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**REALITY**

*Published from Srinagar, October 2009 Vol. 10. No. 10.*

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## *Qur'anic Protection*

*Surah Fatiha protects one from the anger of Allah*

*Surah Yaseen from the thirst of the Day of Judgement*

*Sura Waaqiah from poverty and starvation*

*Surah Mulk from the punishment of the grave*

*Surah Kausar from the enmity of the enemy*

*Surah Kaafiroon from kufr at the time of death*

*Surah Ikhlaas from hypocrisy*

*Surah Falaq from calamities*

*Surah Naas from evil thoughts*

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

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

# **Hadhrat Muhammad**

**(Sallallahu Alaihi Wasallam)**

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

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

**the Divine Attributes with which He sent**

**Rasulullah (Sallallahu Alaihi Wasallam)**

**to this world.**

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

**following the blessed teachings of**

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

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

**Editor, Printer & Publisher:**  
**Mawlana Hamidullah Lone**

**Printed at:**

**Ateqad Publishing House.**  
**New Delhi**

**Mailing Address:**

**The Editor In-Charge**  
**“Radiant Reality”**  
**P.O. Box 974**  
**G.P.O. Srinagar,**  
**Kashmir, 190001, India.**

*\*Letters should be addressed to the Editor-in-chief.*

*\*The editor reserves the right to abridge letters and any material received for publication.*

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" " Half : Rs. 1000/  
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**www.islamkashmir.org**  
**RADIANT REALITY**

**Regd. No.: JKENG/2000/4174**

**Published From Srinagar.**

**October. 2009. Vol.10, No: 10.**

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**RADIANT REALITY**

**P.O. Box 974 G.P.O.**  
**Srinagar, Kashmir, 190 001 India.**

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## EDITORIAL

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

### The Way to Happiness

Where is happiness? More than five billion people are searching for it. But where is it? If happiness was in the hand, then the one whose wrist is adorned with a designer watch worth hundreds of thousands, or whose fingers have been ringed with priceless diamonds, or the one who counts huge bundles of his money everyday, would always be very happy. If happiness was in the eyes, then the one who lives in the most scenic of places, with his most luxurious, expensive and eye-catching possessions such as furniture, cars, clothing, etc., in front of him all the time, would forever be elated. If happiness was in the stomach, the person feasting on delicacies would have been continuously ecstatic, while the one eating simple basic food would have been very miserable. However, nobody has found happiness in possessions and objects. Happiness is in the heart. If the heart is happy, the joy of the heart permeates every part of the body, irrespective of whether the hand does not have any money, or whether the stomach has only been filled with bread and water. The question is: How does the heart gain happiness?

#### CONTENTMENT

The foundation of happiness is Imaan. The pillars of this happiness are righteous actions and the qualities of Imaan. Among the foremost qualities of Imaan that bring happiness to the heart and fill one's life with peace and tranquillity is qana'ah (contentment). Rasulullah (sallallahu alaihi wasallam) is reported to have said:

*"Verily true wealth is the contentment of the heart." In another narration contentment has been described as "the wealth that is never exhausted."*

Wahb bin Munabbah (R.A.) expressed this reality in the form of an anecdote. "Respect and wealth went out one day

to search for a companion," he said. "They met contentment and permanently stayed over with him." The message is clear: Respect and true wealth is to be found in contentment. Otherwise one will be forever poor and miserable despite owning billions.

Contentment refers to being happy with what one has been blessed with. It entails living within one's means. Contentment does not bar one from possessing any comfort and luxury. Indeed, it is opposed to buying things merely to enhance one's "status," or to avoid being regarded as "old fashioned" by others. Contentment is the opposite of materialism. Therefore, if contentment offers peace and happiness, materialism promises unhappiness and misery.

#### FAKE IMAGE

The false promise of materialism is that happiness lies in accumulating possessions, chasing after material pursuits and presenting the "right image". A simple example of this is the obsession with branded garments and other merchandise. Such is the obsession to have the "right" image that if one cannot afford the original branded item, a fake will also do — you must have the "right image" even if you have to fake it. Yet, has it really ever given anyone happiness? For those who only believe in "research," extensive studies conducted by psychologists confirm that people who focus on wealth, possessions, image, fame and the like generally suffer the following problems to a far greater degree than non-materialistic people: Low psychological well-being, increased feelings of anger, difficulties with attention (ADD), prone to impulsive behavior, significantly higher levels of depression and anxiety, high levels of distress, feelings of emptiness, insecurity, lack of generosity, consumed by envy, and are overall less satisfied with life than those

who are not materialistic. (High Price of Materialism, Pg. 9 – 17)

While Islam has emphasised adopting simplicity, it has not forbidden the use of luxuries. Acquiring luxuries is mainly subject to the following conditions: \* One can afford it with halaal earnings \* It does not entail wastage \* It is not being acquired merely to follow the trend, or to boast and show off. Thus using luxuries is in itself not forbidden — materialism is forbidden.

Materialistic people make things and objects the source of happiness. "Things" will necessarily scratch, crack and break. Thus one's happiness will be in tatters every time something happens to the beloved items. Moreover, what is the "best" today is outdated tomorrow. As a result one feels unhappy until the new "best" is acquired. This continues until suddenly one is at the door of death.

On the contrary, one who is content remains happy. The content person keeps looking within himself to try and improve his inner-qualities. This brings increased happiness within him. The materialistic person tries to improve the outside to be happy. Such happiness is repeatedly shattered. Since this world and its glamour are all per-

ishable, the happiness associated with it is bound to perish sooner or later.

### FOCUS ON VALUES

The path to happiness is therefore contentment. This requires a change of mindset. The importance we have given to material pursuits, image, social status and wealth must be shifted to true Deeni values. The focus must be on Taqwa (Allah—consciousness), simplicity, contentment, generosity, caring and sharing, love and respect for parents and others, compassion, sympathy, etc. Striving to acquire such values and living a life filled with these qualities brings happiness in this world and unimaginable rewards in the hereafter. Otherwise, a life without values is a valueless life!

The values and qualities described above are acquired by sincerely associating with the pious and taking their guidance in everything we do. Also, shut your eyes and ears to the "prophet" of materialism — advertising. Do not walk on the path of materialism by following trends, being obsessed with brands, worrying about image, etc.

May Allah Ta'ala fill our hearts with contentment and turn our focus to the Hereafter. Aameen.

### ***Excellence of Proceeding Towards the Mosque***

*Abu Hurairah (RA) reported: The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Shall I not tell you something by which Allah effaces the sins and elevates the ranks (in Jannah)." The Companions said: "Yes (please tell us), O Messenger of Allah." He said, "Performing the Wudu' properly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next Salat (prayer) after a observing Salat; and that is Ar-Ribat, and that is Ar-Ribat." [Muslim].*

***Commentary:*** *This Hadith has already been mentioned. It has been repeated here to show that meticulous care in respect of purification, Salat and worship is akin to Jihad for the sake of Allah, and fight against the enemy in the battlefield.*

# Question Answer

## Question.

I am very wealthy and have all the comforts and luxuries I desire. My problem is that I am never really happy. Most of the time I feel miserable and depressed, yet there is no apparent reason for feeling like this. I return from five star holidays feeling worse than when I left. My condition is now leading to frustration for me and my family. I am regular with my Salaah, etc. Please advise. (Summary of detailed question)

## Answer.

May Allah Ta`ala remove your difficulties and grant you the true happiness of this world and the Hereafter. Aameen.

The condition you are experiencing could be due to a combination of various factors. This answer only deals briefly with what appears to be the root cause of your problem in the light of what you have mentioned. (If your problem is medically related, you should consult a doctor).

You may understand your problem by considering the example of a child. A child attaches his heart to his toy car, or the sand castle that he has built, or to any other such insignificant item. For the child this is his entire world. If his toy gets scratched or a sea shell flies off from his castle, he feels as if his world is crumbling. Even if nothing happens to his toys, he still becomes bored with it after a few days. Such boredom is bound to creep in when the heart has been attached to any perishable thing. Nevertheless, he then yearns for something else. In the interim he feels very "low" and miserable. When he manages to get something new, it puts him on an artificial "high" for a short period. The same cycle then continues.

## PLAY AND AMUSEMENT?

Similarly many of us do not really grow out of childhood. A child plays with small little cars and sand castles. Many

grown-ups play with fast, flashy cars and castles of bricks and cement. They do not grow up to the reality that the purpose of life is not play and amusement. They do not mature to the realization that the material things are merely for use within the boundaries of Deen – not for giving one's heart to it. Hence like the child, due to our hearts being attached to the perishable items, we also experience the "lows" as we get bored with the things we have.

On the contrary, consider those who have attached their hearts to Allah Ta`ala. For fifty years they are performing the same salaah, reciting the same Qur'an, daily engage in the same zikr and continue to strive for Deen. They never get bored. Rather, with each new day their enthusiasm increases for performing salaah, reciting Qur'an, striving for Deen and engaging in other virtuous deeds. Similarly, their lives become happier and more content all the time, despite the physical difficulties and other worldly problems. This is due to them having attached their hearts to Allah Ta`ala, the Ever Living and the Creator of all happiness. Like all humans they also experience pain at times. Yet even in pain they do not feel "low." We also need to attach our hearts to Allah Ta`ala. We will then experience the same continuously increasing happiness like the pious servants of Allah Ta`ala.

## LOOKING AT WHAT OTHERS HAVE

Another aspect that results in feeling depressed is to focus on what others have been blessed with. Rasulallah r warned against this when he said: "Look at those who have lesser than you and do not look at those who have more than you. This is more likely to prevent you from looking down upon the bounties that Allah Ta`ala has blessed you with." It is a common malady to look at what "better" things others have. One is then consumed with the desire

of also having the same. If one cannot have the same, one feels depressed. Therefore, instead of looking at what others have, one should count the millions of favours that Allah Ta`ala has showered upon one, many of which others have not been blessed with. The more we truly engage in shukr (gratitude) to Allah Ta`ala, the lesser we will feel miserable and depressed.

Thus the real prescription for happiness is to attach one's heart to Allah Ta`ala and become His true servant. This is acquired by associating with the true lovers of Allah Ta`ala and following in their footsteps. Otherwise, we will continue to ride the roller coaster of emotions but never taste any happiness.

#### **Question.**

I used to be a religiously committed girl who was seeking knowledge, but I drifted away from righteous friends without meaning to, then I started neglecting to seek knowledge because of weak faith, and my marriage was delayed so I started to watch foreign movies and the matter is getting worse. In the past I suffered from a psychological illness and I have nearly been cured, but my current situation makes me anxious and I relax by watching movies. I do not have the responsibility of a husband or children or studies; I have finished my studies and have no opportunity to work in the place where I live. To be honest I hope I will die soon; by Allah, this is not in order to run away from the decree of Allah, but because I am afraid that my negligence will increase and that when I die I will have wandered from the path that leads to Paradise. Please advise me, may Allah bless you.

#### **Answer.**

Although you have drifted away from righteous friends without meaning to, but you could have avoided neglecting to seek knowledge and being careless in watching and listening to haraam things. What happened to you after that may be because of the effect of those sins.

There are many women like you who have delayed marriage, but they have not done what you did. Rather they make use of their time to memorize Qur'an, seek knowledge and call people to Allah. This is the way in which Allah opens hearts and puts minds at rest, and this is the way in which Allah makes worldly matters easy for those who follow it.

Your wishing for death because you fear becoming more careless and committing more sins is a great mistake. Rather you should only wish for death when you are in a better situation than you are at present. It is up to you: you can take charge of yourself and go back to the way you were, and do better than that, in sha Allah. But you have to be honest with yourself and hasten to go back to the way that Allah likes and is pleased with.

Not everyone who wishes for death will get what he wants; hence we are afraid that your situation may become even worse, which is what makes the Shaytaan happy and angers the Most Merciful. You have to realize that. Your wish for death is not the solution to your problem. Rather the solution is to repent sincerely and to do that which pleases Allah, and to make up for what you have missed of actions that are pleasing to Allah.

Perhaps you know that what has happened to you and what Allah has decreed for you may be better for you, if you come back to Allah, because you will regret what has happened and you will do more acts of obedience and worship, and Allah will turn the bad deeds that have been recorded against you into good deeds. This is the bounty of Allah towards His slaves.

Shaykh al-Islam Ibn Taymiyah said: Whoever thinks that a person who has committed sin and then repents will be lacking in making a great mistake, for the condemnation and punishment that may befall the sinner do not affect the one who repents from sin at all. If he hastens to repent from sin then nothing will affect him, but if he delays repentance then he may be affected by

*Cont'd on page 24*

# Lesson From The Qur'an

Commentary: Mawlana Mufti Mohammad Shafi Sahib (RA)

## Verses 168 - 169

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا  
حُطُوتَ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ( ) إِنَّمَا يَأْمُرُكُمْ  
بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ( )

*O people, eat of what is in the earth, permissible and good, and do not follow in the footsteps of Satan; indeed, for you he is an open enemy. He only orders you evil and immodesty, and that you allege about Allah what you do not know.*

(The previous verses refuted beliefs held by the mushrikin', the present verses take up the ill effects of some of their pagan practices.

One of these was to release animals dedicated to their idols, whom they treated as sacred, refusing to derive any benefit from them. They took it to be unlawful. Straying further on, they even took this act of theirs as obedience of the divine will, a source of pleasing their Creator through the intercession of their idols.

It is in this background that Allah Almighty has given the right guidance in the present verse. Eating or using what Allah has provided on this earth -all that is good, pure and permissible - is the best rule. Avoiding something permissible on the assumption that doing so will please Allah is a Satanic thought. So, 'do not follow in the footsteps of Satan' who is an open enemy and what can you hope from an enemy but that he would keep pushing you towards the evil and the immodest, and that you attribute to Allah something for which you have no authority.)

### The meaning of the words

The real meaning of the root word حل (halla) in (halalan tayyiban: حلالا طيبا: permissible and good) is 'to open a knot'. In that sense, what has been made halal

means that a knot has been opened and the restriction has been removed. The blessed Companion Sahl ibn 'Abdullah (RA) has said: "Salvation depends on three things - eating halal, fulfilling (divine) obligations and following the Sunnah of the Holy Prophet (Sallallahu Alaihi Wasallam)." The word طيب (tayyib) means 'good' as inclusive of the clean and the pure and covers the twin aspects of being lawful, permissible or halal and being naturally desirable.

The word خطوات (Khutuwat) is the plural form of خطوة (Khutwah) which is the distance between the two feet when striding. Here the khutuwat of Shaytan means Satanic deeds.

The word su' in السوء والفحشاء means something which bothers somebody good and reasonable. The word fahsha' covers what is immodest. Some commentators have said that su' here signifies sin as such, and fahsha' signifies major sins.

