid, they fold up their pants and expose their ankles for the duration of the salat. When they are leaving, they fold their pants back down. It should be noted that this rule is not restricted to salah but is for all times and all places. Allamah Khaleel Ahmad Saharanpuri (RA) also states: "This command applies to males and not females." (Bazl-ul-Majhood pg. 57)

Once a Sahabi (RA) said to Rasulullah (Sallallahu Alaihi Wasallam), "My shins have dried up." What he meant was that because his shins, including his ankles, were skinny, and thin, they seemed a bit unsightly, and he wanted cover them up. However, Rasulullah (Sallallahu Alaihi Wasallam) did not permit him to do so. Instead he (Sallallahu Alaihi Wasallam) said,

"Verily Allah does not love the one who covers the ankles." (Fath-ul-Bari Vol. 10 pg. 264)

Dear friends, think for a moment! Is it wise to deprive yourself of the love of Allah simply for covering the ankles? On another occasion, Rasulullah (Sallallahu Alaihi Wasallam) said to another Sahabi (RA) who

had his shawl dragging on the floor,

"Is there not an example for you in my way of life?" (Fath-ul-Bari Vol. 10 pg. 263)

The question is actually an affectionate warning. Thus, the mere claim of love is not sufficient. Love in reality makes one to follow the beloved. As the poet says, "Verily the lover is obedient to the beloved." The dictates of the love of Allah and His messenger (Sallallahu Alaihi Wasallam) demand that we do not disobey them. If we are obedient to them, then our claim to love them is true.

The Third Action: Guarding the Gaze

In this day and age there is a great negligence in this regard. Many people do not even regard the casting of evil lustful glances to be a sin whereas Allah has given the command of protecting the gaze in the Quran. Allah says,

"Say (O Nabi (Sallallahu Alaihi Wasallam)) to the believers that they should lower their gazes."

This verse refers to looking at non-mahrams (a person with whom one is permitted to marry). Likewise, they should not gaze at beardless youth because they too resemble women. In fact, even if a youngster's beard has grown to some extent but one still finds the heart somewhat inclined towards him, then to look at him is also haram. The crux of the matter is that any such face that one finds attractive, and derives pleasure by looking at, then surely this is forbidden. To guard the gaze is such an important issue that Allah has separately commanded the women to also guard their gazes. Allah says, "And say to the believing women that they should lower their gazes" (Surah An-Noor)

This issue is unlike the command of salah, fasting, and other commandments where Allah has not given a separate commandment of the same issue to women. Ra-

ther the males have been addressed and the women have been included in those commandments because in Arabic, when a mixed gathering is addressed, the masculine form is used.

In a hadith narrated by Imam Bukhari (RA), Rasulullah (Sallallahu Alaihi Wasallam) has said,

"A lustful glance is the fornication/adultery of the eyes." (Bukhari vol. 2 pg. 923)

The person who casts lustful glances and indulges in any form of fornication/adultery can never even dream of becoming a wali unless they sincerely repent from this evil.

In another hadith, Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said, "May the curse of Allah be on the one who looks lustfully and on the one who is looked at with lust." (Mishkaat, Book of Nikah, Chapter - on looking at a woman for proposal).

In the above mentioned hadith, Rasulullah (Sallallahu Alaihi Wasallam) cursed both the person who casts lustful gazes and the one who is gazed at due to not adopting proper hijab etc. Those who fear curses of the saints and pious people should be more fearful of the curse of Rasulullah (Sallallahu Alaihi Wasallam). Therefore, if an accidental gaze falls on a beautiful face, shift the gaze immediately. Do not allow the gaze to remain focused on that face even for a single moment.

It is understood clearly from the verses of the Quran and from the hadith that the person who casts lustful glances has been given the following three evil titles:

1. Disobedient to Allah and Rasulullah (Sallallahu Alaihi Wasallam)
2. Fornicator/Adulterer of the eyes.
3. Cursed by Allah and Rasulullah (Sallallahu Alaihi Wasallam)

If a person is addressed with any of these titles, they would feel hurt and dishonored. So if a person wants to remain safe from

these titles, it is necessary to guard the gaze.

Some foolish people object by saying, "What major wrong have we done? We did not take anything or do anything to anyone. All we did was look. These molvis scare us for no reason." O foolish person, it is not the molvis who are frightening you, it is Allah and Rasulullah (Sallallahu Alaihi Wasallam) prohibiting you and consequently cursing you. 'Ulamaa do not make up matters of Deen, their job is merely to explain and expound the already present matters of Deen. The verses of the Quran and the hadith of Rasulullah (Sallallahu Alaihi Wasallam) mentioned above, are they the sayings of any molvi?

