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THE TRUTH
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Reward for the Prayers

Our Prophet Muhammad (Sallallahu Alaihi Wasalam) Said, "Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building." and then He added, "If the people knew the reward for the zuhr prayer in its early time, they would race for it. If they knew the reward for "Isha" and the "Fajr" prayers in congregation, they would join them even if they had to crawl. If they knew the reward for the first row, they would draw lots for it".
(Sahih al-Bukhari)

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

This journal is dedicated to the Greatest and the Last Prophet

Hadhrat Muhammad

(Sallallahu Alaihi Wasallam)

on whom the Prophethood got ended and sealed forever.

May Allah Ta'ala enlighten entire humanity with

the Divine Attributes with which He sent

Rasulullah (Sallallahu Alaihi Wasallam)

to this world.

Only way to salvation for the mankind is in

following the blessed teachings of

Hadhrat Muhammad (Sallallahu Alaihi Wasallam).

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

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EDITORIAL

All thanks for Almighty, the most Merciful and Exalted.

The Purpose of Ramadan

The month of Ramadhan is not like any other month; its purpose is to rid man of those habits which he has accumulated throughout the rest of the year. It is a month that prepares man for the remaining eleven months by teaching him discipline and self control. Thus, Allah has made some acts which are beloved to man, like eating, drinking and fulfilling one's desires, Haraam. If man can control these desires in this month, which are usually permissible for him, then he can surely control himself from other desires which are not permissible throughout the remaining months.

This blessed month has been sent by Allah to His bondsmen so that can create a connection and draw closer to Allah by reaping the many rewards that lie in this month. A person who has been given the opportunity to be present in this month can take this as a sign that Allah Ta'ala has given him another opportunity to draw closer to Him and earn His paradise through worship in this month.

In this month we will be given many opportunities, as mentioned above to reform ourselves and seek forgiveness for our bad sins. This is a month of reformation and self reflection, where a believer can ponder of over spirituality and piety and bring a change for the better. The Prophet of Allah (Sallallahu Alaihi Wasallam) has clearly stated:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ
يَدَعَ طَعَامَهُ وَشَرَابَهُ

"Whoever does not give up lying and evil actions, then Allah is not in need of his leaving his food and drink" [Saheeh al-Bukhari]

It is clear from this Hadith which has been narrated on the authority of Hadhrat Abu Huraira (RA) that Allah is not in need of any person to leave his food or

drink. Allah is far from needs and desires. However, it is the mercy of Allah that He wants each and every person to leave those things which will lead him to the hellfire and by controlling one's desires throughout this month it is hoped that one will be able to control himself throughout the following months also.

For those who can relate, we can look at the month of Ramadhan like an MOT test. It is vital to be on form during this test. Once the test is over then we should be at a standard where we can continue through the following months. Indeed, there will be repairs and faults in between, but these will be minor and can be dealt with on the spot.

May Allah Ta'ala make us successful in this test, for the one who is unsuccessful in this test may not be given an opportunity for a re-test.

ان جبرئيل عرض لي فقال بعد من ادرك رمضان فلم
يعفر له قلت آمين

"Jibreel came to me and said, 'Whoever reaches the month of Ramadan and does not have his sins forgiven and so enters the Fire, then may Allah distance him, say ameen.'" So I said "Ameen" [Mustadrak al-Haakim]

In summary, the month of Ramadhan has been made so that mankind can take benefit of the merits and blessings contained within to change themselves for the better and by doing so create a bond with Allah that will continue throughout the eleven remaining months.

It is a month within which Allah has instructed us to place more emphasis on actions regarding our Deen (religion) as opposed to our daily routine and emphasis on worldly matters.

Question Answer

Question.

What are the means of increasing faith?

Answer.

There are several means of increasing faith:

The first means is learning about Allah through His names and attributes. The more a person learns about Allah through His names and attributes, the more he will increase in faith, without a doubt. Hence you find that the scholars who know more about the names and attributes of Allah than others do, are stronger in faith than others in this regard.

The second means is looking at the signs of Allah in the universe and the signs of Sharee'ah (i.e., verses of the Qur'an and miracles of the Prophet (Sallallahu Alaihi Wasallam), etc.). The more a person looks at the signs of Allah in the universe, the more he increases in faith. Allah says (interpretation of the meaning):

"And on the earth are signs for those who have Faith with certainty.

And also in your own selves. Will you not then see?" [al-Dhaariyaat 51:20-21]

The verses which indicate that are many, I mean the verses which indicate that by pondering and thinking about this universe, man can increase in faith.

The third means is doing many acts of worship, for the more acts of worship a person does, the more he will increase in faith thereby, whether those acts of worship involve words or actions. So dhikr increases faith in quantity and quality, and prayer, fasting and Hajj also increase faith in quantity and quality.

Question.

I have some problems in Faith sometimes I know it is from Satan. Can you give me some more stories that will give me more faith.

A person may become negligent and that may lead to weakening his faith. The remedy for that is to pray a great deal for forgiveness and to constantly remember Allah, and to read Qur'an and focus on and ponder its meanings, for doing that will rid the heart of its carelessness and wake it from its slumber. And it is very important to do a lot of righteous deeds.

There are several reasons for weakness of faith, including the following:

1 – Ignorance of the names and attributes of Allah leads to weakness of faith because if a person is lacking in knowledge of the names and attributes of Allah, his faith will be incomplete.

2 – Neglecting to think of the signs of Allah in the universe and to ponder His commands and prohibitions. This causes a lack of faith or at the very least it makes faith stagnant and prevents it from growing.

3 – Committing sin, for sin has a far-reaching effect on the heart and on faith. Hence the Prophet (Sallallahu Alaihi Wasallam) said: "No adulterer is a believer at the moment when he is committing adultery." (Narrated by al-Bukhaari, 2475; Muslim, 57).

4 – Failing to do acts of worship, for failing to do acts of worship diminishes faith. But if the act of worship is something that is obligatory and it is neglected with no excuse, then this is a shortcoming for which a person is to be blamed and will be punished. If it is an act of worship that is not obligatory or it is obligatory but a person does not do it because he has an excuse, then this is a shortcoming for which he will not be blamed or punished.

We advise you to read Qur'aan a great deal and ponder its verses, for in that there is healing for what is in your heart, if Allah wills. Allah says (interpretation of the meaning):

"And We send down of the Qur'aan that which is a healing and a mercy to those

who believe" [al-Isra' 17:82]

We also advise you to study the stories of the Prophets, for Allah narrated them in the Qur'aan to make the heart of his Prophet (Sallallahu Alaihi Wasallam), and the believers with him, steadfast. Allah says (interpretation of the meaning):

"And all that We relate to you (O Muhammad) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'aan) has come to you the truth, as well as an admonition and a reminder for the believers" [Hood 11:120]

O Allah, make faith dear to us and make kufr (disbelief), evildoing and sin hateful to us, and make us of those who are rightly-guided.

Question.

How do we reconcile the idea that Iman (faith) means "belief in Allah, His angels, His Books, the Last Day and the Divine Decree, both good and bad," with the hadeeth in which the Prophet (Sallallahu Alaihi Wasallam) said: "Iman (faith) has seventy-odd branches...?"

Answer.

Faith in the sense of belief is based on six principles, which are mentioned in the hadeeth of Jibreel (peace be upon him), when he questioned the Prophet (Sallallahu Alaihi Wasallam), who said: "Faith means to believe in Allah, His angels, His Books, His Messengers, the Last Day, and the Divine Decree, both good and bad." (Agreed upon).

Faith which includes good deeds of various kinds is that which has seventy-odd branches. Hence Allah called prayer Iman in the aayah (interpretation of the meaning):

"And Allah would never make your faith [Iman] (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind" [al-Baqarah 2:143]

The mufasssireen said: "your faith (Iman)" means your prayers towards Bayt al-Maqdis (Jerusalem), because the Sahaa-

bah used to pray towards al-Masjid al-Aqsa before they were commanded to face the Ka'bah in their prayers.

Question.

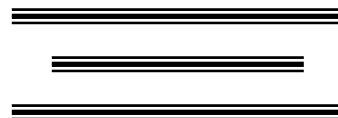
What is the meaning of the hadeeth of the Prophet (Sallallahu Alaihi Wasallam), "Faith retreats to Madeenah like a snake returns to its hole"?

Answer.

In this hadeeth, the Prophet (Sallallahu Alaihi Wasallam) said, "Faith retreats to Madeenah like a snake returns to its hole." The word "retreats to" means to return and settle in Madeenah, just as a snake, when it goes out from its hole, returns to it. Here the Prophet (Sallallahu Alaihi Wasallam) was saying that this religion will retreat to Madeenah after all other countries become corrupt, just as a snake comes out of its hole and wanders about the land, then it goes back to its hole.