The expression إنما يأمركم (Innama ya'murukum: 'he only orders you') means instigating a suggestion in the heart. The meaning can be seen more clearly in a hadith from the blessed Companion 'Abdullah ibn Mas'ud who said that the Holy Prophet (Sallallahu Alaihi Wasallam) has said: "The son of Adam is influenced by a suggestion from the Satan and a suggestion from the angel. The Satanic suggestion has the effect of bringing forth the expedient gains in evil deeds and thereby opening the avenues of negating the truth, while the angelic suggestion promises reward and success for good deeds and leaves the happy effect of a heart in peace at its attestation of the truth."

### Injunctions and Rulings

1. Polytheistic practices, such as releasing animals in the name of idols or dedicating them, whether big or small, to a saint or to anyone other than Allah has

been declared unlawful in Verse 173 which follows. The present Verse (168) is not negating the unlawfulness of such an animal as wrongly conceived by some people. The objective of the verse is to stress that animals which Allah has made lawful should not be made unlawful by dedicating them to idols. Let them be what they are and use them for personal benefit. Why go about making things unlawful on your own which is a grave sin, and when it is dedicated to someone other than Allah it becomes impure and what is impure is unlawful.

2. If anyone dedicates an animal to anyone other than Allah out of ignorance or carelessness and wishes to make amends, he should resolve to retreat from his misdeed and repent on what he did, in which case, the meat of that animal will become lawful for him.

### Verses 170 – 171

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ( ) وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكُمْ عُمِّي فَهُمْ لَا يَعْقِلُونَ ( )

*And when it is said to them: "Follow what Allah has sent down," they say: "Instead, we would follow what we found our fathers on." Is it so - even though their fathers used to understand nothing, nor had they been on the right path? The parable of those who disbelieve is like the one who hears nothing but a call and cry. They are deaf, dumb and blind, so they sense not.*

When these mushrik people were asked to follow the injunctions revealed by Allah through His Messenger, they refused to do so and insisted that they would rather follow the customary practice they had inherited from their fathers because, as they assumed, their models were divinely appointed to follow the way they adopted. Allah Almighty refutes this position of theirs by asking how could they go on following the ways of their fathers, under all conditions, to the exclusion of all other ways, even if their

fathers did not understand much about the true faith, nor were they blessed with guidance given by their Lord?

In their lack of understanding, the verse says that the disbelievers resemble the scenario of a person shouting his call to an animal who hears nothing meaningful or significant except a bland cry. The disbelievers, in that state, do hear but not what is intended to correct them, so they are called 'deaf; and they are tight-lipped when it comes to accepting the truth, therefore, they are 'dumb'; and since they do not see their benefit or loss, they are 'blind'. Consequently, with their vital senses so dulled, they seem to understand nothing.

### Comments on the nature of Taqlid:

No doubt, this verse (170) does censure the blind following of forefathers, but at the same time, it provides a rule and its attending conditions proving that following has its permissible aspect which has been indicated in لا يعقلون (even though their forefathers used to understand nothing) and لا يهتدون (nor had they been on the right path). It is from here that we find out that following the forefathers mentioned in the text of the Qur'an was censured because they lacked reason and guidance. 'Guidance' or the right path signifies injunctions revealed by Allah Almighty, openly and clearly, while 'aql or reason stands for imperative guidance deduced by the great armed vision of Ijtihad from the recognized sources of Islamic Shari'ah.

Now we can see that following the model of those identified in the text cannot be permitted because they do not have a revealed set of laws from Allah, nor do they have the ability to deduce injunctions from the Word of Allah. There is a subtle hint here which we would do well to note. In case, we are satisfied that a certain 'alim has the perfect knowledge of the Qur'an and Sunnah and in the absence of a clear and direct instruction of the two sacred sources, he has the great expertise of a mujtahid so that he can, by analogical deduction, arrive at rulings from the texts of

the Qur'an and Sunnah - then, it is permissible to follow such mujtahid 'alim. It does not mean that one has to obey 'his' injunctions and follow 'his person.' Instead, it means that one has to obey the injunctions of Allah alone to the total exclusion of others. But, since a direct and trustworthy knowledge of the injunctions of Allah (in all their ramifications) is not readily available to us due to our ignorance, we have to follow a mujtahid 'alim in order to act in accordance with the injunctions of Allah Almighty.

From what has been said above, it becomes clear that those who hasten to quote verses of this nature against following the great mujtahid imams, are themselves unaware of the proven meaning of these verses.

In his comments on this verse, the great commentator, al-Qurtubi has said that the prohibition of following forefathers mentioned in this verse refers to following them in false beliefs and deeds. The aspect of following correct beliefs and good deeds is not included here as it has been very clearly projected in Surah Yusuf in the words of Sayyidna Yousuf (AS).

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ( ) وَأَتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ

"I have disassociated myself from the

community of people who do not believe in Allah and who deny the Hereafter and I have chosen to follow the community of my fathers, Ibrahim and Ishaq and Ya'qub. (12:37-38)

This is good enough to prove that following forefathers in what is false is forbidden while it is permissible, rather desirable, in what is true.

Al-Qurtubi has taken up the issue of following the mujtahid imams within his comments on this verse. He says:

تعلق قوم بهذا الآية في ذم التقليد (إلى) و هذا في الباطل

صحيح اما التقليد في الحق فأصول الدين و عصمة من

عصم المسلمين يلجأ إليها الجاهل المقصر عن درك النظر

"Some people have quoted this verse to support their criticism against Taqlid (following). As far as following the false is concerned, this is correct. But, this has nothing to do with following what is true which is, in fact, a basic religious principle, and a great means of protecting the religion of Muslims in -as much as one who does not have the ability to do Ijtihad must rely on 'following' in matters of religion." (Volume 2, Page 194)

## Observance of Obligatory Salaah

*Jabir (RA) reported: The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Between a man and disbelief and paganism is the abandonment of Salat (prayer)."*

[Muslim].

**Commentary:** He who will be having the quality of Islam and will be particular in performing Salat regularly, will raise a wall between himself and Kufr. He who does not perform Salat after coming to the fold of Islam, does not have a frontier which separates him from infidelity. Leaving Salat is like demolishing the wall that separates Islam from Kufr. Thus, we learn from this Hadith that leaving Salat is Kufr. Some `Ulama' are of the opinion that this injunction is for one who believes leaving Salat is permissible whereas the one who leaves it because of slackness is not Kafir. Some scholars, however, think that if such a person does not repent, he is liable to Hadd, i.e., death punishment. There are other `Ulama' who think that rather than death punishment such a person should be subjected to corporal punishment till he starts offering Salat. This Hadith makes the importance of Salat in Islam abundantly clear.

# Lesson From Sahih al-Bukhari

Dr. Rafiq Ahmad

باب قَوْلِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَبُّ مُبَلِّغِ أَوْعَى

يُبَلِّغُ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ

مِنْ سَامِعٍ

**Chapter 9 : The saying of the Prophet (Sallallahu Alaihi Wasallam), Probably an informant may comprehend more than that who has heard directly from its source.**

## Purpose of Tarjamatul Baab

The scholars of Hadith have given different reasons as to why Imam Bukhari has chosen this title for this chapter , viz., One should not hesitate to learn from one who is below his rank in the level of knowledge.

The student may be knowing more than his teacher.

3. One can take the Hadith from one who only knows the Hadith but has not understood it himself, may be the listener understands it better than the narrator.

## Hadith No. 66

حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا بَشْرٌ قَالَ حَدَّثَنَا ابْنُ عَوْنٍ عَنِ  
ابْنِ سِيرِينَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ ذَكَرَ  
النَّبِيَّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - قَعَدَ عَلَى بَعِيرِهِ ،  
وَأَمْسَكَ إِنْسَانٌ بِخَطَامِهِ - أَوْ بِرِجْلِهِ - قَالَ أَيُّ يَوْمٍ هَذَا  
فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ . قَالَ أَلَيْسَ  
يَوْمَ النَّحْرِ قُلْنَا بَلَى قَالَ فَأَيُّ شَهْرٍ هَذَا فَسَكَتْنَا حَتَّى  
ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ . فَقَالَ لَيْسَ بِذِي الْحِجَّةِ  
قُلْنَا بَلَى قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ  
حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بِلَادِكُمْ  
هَذَا . لِيُبَلِّغَ الشَّاهِدُ الْعَائِبَ ، فَإِنَّ الشَّاهِدَ عَسَى أَنْ

**Narrated 'Abdur Rahman bin Abi Bakra's (RA) father**

"Once the Prophet was riding his camel and a man was holding its rein. The Prophet asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of Nahr (slaughtering of the animals of sacrifice)" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name.

Then he said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." He said, "Verily! Your blood, property and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."

## Comments

Ibn Abas says that Rasulullah (Sallallahu Alaihi Wasallam) delivered this sermon while riding a camel during Haj. In order to make the Sahaba to realize the significance of the honour and sanctity of Muslims, Rasulullah (Sallallahu Alaihi Wasallam) first made them to keep in mind the sanctity of very important things in Islam like the day of Nahr (slaughtering of the animals of sacrifice), month of Dhul-Hijja and the Holy city of Makkah. This sermon was delivered by Rasulullah (Sallallahu Alaihi Wasallam) while performing Haj riding a camel. It is said that the man holding the rein of the camel was either Hadhrat Bilal or Umru bin Kharija or the narrator himself i.e., Abu Bakra, as per Ibn Hajr.

### Lessons from the Hadith

It is permissible for a teacher to sit at a higher place while giving any lesson as Rasulallah (Sallallahu Alaihi Wasallam) was riding on a camel.

Exhortation for preaching Deen, those who have learnt should teach those who have not.

It is not a must that a preacher should be more knowledgeable than his audience.

The honour, life and property of a Muslim is sacred for all other fellow Muslims i.e., it is Haram (strictly forbidden and a grave sin) in Shari'ah to cause harm to a Muslim in terms of his honour, life or property. The honour of a Muslim gets harmed by backbiting or false allegations.

باب الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ لِقَوْلِ اللَّهِ تَعَالَى  
( فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ) قَبْدًا بِالْعِلْمِ

وَأَنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ وَرَثُوا الْعِلْمَ مَنْ أَخَذَهُ أَخَذَ  
بِحِطِّ وَافِرٍ ، وَمَنْ سَلَكَ طَرِيقًا يَبْتَغِي بِهِ عِلْمًا سَهَّلَ اللَّهُ  
لَهُ طَرِيقًا إِلَى الْجَنَّةِ . وَقَالَ جَلَّ ذِكْرُهُ ( إِنَّمَا يَخْشَى اللَّهَ مِنْ  
عِبَادِهِ الْعُلَمَاءُ ) وَقَالَ ( وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ )  
( وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ  
السَّعِيرِ ) . وَقَالَ ( هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا  
يَعْلَمُونَ ) . وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُرِدِ اللَّهُ  
بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ ، وَإِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ . وَقَالَ  
أَبُو ذَرٍّ لَوْ وَضَعْتُمْ الصَّمْصَمَةَ عَلَى هَذِهِ وَأَشَارَ إِلَى فِقَاهُ  
- ثُمَّ ظَنَنْتُ أَنَّي أَنْفَعُ كَلِمَةً سَمِعْتُهَا مِنَ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ تُجِيزُوا عَلَيَّ لِأَنْفَعْتُهَا . وَقَالَ ابْنُ  
عَبَّاسٍ ( كُونُوا رَبَّانِيِّينَ ) حُكَمَاءَ فُقَهَاءَ . وَيُقَالُ الرَّبَّانِيُّ  
الَّذِي يُرِي النَّاسَ بِصَعَارِ الْعِلْمِ قَبْلَ كِبَارِهِ .

**Chapter 10 : The knowing of a thing precedes the words and deeds, according to the saying of Allah : “So know (O Mu-**

**hammad) there is no god but Allah” (47:19). So Allah started with knowledge.**

*And that (religious) scholars are the inheritors of the Prophets, they inherited knowledge, one who obtained it (knowledge of Deen), obtained great fortune. And one who treads the path with intention of seeking knowledge, Allah makes his path to Jannat easy. And whoever gains it is lucky to follow the path to seek (religious) knowledge. Allah will lead his way to Paradise. Allah said: “It is only those who have knowledge among His slaves fear Allah”. And Allah said: “But no one will grasp their meanings except those who have knowledge”. (29:43). (And also Allah’s saying): “And they will say: Had we but listened or used our intelligence we would not have been among the dwellers of the blazing fire (67:10). And Allah also said: “Are those who know equal to those who know not?”(39:9)*

And the Prophet (Sallallahu Alaihi Wasallam) said: “If Allah wants to do good to a person, He makes him comprehend the religion and of course knowledge is attained by learning”. Abu Zarr pointing towards his neck said: “If you put the sword on this (my neck to kill me) and then I think that, before this sword could work, I can say even one sentence which I had heard from the Prophet (Sallallahu Alaihi Wasallam), I would surely say it. And the saying of the Prophet (Sallallahu Alaihi Wasallam), “It is incumbent upon those who are present to inform those who are absent”. And Ibn Abbas said: “Be Godly-wise, scholarly, juristic”. And it is said that a good instructor is the one who starts teaching people simple subjects of knowledge before teaching big (difficult) ones.

### Purpose of Tarjamatul Baab

The title chosen by Imam Bukhari for this chapter is that the knowledge precedes both the words (قول) as well as the deeds (عمل). For both words as well as deeds the perfect intention (Niyyat) is an essential prerequisite and this is possible only after having the correct knowledge.

In this Chapter Imam Bukhari has quoted some verses of the Qura'n, some Ahaadith of Rasulullah (Sallallahu Alaihi Wasallam) and some statements from Sa-haaba to emphasize the importance and excellence of acquiring the knowledge. He has not quoted any Hadith in this Baab or chapter, the reasons for that are same as mentioned in other chapters where he has quoted no Hadith.

#### Verse quoted by Imam Bukhari (RA)

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

*Know, therefore, that there is no god but Allah (47:19)*

In this verse the seeking of knowledge is first mentioned and then the deeds like seeking the forgiveness of sins etc. are mentioned. By getting this verse here Imam Bukhari wants to prove his point that the acquiring of knowledge precedes the words and deeds.

يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

*Those truly fear Allah, among His Servants, who have knowledge. (35:28)*

In this verse Allah Ta'ala says that the knowledgeable people only fear Allah. Having the fear of Allah is a feeling which one earns only after getting the knowledge. Secondly the Taqwa or fear of Allah is a highly desired thing in Shariah. It is acquired only after getting knowledge, which also shows the significance of knowledge.

وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

*But only those understand them who have knowledge. (29:43)*

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

*They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!" (67:10)*

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

*"Are those equal, those who know and those who do not know? (39:09)*

These verses also clearly show the

excellence of knowledge and the Ulema.