Beyond this, I say to such people who claim that they have not taken anything or done anything but look, is that if that is all you are doing then do not do it if it is so insignificant. Simply stop looking. It is quite clear and obvious that they are taking something and doing something when they are looking with lust. They are actually deriving haram pleasure which they are importing into their hearts. As a result, their hearts are being destroyed.

When a person casts lustful glances, they become distanced from Allah that to such a degree that no other sin pushes them so far away. The qiblah of the heart completely changes from being directed towards Allah, is not being directed towards the one this person is glancing at. The heart of this person has now turned its back on Allah. Now, whether this person is performing salah, or reciting Quran, or anything else, that beautiful face is in front. When in solitude, the mind is thinking about that same beautiful person. Instead of the zikr of Allah, the zikr of that person is in the heart. The heart is not subjected to such destruction by means of any other sin as compared to how it is destroyed by lustful glances. For example, a person has missed salah, or lied, and then his heart will be diverted by 45 degrees. But he

will repent and ask Allah for forgiveness and then his heart will once again be directed towards Allah. On the contrary, the sin of casting lustful glances will make a person completely unmindful of Allah, and the love of the person he has gazed at settles in his heart. As a result, some people have even lost their Iman at the time of death.

Allah has declared in a hadeeth qudsi, *“Verily the lustful glance is a poisonous arrow from the arrows of shaytan. Whoever leaves casting of lustful glances out of My fear, I will give him in return such Iman, the sweetness of which he will taste and feel in his heart.”* (Kanz-ul-'Ummaal Vol. 5 pg. 328)

In other words, he will physically acquire the sweetness of Iman which will be present in his heart. This is not a fantasy or part of someone's imagination. We have not been instructed to imagine the sweetness of Iman, but rather the word “yajidu” that has been used in the hadith is indicative of a physical experience of the taste of the sweetness of Iman.

Dear friends! Implement this advice and see the effects for yourself. The heart will experience such sweetness of Iman that as a result, the value for the kingdom of the whole world will perish from one's heart. Imam Qushairi writes in his Risalah that by the injunction of guarding the gaze, Allah has taken away the pleasure of the eyes, but in return He has granted the non-perishable sweetness of Imaan. Mullah Ali Al-Qari writes that it has been narrated that once the sweetness of Iman enters into the heart, it will never exit. This is an indication that the person will die with Iman. The reason for this is obvious since when Iman will leave the heart after entering it, death will also come upon Iman. In today's time, this treasure of dying with Iman is being distributed in the shopping malls, at the airports and any other public place. Protect your

gaze in these places and gather the sweetness of Iman. Thus, you will acquire the guarantee of death with Iman. Keeping this in mind, I say that if in these days there is an abundance of nudity, lewdness, and a lack of shame and modesty, then coupled with that there is also an abundance of opportunities to gather the sweetness of Iman. Guard your gaze and partake of the halwah of Iman. This is for both men and women

4. Protecting the Heart and mind (from thoughts)

Along with guarding the gaze, protecting the heart is also necessary. Some people guard their gaze, but they do not protect their hearts. They do not cast lustful glances but they do not protect the heart from fantasizing about beautiful women or men. They derive haram pleasure by fantasizing or imagining. We should realize that this is also haram. Allah mentions, “He knows the treacheries of the eyes, and that which you conceal in your hearts.” (Surah Al-Mu'min) Allah knows of the haram pleasure that a person derives in their heart. If the sins of the past come to mind on their own, these in it of themselves are not wrong. It is wrong and sinful to bring these thoughts to mind on one's own accord. If an evil thought comes to mind, one will not be held accountable for this. However, when an evil thought comes to mind, then to entertain that thought (by thinking further about it) is haram, or to deliberately think of previous sins and derive pleasure from it, or to plan to commit a sin in the future. These aspects will invite the displeasure of Allah. Another severe harm of thinking of these evil thoughts is that the desire to commit sins increases. The result of this is that a person might physically become involved in sin.

May Allah protect us and save us from all these haram acts. By the barakah of being

protected from these sins, Insha Allah, it will become easy to abstain from all sins.

To gain taufeeq to practice on the above four actions, one should complete the following four tasbeehaat:

1. In the state of wudhu, clean clothes, with perfume applied, faced towards the qiblah, meditate over the fact that your grave is before your eyes. Before everything else, negate your own self. Thereafter negate everything other than Allah and recite 100 times : "La ila-ha il-lal-lah".

When you say "La ila-ha" then you meditate that all the beloved things of this temporary world and all the false idols (which have taken shape in the form of carnal desires in my heart) are being negated.