This hadeeth also indicates that just as Islam spread from Madeenah, it will return to it. Islam with its strength and authority spread from Madeenah, although its roots stemmed from Makkah. Makkah was the place where the first Revelation came down, but the Muslims did not have a state and power, and engage in jihaad, until after they migrated to Madeenah. Hence Islam with its power and authority spread from Madeenah and will retreat to it at the end of time.

Some of the scholars said: this hadeeth refers to something that has already happened, i.e., the people came in delegations to Madeenah and went back there again to learn about sharee'ah and the teachings of Islam from the Messenger of Allah (Sallallahu Alaihi Wasallam). But the first meaning is the apparent meaning of the hadeeth and is more correct.



Lesson From The Qur'an

Commentary: Mawlana Mufti Mohammad Shafi Sahib (RA)

Verses 163 -164

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ () إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ()

And your god is one God: There is no god but He, the All-Merciful, the Very-Merciful. Surely, in the creation of heavens and earth, and the alternation of night and day, and the ships that sail in the sea with what benefits men, and the water Allah sent down from the sky, then revived with it the earth after its being dead, and spread over it of each creature, and in the turning of winds, and in the clouds employed to serve between heaven and earth: there are signs for those who have sense.

When the mushrikin, (the associates) of Arabia heard the verse 'وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ' 'And your god is one God', all against their own belief, they were puzzled thinking how could there be just one single object of worship for the whole wide world. If this was a serious claim, there has to be some proof in support. That proof has been tersely encased in the present two verses.

Understanding Tauhid, the Oneness of Allah, in the wider sense

Tauhid, the cardinal principle of Muslim faith as stated in Verse 163 has been proved repeatedly and variously, therefore, we limit ourselves at this point to a summary view of the principle as follows:

1. He is One in the state of His being, that is, there exists in the universe of His creation no entity like Him. He is without

any duplicate or replica and without any equal or parallel. Such unshared and pristine is His station that He alone is deserving of being called the Wahid, the One.

2. He is One in claiming the right of being worshipped, that is, in view of the nature of His Being, the comprehensiveness of His most perfect attributes and the great charisma of His creation and its nurture, all human obedience, all 'ibadah, all worship has to be for Him alone.

3. He is One in being free of any conceivable composition, that is, He is free of segments and fragments, units and organs, substances and elements, atoms and particles. There is just no way He can be analyzed or divided or resolved.

4. He is One in being the anterior and the posterior, that is, He existed when nothing did and He will remain existing when nothing will. Who then, if not Him, shall be called the Wahid, the only One? (Jassas)

Now in Verse 164, there is a series of signs and proofs in support of the premise that Allah Almighty is really One. Stated simply, these can be grasped by the learned and the ignorant alike. How can one bypass the wonder of the creation of the heavens and the earth? Who can ignore the constant alternation of the night and the day? The message is simple and clear. Their origination and their perpetuity is the work of His perfect power alone and that there is absolutely no being other than Him who can take that credit.

Similarly, the movement of boats on the surface of waters, is a formidable indicator of Allah's power which gave water, a substance so liquid and fluid, the property of lifting on its back ships which carry tons and tons of weight all the way from the East to the West. Then, there is the movement of winds which Allah harnesses into the service of man, and in His wisdom, keeps

changing their direction. These are great signs; they tell us that they were created and operated by a supreme being, the One who is All-Knowing, All-Aware, All-Wise. If the substance of water was not given a state in which the molecules move freely among themselves while remaining in one mass, a functional fluidity in other words, all this maritime activity would not be there. Even if this fluidity of sea-surface was there, help from winds was still needed in order to cover all those thousands of nautical miles across the seas of the world. The Holy Qur'an has summarized the subject by saying:

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ

"If He wills, He can still the winds, then, ships shall remain standing on the back of the seas." (42:33)

The use of the expression *بما ينفع الناس* with what benefits men' points out to the countless benefits that accrue to human beings when they mutually trade their goods through sea freighters. It is interesting to keep in mind the variations these benefits take from country to country and from age to age.

Then comes the marvel of water descending from the sky, drop by drop, released in a measure and manner that it hurts nothing. If it always came in the form of a flood, nothing would have survived, man or animal or things. Then, the raining of water is not all; it is the storage of water on earth that baffles the human ingenuity. Risking a simplicity, let us imagine if everyone was asked to store for personal use a quota of water for six month, how would everyone manage that? Even if such an impossible storage was somehow done, how could it be made to remain potable and hygienic all this time? Allah Almighty, in His infinite mercy, took care of this too. The Holy Qur'an says:

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَاهُ فِي الْأَرْضِ وَإِنَّا

عَلَى ذَهَابٍ بِهِ لَعَادِرُونَ ()

Then, We made water stay in the earth,

although, We were capable of letting it flow away (23:18)

But, nature did not allow this to happen. For the inhabitants of the earth, human and animal, water was stored in ponds and lakes openly. Then, the same water was lowered into the earth under the mountains and valleys in the form of an unsensed network of hidden pipelines of water accessible to everyone taking the trouble of digging and finding water. Further still, is it not that a huge sea of ice was stored out on top of the mountain ranges which is secure against spoilage and melts out slowly reaching all over the world through nature's own water lines.

To sum up, it can be said that Allah's Oneness has been proved in these verses with the citation of some manifestations of His perfect power. Commentators of the Qur'an have taken up this subject in great details. Those interested may see al-Jassas, al-Qurtubi and others.

Verse 165

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ
كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ
ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ
شَدِيدُ الْعَذَابِ ()

Among the people there are some who set up, aside from Allah, parallels whom they love as if it be the love of Allah, yet those who believe are most firm in love for Allah. Only if those who have acted unjustly would see - when they see the punishment - that all power belongs to Allah alone and Allah is severe in punishment.

In the verses that appeared earlier, there was a strong and positive view of Allah's Oneness. Now the present verse points out to the error made by those who associate others in the divinity of Allah and think that they are caretakers of their needs. Their attachment to them reaches the proportions of love that is due for Allah alone.

In direct contrast to this profile of the polytheists, there are the true believers who love Allah alone, and very staunchly too, for a poly-theist may turn away from his self-made god in the event of an impending loss, but a true believer reposes his total confidence in Allah, in gain and loss alike, retaining His love and pleasure as his lasting possession, never leaving his Creator whatever the odds against him be.

Now, returning back to the 'unjust', the Holy Qur'an makes a subtle suggestion that the opportunity to correct their position was there; they could have recognized through their frustrations with their gods that they were helpless and that real power rested with Allah. But, they missed the opportunity and must now learn the hard way. So, the stern warning.

Verses 166 - 167

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ
وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ () وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا
كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ
أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ()

When those who were followed disown those who followed, and they see the punishment and the bonds between them will be cut asunder! And those who followed would say, "We wish there be a return for us, so that we may disown them as they have disowned us." Thus Allah makes them see their deeds as remorse for them. And they are not to come out from the Fire.

Towards the end of the preceding verse it was said that the punishment of the Hereafter is severe. How severe it will be is now the subject of the present verse.

The severity of the punishment against which the polytheists have been warned will unfold itself when their leaders whom they followed will disown them as their votaries; and they both, the leaders and the led, will witness the punishment, and whatever bonds of leading and following may have existed between them would be snapped apart, very much like it happens in our mortal world when people share in the illegal but wriggle out when apprehended, so much so, that they would even go to the limit of refusing to recognize their accomplices!

When the so-called 'people' of their leaders will see this turnabout of theirs, they will fret and fume but will be unable to do anything about it except wishing that there be a return for them to the mortal world where they could, at least, square up with their greasy leaders -'May be this time they come back to us seeking our allegiance which would be a perfect time to say no to them and to distance ourselves from them and to do to them what they did to us.'

But, what price are these dreams now? They are not going anywhere. They are stuck with 'their deeds which they see as remorse', and they all, the leaders and their followers, 'are not to come out from the Fire', since the punishment for shirk, the grave sin of associating partners with Allah, is to remain in the Fire for ever.

Anas bin Malik (RA) reported: The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Allah is pleased with His slave who says: `Al-hamdu lillah (praise be to Allah)' when he takes a morsel of food and drinks a draught of water."
[Muslim].

Lesson From Sahih al-Bukhari

Dr. Rafiq Ahmad

باب مَا يُذَكَّرُ فِي الْمُنَاوَلَةِ وَكِتَابِ أَهْلِ الْعِلْمِ بِالْعِلْمِ
إِلَى الْبُلْدَانِ .