#### Ahaadith quoted by Imam Bukhari (RA)

وإن العلماء هم ورثة الأنبياء

*And the Ulema are the heirs of prophets*

ورثوا العلم - من أخذه اخذ بحظ وافر

*They inherited knowledge - one who got a portion from it he got abundant).*

This is a part of a Hadith which is quoted on the authority of Hadhrat Abu Dharda by Imam Ahmad, Tirmidhi and Abu Dawood. Some people question the authenticity of this Hadith, as Imam Bukhari has mentioned it here and also in his Tarikh-i-Kabeer, that adds to its authenticity, though he has not termed it Hadith. In this Hadith the Ulema have been described as the inheritors of Prophets. We know that the Prophets are the greatest people on earth. This greatness of Prophets is not because of wealth or kingship etc., but because of the knowledge of Reality which prophets had been given by Allah better than any one else. The Hadith says "They inherited knowledge", it shows that the greatness of Prophets is because of knowledge only and that any one who gets greatness from the Prophets is again because of knowledge.

من سلك طريقا يطلب به علما سهل الله له طريقا الي

الجنة

*One who travels on the way desirous of acquiring knowledge, Allah makes his way to Jannat easy.*

This Hadith is quoted by Imam Muslim on the authority of Abu Huraira, it is also reported on the authority of Abu Dharda with some difference in words. Imam Bukhari has quoted it in his Ta'leeqat i.e., in Tarjamatul baab. This Hadith indicates as to how much Allah (SWT) likes the bondsman to acquire knowledge. One who does so Allah makes his way to Jannat easy, that is he gets the successfulness in performing the righteous deeds which in turn pave his way to enter Jannat with ease.

وقال النبي من يرد الله به خيرا يفقهه في الدين

*And Allah's apostle (saw) said that one with whom Allah wants to do good, He gives him the understanding of Deen).*

This Hadith is quoted on the authority of Hadhrat Mu'aawiya, Imam Bukhari has termed it as a Mursal Hadith in the coming chapters. This Hadith says that if some one is given the understanding of Deen, it clearly shows that Allah is doing good with him. Allah gives the understanding of Deen to His beloved ones only.

و إنما العلم بالتعلم

*And the knowledge is got by learning.*

This is the part of same Hadith which is quoted by Tabarani on the authority of Hadhrat Mu'aawiya. Knowledge comes through proper learning from the teachers: This Hadith tells us that the knowledge comes through proper learning from the learned teachers and not alone by self study. One self studied teacher once said that he has not shaved his head for 40 years because Rasulallah (Sallallahu Alaihi Wasallam) has forbidden from it, and quoted the Hadith:

نهى رسول الله عن الحلق قبل الصلاة يوم الجمعة

Here in this Hadith the word is "Hilaq" with the kasra of letter 'Laam', which is the plural of "Halqatun" which means to sit in a circle in a gathering, since this man had not read from any teacher so he was reading the letter 'Laam' with the 'Nasab', which means 'to shave head'.

#### Statements of Sahaaba quoted by Imam Bukhari (RA)

و قال ابوؤر: لو وضعت الصمصامة علي هذه وإشارة الي

قفاه ثم ظننت اتي اتفد كلمة سمعتها من النبي قبل ان

تجيزوا علي لا نفذتها

*And Abu Zar said, "if you put sword at this, pointed towards his neck, and I think that I can convey a word, which I have heard from Rasulallah(saw), before you will use it (the sword at my neck), I will definitely convey it".*

Dharmi has quoted this statement

of Abu Zar. Abu Zar was very strictly following the principles of Shariah. He used to rebuke people for living luxurious life. Ameerul Mumineen Hadhrat Usman asked him to leave Madina. He then went in seclusion at Rabdha and died there only. Once he came for Haj and was teaching people Shariah at Minah, some one told him that he was not supposed to do that, and it was at this occasion that he made above quoted statement.

و قال ابن عباس " كونوا ربانيين " حكماء علماء فقهاء

*And Ibne Abbas said, "Be Godly-wise, scholarly, jurist.*

Rabbani (Godly) is derived either from Rabb(Lord) or from Tarbiat(Nurturing), if it is taken from Rabb, then it means 'to be pious or Godly' and if it is taken from Tarbiat, then it would mean 'to be from those scholars who nurture others with knowledge'. Some say that it means those scholars who perform righteous deeds after acquiring knowledge. Hukma' are those who have been given the real understanding of Deen, Ulema are those who have been given the knowledge of Deen with the fear of Allah and the Fuqaha are those who as per Hasan Basri are:

إنما الفقيه الزاهد في الدنيا البصير بدينه المداوم علي

عبادة ربه

*Faqih is one who is ascetic in the world, has perception of his Deen and is persistent in the worship of his Lord).*

#### صغار علم

#### Miniature knowledge

It is said that here Imam Bukhari means the knowledge of offshoots or branches of Deen.

#### كبار علم

#### Great knowledge

It is said that here Imam Bukhari means the knowledge of roots or principles of Deen.

# Coping with Sexual Desire

Islam, being a complete and total way of life that is the most beneficial for all mankind, recognizes the natural built-in urges that occur in every healthy normal mature human being. For this reason we find, as usual, the best of guidance in the Qur'aan and the authentic Sunnah for how to deal with sexual matters. The following article will provide a general outline on just what Islam prescribes in this important area of life.

It should first be mentioned that Islam encourages healthy and lawful sexual activity. Sex itself is neither a taboo subject nor a preoccupation. It has been dealt with at length and detail in nearly every aspect by scholars of Islam, not as a means of titillation, but in order to guide the Ummah of Muhammad (Sallallahu Alaihi Wasallam) in this basic and vital area of life so they can live in a manner that Allah Most High is pleased with. Free and wanton sexual practices are proven unhealthy physically and psychologically and have a tremendous negative impact upon society whereas when people conduct themselves according to the divine guidelines set down by Islam, sexual behaviour is both controlled and beneficial for individuals and society.

"Some scholars have concluded that the human being should pledge, 1) To walk at least a minimum distance every day, 2) To feed his stomach at regular intervals, 3) Not to abstain from having lawful sexual intercourse..." [Zaad Al-Ma'ad]

We find that the following general points are advised for people from the Qur'aan and Sunnah that afford the believer the means to control his or her self and properly channel their desires. Indeed, the major role of Islam is to provide human beings the means by which they can control themselves, develop in righteousness and fulfill their roles as slaves of Allah .

Remembrance of Allah (i.e. through reading and understanding the Qur'aan and

Sunnah and seeking refuge in Allah from the whisperings of Shaitan and keeping Allah constantly in mind.

Fasting

Lowering the gaze

Marriage

Staying away from bad company

Staying away from places of temptation (Fitnah)

The benefits of lawful sexual intercourse are that it protects one's eyes from looking at what is unlawful, it preserves one's chastity and helps to control one's desire and lust against what is unlawful and ofcourse is the means through which society may flourish. Anas Ibn Malik said that, "the Prophet (Sallallahu Alaihi Wasallam) used to command us to marry and forbid celibacy severely and say, 'Marry women who are very prolific and loving, for I shall outnumber the Prophets by you on the Day of Resurrection.'" [Ahmed, Ibn Hibban, Abu Dawud, An-Nasaa'i].

Also Allah's Messenger (Sallallahu Alaihi Wasallam) said, "Yet I pray and sleep; I fast and break my fast; and I marry women. He who desires other than my Sunnah is not my follower".

He also said, "O young men, whoever among you has the means to establish a family, he should get married, for marriage preserves the chastity of one's eyes and sexual organ, and whoever cannot afford to establish a family, he must fast from desiring sex, for abstention in that case will protect him from sin." [Al-Bukhaari & Muslim]

Islam even provides guidance as to sexual conduct between spouses and one can read these details in the works of the scholars and in the Hadeeth. Notable in this regard is the work of Ibn Qayyim Al-Jowziyyah (b. 1292 d. 1350 CE) who dealt with the subject in detail in his famous book *Zaad Al-Ma'ad Fi Huda Khairil-'Ibaad*. He deals with what is permissible, recom-

mended and forbidden with regards to sexual conduct and every married Muslim as well as those about to be married should seek such knowledge.

Islam forbids sex outside the lawful marriage tie, and it strictly forbids homosexuality, bestiality and any other harmful or deviant practices. It also provides measures through its laws and ethics to prevent such sinful behaviour along with appropriate punishment for those who do so. One of the major causes of sexual immorality today is the absence of limits in many so-called modern societies. This permissive attitude is propagated through the popular media, especially TV and films where prohibited sex is glamorized and encouraged.

Also books, songs and poetry encourage and stimulate the sexual urge among men and women to the point where they can no longer refrain from indulging in what Allah has made forbidden for them. Those who are responsible for the spread of these mediums among society and especially among Muslims have a heavy burden to bear upon their shoulders on the Day of Resurrection.

Constant exposure to the opposite sex or to whatever affords a person the opportunity to indulge in concentration upon them can lead to sexual obsession. Once a person is put in this position "...they will find themselves under constant, irresistible, and compelling influence to engage in sex." [Zaad Al-Ma'aad]

Allah Himself refers to this when talking about women's erotic passion and in relation to the sexual inversion of the men engaged in homosexuality and paedophilia.

The first instance is that which is related in the story of Yusuf (AS) and the uncontrollable desire of the wife of the Aziz for him.

The second can be found in the story of the people of Lut (AS) who sought to satisfy their perverted lusts with the guests of Lut and ultimately Allah destroyed them. [See Al-Qur'aan, Chapter 15]

Ibn Qayyim writes:

"Fascination and attraction to physi-

cal forms, objects, pictures, statues, idols, books, portraiture, museums, images, arts, nature, beauty, scenery, or obsession and pride about one's own beauty or self sometimes develop into an abnormal excitability and is an illness that must be treated as such. These are creations, and fascination with the creation is a mask that obstructs one's recognition of his Creator. A heart that is filled with love for Allah will see life in this world from a different depth."

How true ring such words in these times when films and magazines bombard our senses that our designers made us focus on the "sexy" celebrity and that have the main theme of how one can make themselves sexually attractive!

We thank Allah Who has told us:

*"It is He who created you from a single being and out of that, He created its mate, so that he may enjoy the pleasure of living with her." [Al-Qur'aan 7:189]*

Allah has made the nature of mating congruity between man and woman based on love for they are of like nature and the core of peace and tranquillity between them is love. Real satisfaction is not merely based on beauty, looks, intention, goal, will, character, or spiritual attainment, though such elements can help to bring about love, peace and tranquillity.

The overemphasis in society on physical beauty and constant exposure or preoccupation with the opposite sex undermines the ability of people to apply wisdom, logic and sound reasoning to overcome desires. This is where the wisdom of keeping good company and staying away from the places of temptation (Fitnah) is so crucial, for bad companions will surely do nothing but encourage the wrong behaviour. The closest and constant companion for many is the television which is the worst of companions and a centre of Fitnah, not to mention actual supposed friends who are but Shayateen in disguise who call to corruption and immorality by various means.

We must avoid both. Certainly places where men and women freely mix are a great cause of temptation. Take any

college campus or even work environment in the west (or even in Muslim countries where adherence to Hijaab and separation of the sexes is lax or non-existent) and you will naturally find a higher incidence of unlawful premarital and extramarital relations between the sexes. The same applies to situations where men and women have many opportunities to be alone together.

As Ibn Qayyim said with regards to being infatuated and giving the degree of love to others that belongs only to Allah : "...love for other than Allah is polytheism, and since Allah created one heart for each human being, the focus of such a heart should not be divided...we can say that love for other than Allah is wine for the spirit, and an intoxicant that can cloud one's clarity, and obscure one's real purpose. It inebriates the mind, impairs one's proper functions, occupies the heart from concentrating on the remembrance of Allah ...occupying one's heart with attachment and love for someone else besides Allah breaks up one's devotion, for the heart naturally adores its beloved, and that is worship ('Ibaadah)."

Allah is most Wise and the guidelines He has laid down regarding lowering the gaze, wearing Hijaab, not being alone with the opposite sex who is not Mahram and not coming near to Zinaa (illicit sex) are all for our benefit in this life and the Hereafter and we ask Allah to guide us to adhere to that which He has taught us, and that He and His Prophet (Sallallahu Alaihi Wasalam) are the most beloved to us all. Ameen.

*References to Ibn Qayyim's words was taken from the book, "Natural Healing With The Medicine Of The Prophet"*

*"He who does not recite the Qur'an in a pleasant tone is not of us."  
[Abu Dawud].*

# The Fitnah of Television

***The life of this world is but play and amusement: and if ye believe and guard against Evil, He will grant you your recompense, and will not ask you (to give up) your possessions. [Muhammad 47:36]***

The television represents one of the biggest forms of corrupting the Ummah today. After looking at the moral degradation of the Ummah, we need to address a major source of this degradation. The western values and the values of the Kuffar are invited daily into Muslim homes. These values (via television) are being invited by us Muslims and not by the Kuffar. We have an option of refusing to watch these satanic values. We, as Muslims spend hours watching television and neglect our basic duties to our Creator . We choose to watch television in preference to our obligatory duties like Salaah. We also choose to spend hours watching things that do not benefit us and also makes us unmindful of Allah and we become reluctant to listen and participate in Islamic activities.

Continued activity of anything makes one accustomed to it and abstinence from certain activities makes one reluctant to action it. In the same context Television has become part of our daily life and slowly Islamic way of life is being neglected and even being ignored. Some Muslims have complained about not having time to perform their Salaah on the excuse of not having enough time in their busy schedules, yet they spend an average of at least 21 hours a week in front of the television.

Due to the prolonged exposure of viewing television, the love for things shown on Television enters the heart of a Muslim and the actions and behaviour become the norm. One of the biggest Fitnas of television

is the way women are paraded and dressed up with the deep-seated sexual messages present in them. The Nabee has forbidden looking at non Mahram females in a narration as follows:

Narrated Ibn Abbas (RA) : I have not seen a thing resembling lamam (minor sins) than what Abu Huraira (RA) narrated from the Prophet (S) who said, "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the inner self wishes and desires and the private parts testify all this or deny it." (Bukhari Volume 8, Book 74, Number 260)

Allah commands us in the Holy Quraan:

*Nor come nigh to adultery: for it is an indecent (deed) and an evil way. [Al-Isra 17 –32]*

In this verse Allah prohibits us from even approaching adultery, thus any action that leads up to a Haraam act is also Haraam.

*The content of television shows is nothing short of destruction for a Muslim's Imaan (faith). The movies on television contains anti Islamic values and behaviour that amounts to watching Haraam. Although the viewer is not involved in the lewd behaviour, the viewer nevertheless watches the Haraam activity*

We could justify these activities all we like but we must remember that we present ourselves to the Kuffar and ask them to serve us with their corrupt and godless values. We have now become consumers of corrupt values and a mind that is developing to one that is similar to that of the Kuffar. We, as Muslims are people that invite others to the beautiful lifestyle of Islaam and not us being invited to Kufr and Shirk that is presented by television programmes.

The watching of television is used to waste our time in mundane activities. Sport on television will get us addicted for hours to satisfy our appetite for consuming a sporting spectacle. These spectacles and activities are televised to instil a behaviour and character that promotes a lifestyle that

is anti Islaamic. The sport personalities have become superstars to us, our children and the whole Ummah. These people are now more dearer and beloved to us than Allah and his Messenger . Our children know more about the sporting personalities, actors and politicians on television than the personalities of Abu Bakr, Umar, Uthman and Ali . These so called super stars and heroes display a lifestyle that is displeasing to Allah and the Nabee . How can we as Muslims watch these enemies of Allah?