Meditate that a pillar of light from the 'Arsh of Allah is entering your heart when you say "il-lal-lah.

2. For Males: Make zikr of ismuz-zaat by saying الله the blessed name of Allah 100 times. Imagine that your heart follows your tongue in saying the name of Allah. For Females: Make tasbeeh by saying Subhaanallah 100 times.

3. Recitation of Istighfaar 100 times.

4. Send prayers upon the beloved Messenger (Sallallahu Alaihi Wasallam) by reading 100 times.

"He is Sufficient for Me"

When Nabi Ebrahim (AS) left his wife Haajar (AS) with her infant child, Ismaa'eel (AS), in the barren land of Makkah Mukarramah as per the command of Allah Ta'ala, his wife asked him: "O Ebrahim! Where are you going and leaving us behind in this valley in which there is neither company nor anything else?"

Ebrahim (AS) did not look at her or reply to her. After repeating the question a few times she asked: "Has Allah commanded you to do this?" When he replied in the affirmative she exclaimed: "Then he will not allow us to perish." (Saheeh Bukhaari) In some narrations these words also appear: "He is sufficient for me" and "I am pleased with Allah". Thereafter her supplies were depleted and she ran between Safa and Marwah as a result of which Jibreel (AS) descended to unearth the well of Zamzam. When he asked her: "To who has your husband entrusted you?" she replied: "To Allah." Then Jibreel (AS) exclaimed: "He has entrusted you to that Being Who is sufficient." (Fathul Baari)

Lessons:

- 1. When our gaze is constantly fixed on Allah and we have deep conviction in Him, we will be prepared to make every sacrifice for His sake and we will not become victims of depression and despondency even in the most challenging of situations.*
- 2. The hallmark in the life of Haajar (AS) which gave her that level of acceptance in the court of Allah was her submission to His commands. She did not look for any short-cuts, rephrase the words, re-interpret the meanings and alter the context of deen to suit her convenience. Doing this would be equal to putting the cart before the horse instead of the horse before the cart.*

Winning Hearts

Here are 11 pieces of advice to help you in winning others hearts. My pieces of advice are like arrows that aim at shooting hearts as its only target. I mean here, to be the virtuous merits, that captivate others hearts and help in overcoming imperfections. Actually, such merits have their own effective power in charming hearts.

O you who is in love with Allah (subhanahu wa ta'ala) and your brothers in Islam, here are the arrows; be careful with them, try hard to be a clever shooter...

And pray to Allah (subhanahu wa ta'ala) to help you.

Smile :

It is the first arrow and the fastest of them all. It is like the salt for food. It is also regarded as a kind of worship and alms-giving as is mentioned in a hadith "Smiling at your brother's face is as charity (Sadaqa)". Abdullah ibn al Harith tells us about the Prophet (Sallallahu Alaihi Wasallam) saying that he had never seen someone smile at the other's face as the Prophet Muhammad (Sallallahu Alaihi Wasallam) used to do.

Be always the one who initiates greetings:

This arrow is the one that lets you to be in the innermost depths of the others hearts. This arrow needs a skillful shooter. The needed skills are the hearty smile, the warm shaking of hands and the friendly welcoming to the other. Being successfully achieved, such kinds of skills are going to be rewarded, refer-

ring to the hadith: "In greetings, the better is he who initiates greeting the other".

Umar al Nadi tells us that he went out once with Umar ibn al Khattab's son. While walking, he found him saluting all whom he met, whether being old or young. Al Hasan al-Basri also said "Shaking hands strengthens brotherhood feelings". The Prophet Muhammad (Sallallahu Alaihi Wasallam) said "Do not ever waste your good deeds, even by meeting your brother with a frowning face." He said also "Shaking hands removes hatred and exchanging presents enhances love and ends enmity".

The Presents:

It has a strange charming affection that captivates all senses. Hence, exchanging presents and gifts in different occasions is a pleasant habit however gifts should be within one's tolerable expenses. Ibrahim al Zahri tells us about his father saying " My father got a sum of money as a reward , in due , he asked me to send donations to his family members and friends. As we were about to finish , he asked me " Have we missed any one?" I answered "No!" He said "I think that we did." He continued "We have missed someone whose welcome to me was really warm. Would you please send him this sum of money?"

Look how he loved the man and wished to reward him for his warm welcome.

Be silent....speak in what benefits.

Loud voice and chattering are bad

merits. You have to be sweet-worded, tender in expressing yourself. Concerning this merit, The Prophet (Sallallahu Alaihi Wasallam) said "The good word is a charity (is a sadaqa)." If the good word has its own magic in winning the hearts of your enemies how powerfully it would work then with your brothers' hearts!!