وَقَالَ أَنَسٌ نَسَخَ عُثْمَانُ الْمَصَاحِفَ ، فَبَعَثَ بِهَا إِلَى
الْأَفَاقِ . وَرَأَى عَبْدُ اللَّهِ بْنُ عُمَرَ وَيَحْيَى بْنُ سَعِيدٍ وَمَالِكٌ
ذَلِكَ جَائِئًا . وَاحْتَجَّ بَعْضُ أَهْلِ الْحِجَازِ فِي الْمُنَاوَلَةِ
بِحَدِيثِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَيْثُ كَتَبَ
الْأَمِيرُ السَّرِيَّةَ كِتَابًا وَقَالَ لَا تَقْرَأْهُ حَتَّى تَبْلُغَ مَكَانَ كَذَا
وَكَذَا فَلَمَّا بَلَغَ ذَلِكَ الْمَكَانَ قَرَأَهُ عَلَى النَّاسِ ، وَأَخْبَرَهُمْ
بِأَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Chapter 7 : What is mentioned regarding the hand to hand exchange (of books of knowledge), and the writing of knowledge by religious scholars to the countries.

Anas said that 'Uthman got the Qur'an compiled and sent copies to far-off places. Abdullah bin Umar, Yahya bin Sa'id and Malik consider it permissible. Some people of Hijaz argued in favour of Munawala by the narration of the Prophet (Sallallahu Alaihi Wasallam), when Prophet (Sallallahu Alaihi Wasallam) got some instructions written to be given to the commander of the army, and told him (the commander) not to read them till he had reached such and such place. When that commander reached that place he read out what had been written to the people and informed them about the instructions of the Prophet (Sallallahu Alaihi Wasallam).

Purpose of the Tarjamatul Baab

In previous two chapters Imam Bukhari mentioned two ways of narrating the Hadith from a teacher and in this chapter he is mentioning further two methods i.e., Mun-

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awalah and Mukatabah.

What is Munawalah?

Munawalah is that the teacher gives his narrations of Hadith in a written form to his student and tells him that these are his narrations. Second type of Munawalah is that the student writes the document of Hadith from his teacher and then shows it to him; the teacher testifies the document after checking it.

What is Mukatabah?

Mukatabah is that the teacher sends his narrations to the student in a written form. Imam Bukhari argues about the credence of Munawalah and Mukatabah by quoting an example of Hadhrat Usman who compiled the Qur'an in written form and then sent it to various cities. The second proof given by Imam Bukhari in this regard is a letter written by Rasulullah (Sallallahu Alaihi Wasallam) and handed over to the head of a secret mission (Abdullah bin Jahash), and where Rasulullah (Sallallahu Alaihi Wasallam) directed him to read the letter after reaching to a particular place on his way.

Hadith No. 63

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ
عَنْ صَالِحِ بْنِ ابْنِ شَهَابٍ عَنْ عُثَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
بْنِ عُثْبَةَ بْنِ مَسْعُودٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ
رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَعَثَ بِكِتَابِهِ رِجَالًا
، وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ ، فَدَفَعَهُ عَظِيمُ
الْبَحْرَيْنِ إِلَى كِسْرَى ، فَلَمَّا قَرَأَهُ مَرَّقَهُ . فَحَسِبْتُ أَنَّ ابْنَ
الْمُسَيَّبِ قَالَ فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وسلم أن يمزقوا كل ممزق . .

Narrated Abdullah bin Abbas (RA)

"Once Allah's Apostle gave a letter to a person and ordered him to go and deliver it to the Governor of Bahrain. (He did so) and the Governor of Bahrain sent it to Chousroes, who read that letter and then tore it to pieces. (The sub-narrator (Ibn Shihab) thinks that Ibn Al-Musaiyab said that Allah's Apostle invoked Allah against them (saying), "May Allah tear them into pieces, and disperse them all totally.")"

Comments

Rasulullah (Sallallahu Alaihi Wasallam) started writing letters to various kings after the peace treaty of Hudaibiyah, which took place in 6th Hijra between Rasulallah (Sallallahu Alaihi Wasallam) and the infidels of Makkah, inviting them to the fold of Islam. The letter mentioned in this Hadith was given to a distinguished companion of Rasulallah (Sallallahu Alaihi Wasallam), Abdullah bin Huzafa Sahmi. He was told to deliver that letter to the governor of Bahrain. This letter was addressed to the king of Persia, called Chousroes. During those days Bahrain was under Persia, so it was easy to send the letter to the king of Persia through the governor of Bahrain. The governor of Bahrain handed that letter to the Chousroes, whose name was Purvaiz bin Harmuz bin Nowsheerwan. This man i.e., Purvaiz bin Harmuz bin Nowsheerwan, tore the letter of Rasulallah (Sallallahu Alaihi Wasallam) into pieces.

The fate of Chousroes dynasty

The governor of Bahrain handed over the letter of Rasulallah (Sallallahu Alaihi Wasallam) to Chousroes in which Rasulallah (Sallallahu Alaihi Wasallam) had invited him to accept the true religion of Islam. Chousroes tore the letter into pieces. When this news reached Rasulallah (Sallallahu Alaihi Wasallam), he (Sallallahu Alaihi Wasallam) prayed to Allah that Chousroes may be torn into pieces the way

he tore his letter. After sometime Chousroes was killed by his son Shairuviya. Later Shairu killed all possible heirs to the throne. Shairu himself died because of poison that Chousroes had kept in his treasury labeled as medicine for increasing the sexual strength. Shairuviya died after six months after taking this poison. In this way the whole dynasty of Chousroes got finished which had ruled Persia for centuries.

Hadith No. 64

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَتَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابًا أَوْ أَرَادَ أَنْ يَكْتُبَ - فَعِيلٌ لَهُ إِنَّهُمْ لَا يَفْرَعُونَ كِتَابًا إِلَّا مَحْتُمًا . فَأَتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ نَقَشَهُ مُحَمَّدٌ رَسُولُ اللَّهِ . كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ . فَقُلْتُ لِقَتَادَةَ مَنْ قَالَ نَقَشَهُ مُحَمَّدٌ رَسُولُ اللَّهِ قَالَ أَنَسٌ .

Narrated Anas bin Malik (RA)

"Once the Prophet wrote a letter or had an idea of writing a letter. The Prophet was told that they (rulers) would not read letters unless they were properly stamped. So the Prophet got a silver ring made with "Muhammad-ur-Rasulullah" (Muhammad Allah's Apostle) engraved on it. As if I were just observing its white glitter in the hand of the Prophet.

Purpose of getting this Hadith here

Imam Bukhari wants to convey that it is better to authenticate a letter or any written document with proper seal.

Comments

After the peace treaty of Hudaibiyah Rasulallah (Sallallahu Alaihi Wasallam) started writing letters to various kings. He (Sallallahu Alaihi Wasallam) was told that the kings do not entertain the letters which are not properly stamped by the sender. So Rasulallah (Sallallahu Alaihi Wasallam) got

a seal made, it was a silver ring on which "Muhammad-ur-Rasulullah" was engraved in three lines in such a way that Allah was written in uppermost line, Rasul in central line and Muhammad in the lower line. It was done so to keep the name of Allah at the top. It is reported that the seal was made by Ya'li bin Ummaya.

بَاب مَنْ قَعَدَ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ ، وَمَنْ رَأَى
فُرْجَةً فِي الْحُلُقَةِ فَجَلَسَ فِيهَا

Chapter 8 : That who sat at the farther end of a council. And that who found a place amongst a gathering and took his seat there.

Purpose of Tarjamatul Baab

In these chapters Imam Bukhari is teaching the etiquettes of a teacher and a student. Here Imam Bukhari is teaching the etiquettes to a student as to how he should attend his class. A student should sit wherever he gets place. He should not jump over the heads of others to get place in front. If he finds place in front is vacant he can then occupy that.

It is very unfortunate to run away from the place where Qur'an and Hadith is being taught. To sit at such a place never goes waste.

Hadith No. 65

حَدَّثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّ أَبَا مُرَّةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَلْحَةَ أَخْبَرَهُ عَنْ أَبِي وَاقِدِ اللَّيْثِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ ، إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٍ ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَهَبَ وَاحِدٌ ، قَالَ فَوَقَفَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحُلُقَةِ فَجَلَسَ فِيهَا ، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ ، وَأَمَّا الثَّالِثُ فَادْبَرَ ذَاهِبًا ، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَالَ أَلَا أُخْبِرُكُمْ عَنِ النَّعْرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ ، فَأَوَاهُ اللَّهُ ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا ، فَاسْتَحْيَا اللَّهُ مِنْهُ ، وَأَمَّا الْآخَرُ فَأَعْرَضَ ، فَأَعْرَضَ اللَّهُ نَهْ

Narrated Abu Waqid Al-Laythi (RA)

While Allah's Apostle was sitting in the Masjid with some people, three men came. Two of them came in front of Allah's Apostle and the third one went away. The two persons kept on standing before Allah's Apostle for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Apostle finished his preaching, he said, "Shall I tell you about these three persons? One of them took refuge with Allah, so Allah took him into His refuge and accommodated him, the second felt shy from Allah, so Allah felt shy about him (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

Comments

Abu Waqid Al-Laythi (narrator of the Hadith)

He is amongst the famous Sahaba, Imam Bukhari and Ibn Hibban consider him from the people of Badr. There are 24 Ahaadith quoted on his authority out of which one is agreed upon. He died in 68 Hijra.