The Television is also a major inviter of MUSIC into our homes. The musicians with their satanic rituals give a visible expression of their satanic agendas.

The most dangerous instrument that is being used today to prepare mankind for the coming of Dajjal, is the television. The television networks announce their viewer ship for all major events to be in the billions, which indicates the ability to influence so many people all at once. This shows the ability of disseminating information (true or false) to billions of people. We cannot allow ourselves as Muslims to be influenced or corrupted by television if we wish to be able recognize the Fitna and Fasaad of the Dajjal.

What should we, as Muslims, be doing?

We should be spending our precious time in an environment that promotes the consciousness of Allah and fulfilling our object of our existence on earth. As Allah mentions in Quraan:

*I created the jinn and humankind only that they might worship Me. [adh-Dhariyat 51:56]*

We should abstain from leading a lifestyle that promotes all sorts of corruption including the corruption of the Deen-ul-Islam. If we wish to be able to recognise the Fitnah of the liar, Ad-Dajjal then we should refrain from the activities and pastimes of his followers.

Only true believers will be able to recognize the fraud and deceit of the Dajjal. So we should strengthen our Imaan and also be vigilant of the plots of Shaitaan, who

wishes to distract us from the remembrance of Allah .

There are many methods and schemes employed by Shaitaan to distract Muslims, to lead us astray. Initially it is to distract us and thereafter to lead us to commit Shirk and Kufr. The Quraan exhorts us with the following:

*"Lead to destruction those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothing but deceit. [bani Isra'il 17:64]*

*"As for My servants, no authority shalt thou have over them." Enough is thy Lord for a Disposer of affairs. [bani Isra'il 17:65]*

Allah describes this world in the Quraan as follows:

*What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will ye not then understand? [al-An`am 6:32. 11]*

Allah warns us of being heedless of our religion Islaam, and being deceived by this world as follows:

*Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except God: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting God. [al-An`am 6:70. 13]*

Let us not be of those who Allah has blessed with five senses (i.e. sight, hearing, speech, touch and smell) for the disobedience of Allah . We should be using these blessed senses in the pleasure of our creator . It would certainly be a sign of ingratitude if we were to use our senses, time and our wealth in the disobedience of Allah . In this regard Allah mentions in the Holy Quraan:

*Verily the ear, the eye and the heart – with regard to each of these it will be questioned. [Al-Isrá 17 -36]*

It is clear that that this verse indicates towards the great responsibility attached to the correct usage of the senses. As Muslims we are urged to change our ways and to make sincere Taubah (repentance) for our past sins.

Allah has granted us choices of good and evil in this world, let us use it for the good. We should try and refrain from entertaining ourselves with television and enjoy the HALAAL activities that are pleasing to our Creator .

May Allah Guide us, and Forgive us all. Ameen

## ***Excellence of Ablution***

*Abu Hurairah (RA) reported: I heard the Messenger of Allah (Sallallahu Alaihi Wasallam) saying: "On the Day of Resurrection, my followers (or Ummah) will be summoned 'Al-Ghurr Al-Muhajjalun' from the traces of Wudu'. Whoever can increase the area of his radiance should do so." [Al-Bukhari and Muslim].*

**Commentary:** The word "Ghurr" is the plural of "Agharr" which means shining or white. It is used for animals (like a horse), i.e., a white mark on its face. Here, it refers to that radiance which will issue from the brows of the believers on the Day of Resurrection and which will make them prominent. Muhajjalun is from Tahjil which also means whiteness but it is used for that whiteness which is found on all the four or at least on three legs of a horse. Here, it refers to that light which will shine through the hands and feet of the believers because of their habit of performing Wudu'. This means that the believers among the Muslims will be distinguished from other communities by virtue of the refulgence issuing from their faces, hands and feet on the Day of Resurrection in the same way that a horse with a white forehead is easily distinguished from other horses.

# Islamic Perspectives of Inter-Community Relations

Maulana Yahya Nomani

(Translated from Urdu by Yoginder Sikand)

The issue of what Islam has to say about inter-community relations is one about which much misunderstanding exists. Anti-Muslim propagandists claim that Islam preaches hatred for non-Muslims, and that the Quran is a menace to world peace. They go so far as to argue that world peace is simply impossible as long as the Quran exists. In order to back their propaganda, they have deliberately twisted and misinterpreted certain verses of the Quran. Many people with little knowledge have fallen prey to this poisonous propaganda, which has been aggressively spread on an enormous scale through the media.

At the same time, we must also admit that some Muslims themselves entertain misunderstandings and extremist views about the issue of relations between Muslims and others that are based on a completely wrong interpretation of the Quran and the Sunnah, the practice of the Prophet. This calls for a detailed study, so that misunderstandings, wrong interpretations and extremist views about Islamic teachings regarding relations between Muslims and others can be countered.

It is true that Islam stresses that Muslims, here understood in the sense of true submitters to God, are distinct from others in terms of their religious views and ethical virtues. It cautions them from imitating others, especially their religious symbols and rituals, which Islam does not accept. It is also true that Islam strictly forbids befriending enemies of the faith and those who conspire against Muslims. At the same time, however, Islam exhorts Muslims to relate to other non-Muslims with softness,

good manners, gentleness and love.

## Respect for the Human Race

Islam teaches that all human beings, irrespective of community or race, are children of the same set of primal parents, and, so, are bound together by their common humanity. As the Quran states:

*“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you.” (Quran 49:13).*

This basic Islamic teaching about the whole of humankind being children of the same parents stresses the need for consciousness of our common humanity and of us being brothers unto each other. This is why, according to a hadith report, the Prophet would, after finishing his prayers, supplicate with God, saying, ‘O Allah! Sustainer of myself and of everything! I bear witness that all human beings are brothers of each other.’

According to the Quran, human beings are creatures worthy of respect:

*“We have honoured the sons of Adam [...] and conferred on them special favours, above a great part of Our Creation.” (Quran 17:70)*

This clearly indicates that Islam regards human beings as deserving respect, love and concern on the basis of their humanity. A hadith report well illustrates this teaching. Once, the Prophet was present along with some of his disciples when a funeral procession passed by. The Prophet

stood up. Seeing the Prophet stand out of respect for the dead man, some of his companions informed him that the man had been a Jew. But, the Prophet responded, 'Was he not a human being?' After the Prophet, some of his companions, too, followed this example of his, as is related in the books of Hadith compiled by Bukhari and Muslim.

In another hadith report, the Prophet exhorted his followers to relate with kindness to all creatures thus:

*'God is merciful to those who are merciful. Deal with mercy towards creatures on earth and He in the heavens will be merciful towards you.'* (Sunan Tirmidhi, 1924; Sunan Abu Daud, 4941).

This hadith report very clearly expresses a basic Quranic teaching. The Quran states that the true path to salvation is through showing mercy and love to others:

*"And what will explain to thee, the path that is steep? (It is:) freeing the bondman; Or the giving of food in a day of privation to the orphan with claims of relationship, or to the indigent (down) in the dust. Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion. Such are the Companions of the Right Hand."* (Quran 90: 12-18)

This is the path of salvation—not simply to be kind-hearted, but also to participate in the mission to promote, in practical terms, kind-heartedness and compassion for others. Such are the steps on the path to salvation. Islam does not restrict good behaviour simply to other human beings. Rather, it insists that Muslims should behave in this way with all living creatures. Thus, according to a hadith recorded in the Sahih of al-Bukhari, the Prophet said, 'There is merit (sawab) in behaving well towards all living creatures.'

### **The Bond of Nation/Community (Qaum)**

Islam recognizes a certain sort of brotherhood and feeling of oneness among members of the same community/nation as

an established fact. This is expressed in the Quran in the form of various prophets, such as Hud, Saleh, Shoeb and so on, addressing the non-Muslim members of their communities as brothers, and, in this way, accepting a relationship of nation- or community-based brotherhood between Muslims and non-Muslims belonging to the same nation or community. When these prophets of God preached His message to their own people (who were not Muslims, or 'submitters' to God), they addressed them as 'ya qaum' or 'O my people', appealing to their hearts and reminding them of the common bond of community that they shared with them. This clearly indicates the sort of concern and love that Muslims should adopt when addressing their non-Muslim compatriots and in seeking to cement bonds with them.

The importance of how concern and love should infuse relations between people belonging to a common race or nationality, despite their religious differences, is evident from the fact that the Prophet Muhammad cared for the (the then non-Muslim) Egyptians just because the mother of the Prophet Ismail (Ishmael), son of the Prophet Ibrahim (Abraham), was from Egypt. The Prophet instructed the Arabs to remember this ancient racial tie, saying that they would soon conquer Egypt and that he wanted them to deal with the Egyptians kindly because they had the right to protection (haqq-e zimma) and because their racial ties with the Arabs demanded this.

### **Kind Behaviour Towards Non-Muslims: Some Examples**

Various Islamic teachings and Sunnah or practice of the Prophet indicate the kindness and concern that non-Muslims deserve from Muslims. The Quran mentions that needy non-Muslims are deserving of the financial assistance of Muslims, and that, therefore, they should be helped. In the Surah Al-Baqara of the Quran, God says that guiding others to the faith is not the work of human beings, and that God guides whom He wills. The Quran adds that

we must not refuse to help a needy person simply because he or she refuses to accept Islam. It says that we shall be rewarded for whatever we spend in God's way:

*"It is not required of thee (O Messenger) to set them on the right path but Allah guides to the right path whom He pleaseth. Whatever of good ye give benefits your own souls and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you and ye shall not be dealt with unjustly."* (Quran 2:272)

This verse indicates that while providing financial help to others it is not necessary to distinguish between those who accept Islam and those who do not. In other words, all needy people are deserving of such help.

Elaborating on this verse, the noted scholar Imam Ibn Jareer Tabari wrote in his Tafsir-e Tabari that the verse commands Muslims not to deprive non-Muslims of charity. He was of the view that this was how numerous companions of the Prophet and those who came after them in the next generation understood this verse.

This was also the practice of the Rightly-Guided Caliphs. Thus, as mentioned in the Kitab al-Kharraj by Abu Yusuf, the Caliph Umar sent a letter to his governor, instructing him to provide for his poor and needy non-Muslim subjects from the wealth of the Muslims.

### **Reconciliation and Kind-Heartedness**

Islam stresses kindness towards relatives, especially close relations, so much so that it says that God declares war against he who does not fulfill his responsibilities towards his relatives (Masnad Ahmad 1684; Sahih al-Bukhari 5987-5989). It also declares that those who sunder their relations with their relatives will have no place in heaven (Sahih Muslim, 2556).

Kindness towards and reconciliation with relatives applies to all relatives, Muslim as well as non-Muslim. It is their right. Islam seeks to cement relations, not to destroy them. Thus, non-Muslim relatives have all the rights over a Muslim, so much so that

the Quran lays down that if a Muslim's parents are not Muslim themselves, and even if they seek to pressurize their Muslim son or daughter to abandon Islam, they must be treated well under all conditions, although one should not yield to their pressure. As the Quran puts it:

*"And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command) "Show gratitude to Me and to thy parents: to Me is (thy final) Goal. "But if they strive to make the join in worship with Me things of which thou hast no knowledge obey them not; Yet bear them company in this life with justice (and consideration) and follow the way of those who turn to Me (in love): in the End the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did."* (Quran 31:14-15).

The mother of Abu Hurairah, a companion of the Prophet, used to say bad things about the Prophet, but Abu Hurairah tolerated this. When he complained about her behavior to the Prophet, the latter prayed for her, rather than expressing hatred for her. Because of this, she was guided (Sahih al-Muslim, 2491).

The mother of Hazrat Asma bint Abu Bakr was a polytheist. In the wake of the Treaty of Hudaibiyah between the Muslims, led by the Prophet, and the Meccan pagans, relatives from both sides were able to meet each other. At this time, Hazrat Asma's mother came to Medina to meet her, bringing along with her some gifts. Hazrat Asma thought of reciprocating this gesture by giving her mother some presents when she was returning. However, she hesitated for a bit, not sure if Islam allowed for Muslims to present gifts to their non-Muslim relatives. Accordingly, she approached the Prophet and asked him if she should seek to strengthen her ties (silah rahmi) with her mother. In reply, the Prophet said she must, and instructed her to give her gifts. (Sahih al-Bukhari 2602; Fath al-Bari).

Some commentators have claimed

that Hazrat Asma's mother had come to Medina because she was in need of help. But, the fact is that she was a well-off woman, and Hafiz Ibn Hajar and other scholars have written that she herself had brought gifts for her daughter. Thus, it could be that she wanted to restore her bonds with her daughter that had been earlier sundered. In other words, Hazrat Asma's giving of gifts to her mother appears not to have been an expression of help to a needy mother, but rather, a way of expressing and fulfilling her duty of familial love.

### **Other Social Relations Between Muslims and Others**

While Muslims have been forbidden to engage in such relations with non-Muslims that might undermine or destroy their religious distinctiveness, Islam stresses that Muslims must relate with concern, and a high standard of morality with non-Muslims in order to create a better society. Treating neighbours kindly is such an important Islamic teaching that in the corpus of Hadith, narrations relating to the Prophet, it has been said that not abiding by this teaching can sometimes even lead to the danger of one's own faith being taken away. The Prophet thrice proclaimed that he who is a source of discomfort to his neighbour is not a true believer (momin) (Sahih al-Bukhari, 6016).

One's neighbour, who deserves exemplary treatment, can be a Muslim or a non-Muslim, and the above-mentioned principle applies in both cases. This is well-illustrated in the following story. One day, a goat was slaughtered in the home of Hazrat Abdullah Ibn Umar. When he returned home, the first thing he did was to ask if some of the meat had been sent to the house of his Jewish neighbour. 'I have heard the Prophet stressing the importance of kindness towards neighbours', he said (Abu Daud, 5152).

One aspect of the life of the Prophet, which serves as a model for Muslims to emulate, is that even if an enemy is in great trouble one should supplicate for

him with God. On the one hand, the Prophet would beseech God to punish bloody oppressors, but, on the other hand, we see the Prophet helping the Qureish of Mecca, who stiffly opposed him, when they were faced with a severe famine. In that critical situation, Abu Sufiyan, the Qureish leader who had stridently opposed the Prophet, came to him. Invoking their relationship, he said that the Quraish, the tribe that the Prophet himself belonged to, were dying, and requested him to beseech God. The Prophet prayed to God, and because of his prayer the situation was cured (Sahih Bukhari, 4824).

It is said that if a Jew present in the Prophet's congregation would sneeze, the Prophet would do the same dua, 'May God give you guidance and improve your condition', for him as he would for a Muslim (Sunan Abu Daud 5040). Because they were so fond of this dua, some Jews would pretend to sneeze, but the Prophet still do this dua for them. In the Masannaf Ibn Abi Shiba, the Masannaf Abdur Razzak and the Sahih of al-Bukhari, there are numerous narrations about the Prophet making dua for non-Muslims. This clearly shows that Islam exhorts its followers to deal kindly with people of other faiths.