Here the Prophet's wife addresses the enemies saying "Damn you" and the Prophet (Sallallahu Alaihi Wasallam) prevents her saying "Calm down. Allah likes for the matters to be dealt with gently". He also said: "Nobility of manners and taciturnity are the best of manners that people are ever characterized by".

The poet says also: The pious Allah-fearing may keep silent, in spite of being eloquent.

Be a good listener:

It is to listen patiently and never interrupt the speaker, as the Prophet (Sallallahu Alaihi Wasallam) never interrupted a speaker till he ended his speech. And he who fights for this merit gains others love and admiration, whilst on the contrary is the one who chatters and interrupts the other. Atta tells us about how he behaves concerning this merit and says "When someone speaks to me , I listen to him as if it is the first time I have heard this subject, though I have heard it thousands of times before.

Appearance and dressing well:

You have to be careful with your appearance so as to be neat, well-dressed and sweet smelling as well. The Prophet (Sallallahu Alaihi Wasallam) says that Allah loves beauty to be in every thing. Umar Ibn Al Khattab said also "I like the young man who is sweetly perfumed and cleanly dressed." Abdullah Ibn Ahmad Ibn Hanbal tells us about his father saying " I've never seen some one who is as caring to the cleanliness of his dress , his hair , his mous-

tache and other undesirable body hair as Ahmad Ibn Hanbal used to do"

Being in others favor and helping them:

Concerning this, the poet says: Good treatment of the other is the only way of captivating his heart.

Good treatment you classifies you as an obedient, beloved slave of Allah as the Prophet (Sallallahu Alaihi Wasallam) Muhammad says "The more you are in favor of others, the more you are beloved by Allah" as Allah says in the Quran "And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good" (Al-Baqarah)

The poet says also: Be a dear friend to all, whom you know. For all, you should be as freshening as iced pure water I really wonder for that man who pays money to buy slaves, while he can buy those who are free by being good to them, for those (who treat other well) find many to be in their help.

Being Generous :

Offering money is the key for most of the closed doors that hinder you from reaching others hearts, especially in these days.

Now I will tell you a story about the magic of the merit of generosity.

In the conquest of Makkah, there was a man called "Safwan Ibn Umia". That man ran away after making all possible means in keeping the people of Islam and after making conspiracies to kill the Prophet (Sallallahu Alaihi Wasallam). Later on, the Prophet (Sallallahu Alaihi Wasallam) forgave him and he came back asking the Prophet (Sallallahu Alaihi Wasallam) to give him the time of two months to think about Islam and the Prophet (Sallallahu Alaihi Wasallam) said "You can take four months, not just two". In spite of being an

atheist, he accompanied the Prophet (Sallallahu Alaihi Wasallam) in the Hunain and Al Ta'if conquests. In Al Ta'if, while the Prophet (Sallallahu Alaihi Wasallam) was dividing the booties of the war, he noticed that man looking longingly to a vast land in which a large number of cattle were flocking. The Prophet (Sallallahu Alaihi Wasallam) asked him "Do you like it?" The man eagerly answered "Yes." The Prophet (Sallallahu Alaihi Wasallam) said "It is for you then." Safwan said "Only a prophet could behave as generously as you have to me. I believe that there is no God but Allah and that Muhammad is His prophet."

Notice how the Prophet (Sallallahu Alaihi Wasallam) found the missing key and succeeded in moving his heart. Some people behave stingily as if they see the ghost of poverty waiting to attack them once they think about being generous in offering money.

To have a good opinion of others and to give them an excuse :

Keeping an eye on others behavior is a bad merit that blocks your way to their hearts. On the contrary is to have a good opinion of them. So, try hard to give your brothers the excuse as much as you can. Concerning this merit, Ibn Al Mubarak says also "The believer is he who gives his brothers the excuse , and the hypocrite is he who seeks their slips."

Express your feelings... instantly:

If you loved someone, or felt good feelings about him, don't wait, just tell him at once. Regarding this, the Prophet (Sallallahu Alaihi Wasallam) said " If you felt the brotherly love of Islam towards any ,you should immediately go and tell him about your feelings." He added "It is the way relations are to be strongly indicated". Such love is to be blessed by Allah if it is for Allah's sake, not for any other personal affairs such as seeking high position, money, fame etc.... Unless this love is for Al-

lah's sake, it is a fruitless kind of brotherhood then. When they meet each other on the Day of Judgement, they are not brothers any more but enemies, as Allah says in the Quran " Friends on that Day will be foes, one to another; except the Righteous." (Az-Zukhruf: 67)

The Prophet (Sallallahu Alaihi Wasallam) says "A man is in the company of whom he loved." By this he means that on the Day of Judgment, a person will be with whom he loved. So, we have to choose then between two kinds of societies, one is in enmity and the other is a kind brotherly one. Hence, we find that the Prophet (Sallallahu Alaihi Wasallam) associated the Makkan immigrants and the Medinan followers as brothers. It was a rare kind of brotherhood that even two brothers were to be buried together in one grave after being martyred in the conquests. Means of brotherhood was always being indicated by the Prophet (Sallallahu Alaihi Wasallam) as he says "You are not allowed to enter heaven till you believe in Allah and you will not be true believers unless you love each other. Shall I tell you something to do that indicates love between you? It is to spread salutation of Peace among you."