Three people came to Rasulullah (Sallallahu Alaihi Wasallam) when he (Sallallahu Alaihi Wasallam) was teaching the Sahaba. One person saw some vacant space in the circle and he adjusted himself there. Rasulullah (Sallallahu Alaihi Wasallam) later on said about this person that since this man came towards Allah's apostle, so Allah took him in His grace and mercy. The second person did not find any vacant space where he could sit, he felt shy and sat behind the gathering. "He felt shy",

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scholars have given two opinions about its

Virtues of Ramadaan

Sheikhul Hadith Maulana Muhammad Zakariyya

Hadrath Salmaan (Ra) reports: "On the last day of 'Sha'baan', the Messenger of Allah (Sallallahu Alaihi Wasallam) addressed us and said: "O People, there comes upon you now a great month, a most blessed month, in which lies a night greater in worth than one thousand months. It is a month in which Allah has made compulsory that the fasting should be observed by day; and He has made the 'Taraweeh' by night a 'Sunnah'. Whosoever tries drawing nearer to Allah by performing, any virtuous deed in this month, for him shall be such reward as if he had performed a "Fardh" (obligatory observance) in any other time of the Year. And whoever performs a 'Fardh' for him shall be the reward of seventy 'Fardh' in any other time of the year. This is indeed the month of patience, and the reward for true patience is 'Jannah' (paradise); it is the month of sympathy with one's fellowmen; it is the month wherein a true believer's 'Rizq" (provisions) is increased. Whosoever feeds a fasting person in order to break the fast (at sunset), for him there Shall be forgiveness of his sins and emancipation from the fire of 'Jahannam' (hell), and for him shall be the same reward as for him (whom he fed), without that person's reward being diminished in the least."

Thereupon we said: 'O Messenger of Allah, not all of us possess the means whereby we can provide enough for a fasting person to break his fast" The Messenger of Allah replied: "Allah grants this same reward to him who gives a fasting person a single date or a drink of water or a sip of milk to break the fast. This is a month, the first part of which brings Allah's mercy, the middle of which brings His forgiveness and the last part of which brings emancipation from the fire of 'Jahannam' (Hell). Whosoever lessens the burden of his servants (bondsmen) in this month, Allah will forgive him and free him from the fire of

'Jahannam."

"And in this month, four things you should endeavour to perform in great number. two of which shall be to please your Lord, while the other two shall be those without which you cannot make do. Those which shall be to please your Lord, are that you should in great quantity recite the 'Kalima Tayyibah'; Laa ilaaha illallah' and make much 'Istighfaar' (beg Allah's forgiveness with Astaghfirullah). And as for those two without which You cannot make do, you should be Allah for entry into paradise and seek refuge with Him from the fire of Jahannam."

"And whoever gave a person who fasted, water to drink, Allah shall grant him a drink from my fountain such a drink whereafter he shall never again feel thirsty until he enters 'Jannah.'" (Reported by 'Ibn Khuzaimah' in his 'Sahih')

COMMENTARY

All the points to which this Hadith draws attention have been further emphasised in numerous other Ahaadith on the great virtues of Ramadhan. Quite a number of important points are brought to our notice in this Hadith.

First it should be noted that Rasulullah (Sallallahu Alaihi Wasallam) delivered this sermon at the end of the month of Sha'baan, the obvious reason being that he intended to put into our minds the great importance of (the forthcoming) Ramadhan, so that we on our side could remember and not allow even a moment to go by without giving it the true importance it deserves. After describing the virtues of this month, attention is specifically drawn to several important items. First the "Laylatul Qadr" which is indeed a most valuable night. Thereafter, it is brought out in the above Hadith that fasting during day has been made obligatory by Allah, Who also made

the 'Taraweeh' salaah during night a 'Sunnah' to please Allah. From this Hadith it is noted that the command for 'Taraweeh' prayers too comes from Allah Himself, and the other Ahaadith from the Prophet (Sallallahu Alaihi Wasallam) are really confirmatory. All the authorities are agreed on 'Taraweeh' being a 'Sunnah'. Maulana Shah Abdul-Haq Dehlavi wrote in his book "Maa Thabata Bis Sunnah" that should the people of any town fail to perform 'Taraweeh' prayers, the Muslim ruler should compel them to do so by force.

Here one point should be noted: Many are of the opinion that one may merely listen to the Qur'an being recited during 'Taraweeh' in eight or ten days in a certain 'Masjid' whereby the virtue of the 'Sunnah' shall have been attained. This is wrong because there are two distinct things: first, it is 'Sunnah' to hear the full Qur'an being recited in 'Taraweeh' during Ramadhan; secondly, it is 'Sunnah' to perform 'Taraweeh salaah' throughout Ramadhan. Both these should be performed with due care.

As for those who are on a journey and unable to perform both 'Sunan', because of not knowing where they might be (at different places); for them it is advisable that in the first few days of Ramadhan they should have the full Qur'an recited in 'Taraweeh', so that it does not remain incomplete. Then they should join in 'Taraweeh' wherever they find the opportunity.

Another point that is brought to our notice in the above Hadith is that Rasulullah (Sallallahu Alaihi Wasallam) informed us that any 'Nafil' (non-obligatory) act in 'Ramadhan' is rewarded as much as a 'Fardh' (obligatory) in normal times, whereas a 'Fardh' in Ramadhan carries the reward of seventy 'Faraaidh' of other times.

At this point, we should ponder over religious performance, how much importance do we attach to obligatory observances in Ramadhan and how much 'Nafil' do we perform? As for 'Fardh' observances we find numerous people who, after having

eaten "Sehri" (food before dawn), go back to bed, with the result that 'Fajr' salaah is not performed. Many perform it, but not with Jama'at. It creates the impression that we give poor 'thanks' to Allah for the food we had eaten at "Sehri" by either not performing the most important 'Fardh', or by performing it without "Jama'at" (congregation). Rasulullah (Sallallahu Alaihi Wasallam) said that: "There is no salaah for those living near a masjid except in the mosque."

In the book 'Mazaahire Haq' we find that when a person, without any valid excuse; performs salaah without 'Jama'at (congregation) the 'Fardh' is taken as performed, but the full reward for the 'Salaah' is not received. Similarly, in numerous cases at the 'Iftaar' (breaking the fast) the "Maghrib Salaah" is missed, and many who do come to the mosque miss the 'Takbeer' at the beginning or even miss the first 'Rakaat'.

Many people, because of the long 'Taraweeh' salaah, even perform 'Eshaa' salaah before its proper time! That is the sad way we look after our 'Ibaadat' in 'Ramadhan! In order to perform one "Fardh", three are neglected. How often do we see even 'Zuhr Salaah' being ignored because we are asleep (in siesta), while 'Asr' goes by because we are too busy in buying, sewing and cooking in preparation for Iftaar."

If such is the case with the 'Faraaidh', then we can imagine how much less importance is given to the 'Nafil' observances. One finds that, because of sleep, the time of 'Salaatul Ishraq' (after sunrise) and 'Salaatud-Duha' (before noon) go by unattended. Then look at 'Salaatul Awwaabeen' (just after Maghrib); Here we find ourselves busy with "Iftaar" and frightened by the prospect of 'Taraweeh' after an hour; so this 'Salaah' too is ignored. Further we find that for 'Salaatul Tahajud' (the time is the same as that for "Sehri"), with the result that this too goes by default. One may make a thousand excuses for not finding time for these 'Nawaafil', yet we see that there are many who do find the time to perform all

these 'Ibaadahs' during these precious days.