Commensality or eating together has great importance in building relationships. The Prophet used to invite non-Muslims for meals. Expressing concern for the oppressed and distressed, irrespective of religion, is something basic for good social ties, and the Prophet Muhammad also abided by this. He would visit the homes of non-Muslims when they were sick, to enquire about their health (Sahih al-Bukhari 5657). The Prophet also gave gifts to non-Muslims, and courteously accepted the gifts that they presented him with, as has been recorded in the books of Hadith. It is said that a non-Muslim ruler sent the Prophet a beautiful silken cloak, which the Prophet accepted (Sahih al-Bukhari 2616). He gave it to Ja'afar bin Abi Talib, saying that he should send it to his 'brother', Najashi, the Christian ruler of Abyssinia, who had helped

the Muslims (Masnad Ahmad 13214). The Caliph Umar sent a valuable cloth as a gift to a 'polytheist brother' of his, and the Prophet knew about this (Muslim 2068). The ruler of Aila sent the Prophet cloth and a mount, which were put to use (Sahih Bukhari 3161). At the time, when the Prophet was departing from this world, he instructed Muslims, especially their leaders, that delegations of guests (who were generally non-Muslims) that would come to them should be given presents while departing, as he himself had done (Sahih al-Bukhari 3053, Sahih al-Muslim 1637).

From these references to the shariah and the Sunnah, the practice of the Prophet Muhammad, it is clear that Islam stands for humanitarianism, love, concern, compassion, large-heartedness and good behaviour with people of other faiths, in general. That is to say, if a person who follows another faith is not an oppressor or an enemy of Islam or a conspirator or is not waging war against Muslims, Islam considers him or her worthy of help and solidarity and stresses respect for his or her humanity.



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some condemnation and punishment during the period between committing sin and repenting. Majmoo' al-Fataawa, 10/309.

And he said: But a person may do something haraam and then repent, and that is good for him if he repents from it, and by repenting he may become humble and soft-hearted, and more devoted to Allah. Sins may serve an interest if one repents from them, because if a person does not commit sin he may become arrogant, filled with self-admiration and hard-hearted, but if he commits sin, that humbles him and softens his heart because of his repentance. Majmoo' al-Fataawa, 14/474

*And Allah is the Guide to the straight path.*

# Deeds, Not Words

*By Hasan Zillur Rahim*

The motto of the school I attended in the 1960s was: "Deeds, Not Words." Our principal, a no-nonsense New Zealander, had the annoying habit of drilling this message into us at every opportunity. We bitterly resented him for it but with time and experience came to recognize that this was a tough but good tenet to live by.

I thought of this while listening to President Barack Hussein Obama's address to Muslims from Cairo. It was a stirring speech, delivered with poise and flair, but that was expected from this wordsmith and orator. The pressing question is: Can Obama match his words with deeds?

The president anticipated this challenge: "Words alone cannot meet the needs of our people," he said. "These needs will be met only if we act boldly in the years ahead, and if we understand that the challenges we face are shared, and our failure to meet them will hurt us all."

With that as context, let's try to understand the specific issues the president identified in his speech. The issues are meaningful not only in and of themselves but also in the order in which they were presented.

One would have thought that at the top of the list would be the Palestinian-Israeli conflict. That the president chose, instead, to begin with the issue of "violent extremism in all its forms" is significant. By doing so he is challenging Muslims to reject and defeat the minority of extremists among us. He is also subtly suggesting that these extremists pose a greater danger to world peace, whether in Iraq, Afghanistan, Pakistan or elsewhere, than the Israeli oppression of Palestinians.

Having framed his worldview thus,

the president then takes up the "situation between Israelis, Palestinians and the Arab world." While reiterating America's strong bonds with Israel and the fundamental right of that nation to live in peace and security, the president gave equal credence to Palestinian aspirations for a homeland. But how does an independent nation of Palestine come about? "Palestinians must abandon violence ... Now is the time for Palestinians to focus on what they can build."

These are tough words. The president is saying that it is easy to destroy, to be trapped in the past, to be driven solely by revenge. Why not learn from history and try the non-violent and the moral high ground approaches to achieve your goal? The president is really saying that for far too long, Palestinian leadership and the Arab world have used Palestinians as pawns for power and self-aggrandizement.

"At the same time, Israelis must acknowledge that just as Israel's right to exist cannot be denied, neither can Palestine's. By using the word "Palestine," Obama is saying that an independent nation for Palestinians will be a cornerstone of American foreign policy. "The United States does not accept the legitimacy of continued Israeli settlements." Notice the word "continued." I found myself asking, "What about the existing illegal settlements? Do they stay?"

But the real issue here is not Palestinian but Israeli leadership. Israel's prime minister Benjamin Netanyahu refused to even utter the words "two-state solution" during his recent meeting with Obama in the White House. Can the Israeli leader, obsessed with imaginary threats from Iran, be forced to deal with the real issue of Palestinians who "endure daily humiliations, large and small, that come with occupation?"

The last U.S. president who spoke forcefully for Palestinian rights during office was Jimmy Carter. He was also a one-term president. Things have changed since Carter's time, however. There is more awareness about the plight of the Palestinians in America now than there was three

decades ago. Obama also has a more powerful mandate than Carter in bringing about lasting changes in the Middle East and more clout with Israel, with Hillary Clinton firmly by his side.

The irony is that all U.S. presidents become ardent supporters of Palestinians when they become ex-presidents. Jimmy Carter found out the hard way what happens when this trend is broken. And yet, if any president can be a catalyst for change in the Middle East, it is Barack Obama. The world in general, and the Muslim world in particular, will carefully observe how the president plays his hand in reining in Israel's leaders to create a separate homeland for Palestinians. There is only one criterion here: Deeds, Not words.

The remaining issues the president dealt with were nuclear weapons (meant mostly for Iran), democracy, religious freedom (while "Islam has a proud tradition of tolerance ... among some Muslims, there is a disturbing tendency to measure one's faith by the rejection of another's"), women's rights, and economic development and opportunity.

The president broke new ground by quoting the Quran three times:

*"Be conscious of God and always speak the truth." (33:70)*

*"Whoever kills an innocent, it is as if he has killed all mankind; and whoever saves a person, it is as if he has saved all mankind." (5:32), and*

*"O mankind! We have created you male and a female; and we have made you into nations and tribes so that you may know one another." (49:13)*

I chuckled when Obama mispronounced "hijab" as "hajib." A distraction was his mix of pronunciations: "Izlam" as well as "Islam" and "Mozlem" as well as "Muslim." A request from a citizen: Please, Mr. President, talk about "Islam" and "Muslim" when you need to, not "Izlam" and "Mozlem."

In lauding the achievement of American Muslims, he singled out those who excelled in our sports arenas (Muhammad Ali, Kareem Abdul-Jababr,

Ahmad Rashad, and many others), won Nobel Prizes (reference to, among others, Ahmed Zewail, an Egyptian-American who won the 1999 Nobel Prize in chemistry), built our tallest building (Fazlur Rahman Khan, Bangladeshi-American structural engineer, considered "the greatest structural engineer of the second half of the 20th century" for his constructions of the Sears Tower and John Hancock Center), and lit the Olympic Torch (again, Muhammad Ali).

All in all, the president left most of his listeners with hope for a more peaceful world in the works.

We are defined by the tasks we undertake. Recall the words of Theodore Roosevelt: "Far better is it to dare mighty things, to win glorious triumphs, even though checked by failure, than to rank with those poor spirits who neither enjoy much nor suffer much, because they live in a gray twilight that knows not victory nor defeat."

It is not at all clear that Barack Hussein Obama can deliver on the promises he made in his speech from the Cairo University today. But by the challenges he has undertaken, it can surely be agreed that this U.S. president is willing to dare daunting tasks and for that alone, he deserves praise.

### Warning

*Abu Musa Al-Ash`ari (RA) reported: The Prophet (Sallallahu Alaihi Wasallam) said, "Read the Qur'an regularly. By the One in Whose Hand Muhammad's soul is, it escapes from memory faster than a camel does from its tying ropes."*

*[Al-Bukhari and Muslim].*

**Commentary:** *To safeguard the Qur'an means to recite it regularly, because if one fails to do so, he tends to forget it quickly. In the absence of regular recitation, one is bound to forget it more quickly than a camel breaks loose bound with. The breaking loose by the camel to liberate itself is a simile for the quick process of forgetting.*

# KHADIJAH BINT KHUWAYLID

*The Wives of The Prophet Muhammad*  
by: *Ibn Kathir*

Narrated Abu Hurayrah: Jibril came to the Prophet (peace be upon him) and said, "O Messenger of Allah! This is Khadijah coming to you with a dish having meat soup (or food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab (palace in Paradise) wherein there will be neither any noise nor any fatigue (trouble)." [Bukhari]

Khadijah, may Allah be pleased with her, came from a noble family. Her father Khuwaylid had been one of the most honored leaders of their tribe until he was killed in battle. Her husband had also died, leaving her a very wealthy woman. When Muhammad (peace be upon him) was still a young man, she entrusted him with some of her wealth, asking him to trade with it in Syria on her behalf. He was already well known for his honesty, truthfulness and trustworthiness. He returned from Syria after having made a large profit for Khadijah.

After hearing his account of the journey, she decided that he would make the best of the husbands, even though many of the most important nobles of the Quraish had already proposed to her and had been refused, and in due course she proposed to him. After the Prophet's uncle, Abu Talib, had given the proposed marriage his blessing, Muhammad and Khadijah were married. At the time of the marriage, the Prophet was twenty-five years old, while Khadijah was forty years old.

For the next fifteen years they lived happily together, and Khadijah bore several children. Their first child, a son whom they

named Qasim, died when he was only two years old. However, Muhammad and Khadijah also had four daughters who survived: Zaynab, Ruqayya, Umm Kulthum and Fatima. Then Abdullah was born to him but also died in his infancy.

The more Khadijah came to know about her husband, the more she loved and respected him. Everyone in Makkah called him 'al-Amin', which means 'the trustworthy one', and she, more than anyone else, knew how fitting this name was. It became Muhammad's custom each year to spend the month of Ramadan in seclusion and reflection in a cave on the mountain of Hira, which is on the outskirts of Makkah. Khadijah would always make sure that he was provided with food and drink during his retreat. Towards the end of one Ramadan, when he was forty and Khadijah fifty-five, Muhammad suddenly appeared at their house in the middle of the night, trembling with fear and saying, "Cover me up, cover me up!"

Khadijah was very alarmed to see him in such a state. Quickly she wrapped a blanket around his shoulders and, when he had calmed down, she asked him to describe exactly what had happened. He told her how a being whom he had never seen before - in fact it was the angel Jibril - had suddenly appeared to him while he was asleep and had said, "Recite!"

"But I am not a reciter," he had replied, for he was unlettered and could neither read or write. "Recite!" the angel had repeated, clasping Muhammad close to his chest. "I am not a reciter," he had repeated. "Recite!" the angel had repeated, firmly embracing him yet again. "What shall I recite?" he had asked in desperation, and the angel had replied:

"Recite, in the Name of your Lord who created man from a clot, Recite, and your Lord is the Most Gracious, Who taught with the pen, taught man what he did not know." [Quran 96:1-5]

"Oh Muhammad," said Jibril eventually, "you are the Messenger of Allah and I am Jibril," and with these words he disap-

peared from Muhammad's sight.

As she listened to Muhammad's words, Khadijah did not share any of these fears. She realized that something tremendous and awe-inspiring had happened to her husband, and she was certain, knowing him as she did, that he was neither mad nor possessed. "Do not worry," she said, "for by Him who has dominion over Khadijah's soul, I hope that you are the Prophet of this nation. Allah would never humiliate you, for you are good to your relatives, you are true to your word, you help those who are in need, you support the weak, you feed the guest and you answer the call of those who are in distress."

When Muhammad (peace be upon him) was a little more relaxed, Khadijah took him to see her cousin, Waraqah ibn Nawfal, for he was a man of knowledge, and she was sure that he would be able to explain the meaning of what had just happened to her beloved husband. Waraqah had studied the books of both the Jews and the Christians very closely and he had learned a great deal from many of their wisest people. He knew that the coming of another Prophet had been foretold by both Moses and Jesus, peace be on them, and he knew many of the signs that would confirm the identity of this Prophet when he appeared.

After listening closely to his story, Waraqah, who was both old and blind, exclaimed, "This is the same being who brought the revelations of Allah to Moses. I wish I was young and could be alive while our people will drive you out."

He explained to Muhammad (peace be upon him) about his Prophethood and that it was the Angel Jibril that had visited him at the cave.

Khadijah as both overjoyed and awed to find that her understanding of what had happened on the mountain had been confirmed. Khadijah did not hesitate in expressing "I bear witness that there is no god except Allah, and I bear witness that Muhammad is the Messenger of Allah."

In the years that followed, difficult

years in which the leaders of the Quraish did everything in their power to stop the Prophet spreading his message, Khadijah (may Allah be pleased with her) was a constant source of help and comfort to Muhammad (peace be upon him) in the difficulties which he had to face. All her wealth was spent in the way of Allah, helping to spread the message of her husband, helping to free slaves who had embraced Islam, and helping to feed and shelter the community of Muslims that slowly but surely began to grow in numbers and strength.

The Quraish were infuriated by the Prophet's success and did everything in their power to discourage both him and his followers, often inflicting awful tortures on them, but without success. Eventually there came a time when, as Waraqah had foretold, Muhammad and his followers -along with all the members of his tribe, the Banu Hashim were driven out of the city of Mecca and forced to camp out in a small ravine in the mountains nearby. No one would buy and sell with the Muslims, or allow their sons and daughters to marry any of them.

For three years the small Muslim community lived a life of hardship and deprivation, but although they suffered from hunger and thirst, and from exposure to heat and cold, this was a time in which the hearts of the first Muslims were both purified and also filled with the light of knowledge and wisdom. It was during this period that the Prophet's uncle, Abu Talib, who was by then more than eighty years old, died; and then a few months later, during the month of Ramadan, Khadijah also died, at the age of sixty-five, may Allah be pleased with her. The Prophet Muhammad (peace be upon him) mourned her deeply. They had shared twenty-five years of marriage together and she had given birth to five of his children.

The Prophet Muhammad (peace be upon him) never stopped loving Khadijah, and although he married several more wives in later years and loved them all, it is clear that Khadijah always had a special place in his heart. Indeed whenever 'Ayshah, his third wife, heard the Prophet

speak of Khadijah, or saw him sending food to Khadijah's old friends and relatives, she could not help feeling jealous of her, because of the love that the Prophet still had for her.

Once Ayshah asked him if Khadijah had been the only woman worthy of his love. The Prophet (peace be upon him) replied: "She believed in me when no one else did; she accepted Islam when people rejected me; and she helped and comforted me when there was no one else to lend me a helping hand."