The pity is that people are always either cruelly and harshly treating each other or extremely tender that they adore each other. Actually, it is a matter of striking a balance between heart and mind, something that differs according to the difference of characters and circumstances. It is absolutely a blessing given by Allah.

Sociability :

It is the art of being social. Here, a kind of misconception could exist between sociability and hypocrisy. Could you differentiate between the two meanings?

The Prophet (Sallallahu Alaihi Wasallam)'s wife, Aisha said "A man came to

visit us, but to my surprise, once the Prophet (Sallallahu Alaihi Wasallam) saw him, he said "O...that ill-mannered man", but the Prophet (Sallallahu Alaihi Wasallam) changed completely once he sat with him. He welcomed the man warmly, smiling in his face. When the man left, I asked the Prophet (Sallallahu Alaihi Wasallam) about what had surprised me; how he considered this man as being bad, and how he talked to him in such warmth? The Prophet (Sallallahu Alaihi Wasallam) answered "Have you ever seen me behaving as a hypocrite?" He added "In the Day of Judgement, the worst degrees are for those whom people deserted for being mistreated by them."

Al Qurtubi differentiates between hypocrisy and sociability, regarding sociability as a desirable legal behavior, saying that sociability means sacrificing the worldly affairs for the sake of improving either life on earth or religion, or so as to improve both, while hypocrisy aims at sacrificing religion for the sake of the

worldly affairs.

Hence, being sociable for ill-mannered people is aiming to achieve two purposes:

Firstly, to avoid being mistreated by them.

Secondly, being good to them could be guidance for them to step the right way. Compliments should be within worldly affairs only, never in religious affairs, otherwise, it will be a matter of hypocrisy.

To be sociable, means to be tender, smiling, praising to the other, intending in the meantime a legal benefit. The Prophet (Sallallahu Alaihi Wasallam) says "Being sociable, is as alms-giving." Ibn Battal says also "Sociability is an ethic of the believers; it is to show open-mindedness in treating others and to delicately speak to them. Both are important elements in seeking reasons for intimacy"

Source: Islamway

The Wisdom behind a Woman Travelling with a Mahram

Hazrat Moulana Ashraf Ali Thanwi (ra) once mentioned that he received a letter from a person enquiring whether it would be permissible for him to travel with one of his elderly female relatives who wished to accompany him for hajj. Moulana Ashraf Ali Thanwi (ra) replied that as long as there is no mahram accompanying her on the journey, it will be impermissible for her to travel.

An 'Aalim present asked that is it not that the reason for the prohibition of a woman travelling alone for hajj is due to being alone (hence if she is in company, it should be permissible). Hazrat Moulana Ashraf Ali Thanwi (ra) replied in the negative. Thereafter he explained that the reason for the prohibition (as explained by the Fuqahaa) is that generally many difficulties and evils occur during the journey. In the case where a woman travels alone, there is no one to assist her or come to her aid. On the contrary, in the case where she is accompanied by her mahram, then she feels (mentally and physically) secure that in the event of some difficulty, she would be able to easily call out for him and seek his assistance. However Hazrat Moulana Ashraf Ali Thanwi (ra) then said that these explanations that we present are mere logical explanations which appeal to our comprehension and understanding. The reality of the matter is that this is the law of sharee'ah which we are unable to fully comprehend and encompass its divine wisdom. Hence, we are bound to believe in it being correct and accept it whether we understand its wisdom and logical reasoning or not.

(Malfoozaat Hakeemul Ummat)

Restoring & Maintaining Intimacy in Marriage

Couples can return to the state of intimacy from conflict, if, and only if, they stop hurting each other and return to meeting each other's emotional needs again.

Sister Khadeeja

What is intimacy?

Intimacy is closeness to each other. In an intimate state, spouses communicate smoothly, rush to do whatever it takes to make each other happy, and avoid what might upset or annoy the other. Couples can achieve this state only through meeting each other's psychological, emotional and physical needs.