I personally had observed my teacher Maulana Khalil Ahmad, during many Ramadhans. He was a weak, sickly person of advanced years but, in spite of that, he used to recite one and a quarter 'Juz' (Part) of the Qur'an in 'Nafl Namaaz' after 'Maghrib.' Thereafter, he used to spend about half an hour in eating, and other necessities in preparation for 'Taraweeh' salaah. He used to stand in Taraweeh for about two and half hours when in India and for three hours while residing in Madina Munawwarah. Thereafter, he would sleep for two or three hours (according to the season). Then again he used to recite the Qur'aan in 'Tahajjud' salaah, until half an hour before 'Fajr', when he ate his "Sehri". From then until Fajr, he remained busy with reading the Qur'an or reciting his 'Wazifas.' With the break of dawn, he performed 'Fajr' Salaah, whereafter he remained in meditation (Muraaqabah) until 'Ishraaq'. Having performed 'Ishraaq' prayers, he used to write a part of his famous commentary 'Bazlul Majhood', commentary on 'Abu Dawood' until midday; then he normally attended to his letters and dictated replies. He then rested until 'Zuhr' prayers and read the Qur'an from 'Zuhr' to 'Asr'. From 'Asr' until 'Maghrib', he would be busy with 'Tasbeeh' and in conversation with those who visited him. When he had completed 'Bazlul Majhood', he used to be busy studying some religious works. This was his daily programme throughout the year. In Ramadhan, however, he used to spend a bit more time in his 'Ibaadat', making the Rakats longer. Our other great saintly men used to take the same care of Ramadhan, and even more, so that it is not easy to emulate them. Shaikhul-Hind Maulana Mahmoodul Hassan Rahmatullah alaihi used to remain in 'Nafl salaah' from after 'Taraweeh' until 'Fajr', and would listen to the Qur'aan recited by the various 'Huffaaz' one after the other. Maulana Shah Abdurrahim Rajpuri remained busy with 'Tilaawat' (recitation) of the 'Qur'an' day and night throughout Ramad-

han. There would be no time left for attending to correspondence or meeting visitors. Only his very special intimates were allowed to visit him after 'Taraweeh' for a short period, while he took a cup of tea.

The reason for mentioning the manner in which these saintly persons spent their 'Ramadhan' is not that we may just read (without deriving any benefit); but rather with the object that we may build up courage in our own way and, to the best of our ability, endeavour to follow their noble examples. How wonderful would it be if those who are not bound by worldly necessities would try their utmost to mend their religious life in this one month, after having allowed eleven months of the year to go waste. As for those who have to be in their offices and at work by eight, nine or ten in the morning, what difficulty will it be for them if they, at least in Ramadhaan, spend the time from 'Fajr' until their duty hour in reciting the Qur'an. After all, for our worldly needs we do find time, in spite of the office hours. As for those engaged in farming, who normally are in no one's service, nothing prevents them from reciting the Qur'an during their business hours, or cutting short the trading time in order to make time for the recitation thereof. After all, there is a very great link between Ramadhaan and 'Tilaawat' of the Qur'an. Almost all of Allah's (Divine) scriptures were revealed in this month. Similarly in this month, the Qur'an was brought down from the 'Lawhul Mahfoodh' (the Protected Divine Tablets) to the Samaau'd Dunya (Heavens above the earth) from where it was revealed bit by bit to Rasulullah (SallAllahu Alaihi Wasallam) over a span of twenty three years.

The Prophet Ibrahim (AS) received his scriptures on the first or third of this month, and Dawood (AS) received the Psalms on the twelfth or eighteenth of this month. The Prophet Moses (AS) received the 'Torah' on the sixth; Eesa (the prophet Jesus) (AS) received the 'Injeel' (The Bible) on the twelfth or thirteenth. From this, we note the close connection between the Divine Scriptures and the month of Ramad-

han. For this reason, as much 'Tilaawat' of the Qur'aan should be done as possible during this month; such was the habit of our saints. 'Jibra'il (AS) used to recite the whole Qur'aan to our, Prophet Muhammad (SallAllahu Alaihi Wasallam) in the month of Ramadhan. In some reports, it is stated that Rasululullah (SallAllahu Alaihi Wasallam) used to recite and he (Jibra'il AS) used to listen. By combining these reports, the 'Ulama' have said that it is 'Mustahab' to read the Qur'aan in such a manner that while one person recites, the others listen. Thereafter another person recites while the others listen. So recite the Qur'aan as much as possible; whatever time remains thereafter should also not be wasted. Rasululullah (SallAllahu Alaihi Wasallam) has drawn our attention to four other things and advised that we should practise them as much as possible. These are the recitation of 'Kalima Tayyaba, 'Istighfaar', begging for admittance to paradise and seeking refuge from 'Jahannam'. Therefore any spare time should be spent on these. What is so difficult about keeping the tongue busy with the recitation of 'Durood' (salawat) or; "Laa ilaaha illal Lah" while engaged in our daily tasks?

In the same Hadith, Rasululullah has said a few more things: Ramadhan is the month of patience. Hence, even if great difficulty is experienced in fasting, one should bear it cheerfully with patience; one should not complain, as people are wont to do during the hot summer days. Similarly, if 'Sehri' is missed, one should not complain. Should we feel fatigued at the time of Taraweeh, this too should be borne with fortitude. Do not consider it a great imposition or trial; otherwise these performances may lose credit with Allah. When we turn our back on worldly comforts, forsake our eating and drinking for the sake of livelihood then in comparison with Allah's pleasure, what are these little difficulties?

Further, the Hadith states that this is the month of sympathy, especially with the poor and destitute. Sympathy should be of a practical nature; when ten things are

placed before us for 'Iftaar', at least three of four of them should be set aside for the poor and needy, even if we cannot treat them equally well as ourselves. In showing sympathy for the poor, as in all other matters, the 'Sahaaba' were living examples, and in this respect, it is our duty to follow or at least try to follow them. There are hundreds & thousands of incidents that leave us astonished. Look at the following example: Abu Jahm relates that during the battle of Yarmouk he went in search of his cousin, taking with him a leather bottle full of water so as to give him a drink and wash his wounds if he were alive and wounded. He found him lying among the wounded. When I asked him whether he wanted some water, he indicated 'Yes'. At that moment, someone near him moaned. My cousin pointed to that, indicating that I should first quench the thirst of the neighbour. I went to him and found that he too needed water, but, just as I was about to give it to him, a third person groaned near him. The second one pointed to this third one, meaning that I should give the third one a drink first. I went to the third man, but before he could drink he passed away, whereupon I returned to the second one, only to find that he too had passed away. When I returned to my cousin, he too had become a martyr." This is the spirit of sacrifice that our forefathers possessed. May Allah be pleased with them and grant us the ability to follow in their footsteps. Hazrat Ibn Umar has reported a statement of the Prophet (SallAllahu Alaihi Wasallam), who said that there are at all times five hundred chosen persons who enjoy Allah's favour, as well as forty Abdals (great saints). When any one of them dies, another takes his place. The Sahaaba asked about their peculiar virtuous deeds. The Prophet (SallAllahu Alaihi Wasallam) said, they forgive the oppressor, show kindness to the evil-doer and, out of their love for the common man, share their provisions with the needy.

In another Hadith, it is stated that whosoever feeds the hungry, clothes the naked, and grants refuge to the traveller,

surely Allah shall save him from the terrors of the day of Judgement. Yahya Barmaki used to give 'Imam Sufyaan. Thowri' one thousand Dirhams' every month, whereupon Imaam Sufyaan used to prostrate himself before Allah, praying, "O Allah, Yahya has provided sufficiently for my worldly needs; You, through Your Great Mercy, see to his necessities in the Hereafter." After the death of Yahya, some people saw him in their dreams and on inquiring what had happened to him in the Hereafter, he replied: "Through the prayers of Sufyaan, I have been forgiven by Allah." Further, Rasulullah (SallAllahu Alaihi Wasallam) has mentioned the virtue of feeding a fasting person at the time of breaking the fast. In one Hadith, it is reported that the angels invoke blessings during the nights of Ramadhan upon a person who feeds a fasting person to break the fast out of his 'Halaal' earnings and, on the night of 'Laylatul Qadr', Jibraail (AS) shakes hands with him. The sign of this is that his heart becomes soft, while tears flow freely from his eyes. Hamaad bin Salamah, a very famous "Muhaddith" used to feed fifty people every day in Ramadhan at 'Iftaar'. ('Ruhul Bayaan').

In the later portion of the Hadith, Rasulullah (SallAllahu Alaihi Wasallam) termed the first part of Ramadhan as the period of Mercy, whereby it is meant that Allah's mercy is showered on the believers. Those who express their gratitude to Allah for His bounties, receive them in larger measure. The Qur'an says, 'If you are thankful, I will surely grant you more.'

The middle part of Ramadhan is the period when forgiveness is granted to the believers as a reward for the fasting during the first part. The last part of Ramadhan brings immunity from 'Jahannam'. This is corroborated by many similar 'Ahaadith'. In my personal opinion, Ramadhan has been here divided into three parts because people are normally of three different kinds. First, there are those who have no burden of sins. For them during the very beginning of Ramadhan, Allah's Mercy and bounties will descend. Secondly, there are those

whose burden of sins is not too heavy; they receive forgiveness after they have fasted for one third of Ramadhan. Thirdly, there are the heavy sinners for whom forgiveness comes only after having fasted the major portion of Ramadhan. As for those who received Allah's Mercy right at the beginning, having no sins to forgive, they indeed will be blessed with infinite bounties. (And Allah knows best). Another point mentioned in the Hadith is that masters should be lenient with their servants in Ramadhan because, after all, they too are fasting. Too much of hard work will be an unbearable burden to them. So why should an extra worker be not hired if the work is in excess? That of course only applies when the servant himself fasts, otherwise there is no difference for them between Ramadhan and any other month. It is height of callousness if some masters, while not fasting themselves, prove hard task masters for their fasting employees. Lastly, in the Hadith, Rasulullah (SallAllahu Alaihi Wasallam) exhorted the Sahaabah that four things should be repeated constantly. First; the recitation of 'Kalima Tayyiba', which in the Ahaadith is called the highest form of "Zikr." In 'Mishkaat', Abu Saeed Khudri reports, "Once Prophet Moses (AS) begged of Allah to grant him a special verse by which he might remember Allah and also ask of him." Thereupon Allah asked him to recite this 'Kalima'. The prophet Moses said: "O Allah, this is a verse recited by all Your servants; I desired a special one." Allah replied: "O Moosa, if the seven heavens, the earth and all its occupants except Myself are placed in one pan of a scale and this 'Kalima' on the other, the 'Kalima' will outweigh everything."