## *Seeking Protection*

*Abu Sa`id Al-Khudri (RA) reported: The Messenger of Allah (Sallallahu Alaihi Wasallam) used to seek protection against the evil of jinn and the evil eyes till Surat Al-Falaq and Surat An-Nas were revealed. After they were revealed, he took to them for seeking Allah's protection and left everything besides them.  
[At-Tirmidhi].*

*Commentary: Like men, jinns have also good and bad elements among them. Almighty Allah has endowed them with such power that if they want they can, with the Will of Allah, harm human beings. This is the reason mischievous jinns harm people. Similarly, influence of the evil eye is also true. What it means is that if a person looks at someone with greed and envy, the evil effects of his look will reach the person viewed, and because of that he has to suffer some loss or trouble or accident. For this reason, the Prophet (Sallallahu Alaihi Wasallam) would seek the protection of Allah against the jinns and the evil eye and pray in his own words for it, saying: "I seek Your protection against jinns and evil eyes of the people." After the revelation of the Surah Al-Falaq and An-Nas (last two Surah of the Quran) he started reciting them because these were revealed for this purpose. These Surah are also called "Al-Mu'awwidhatain" which mean two Surah which provide protection. It is, therefore, very useful to seek the protection of Allah by reciting them.*

# THE MUSLIM WOMAN & HER LORD

*(Taken from the Ideal Muslimah - Dr. Muhammad Ali al-Hashimi)*

## **She Worships Allah**

It is no surprise that the true Muslim woman enthusiastically worships her Lord, because she knows that she is obliged to observe all the commandments that Allah has enjoined upon every Muslim, male or female. So she carries out her Islamic duties properly, without making excuses or compromises, or being negligent.

## **She Regularly Prays Five Times a Day**

She offers each of the five daily prayers at its appointed time, and does not let domestic chores or her duties as a wife and mother prevent her from doing so.

Abdullah ibn Mas'ud said: "I asked the Messenger of Allah (Sallallahu Alaihi Wasallam): 'What deed is most beloved by Allah?' He said, 'To offer each prayer as soon as it is due.' I asked him, 'Then what?' He said, 'Treating one's parents with mercy and respect.' I asked him, 'Then what?' He said, 'Jihad (fighting) for the sake of Allah.'"

## **She Prays Sunnah (Voluntarily) Prayers**

There is no clearer indication of the great status attained by the believer who draws closer to Allah by performing Sunnah (Voluntarily) deeds than the Hadith Qudsi where Allah says:

*"My servant continues to draw near to Me with supererogatory works so that I will love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to ask Me for refuge, I would surely grant him it."*

## **She Performs Her Prayers Properly**

The true Muslim tries hard to per-

form her prayers properly, with deep concentration and precision of physical movements. She thinks about the meaning of the Ayat she is reciting, and the words of praise and glorification that she is uttering. Her soul is flooded with fear of Allah, and with gratitude to Him and sincere worship of Him.

## **She Pays Zakah on Her Wealth**

Zakah is a clearly-defined financial obligation and act of worship which Allah has enjoined upon every Muslim, man or woman, who owns the minimum amount (Nisab) or more.

The Muslim woman knows that everything belongs to Allah, and wealth is held by her as a trust. This trust must be discharged, moreover, as instructed by God, as that portion of her wealth legally belongs to other people and must be given to them. If she refuses and hoards this wealth, it is considered impure and unclean.

The word in Arabic implies "purification" and it is understood to mean that a person "purifies" his holdings of wealth from greed and stinginess.

## **She Fasts During the Day & Prays at Night in Ramadan**

The wise Muslim woman must strike a balance, during this all-too-short blessed month, between her domestic duties and the opportunity this month brings to draw closer to Allah through worship and good deeds. She should not let her household chores distract her from performing the obligatory prayers at the appointed times, or from reading Quran or praying Nafl prayers. Nor should she let traditional late-night family gatherings keep her from praying Qiyam al-Layl, and making Du'a'. She knows the

great reward and abundant forgiveness that Allah has prepared for those who stay up to pray during the night in Ramadan:

*"Whoever spends the night in prayer during Ramadan out of faith and hope of reward, all his previous sins will be forgiven." Sahih Bukhari and Muslim*

### **She Observes Sunnah (Voluntarily) Fasts**

The true Muslim woman also observes Sunnah (Voluntarily) fasts at times other than Ramadan, if it is not too difficult for her to do so. So she fasts the day of 'Arafat, and 'Ashura', and the ninth day of Muharram, because fasting on these days and others is one of the righteous deeds that may expiate sins.

### **She Goes on Hajj to the Sacred House of Allah**

The true Muslim woman intends to go on Hajj to the House of Allah when she is able to do so and it is easy for her to travel. It will also be the equivalent of jihad for men, as the Prophet (Sallallahu Alaihi Wasallam) described it in a Hadith narrated by 'A'ishah (May Allah be pleased with her):

*"I [Ayshah] said: 'O Messenger of Allah (Sallallahu Alaihi Wasallam), can we (women) not go out on military expeditions and fight in jihad with you (men)?' He said, 'You (women) have the best of jihad, and the best of it is Hajj, a blessed Hajj.'" Ayshah said, "I should never stop going for Hajj after I heard this from the Messenger of Allah (Sallallahu Alaihi Wasallam)." Fath al-Bari, 4/72*

### **She is Obedient to the Commands of Allah**

The true Muslim woman does not forget that she is duty bound to perform all the religious duties that Allah has commanded her to do. In this regard her situation is the same as that of a man, and there is no difference between them except in a few regulations which apply exclusively to either men or women. Other than that, women and men are equally responsible

before Allah.

### **She Always Bears in Mind the Words of Allah**

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

### **She Accepts the Will & Decree of Allah**

The Muslim woman who is obedient to the command of her Lord naturally accepts His will and decree, because this is one of the greatest signs of faith, obedience, Taqwa and righteousness in a person. So the Muslim woman who is guided by the teachings of Islam always accepts whatever befalls her in life, whether it is good or bad, because this attitude of acceptance is good for her in all cases, as the Prophet (Sallallahu Alaihi Wasallam) explained:

*"How amazing is the affair of the Muslim! His affairs are all good. If he experiences ease, he is grateful, and that is good for him. If he experiences hardship, he faces it with patience and perseverance, and that is also good for him."*

### **She Turns to Allah in Repentance**

The Muslim woman may find herself becoming neglectful and slipping from the Straight Path, so she may fall short in her practice of Islam in a way that does not benefit the believing woman. But she will soon notice her error, seek forgiveness for her mistakes or shortcomings, and return to the protection of Allah.

### **She Understands the True Meaning of Being a Servant of Allah**

The true Muslim woman has the firm belief that she has been created to serve an important purpose in life, which Allah has defined in the Quran:

*(I have only created jinns and men, that they may serve Me.) [Quran 51:56]*

### **She is Distinguished by Her Islamic Character & True Religion**

No doubt the true Muslim woman is distinguished by her Islamic character, and she is proud of the high status which Islam gave her at a very early stage, before women in other nations attained anything like it. Fifteen centuries ago, Islam proclaimed the full rights of women for the first time in history, and Muslim women enjoyed human rights centuries before the world had ever heard of human rights organizations or witnessed any "Declaration of Human Rights."

### **She Reads Quran Often**

The Prophet (Sallallahu Alaihi Wasallam) said: *"The likeness of a believer who reads the Quran is like a citron, whose smell is pleasant and whose taste is pleasant; the likeness of a believer who does not read the Quran is like a date, which has no smell, but its taste is sweet; the likeness of the hypocrite who reads the Quran is like a fragrant flower which has a pleasant smell but whose taste is bitter; and the likeness of a hypocrite who does not read the Quran is like a colocynth (bitter-apple), which has no smell and its taste is bitter."*

*"Read the Quran, for it will come forward on the Day of Resurrection to intercede for its readers." Sahih Muslim*

### **Two Ayats of Surah Baqarah**

*Abu Mas`ud Al-Badri (RA) reported: I heard the Prophet (Sallallahu Alaihi Wasallam) saying, "He who recites the two Ayat at the end of Surat Al-Baqarah at night, they will suffice him." [Al-Bukhari and Muslim].*

**Commentary:** *"Suffice him" here means that he will be protected from the evils.*

*Its another meaning is that these two Ayat will take the place of Tahajjud (optional prayer in the late hours of the night). Imam An-Nawawi has cited the latter meaning.*

# **Finding Islam History of Timbuktu**

*Khadija Bradlow*

*"Whoever wants to sit with God," wrote Rumi, the great Persian mystic, "let him sit with the Sufis."*

In a world where Islam is associated less with mysticism and peace than with ham-fisted (ahem) loudness and Luddites, the figure of the peacenik Muslim mystic, the Sufi, is all but absent from current discourse around the faith. And yet, for millions of Muslims around the world, religion occupies a deeply personal space.

In its early years Islam was as much about culture as it was about conquest, with the various Muslim dynasties promoting a flowering of the arts, literature, music and poetry, from Turkey to India and to Iran. But perhaps nowhere has this blooming of Islam been more apparent than in the ancient desert town of Timbuktu, home to the Ahmed Baba Institute.

### **Big navels and scholars**

This town at the southernmost tip of the Niger River is said to have been founded around 1000AD and was for centuries a caravan meeting point for the Songhai, Waranga, Fulani, Tuareg and Arab tribesmen in the region.

Legend has it that the town was named after a hag endowed with a rather unusual anatomical feature.

According to the United States-based Timbuktu Educational Foundation, Timbuktu was founded by Tuareg tribesmen in the 11th century. Though various theories persist as to the origins of the lyrical name, the foundation claims the travelling tribesmen would leave their goods in the care of

an old woman, Tin Abutut, when it rained. In the local language this translated to "the lady with the big navel". Over the passage of time, "Tin Abutut" became the more pronounceable Timbuktu.

Although the condiment was part of Timbuktu's claim to fame in bygone years, what made the town truly worth its salt was its production of scholars.

Since the 12th century, the town has been what some have called "a celebrated centre of Islamic learning" through its three learning centres, Sankore, Djingereyber and Sidi Yahya.

As the numerous clichés penned by travel writers from time immemorial remind us, the town's name has become a byword associated with unreachable, faraway places. But despite the mythical status accorded the town, European exploration did not reach there until the 19th century.

The paleskins were beaten to it by several other medieval nosey parkers like the legendary Leo Africanus. Travelling through the town in 1526 he wrote of the splendours of the royal court, the poor quality of the horses, and of salt being in short supply.

But he also mentioned the proliferation of scholarship and the trade in books, noting that there was "more profit made from this commerce than from all other merchandise".

### **Under the looking glass**

Entering the city's gates for the first time, one almost feels the weight of antiquity bearing down.

Wizened old men make their way to the mosque, clutching dog-eared texts as the muezzin sounds the call to prayer. Indigo-veiled tribesmen saunter by on their camels as though -- in this unforgiving Sahara heat -- time has stood still.

And as the sun burns less brightly at late afternoon, one picks up the chanting of dozens of children as they recite the Qur'an at the many madressas or schools.

At the centre of the town lies the Ahmed Baba Institute, a modern brick, mor-

tar, steel and glass edifice sprawled across the desert sand. Most of the structures surrounding it are preserved in the traditional wood and mud.

The building is a gift from South Africa, the culmination of the efforts of the South Africa/Mali Project to preserve the country and the continent's heritage. Inside the air-conditioned building, housed under protective glass, are thousands of rare manuscripts devoted to various intellectual pursuits like astronomy, mathematics and medicine. Scribes who lived centuries ago put pen to parchment, paper and even animal skin to record the history of not just the town, the region and its peoples, but also the tenets of their Islamic faith.

Under carefully filtered light, designed to protect the manuscripts from exposure to the elements, the fine Arabic calligraphy stretches across the pages, in some cases delicately embossed in filigree or decorated at the edges. Some of the manuscripts have accompanying illustrations - an optics text, to make its point, bears the image of a huge dissected eyeball.

### **Fertile ground**

Not only has Timbuktu for centuries been a honeypot of scholarship and other literary pursuits, there is also a strong Sufi tradition among the authors of the texts -- a form of Islam dedicated to the betterment of the self and conjuring up images of poetry, whirling dervishes and, yes, wine and song. Metaphorically, that is.

For Sufism in its purest form is not about worldly pursuits but the yearning for the akhirat or afterlife.

Several historians write that Islam in Timbuktu is highly influenced by Sufism, in particular the at-Tijaniyya and al-Qadiriyya branches.

They write that a characteristic feature of Sufism in the region is its maraboutisme, or cult of saints, and that Sufism found "fertile ground" among the local populations steeped in traditions of magic and animism.

Historian Dr Shamil Jeppe, who co-authored the book, *The Meanings of Timbuktu*, says one of the aims of the project was to widen access to Timbuktu manuscripts, previously accessible only to Arabists and historians. Jeppe, who heads a research unit at the University of Cape Town dedicated to the study of the manuscripts, says the unit has come across numerous Sufi-oriented manuscripts, dedicated to studies in mysticism and communication with the divine.

He emphasises that the variety of the scholarship indicates that the Islam practised in the town was neither purely religious nor obsessed with ritual. The majority of the manuscripts are devoted to logic and reason. Researchers at the unit have had difficulty in archiving because so few of the texts are dated or have the authors' names recorded. Even this, some say, points to a grounding in Sufism.

Jeppe writes the manuscripts point to "the deep Sufi or mystical roots of the pre-colonial style of education in which individuality, personal worldly achievement and recognition were not of any significance".

There are other indications of a Sufi influence. Some of the Qur'ans in the collection display a particular form of notation that historians say is characteristic of North African Sufi sects. The margin notes next to the holy words include instructions that a particular word or phrase be repeated in recitation each time it occurs.

Sufism, as a branch of Islam, is devoted to "purification of the heart and soul" through recitation, mediation and contemplation of the holy texts and the sayings of Muhammad. They are, in essence, the Buddhists of Islam.

#### **Of Muhammad and martyrs**

Throughout Islam's history, Sufi mystics claim to have experienced heightened spiritual states and communicated with God personally.

This is not the Islam one sees much of today. Despite numerous Prophetic exhortations to peace and the pursuit of

knowledge, empire building and violence are the dominant images associated with Muslims today.

Jeppe cautions against logic which holds up holy men like Rumi and Ahmed Baba (after whom the institute is named) as poster-boys for a more spiritual, less worldly alternative to militant Islam. In many parts of the world, he argues, both Muslims and non-believers alike have fallen prey to what he terms "Sufi charlatanism".

Promoting mysticism as an answer to people's problems, says Jeppe, is fanciful. "It keeps people in their place -- it's getting high with God."

One text in the library, on loan from a private collection, is entitled *Risalah ala al-Qabai'il al-Mutaqatilin* (Letter to the Warring Tribes). Backed up with quotations from the Holy Qur'an and the sayings of Muhammad, it advises believers to make peace and avoid conflict.