Reviving and maintaining intimacy: Mainstream-counseling perspective

From Dr. Harley's research and experience in trying to save marriages through counseling, he concluded that couples negotiate from one of three states of mind, each having its own unique negotiating rules and its own unique emotional reactions. He called these states of mind, 'intimacy', 'conflict' and 'withdrawal'.

Couples can return to the state of intimacy from conflict, if, and only if, they stop hurting each other and return to meeting each other's emotional needs again. The first and most important concept that Dr. Harley produced to help couples understand the rise and fall of romantic love is "the Love Bank Account". In his study of what it takes to build

love bank accounts, he learned that habits were much more important to consider than isolated instances of behavior. Habits that deposit love units build very large love bank balances because they are repeated over and over almost effortlessly. Isolated behaviors, on the other hand, usually do not affect the love bank much. Similarly, habits that withdraw love units tend to destroy love bank balances because they are also repeated almost effortlessly. In marriage, one of the most destructive behaviors is an angry outburst, where one spouse intentionally tries to hurt the other one, causing massive love bank withdrawals.

As a starting point to build the love bank balance, Dr. Harley encourages spouses to get into the habit of doing whatever it takes to make each other happy (deposit love units), and avoid habits that make each other unhappy (withdraw love units). Through his counseling experience, he proved the success of his approach in saving marriages and restoring intimacy. As soon as he realized that a large love bank balance triggered the feeling of love, he tried to discover what spouses could do for each other that would make the largest love bank deposits. "What could your spouse do for

you that would make you the happiest?" He asked each couple that he counseled, and then he compiled the answers he had in a set of audiotapes that teaches what a husband needs from his wife and what a wife needs from her husband.

Reviving and maintaining intimacy: Islamic perspective

As committed Muslims who believe that the Islamic message is the absolute final truth that provides the cure for every ailment and grants the ultimate happiness in both this life and eternal life, we weigh any information or research findings with the message of Islam to accept what is compatible and reject what contradicts any of Islam's teachings. Dr. Harley's recommendations in the twenty first century were not any different from what Allah Almighty, and his Messenger (Sallallahu Alaihi Wasallam) taught us fourteen hundred years ago.

Marriage unites the souls

The Quran emphasizes the essential unity of men and women in the most beautiful metaphor for intimacy. Allah says (what means):

"...They are clothing for you and you are clothing for them..." [2:187]

Just as a garment hides our nakedness, so do husband and wife, by entering into the relationship of marriage, secure each other's chastity, and cover each other's faults. The garment gives comfort, grace and beauty to the body; so does a husband find comfort in his wife's company and she in his.

The Quran has given the comprehensive description of intimacy in marriage, and considered it one of His Signs. Allah says (what means):

"And of His signs is that He created for you from yourselves mates that you may find tran-

quility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought." [30: 21]

Islamic tips to restore and maintain intimacy in marriage

Islam gave us detailed instructions that identify rights, responsibilities and characters of both husband and wife to build their relationship on mutual love, respect, and mercy. Here are the most important tips that lead to a successful and happy marriage.

Faith: Common faith binds the couple strongly. Since Islam is a way of life, it becomes an integral part of a Muslim's life. Couples with strong faith will share the same values and the frame of reference and communicate smoothly and effectively. Faith plays an essential role in developing a loving relationship.

Couples who work on strengthening their faith, for example by performing the Prayer, reading Quran, and seeking Islamic knowledge together, become closer. They love and please Allah through loving and pleasing each other. The commitment couples make to Allah are excellent facilitators for enhancing their family's spiritual development and commitment to Allah and His Religion.

Forgiving: When the Prophet (Sallallahu Alaihi Wasallam) said to his Companions may Allah be pleased with them: "Do you wish that Allah should forgive you?" They said, 'of course, O Prophet of Allah.' He (Sallallahu Alaihi Wasallam) responded: 'Then forgive each other.'

One of the main components of a happy marriage is forgiveness. It is a challenge not to blame and to move past an incident when one hurts the other. This can only happen if we are not too proud to ask for forgiveness and we are not too stingy to forgive.

Friendship: A relationship based on

friendship is more able to withstand outside pressures. We mean the friendship that is based on honor, trust, respect, acceptance and care for each other, in spite of our differences.

Feelings: The Prophet (Sallallahu Alaihi Wasallam) stated that Allah forgives all sins if we repent but not those we have committed against others, i.e., hurt their feelings unless the person we have hurt forgives first. Couples must be very careful not to hurt the feelings of each other and if they inadvertently do, they should apologize as soon as possible. Since one does not know when someone they love will leave this world, is it not better to make amends when we have the time?