In another Hadith it is stated: "Should anyone sincerely recite this 'Kalima', the doors of "Jannah" open up for him immediately and nothing can stop him from reaching Allah's Throne." The only condition is that the reciter should refrain from major sins. Allah out of his Infinite mercy provides in great abundance any thing which is needed by all. We find this

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Reality and Obligation in Ramadan

During this Ramadhan do not let the sweetness of our deeds vanish into the night, leaving only emptiness. When one contemplates the texts on fasting, its wisdom and goals in Shariah, and looks at the reality of the Muslim communities, one realizes a wide gap between the reality and our obligations. Remember that Ramadhan is a bounty that Allah blessed His servants with, to strengthen their faith, and increase their piety (Taqwa). Allah said: "O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become pious." (Al-Baqarah 2:183). This article is an attempt to present the essential causes of this gap, and to some remedies. primary reason for the gap is ignorance about the goals of fasting and the wisdom behind it. Many Muslims ignore the purpose and wisdom of fasting. Fasting is done merely to conform to the social environment without contemplation. If one is not aware of the divine wisdom of Shariah and its fruits in this world and in the hereafter, one will not apply it in the right way.

Goals of Fasting

Achieving Taqwa: is one of the most important wisdom of fasting. Fasting brings on Taqwa as it lessens the desire of the stomach and mutes the sexual appetite. Whoever fasts frequently would overcome these two desires more easily. This deter against committing abominations and sins and assist in controlling life leading to Taqwa.

Strengthening willpower and acquiring patience: The Prophet sallallahu alayhe wa sallam called Ramadhan the month of patience as it increases one's will power to control his desire and the selfishness of his soul. This training allows him to be strong in following Allah's commands. The most im-

portant being to carry the Message and propel it forward. The person trains himself to be patient in obeying Allah by stopping at the limits set by Allah both by way of action and abstention. Allah said: "These are the limits set by Allah, so approach them not." (Al-Baqarah 2:187)

Fasting is pure worship: The fact that he is abstaining from food and drink both in public and in secret shows his honest faith and strong love of Allah, and his knowledge and feeling that Allah is all-knowing of everything. For this reason Allah has made the reward for fasting greater than for any other type of worship. Allah said in the hadith Qudsi: "Every deed of the son of Adam will be multiplied [in rewards], the good deed by ten of its like, up to seven hundreds, up to whatever Allah wills, except fasting, it is for Me and I will reward it. He abandons his desire and his food for My sake.." (Related by Muslim) Ibn al-Qayyim said: "...And people may see that a person is not eating in front of them, but the fact that he is really abandoning his food and his desire for the sake of God is a thing that nobody can find out about, and that is the essence of fasting." (Zaad al-Ma'ad 2/29).

Relieving Muslims from life's distractions: Eating, drinking, and socializing all distract a person and weaken ties with Allah. It is by the Mercy of Allah that Muslims are ordered to fast so as not to be bothered by the intrusion of these activities. Nor by the thought about them nor the anticipation for them when devoting themselves to the all types of worship Either reading the Qur'an, offering additional prayer or making I'tikaf. For this reason the Prophet sallallahu alayhe wa sallam said: "Fasting is a shield, and a secure fortress against Hell fire" (Related by Ahmad).

Discovering Allah's Blessings: A

person experiences the hardship of the poor. He should then be thankful to Allah Who has blessed him with His bounty while others are deprived. This should make him more sympathetic and willing to share this bounty. The poor rediscovers that fasting helps a person be more devoted to worship. More able to concentrate and meditate. He should then be able of this devotion all year long, a blessing he should thank Allah for.

Acquiring strength and endurance: It has been discovered that depriving the body of food for a period of time helps its defense and endurance mechanism. This in turn this protects the body from certain diseases.

Remember that fasting is not only dependent on abstentions: Many believe that fasting consist only of certain abstentions, forgetting that Allah established certain acts of worship with fasting. Among which are:

Qiyamul-layl: The Prophet sallallahu alayhe wa sallam said: "Whoever performed the night prayer during Ramadhan out of belief and anticipating God's rewards, will be forgiven his previous sins." (Related by Muslim). Performing Umrah: The Prophet sallallahu alayhe wa sallam said: "An Umrah during Ramadhan is like a Hajj with me." (Related by al-Hakim).

Offering Iftar (meal) to those who fasted. The Prophet sallallahu alayhe wa sallam said: "Whoever feeds a fasting person has the same reward as him, except that the reward of the fasting person will not be diminished." (Related by Ahmad).

Reading and completing the Qur'an: The Prophet sallallahu alayhe wa sallam said: "Fasting and [reading] Qur'an will intercede for the person: fasting will say: O Lord I forbade him eating and drinking so let me intercede for him, and the Qur'an will say: I deprived him from his night sleep so let me intercede for him," he then said: "So they will intercede." (Related by Ahmad). The Prophet sallallahu alayhe wa sallam used to recite the whole Qur'an to Angel Jibreel each Ramadhan.

Giving in charity: Ibn Abbas radhial-

lahu anhu said: "The Prophet sallallahu alayhe wa sallam was the most generous among people, and he was more generous during the month of Ramadhan." (Related by Muslim).

I'tikaaf: which is to confine oneself in the masjid for prayer and invocation leaving the worldly activities. Ibn Abbas radhiallahu anhu said: "The Prophet sallallahu alayhe wa sallam used to perform I'tikaf during the last ten days of Ramadhan." (Related by Muslim). It is surprising that many people have abandoned I'tikaf though the Prophet sallallahu alayhe wa sallam never abandoned it from the time he arrived to Madinah until he died.

Supplication: In the verses dealing with fasting, Allah said: "And when My slaves ask you (O Muhammad) concerning Me, then answer them, I am indeed near to them. I respond to the invocations of the supplicant when he calls on Me." (Al-Baqarah 2: 186). This is an encouragement for the fasting person to increase his invocation. The Prophet sallallahu alayhe wa sallam said: "Three invocations will be answered: The invocation of the fasting person, the invocation of the oppressed, and the invocation of the traveler." (Related by Muslim).

Repentance: Ramadhan is the time of repentance and return to Allah, for it is a time when the devils are chained, and when many people are saved from hell fire every night by the grace of Allah.

Applying oneself in all good deeds in the last ten days of Ramadhan: Aisha radhiallabu anha said: "When the last ten days come, he sallallahu alayhe wa sallam would pray most of the night and wake his family, and apply himself, and tighten up his loincloth.", and she also said: "The Messenger of Allah sallallahu alayhe wa sallam used to strive in the last days of Ramadhan more than he did during the other days." (Related by Muslim).

Abstaining from vain talk: Sins decrease the reward of fasting although they do not annul it. The Prophet sallallahu alayhe wa sallam said: "Fasting is not [only]

abstaining from eating and drinking, but abstaining from vain and obscene talk, so if someone insulted you or wronged you say: I am fasting." (Related by al-Hakim) and he also said: "Whoever does not abandon lying, then Allah does not need him to abandon his food and drink." (Related by al-Bukhari).

Common errors made during Ramadhan

Excessive spending: Ramadhan should be a time to avoid being wasteful, and learning to be prepared in facing harder times by distinguishing the needs from the luxuries. Unfortunately, many people go beyond their limits to spend during Ramadhan. Whether in the varieties of food that they savor each night, or by the other types of spending.

Staying awake during the night and sleeping during the day: Some people sleep during most of the day when they are fasting. Ramadhan is not a time of being lazy, and this do not allow the full benefit from the experience of fasting. It is as if they have only inverted their nights into days and vice versa. In addition, some may spend a great portion of the night indulging in eating and drinking and socializing

Spending more time in socializing: Because people invite each other more often during Ramadhan they do tend to spend more time socializing with friends, and relatives. While it is a good deed to feed the fasting person, this should not result in precious time lost in vain talk. Use the occasion for remembering Allah and offering additional prayers, and for the Da'wah to Allah.