This is among the many indications that the Islam practised in Timbuktu for centuries, an African Islam, was perhaps closer than most to the Prophetic saying: "The ink of a scholar is holier than the blood of a martyr."

### ***Release Your Burden***

*"Those who follow the apostle, the unlettered Prophet, whom they find mentioned in their own (scriptures), - in the law and the Gospel; - for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him - it is they who will prosper." [Noble Quran 7:157]*

# The Indispensability of Abundant Zikr and Muraqabah

*for the Seeker - Translation of a talk given by Shaykh Zulfiqar Ahmad (DB)*

The first lesson in the esteemed Naqshbandi Silsilah is Latifa-e-Qalb. Upon this, the seeker traveling the spiritual path (salik) engages in the spiritual exercise of muraqabah, where he or she sets aside some private time to sit and reflect on Allah. In this exercise the salik strives to empty the heart of all thoughts and imagines the blessings and mercy of Allah entering the heart and erasing its darkness. As if in gratitude to being cleansed of darkness the heart joyfully calls out the Name of Allah over and over again... Allah! Allah! Allah!

A general scientific principle states that whenever a vacuum is created, something comes in to fill it and therefore the vacuum does not stay as is. Similarly when we sit and strive to remove all thoughts from our heart the aim is to create a void that will hopefully be filled with thoughts of Allah.

Darkness and light cannot coexist in the same space. Hence the more we strive to rid our hearts of filth, the hope is that divine light, goodness and blessing will enter to replace the darkness that was there. This is why it is extremely important to do muraqabah in abundance. Wherever in the Holy Quran we find the command to practice dhikr, the word is accompanied with the adjective signifying abundance (dhikr-e-kathir).

*O you who believe! Celebrate the praises of Allah, and do this often [33:41]*

What then is meant by abundant dhikr? At all times a person is either lying down, sitting or on his feet. Abundant dhikr refers to remembering Allah at all times in all these states.

To clarify this, the elders usually present the example of a man who falls ill and is running a high fever. Under this scenario his doctor prescribes antibiotics three

times a day for seven days, so that it would take a total of 21 pills to cure the fever. Now, if this person breaks this sequence and has one pill every 3 days, even if he were to have a total of 22 his illness will not be cured.

Why then is the illness not cured even though the person takes more of the medication? Despite the accuracy of the diagnosis and the effectiveness of the medicine, it was not taken in the quantity prescribed by the physician and so the person remains ill. This indicates that quantity counts for a lot in some matters, especially here. Thus even if a patient skips a dose of his medication just one time, the doctor tells him to start the course again from the beginning for the sake of effectiveness.

Consequently, quantity in dhikr is absolutely crucial for a seeker on this path. A little dhikr does the seeker no benefit.

*Little do they hold Allah in remembrance [4:142]*

The result of this is;

*(They are) distracted in mind even in the midst of it, being (sincerely) for neither one group nor for another whom Allah leaves straying, never wilt thou find for him the way [4:143]*

A person whose dhikr is insufficient becomes a victim of doubt. He does not tread with confidence the path that leads him to his destination - his feet falter and he constantly changes direction. On the other hand, abundance of dhikr eliminates the darkness of the heart. It is thus that our elders tell us that the filth of thought (fikr) is only removed by the abundance of remembrance (dhikr).

How can a person tell whether a particular thought is inspired by Allah or the Devil (Shaitan)? Remembrance (dhikr) and

piety (taqwa) reveal this distinction. The Holy Quran says Allah grants furqan to whoever has taqwa.

*He will grant you a criterion (to judge between right and wrong) [8:29]*

Furqan is the ability to distinguish between right and wrong, the insight that distinguishes between good and evil. While there may be no apparent basis for making this distinction, this internal light [1] allows a person to differentiate between righteousness and wickedness. This furqan is a blessing that Allah grants to those who engage in plentiful dhikr.

So we must strive to remember Allah lying down, sitting, and whenever we are on our feet. The hearts of the believers should be connected with their Lord in every situation until the very traces of sinfulness are erased from every vein and muscle of their bodies. Constant remembrance leads to spiritual connection (nisbah) to Allah, and cleanses a person completely when it permeates the body. Such a person submits his entire being to Allah and his life and death become only for Allah, and Allah does not let down a person who so completely gives himself up to Him. The Glory of Allah is His alone, and He never abandons the one who submits to Him, but rather protects His servant.

The basic rule for one who seeks to gain all this benefit is to engage in abundant dhikr, and this is one criterion that the majority of seekers fail to meet. They give bay'ah [2] and most of them even change their lifestyle and appearance, but fail to do sufficient dhikr. If they sit for muraqabah at all it only lasts five or ten minutes, and they fail to realize that Allah is not found through mere minutes of muraqabah! Even the world cannot be gained with just a few minutes of effort, so how can we expect to reach the Lord of the worlds by such a meager attempt?

It is commonly understood that if one wishes for a meeting with someone of importance, then he or she will have to wait in line for one's turn just because of the high rank and demand of the individual or party

sought after. For example, people line up for hours and sometimes days for an audience with a famous movie or sports star just because of that individual's high status in society. Now if people are required to wait for a meeting with another human being, then surely a meeting with Allah the Lord of the Worlds mandates a waiting period also. This waiting time is fulfilled through muraqabah.

A person who thus spends his life sitting with his head lowered yearning for a meeting with Allah, fulfills his waiting time on the Day of Judgment. Consequently the one who does not do this in the world will have to spend the necessary wait time in the Hereafter. But the wait time in the Hereafter is indeed grueling! Someone will have to stand in wait for a thousand years - someone for a thousand more.

Abundance in dhikr is so important that Allah ordained it upon His Prophets. Allah commanded Prophet Musa:

*Go, you and your brother, with My Signs, and slacken not either of you in keeping Me in remembrance [ 20:42 ]*

Whenever our elders say or command something their words carry potency and weight. How incredibly important must dhikr be in our lives if Allah is issuing the command and on the receiving end are two prophets?

So if we want the love of the world and the darkness of sin to be erased from our hearts, the only way to achieve this is through abundant dhikr. Just like the earth is cleansed when rain falls upon it, hearts are purged when mercy rains down upon them through abundant dhikr.

Hadrat Shah Waliullah Muhaddith Dehlvi (may the mercy of Allah be upon him) has written that there are two ways in which the earth regains purity if there is filth upon it.

1. Water pours down in such abundance that the filth is completely washed away.

2. The sun shines down so intensely that all trace of filth is burned away.

Similarly, there are only two ways to

attain purification of the heart. One way is to engage in so much dhikr that mercy rains down upon one's heart to such an extent that it eliminates the filth and cures the diseases of the heart. The other is to remain in the company of a righteous Shaykh and serve him, and like the sun the heart of the Shaykh shines its rays upon his heart. The resulting blessing (faidh) removes all signs of the filth and a person's heart is rendered pure.

Thus, we should be frequent and regular in our dhikr so that Allah grants us annihilation of the heart (fana-e-qalbi), a blessing attained after the heart is purified in which a person is forever occupied in the remembrance of his Lord. However, this does not mean that he always sits in prayer and forsakes all other responsibilities. Rather the opposite is true and he takes care of all his worldly and family responsibilities but with a constant awareness of and a deep connection with Allah.

The love of the world has taken over our hearts and we are constantly thinking about it! Even if we make the firm intention not to think about worldly affairs during prayer or throughout the day we cannot let go of these thoughts. This is called annihilation in the world (fana-fid-duniya). Today we are so absorbed in the world that despite our best efforts we are not able to rid our hearts of preoccupation with it. If only we would gain such a level of annihilation in Allah (fina-fillah) that we wouldn't be able to forget Him even if we tried. Such is the station that we aspire towards, and how pitiful is our present state! It is our prayer that Allah grants us this lofty station, so that our life is spent upon goodness and our feet remain firm on the path that leads us to Him. Ameen.

*Rasulullah (Sallallahu Alaihi Wasallam) said: 'The strong man is not the one who can wrestle (fight); the strong man is the one who controls himself at the time of anger' (Saheeh Bukhari)*

# Saviours of Islamic Spirit

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

## **Trials and Tribulations**

Having carved out a prominent place for Himself among the leading scholars of Syria, Ibn Taimiyah's fame was fast spreading as a popular lecturer when, in the year 698 A.H., for the first time, an unfortunate incident stirred up a tumult against him.

Some persons belonging to Hamah submitted a question to Ibn Taimiyah asking him to explain the nature and attributes of the Supreme Being in the light of certain Quranic verses and Traditions which spoke of these in finite signs and symbols. Ibn Taimiyah gave a detailed reply to the question. He explained the view held by the companions of the Prophet and their successors, the religious doctors of yore and the dialecticians like Imam Abul Hasan Al-Ash'ari, Qazi Abu Baqr Baqillani, Imam ul-Harmayn and others that a belief in the essential attributes of God is the most important part of the Muslims' faith. Ibn Taimiyah proved from the writings of the earlier authorities that all of them acknowledged the attributes of God whom they regarded beyond all similitude and free from all limitations.

Avowal of the Divine attributes by them was neither meant to anthropomorphise Divine attributes nor they considered it necessary to divest Him of all the positive qualities in their craze to prove the eternity of His Being. While insisting that the nature of the Supreme Being cannot be adequately expressed in terms familiar to the finite human understanding they had acknowledged the Supreme Being as the Knowing (or Omniscient), the Powerful (or Almighty), the Willing, the Living, the Hearing, the See-

ing and the Speaking. Similarly, the theological doctors of old recognised other attributes ascribed to God, without any interpretation either designed to avoid the similitudes or negating those qualities in a way that reduces His Being into sheer nothingness. Ibn Taimiyah maintained that the conception of the Life, Knowledge or Power did not attribute finite human form or personality to God for He is neither a substance circumscribed with limits not determined by measure; neither does He resemble bodies; neither is He a substance, nor do substances exist in Him; neither is He an accident nor do accidents exist in Him. He sits upon the throne, after the manner which He Himself has described, and in that same sense which He Himself means, which is a sitting far removed from any notion of contact, or resting upon, or local situation. He is above the throne, and above all things, even to the utmost ends of everything that has a being. He is distinct from the creatures by His attributes, neither is there anything besides Himself in His essence, nor is His essence in any other besides Him. Therefore, it is not correct to conceive the inconceivable Being on the pattern of any finite form or substance or to consider the limiting adjuncts of human expression as circumscribing Him with the limitations of finite forms, qualities or personifications.

Ibn Taimiyah went on further to explain that certain dialecticians, either too much impressed by the Greek philosophical concepts or animated by an excessive zeal to uphold the Unity of Godhead, interpreted the Divine attributes in a way that was directly opposed to what the Prophet had taught and was understood by the companions and later scholars. The negation of Divine attributes, more often, ended up in reducing God Almighty to a nameless, formless, nothing. The interpretation of these dialecticians was, thus, far removed from the teachings of the precursors of faith, the earlier theologians and even their own mentors. Ibn Taimiyah severely taxed these misguided scholastics whom he called an *ignoramus* lot unaware of the true worth and

merit of the prophetic teachings and blind followers of the Indo-Greek philosophical concepts. He concluded his reply with several examples of philosophers who were ultimately disillusioned by their vain pursuit and ended up with an expression of sorrowful disenchantment. Many of them, said Ibn Taimiyah, acknowledged the religious dogma before joining the great majority.

The reply by Ibn Taimiyah was a full-fledged treatise well documented with quotations from the Qur'an and the Hadith, which restated the truth in a convincing manner, criticised severely the philosophers and dialecticians and sounded a new note in theological writings by its masterly blending of a spirited defense of religion with the elegance of style and expression. The way it was warmly received by the Hanbalites inflamed a feeling of bitter resentment among the dialecticians and Ashtarites who held posts of influence and authority in the administration. Describing the events of 698 A.H., Ibn Kathir writes that a group of theologians which opposed Ibn Taimiyah demanded that he should appear before the Hanafite Qazi Sheikh Jalal Ud-din to clarify certain points but Ibn Taimiyah refused to do so. His adversaries kicked up a tumult against him but normal conditions were ultimately restored owing to the firm handling of the situation by Amir Saif Ud-din Jaghau. The situation might have again taken an ugly turn, but the Tartar advance against Syria left no room for any acrimonious disputation among the educated circles. The occasion, however, afforded another opportunity to Ibn Taimiyah to rise as a spirited defender of the faith and a popular leader of the masses.

#### **Tartar Attack on Damascus**

Intelligence in regard to the projected attack on Syria by Ghazan, the Tartar ruler of Iran and Iraq, had begun to pour in the beginning of 699 A.H. It was reported that the Tartar forces were planning to capture Damascus. With the impressions of terror still fresh in the minds of the Muslims, the population of border districts like Haleb

and Hamah took to flight. The exodus was so great that a horse could be hired for transport from Hamah to Damascus for two hundred dirh'ims. However, the news that Al-Malik al-Nasir Muhammad ibn Qalawoon had left Egypt with powerful army to check the advance of the Tartar forces enabled the terror-stricken Syrians to heave a sigh of relief. Egyptian forces which entered Damascus on the 8th of Rabi-ul-Awwal, 699 A.H., were warmly received by the population of the city.

### Defeat of Qalawoon

On the 27th of Rabi-ul-Awwal, 699 A.H. the Egyptian and Tartar armies encountered each other in a bloody battle. The operations of war were conducted by both sides in equal vigour but the Sultan was vanquished and he immediately retreated to Egypt with his remaining forces. Now Damascus lay open, undefended, before the triumphant armies of Ghazan. The entire nobility of the capital including the Shafe'ite and Malakite Qazis, religious scholars, the administrators and the traders took to flight leaving only the commander of the capital citadel. All the communications leading to the city were cut off, prices increased manifold, public tranquility was disturbed by the prisoners who broke open the gates of the gaol and loot and arson became order of the day. The danger of imminent attack by Ghazan added to the chaos and anarchy in the city which was incapable of putting up any resistance and hopeless of getting relief from any quarter.

### Ibn Taimiyah meets Ghazan

Ibn Taimiyah and the remaining patricians of the city then decided that they should lead a delegation of the Ulama and other noblemen, which should meet Ghazan and sue for the peace of the city.

The representatives of the city accordingly met Ghazan at Nabak on the 3rd of Rabi-ul-Thani, 699 A.H. Sheikh Kamal ud-din ibn al-Anja, who accompanied Ibn Taimiyah in the delegation has left a memorable account of his meeting with Ghazan.

He says:

"I was with the Sheikh (Ibn Taimiyah) on this occasion. He set forth in his address to the King the Qur'anic verses and the Traditions of the Prophet enjoining fairness and just conduct. His voice gradually rising, he was drawing nearer to the king until his knees were about to touch those of Ghazan who was attentively listening to the Sheikh but did not appear to be displeased with him. He was straining his ears as if struck with awe. At last he asked 'Who is he? I have never seen a man like him—so brave and courageous; none has made a dent in my heart as he!' The Sheikh was then introduced to the King. The Sheikh said to the King: 'You claim to be a Muslim. I have been told that you have with you a Qazi and an Imam, a Sheikh and a muazzin; yet you have deemed it proper to march upon the Muslims. Your forefathers were heathens, but they always abstained from breaking the promise once made by them. They redeemed the pledges they made but you violate the word of honour given by you. You trample underfoot your solemn declarations in order to lay a hand on the servants of God!'"