Openness: Marital relationship is where the partners must feel safe to speak their mind honestly with due consideration to the other's feeling, without compromising their own views. When the communication is not sincere it hinders the development of closeness and deep understanding of each other's inner self.

Flattering: Paving compliments and indulging in honest flattery is a very inexpensive way to win your spouses heart. Everyone likes to be appreciated and noticed. So being scant with compliments is actually depriving one of being appreciated in return.

Unconditional giving: The heart does not put conditions or make stipulations. It gives without expecting anything in return, but such selfless giving is always rewarded tenfold.

Fallibility: When couples start to demand the impossible they must remind themselves that only Allah is Perfect.

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(belief) in what Allah - the Most Perfect - informed about His Self; concerning His Names, His Attributes, His Actions, His Angels, and all that He sent upon the tongue of His Messenger (peace and blessings be upon him).

(ii) The saying of the tongue: It is to inform and convey (what Allah has revealed), to call to it, defend it, to explain the false innovations which oppose it, to establish its remembrance and to convey what it orders.

(iii) The action of the heart: Such as love for Him, reliance upon Him, repenting to Him, having fear and hope in Him, making the Deen purely and sincerely for Him, having patience in what He orders and prohibits, having patience with what He decrees and being pleased with it, having allegiance and enmity for His sake, humbling oneself in front of Him and having humility in front of Him, becoming tranquil with Him and other than this from the actions of the heart which are actually connected to the action of the limbs ... and actions of the limbs without the action of the heart is of little benefit if any benefit at all.

(iv) The action of the limbs: Such as Prayer and Jihad, attending the congregation and being with it, aiding those who are unable and displaying goodness and kindness to the creation, and other than this."

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daughters. Gheerah is a driving emotion that drives the straight man to safeguard women who are related to him from strangers. The straight MUSLIM man has Gheerah for ALL MUSLIM women In response to lust and desire, men look (with desire) at other women while they do not mind that other men do the same to their wives or daughters. The mixing of sexes and absence of hijab destroys the Gheerah in men. Islam considers Gheerah an integral part of faith. The dignity of the wife or daughter or any other Muslim woman must be highly respected and defended.

Giving Thanks

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The Almighty says:

"Remember Me, I remember you; Be thankful and not ungrateful." [2:152].

There is an emphasis on God-consciousness and on Gratitude in this divine injunction. This makes us realize that ...

Gratefulness is a matter of the heart and truly grateful people are more spiritually aware and are more likely to appreciate the interconnectedness of personal life to human interdependence.

True thankfulness to Allah means that we sincerely thank Him for his innumerable blessings; not by reminding others of what we have done in His Name.

Gratitude is indeed the spiritual activity of the sanctified heart of a humble person. Being thankful/grateful is an essential part of our faith and way of life. There are over seventy verses in the Qur'an pertaining to thankfulness. We must realize that as we journey through life we find ourselves in basically one of two situations; moments of ease for which we ought to be thankful, and moments of trials and tribulations through which we ought to patiently persevere. Prophet Muhammad [pbuh] therefore said: "How wonderful is the case of a Believer; If something good happens,

he expresses gratitude; that is good for him - If adversity befalls him, he is patient and that too is good for him."

Thankfulness to the Creator

There are basically four words in the Arabic language, which are used in varying degrees to signify thankfulness, adoration, and praise. These are shukr, thanaa', mad, and hamd.

Shukr expresses recognition of benefits, gratitude, and thankfulness for favors received. Thanaa' denotes repetitive public acknowledgements. Madh means adoration. Hamd is neither pure madh (praise) for madh can be false; nor simply shukr (gratitude) but rather more than a combination of both. Hamdh implies admiration, sincere adoration, and heartfelt gratitude, expressed with humility. Hamd can therefore not be directed towards any other than Allah.

"The ultimate form of praiseworthy gratitude is due to Allah, Cherisher of all existence" [1:2]

The concept of being grateful to Allah, is to realize and acknowledge that every kind of grace and favor is granted ultimately by Allah. In the Qur'an, [2:152] and [14:7] the opposite of shukr being grateful/thankful is de-

fined by the term kufr disbelief, which is synonymous here with being ungrateful. This definition indicates the importance attached to being grateful and equates thankfulness to worship.

"O you who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him you worship". [2:172]

The choice of a person in this world being grateful or ungrateful is explicitly considered a clear sign of faith or disbelief.

"If you would calculate up the favors of Allah, never would you be able to enumerate them: Allah is Oft-Forgiving, Most Merciful." [16:18]

Let alone counting up the favors of Allah, it not conceivable to categorize them. Since there is no limit to the favors of Allah, a believer should unceasingly keep himself occupied with the remembrance of Allah and express his gratefulness to Him.