Insisting on performing a certain number of Rakaas during the Tarawih (night) prayer to the point of not praying behind the Imam and thus forfeiting the benefit of congregational prayer. This might also bring hatred and disagreement between the Muslims of one community.

Reading Qur'an too fast: Some insist on finishing the whole Qur'an once or more, even if they have to read very fast. Although reading the Qur'an many times is desirable, this should not be done hastily,

especially during the Tarawih prayer without pondering upon its meaning. Allah ta'ala said: "This is a Book which We have sent down to you, full of blessings that they may ponder over its verses," (Saad 38:29), and the Prophet sallallahu alayhe wa sallam said: "Those who read the Qur'an in less than three days do not grasp [its meaning]"

Socializing in I'tikaf: Many people are eager to do I'tikaf but some confine themselves in the masjid not to pray and worship Allah but to talk and socialize.

The ways of doing good are numerous in Ramadhan Many people try to perform more than they are able to. By going beyond their capabilities, they end up not performing any deed in the desired way.

Scholars and Dai'ahs should assume a more prominent role in educating the people - both by talking to them and by giving the best example in their behavior which should comply to the Shariah and following the Sunnah.

The Muslim should realize that his priorities dictate that he does what benefits him in the Hereafter and should not put worldly interests first.

The Muslim should apply himself to deepen his sense of following the Sunnah of the Prophet sallallahu alayhe wa sallam, in every aspect of his life, at all times and especially during the month of Ramadhan. This necessitates seeking more knowledge about the Fiqh of fasting and its etiquette, assimilating the wisdom and goals of fasting, and facilitating the means that allow all the Muslims to benefit from their fasting.

We ask Allah to accept our fast and our good deeds.

Source: Al-Jum'ah Magazine,
Vol 8, Issue 9

"If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings)." (14:7)

The Qur'an and Hadith on Ramadan

THE QURAN ON FASTING

"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious).

(Fasting) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (i.e. an old man, etc.), they have (a choice either to fast or) to feed a poor person (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know." (2:183-84)

"The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan), he must fast that month, and whoever is ill or on a journey, the same number (of days which one did not fast must be made up) from other days.

Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah for having guided you so that you may be grateful to Him" (2: 185).

"It is made lawful for you to have sexual relations with your wives on the night of the fasts. They are garments for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you, and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.

And do not have sexual relations with them (your wives) while you are in Itikaf in the mosques. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His signs to mankind that they may become Al-Muttaqun (the pious)" (2:187).

"Verily! We have sent it (this Quran) down in the night of Al-Qadr. And what will make you know what the night of Al-Qadr is? The night of Al-Qadr is better than a thousand months. Therein descend the angels and the Ruh (Gabriel) by Allah's Permission with all Decrees, Peace! until the appearance of dawn (97:1-5)

THE HADITH ON FASTING

Abu Huraira related that the Prophet (peace and blessings be upon him) said: Whoever fasts during Ramadan with faith and seeking his reward from Allah will have his past sins forgiven. Whoever prays during the nights in Ramadan with faith and seeking his reward from Allah will have his past sins forgiven. And he who passes Lailat al-Qadr in prayer with faith and seeking his reward from Allah will have his past sins forgiven (Bukhari, Muslim).

Abu Huraira related that Rasulullah said: If anyone omits his fast even for one day in Ramadan without a concession or without being ill, then if he were to fast for the rest of his life he could not make up for it (Bukhari).

Abu Huraira related that the Prophet said: Allah the Majestic and Exalted said: "Every deed of man will receive ten to 700 times reward, except Siyam (fasting), for it is for Me and I shall reward it (as I like). There are two occasions of joy for one who fasts: one when he breaks the fast and the other when he will meet his Lord" (Muslim).

Abu Huraira related that Rasulullah said: Many people who fast get nothing from their fast except hunger and thirst, and many people who pray at night get nothing from it except wakefulness (Darimi).

When to start fasting

Ibn Umar related that the Prophet said: Do not start fasting unless you see the new moon, and do not end fasting until you see it. If the weather is cloudy then calculate when it should appear (Bukhari, Muslim).

The Suhoor meal (which is eaten before dawn)

Anas related that Rasulullah said: Take the Suhoor meal, for there is blessing in it (Bukhari, Muslim).

Breaking your fast

Salman ibn Amir Dhabi related that the Prophet said: Break your fast with dates, or else with water, for it is pure (Abu Dawud, Tirmidhi).

Fasting during a journey

Aisha related that Rasulullah was asked whether one should fast when on a journey, and he replied: Fast if you like, or postpone it if you like (Bukhari, Muslim).

Behavior while fasting

Abu Huraira related that the Prophet said: If a person does not avoid false talk and false conduct during Siyam, then Allah does not care if he abstains from food and drink (Bukhari, Muslim).

Forgetfully eating or drinking while fasting

Abu Huraira related that Rasulullah said: If anyone forgets that he is fasting and eats or drinks he should complete his Siyam, for it is Allah who has fed him and given him drink (Bukhari, Muslim).

Providing for those who are breaking the fast

Zaid ibn Khalid Juhni related that

the Prophet said: He who provides for the breaking of the Siyam of another person earns the same merit as the one who was observing Siyam diminishing in any way the reward of the latter (Tirmidhi).

Lailat al-Qadr

Aisha related that the Prophet said: Look for Lailat al-Qadr on an odd-numbered night during the last ten nights of Ramadan (Bukhari).

Anas ibn Malik related that Rasulullah said: When Lailat al-Qadr comes Gabriel descends with a company of angels who ask for blessings on everyone who is remembering Allah, whether they are sitting or standing (Baihaqi).

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law working the world over when we examine our basic worldly requirements, e.g. water needed by all is freely available, while gold that is not of common use is scarcely available. Similarly the 'Kalimah', the highest form of 'Zikr', is available for every one to recite and enjoy its blessings.

The second item of which a great deal should be recited, is 'Istighfaar' (asking for Allah's forgiveness). Several Ahaadith report the virtue of 'Istighfaar'. In one Hadith we read, 'Whoever says a great deal of 'Istighfaar', Allah opens a way out for him from all difficulties and releases him from sorrows. In a similar manner, he receives his provisions from unexpected sources.' In another Hadith, Rasulullah (Sallallahu Alaihi Wasallam) said, 'Every man is a sinner, but the best of the sinners are those who repent and seek forgiveness.' When a man commits a sin, a black spot settles on his heart, but when he repents, it is washed away; otherwise the black spot remains permanently.' In the same Hadith, the Prophet (Sallallahu Alaihi Wasallam) has advised us to pray for 'Jannah' and protection from Hell.

16 things you can do on the Night of Power

Abdul Malik Mujahid

Laylatul Qadr (the Night of Power) is described in the Quran as, "better than a thousand months" (97:3). Any action done on this night such as reciting the Quran, remembering Allah, etc. is better than acting for one thousand months which do not contain the night of Qadr.

Allah's Messenger (Sallallahu Alaihi Wasallam) used to exert himself in devotion during the last ten nights to a greater extent than at any other time." (Muslim). Allah's peace and blessings be upon our beloved Prophet (Sallallahu Alaihi Wasallam).

Aisha (RA) related that the Prophet (Sallallahu Alaihi Wasallam) said: Look for Laylatul Qadr on an odd-numbered night during the last ten nights of Ramadan (Bukhari).

The Prophet (Sallallahu Alaihi Wasallam) said: "Whoever prays during the night of Qadr with faith and hoping for its reward will have all of his previous sins forgiven." (Bukhari and Muslim recorded from Abu Huraira).

Here are some tips of things we can do on the Night of Power and the time before and after it.

1. Take a vacation for Allah

We take a break from our jobs for almost everything in life. Why not this time to focus on worshiping and thanking our Creator.

If this is not possible at least take a few days off if you can. This can make it easier to stay awake at night to do extra Ibadah, not having to worry about getting to work the next day.

It will also facilitate doing Itikaf.

2. Do Itikaf

It was a practice of the Prophet

(Sallallahu Alaihi Wasallam) to spend the last ten days and nights of Ramadan in the masjid for Itikaf.

Those in Itikaf stay in the masjid all this time, performing various forms of zikr (the remembrance of Allah), like doing extra Salat, recitation and study of the Quran. They do not go outside the masjid except in case of emergencies, therefore, they sleep in the masjid. Their families or the masjid administration takes care of their food needs.

Itikaf of a shorter period of time, like one night, a day or a couple of days is encouraged as well.

3. Make this special Dua

Aisha (RA) said: I asked the Messenger of Allah: 'O Messenger of Allah, if I know what night is the night of Qadr, what should I say during it?' He said: 'Say: O Allah, You are pardoning and You love to pardon, so pardon me.' "(Ahmad, Ibn Majah, and Tirmidhi).