Sheikh Kamal ud-din adds that despite Ibn Taimiyah's remonstrance in a strong language, the King bade him goodbye with the highest marks of respect. He even set free, on Ibn Taimiyah's recommendation, a good number of the prisoners. Ibn Taimiyah often used to say: 'Only he fears who has a sickness in his heart.'

Chief Qazi Abul Abbas, who was also admitted to the imperial presence along with Ibn Taimiyah, has given some more details of this remarkable embassy. He says that when food was brought before them, Ibn Taimiyah refused to partake of the meals on the ground that it had come out of the looted property of the Muslims. "At last", adds Abul Abbas, "when the King asked the Sheikh to pray for him, he began by saying: (O God! Help Ghazan if he has taken up arms to defend Thy religion; if not, then do whatever Thou desirest with him." The companions of Ibn Taimiyah trembled with fear

lest they should all be executed because of the Sheikh's imprudence but they were amazed to see the King saying amen to his prayer. When Ibn Taimiyah returned to Damascus, he was escorted by 300 nobles and chiefs of the Ghazan's army.

Although Ghazan had granted amnesty to Damascus, the irregular troops of the invader were spreading terror and desolation in the outlying areas and suburbs of the city. Ghazan had nominated Saif ud-din Qabjak as his deputy over Syria. His forces entered Damascus and demanded surrender of all arms, horses and wealth concealed by the citizens. In this hour of savage license, when every passion was inflamed and every restraint was removed, the precepts of religion seldom influenced the behaviour of the newly converted Tartar savages. Several of the most honourable citizens were surprised and massacred; a large number of innocent women and children were sold into captivity; libraries and charitable trusts were extirpated; and the malicious Tartar soldiers roamed throughout the city in quest of prey and riches. The commander of the fort, Arjawash however, refused, under the advice of Ibn Taimiyah to open the gates of the citadel to the Tartar chief appointed by Ghazan.

Ibn Taimiyah, along with a few other respectable citizens of Damascus, repaired again to seek audience with Ghazan but he was not allowed to see the King. In the meantime the Tartar forces laid siege to capture the fort. Ballistas were set up around the fort and the citizens were conscripted for forced labour. Ibn Kathir writes that the city gave a deserted look as nobody dared to come out of his house except disguised as a Mongol for fear of being obliged to help the Tartar attack on the fort. "During a Friday service in the great Umayyad Mosque", says Ibn Kathir "there were not enough worshippers to make up a single row."

On the 19th of Jamad-ul-Ula Ghazan left for Iraq, leaving sixty thousand troops under the command of his deputy. He declared his intention to return with a

larger force in the ensuing autumn to complete the unfinished campaign of gaining control over Syria as well as Egypt.

After the King had departed, one of his chiefs, Amir Bulai, started to ransack the surrounding areas. Vast tracts of land, towns and cities were devastated, a large number of Muslim children were forcibly taken away from their parents to be sold as serfs while Bulai himself extracted large sums of money from Damascenes -through geneial extortion and immoderate fines. Ibn Taimiyah decided to meet Bulai to alleviate the misfortune of his countrymen. He met Bulai on the 8th of Rajab and was successful in liberating quite a good number of the captives both Muslims and non-Muslims.

In the meantime the news of the Egyptian forces coming to the rescue of Syria was broken by the commander of the Damascus fort. No sooner was this announcement made, the Tartar hordes hurriedly retreated from the city leaving it again without any semblance of administration. Arjawash and a few other prominent citizens including Ibn Taimiyah decided to maintain law and order in the metropolis. Ibn Taimiyah was seen during this period keeping vigil by night and exhorting people to take up arms for their defense. These self-appointed guardians of the city also decided to root out the abuses that had flourished during the brief rule of the Tartars. The avarice of Saif ud-din Qubjuk had prevailed upon him to patronise the sale of wine which was a source of income to him. Ibn Taimiyah toured the city with his friends and students, destroyed every wine-cask, bowl and cup and punished every drunkard and ruffian in accordance with the law. The courageous action taken by Ibn Taimiyah was received with approbation and pleasure by all the law-abiding people of the city.

#### **Punitive Expedition to the Hills**

The Christians, Batinites and Ismailites settled in the hilly tracts of Syria had afforded whole-hearted support to the Tartar invaders against the Muslims. They

had surprised and attacked the retreating Muslim troops, killed many of them and looted their provisions. They were in fact a heretic people, without faith in any religion, who despised all authority and were used to a semi-independent existence in the difficult terrain out of the reach of arms of law.

A punitive expedition was dispatched under Jam al ud-din Aqoosh al-Afram after peaceful conditions had been restored in Syria, to punish the recalcitrant hill dwellers of Jard and Kasrwan. Ibn Taimiyah accompanied this expedition with a large number of volunteers and the people belonging to Hauran. Ibn Taimiyah exhorted the tribesmen to renew their allegiance to Jamal ud-din, follow the precepts of true faith and return the property despoiled by them earlier.

### The Second Tartar Invasion

For two years, beginning from Rajab, 700 A.H., uncertainty and instability prevailed in Syria. With the report of second Tartar invasion reaching Damascus, people began to abandon their hearths and homes. Ibn Taimiyah started urging people to eschew cowardice and defend their home and honour instead of deserting the capital. He prevailed upon the administration to put a ban on the people leaving the city without obtaining its prior permission. Hardly had the situation been stabilized when the news of advancing Tartar forces reaching a place known as Birah was broken. An announcement of jihad, the holy war, was made and the glad tidings of Sultan Ibn Qalawoon's departure from Egypt for the defence of Syria were announced. Of a sudden, a communication was received that the Sultan no longer wanted to come for a second encounter with the Tartars. It was natural that the people exasperated by earlier sufferings resolved to transfer their families and belongings to the more secure places in Egypt. Ibn Taimiyah however, not only arrested the exodus by his powerful and passionate haranguing but also met the Egyptian Governor of Syria in his camp outside Damascus and persuaded him to oppose

the progress of the Tartar army. The Governor and other prominent citizens and religious doctors requested Ibn Taimiyah to seek an audience with the Sultan and urge him not only to send the levies but conduct the operations of war himself. Ibn Taimiyah went to Egypt and made a spirited appeal to the Sultan for checking the advance of Tartar forces. He asked him not to be terrified by the multitude of his foe. "Even if Syria had not been a part of your dominions", said Ibn Taimiyah, "it was a duty incumbent on you to have come to its rescue in this hour of danger. The responsibility of its safety rests on your shoulders; but, if you care nothing for its welfare, tell us and we shall make our own arrangements. We shall select a monarch who would at least defend the land against its enemies." Ibn Taimiyah remained with the Sultan for eight days and at last persuaded him to lead his forces for the defense of Syria.

By the time Ibn Taimiyah returned to Damascus a large number of Damascenes had already left the city. Ibn Taimiyah's return with the news of Sultan's impending arrival emboldened the people to make preparations for facing the enemy but the Tartars turned back on this occasion.

### Virtues of Knowledge

*Abu Hurairah (RA) reported:  
The Messenger of Allah  
(Sallallahu Alaihi Wasallam)  
said, He who calls others to follow  
the Right Guidance will  
have a reward equal to the reward of  
those who follow him, without  
their reward being diminished  
in any respect on that account.  
[Muslim]*

# On Arrogance, Humbleness, and Inferiority Complex

*By Khalid Baig*

It has been called ummul-amradh, or the root of all sicknesses of the heart. Prophet Muhammad, Sall-Allahu alayhi wa sallam, warned that a person having even an iota of it in his heart will never enter paradise. This deadliest of all sins is kibr, or arrogance.

No one likes arrogance --- in others. We never like a person who is haughty, too proud, or condescending. We detest a person who belittles us and has a huge ego. Similarly we love people who are humble, polite, and easy to talk to. We love people who give us respect and honor. Thus if we follow the principle of treating others the way we like to be treated, most of these problems might be cured. In reality, the treatment of ummul-amradh requires a deeper look.

For that we need to appreciate the difference between adab or manners, on the one hand and akhlaq or morals on the other. While adab deal with one's external disposition, akhlaq as defined by Islam deal with our inner thoughts, feeling, and attitudes. In a healthy personality, the manners and morals are in harmony. But it is also possible to have the former without having the latter. The first concerns itself with how a person deals with others. The second is concerned with what a person thinks of himself. Two persons showing humbleness in their dealings with others, may have exactly opposite ideas in their minds. One may do it out of his or her "generosity"; the other may do it because he genuinely thinks that he is not better than the other person. The first person only has a shell of humbleness, which will crumble when tested. It is the second person who is really free of arrogance.

Real greatness belongs only to Allah, our Lord, Creator, and Master. Human beings are just a creation of Allah --- and a very small creation in comparison to the unimaginably vast universe. Anyone who understands this will realize that our proper status is only that of servants of Allah. In fact for a Muslim the real human model is none other than Prophet Muhammad, Sall-Allahu alayhi wa sallam, who is the greatest of all human beings. His greatness lies in being the humblest of all servants of Allah! It is impossible for any person who has this consciousness to entertain any notions of his own greatness.

This leads us to the definition of kibr, given in a famous hadith: "Kibr is to knowingly reject Truth and to belittle other people." This hadith exposes two strains of this deadly disease, both dealing with our exaggerated ideas of self-importance. The first suggests that I am more important than the Truth. The second suggests that I am more important than other people.

We know about the Quraish and Jews of Arabia who had come in contact with Prophet Muhammad, Sall-Allahu alayhi wa sallam, and who knew in the heart of their hearts that he indeed was the Messenger of Allah. Their arrogance, though, kept them from accepting it. History has recorded statements from some of them who said we know he is the Promised Prophet but we will keep on opposing him to maintain our leadership.

While that was the most blatant form of arrogance, we can witness the same attitude on a smaller scale in our discussions and arguments. A person realizes that he was wrong, but then his pride keeps

him from admitting it. No matter how polite or "humble" that person may appear to be ordinarily, this test shows the presence of arrogance in his heart. It is arrogance that keeps a person from saying "I am sorry."

The second strain involves our feeling of superiority with respect to other people. Islam's teaching is that one should never consider oneself greater than other people, because that Judgment will come from Allah, and Allah alone, on the Day of Judgment. None of us knows what our end will be, whether we will end up being a winner or loser over there. The person who appears to be nobody here may end up with eternal bliss because of his goodness that only Allah knew. The person who is a big shot here may end up among the sinners who will be punished there, because of his evil that only Allah knew. How foolish, it is then to congratulate ourselves over our fleeting "superiority".

What if a person does have edge over another person in measurable worldly terms? How then can he not consider himself superior than the other person in that respect? The point is sometimes made in half jest: it is difficult to be humble when you are so great. Islam does not ask us to reject reality and imagine we don't have what we really do. Rather it asks us to take a deeper look at the reality and not be misled by a superficial perception of it. And the simple reality that escapes many is that our health, wealth, talents, and power are not of our

own creation. God gave those to us as a test and He can take them back whenever He wills. Those who are conscious of this reality, their blessings will produce gratitude in them; those who are blind to it will develop pride and arrogance.

Some forms of kibr are subtle. If a person is embarrassed to bow to Allah in the presence of non-believers, that is a case of "kibr in the face of Allah," says Maulana Ashraf Ali Thanvi.

While throughout history humanity had agreed on the evil of arrogance and the virtue of humbleness (despite its failures in practice), this century has seen new dogmas that aim at changing the definitions of good and evil. Humbleness is no longer desirable. Rather, one has to avoid "Inferiority Complex." Alfred Adler (1870-1937) gave us that term. According to him, life is a continuous struggle to move from a position of inferiority to a position of significance. Those who fail to make the progress, develop inferiority complex, which can be treated by increasing self-esteem. Unfortunately today such pseudo-science is accepted as gospel truth.

The truth is that problems arise when we turn away from reality. A humble person is a happy, content, grateful person who thanks God for his blessings and has no notions of his own superiority. False notions of superiority or of one's entitlements in life, on the other hand, lead to frustrations and complexes.

*Anas b. Malik reported: While we were in the mosque with Allah's Messenger (Sallallahu Alaihi Wasallam), a desert Arab came and stood up and began to urinate in the mosque. The Companions of Allah's Messenger (Sallallahu Alaihi Wasallam) said: Stop, stop, but the Messenger of Allah (may peace be upon him) said: Don't interrupt him; leave him alone. They left him alone, and when he finished urinating, Allah's Messenger (Sallallahu Alaihi Wasallam) called him and said to him: These mosques are not the places meant for urine and filth, but are only for the remembrance of Allah, prayer and the recitation of the Qur'an, or Allah's Messenger said something like that. He (the narrator) said that he (the Holy Prophet) then gave orders to one of the people who brought a bucket of water and poured it over.' (Muslim)*

# Aadaab of Istinjaa

*(Istinjaa is to purify oneself after answering the call of nature.)*

*When relieving oneself in the toilet, do not be entirely in the nude.*

*Use the left hand when cleaning yourself in the toilet. It is Makrooh to use the right hand.*

*Do not use cloth, writing paper, newspaper or any material the purpose of which is not for toilet use, nor any impure object for cleansing oneself in the toilet. Istinjaa should be made with soft clay-stone which is absorbent and which has cleansing properties. (It is permissible to use toilet paper.)*

*Do not face the Qiblah in the toilet or have the back towards the Qiblah .*

*When having to answer the call of nature in an open veld, etc., sit as concealed as possible and as far away from the gazes of people as possible. Do not expose yourself to others in the slightest way.*

*Do not relieve yourself along the road nor in the shade of a tree. People taking rest under trees will be highly inconvenienced and put to difficulty.*

*Do not urinate in a hole in the ground, for perhaps it is inhabited by some poisonous animals (snake, etc.) which may suddenly emerge.*

*Do not urinate in stagnant water, no matter how abundant it is.*

*Do not urinate in such a place or in such a way that urine splashes against you. Rasoolullaah sallallahu alayhi wasallam said that carelessness in this regard results in punishment in the grave.*

*Do not urinate in the bathroom.*

*When having to relieve yourself outside, do not face the sun and the moon nor against the wind.*

*When going into the toilet remove your ring on which there is an inscription bearing the name of Allah or of Rasoolullaah sallallahu alayhi wasallam .*

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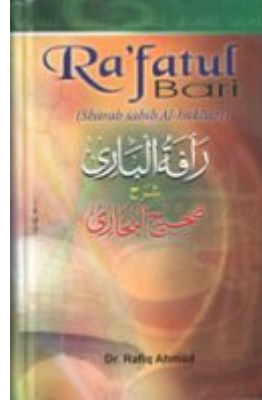
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