Some people wait for special occasions only to render thanks to Allah; settlement of a major problem, recovering from a serious sickness, often before (but rarely after) exams ... However, if one reflects for a moment, he would instantly comprehend that he is always surrounded with infinite favors, at every moment, every minute, there is an uninterrupted flow of favors reaching him; life, good health, intelligence, consciousness, five senses, the air we breathe; in brief, everything that makes life possible is given to the human being as a ni'mah/favor and an amaanah/trust. In return for all these, a person is expected to serve Allah in gratitude. Those who are heedless of these favors and accordingly neglect to turn to Allah for expressing their gratefulness, only acknowledge the importance of these favors when they are deprived of them.

Thankfulness to Creation

Being grateful is to render one's thanks to someone who has shown favor, to

express gratitude and to appreciate. The ethical dimension to gratitude demands genuine thankfulness proportionate to the blessings received, never to deny those blessings nor devalue the worth of those who so bless us. It is perchance with this in mind that our beloved Prophet reminded us: "Whosoever is not thankful to people is not thankful to Allah." Prophet Muhammad (Sallallahu Alaihi Wasallam) was asked, "Who are the best of people?" He said: Those who are cheerful when they do good, who are repentant when they do wrong, who are grateful when they receive, who show patience when in difficulty and pardon when they are angered."

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do things without thinking about it. However, when it comes to religious matters, then we are very relaxed and casual about things, whereas it is supposed to be the opposite. In religious matters there should be no delay. If a suitable match is found for nikaah then the hadeeth says that we should not delay, if the time for salaah approaches then we should not delay. We want to rush in everything else but not religious matters.

Each person should work within his capacity to bring about the correct Islamic ethos. There may be something that is permissible but it does not blend with what Islam wants of us. For example, for the salaah to be valid, a male is only required to cover from his navel to his knees. However, will we allow a person dressed just in a loincloth to go forward and lead the salaah. We will not, though his salaah is valid. So this should apply to all other facets of life as well. Then there will be no need to go out on holidays, get the latest cars, etc. When we add the ingredient of contentment to our lives then 'enough' is not enough, it will be more than enough.

Old Shoes

Ask our children:

1. If all our friends have something, but our father cannot afford to buy that item for us, what should we do?
2. We always think of those few things we do not have, but do we ever appreciate the many things that we do have?
3. When last did we thank Allah or our parents for all the good we are enjoying?
4. Did we know that we thank people by saying "Jazakallah!" and we thank Allah by saying "Alhamdulillah!"

Now tell them the story:

There was a little boy whose name was Shaakir. He was very intelligent in madrasah and always took the first prize. He would always look forward to going to madrasah and was late for his lessons.

One day his mother saw him sitting in his room, very sad and quiet. He refused to go to madrasah. His mother was surprised and worried, so she asked him. "What has happened to you my dear Shaakir?" Shaakir replied: "Mother I'm not going to madrasah today since all my friends have new shoes, and I do not want them to laugh at my old shoes. Tell father to please buy me a new pair."

Shaakir's father was a very poor man. He worked very hard, but the money he earned was so little that it hardly bought them sufficient food. The father was naturally saddened when he heard what had happened. So he told his wife: "Let us read two rakaats salaatul haajah and beg from Allah. Allah will either arrange for Shaakir's new shoes, or Allah will give Shaakir the understanding to make do with the shoes he has." Shaakir's parents then performed salaah and made du'aa.

Later that day Shaakir sat by his room window looking at all his friends returning from madrasah wearing new shoes. In his heart he kept on wishing: "If only I could also have my own new shoes." Just then he saw a boy moving in a wheel chair. The boy had no legs at all. This made Shaakir cry as he thought to himself: "How ungrateful am I? I am crying for new shoes, whereas this boy does even have feet to wear any shoes."

Shaakir immediately made wudhu, performed two rakaats shukr salaah and thanked Allah for all his favours upon him. He then cried in du'aa, making taubah, repenting and turning to Allah. Thereafter he went to his parents and begged them for forgiveness. That night Shaakir took his old shoes, and with his own hands he polished it until they were shining and looking like new shoes. Shaakir's parents thanked Allah for guiding Shaakir and giving him the correct understanding.

Lessons:

1. As children we should not compare ourselves with what other children have, and then demand the same from our parents.
2. We need to look at those who are less fortunate than ourselves and appreciate all that Allah has given us.
3. The moment we realise our mistake, we should repent and ask for forgiveness.
4. Every parent tries their best to keep their children happy. If at times they do not buy us something, then we should not feel that they have no love for us. Rather, it is only love that makes them do certain things which our little minds will never understand.
5. We should not tease and make fun of poorer children.