The transliteration of this Dua is "Allahumma innaka `afuwun tuhibbul `afwa fa`fu `annee"

4. Recite the Quran

Perhaps you can choose Surahs or passages from the Quran which you have heard in Tarawih this past Ramadan to recite.

If you attend a class where the recitation of the Quran is taught, this is a great time to put your knowledge into practice.

5. Reflect on the meaning of the Quran

Choose the latest Surah or Surahs you've heard in Tarawih and read their translation and Tafseer. Then think deeply about their meaning and how it affects you

on a personal level.

(If you want to study the Quran with more understanding, check out Way to the Quran and Access to Quranic Arabic.

6. Get your sins wiped out

Abu Huraira narrated that the Messenger said: Whoever stands (in prayer) in Laylatul Qadr while nourishing his faith with self-evaluation, expecting reward from Allah, will have all of his previous sins forgiven. [Bukhari and Muslim).

Don't just pray using the shorter Surahs that you know. Try to make your prayers longer, deeper and meaningful. If you are familiar with longer Surahs, read the translation and explanation and then pray reciting these Surahs, carefully reflecting on the meaning while you pray.

Even if you are only familiar with the shorter Surahs, read the translation and explanation beforehand, and then pray reflecting on the message of the Surahs.

This is a good way to develop the habit of concentration, even in regular prayers, where many of us tend to be fidgety and/or easily distracted.

7. Make a personal Dua list.

Ask yourself what you really want from Allah. Make a list of each and everything, no matter how small or how big it is, whether it deals with this world or not. Allah loves to hear from us. Once this list is ready, you can do three things:

Ask Allah to give you those things

Think about what actions you have taken to get those things. Develop a work plan to get those things in future.

8. Evaluate yourself.

Ask yourself those questions that need to be asked. Do an evaluation of where you are and where you are going. Let this evaluation lead you to feel happiness for the good you have done and remorse for the bad you have done. (see a short and a long evaluation guide) This latter feeling should make it easier to seek Allah's sincere forgiveness when making the Dua

mentioned in tip number one above.

9. Make long, sincere and deep Duas

One of the best times to do this is during the last part of the night.

Abu Huraira, may Allah be pleased with him, related that the Prophet (Sallallahu Alaihi Wasallam) said: When the last one-third of the night remains, our Lord, the Glorious One descends towards the heaven of the earth and proclaims: Who is that who supplicates for Me, and I grant his supplication? Who is that who begs Me for anything and I grant it to him? And who is that who seeks My forgiveness, and I forgive him? (Bukhari, Muslim).

That means for instance, waking up one hour before Suhoor time to ask Allah for anything and everything you want that is Halal. This can be done using the Duas of the Sunnah, but also Dua in your own language, with sincerity and conviction.

For some tips on making Dua please see the article Some personal Duas you can make.

10. Memorize a different Dua every night

They don't have to be long. They can be just one line. And be sure to know what they mean generally at least, even if you don't know the exact translation in English.

You can put them on index cards (or and keep them with you during the day, glancing at them during work, while driving, waiting in line, etc.) Then practice them at night in prayer.

11. Have Iftar with the family

If you've spent Iftar time on weekdays in your cubicle at work alone with a couple of dates, now is the last few days you'll have this Ramadan to spend with your family. Use it wisely.

12. Take the family to Tarawih

Have your spouse and kids missed Tarawih most of Ramadan because you weren't there to drive them to the Masjid, which is too far away to walk to? If so, do all

of yourselves a favor and bring everyone for Tarawih in these last ten nights.

13. Attend the Dua after the completion of Quran recitation

Almost all Masjids where the Imam aims to finish an entire reading of the Quran in Tarawih prayers in Ramadan will be completing their recitation in these last ten nights. They may try to end on one of the odd nights and read the Dua at the end of a reading of the Quran. Attend this particular night's Tarawih prayer with your family. See if you can attend different Masjids' Tarawih prayers the night they finish reading the Quran.

14. Finish reading a book on the Prophet

Read about the Prophet's life, which can increase your love for him and Islam by seeing how much he struggled for Allah's sake. It may inspire you to push yourself even harder during these last ten nights. This community is built on sacrifice.

15. Plan for the next year

Once you've done a self-evaluation, you can plan on where you want to go, at least in the next 12 months. Laylatul Qadr is a great night to be thinking about this (without taking away from your worship), since you'll Insha Allah, be in a more contemplative state. You may choose to dedicate one night of power for evaluation and one night for planning for the next year.

16. To do list for the Night of Power

Make a to do checklist for each Night of Power. This should define how you would like your night, the one better than a thousand months, to be used. Pick things from this list and define the sequence you would like to do things in. This will help you avoid wasting your time in unproductive chats which common in the festive atmosphere of Masjids at the Night of Power.



Inner Dimension of Zakat

Excerpts from Ghazali's Inner Dimension of Islamic Worship

Certain inward attitudes and duties are incumbent on those who seek, through the payment of Zakat, that which leads to good in the Hereafter:

1. Knowing Zakat's purpose and significance

To understand the necessity of paying Zakat, how it represents a test of character, and why it has been made one of the fundamentals of Islam, even though it is a financial transaction and not a physical act of worship.

Three points deserve consideration here:

(a) Testing the degree of love for Allah

To pronounce the two sentences of the Confession of Faith (Shahada) ("There is no God but Allah-Mohammad is God's Messenger") is obligatory as affirmation of the Divine Unity and testimony to the singleness of the One to Whom all worship is due.

Complete fulfillment of this obligation requires that he who affirms the Divine Unity should direct his love to none but the One, the Unique.

There is little value in mere verbal affirmation. The degree of love is tested only by separating the lover from other things he loves.

Worldly goods are an object of love in everybody's eyes, being the means by which they enjoy the benefits of this world. Because of them, we become attached to life and shy away from death, even though death leads us to meet the Beloved (Allah).

The truth of our claim to love God is

therefore put to the test, and we are asked to give up the wealth which is the apple our eye.

That is why Allah said: "God has bought from the believers their persons and their goods,

Paradise being theirs for the price " (part of Quran: 9:111).

Allah also says that true piety means giving away one's wealth, in spite of love for it, to close relatives, orphans, the wayfarer and beggars, and for the emancipation of slaves (see Quran 2: 177) .

(b) The elimination of miserliness

The Divine decree by which Allah bids His servants to spend their wealth, is also significant in purging the habit of miserliness, which is a deadly sin.

"And whosoever is saved from his own covetousness, such are they who will be the successful" (Quran 59:9).

The habit of miserliness is only eliminated by making oneself accustomed to spending money, for to break an attachment one must force oneself away till a new habit is found.

The purity he acquires is in proportion to his expenditure, to his delight in giving away and to his joy in spending for the sake of Allah.

(c) Expression of gratitude

The third factor is gratitude for benefits received, for the servant is indebted to Allah for personal and material bounties

2. Payment of Zakat at the proper time

The second duty with regards to Zakat concerns the time of payment.

A good practice is to anticipate the moment when payment is due.

This demonstrates a willingness to comply by bringing joy to the hearts of poor, forestalling the obstacles time might place in the way of charitable action, being aware that there are dangers in delaying payment, as the servant runs the risk of disobedience should he or she postpone beyond the ap-

pointed moment.

Whenever the impulse to good arises from within, the opportunity must be grasped at once as the believers heart lies between the two fingers of the All-Merciful. Yet how fickle is the heart! The devil threatens poverty and bids us to commit atrocious and abominable deeds.

Demonic suggestion follows hard on the heels of angelic inspiration. One should therefore seize the opportunity and fix a definite month for giving Zakat (if one is used to paying it all at once.)

One should endeavor to choose one of the most opportune times to pay Zakat, resulting in more closeness to Allah and compounding the value of the Zakat.

One such favorable time would be month of Muharram, since it is the first month of the Islamic year and one of the sacred months. Another is Ramadan.

3. Give In Secret

The third duty is secrecy, for this is farthest removed from hypocritical display and reputation-seeking.

Allah says, "If you disclose your Sadaqat (alms giving), it is well, but if you conceal it, and give it to the poor, that is better for you.

(Allah) will forgive you some of your sins. And Allah is Well-Acquainted with what you do" (Quran 2:271).

According to one Hadith, the Prophet said, "Seven people will be shaded under Allah's Throne on the Day on which there will be no other shade: (1) a just ruler, (2) a young person who worships Almighty Allah, (3) a person whose heart is attached to Masajid, (4) two people who love one another for the sake of Allah, and who come together and part for His sake, (5) a man who is called by a beautiful woman of good family, but refuses her, saying 'I fear Allah', (6) a person who gives his money in charity so secretly that his left hand does not know what his right hand gives, and (7) someone who remembers Allah privately, so that his eyes brim with tears." (Bukhari, Muslim).

According to one of the scholars, " Three things are accounted among the

treasures of righteousness, one of them being to give Alms in secret."

Whenever fame is the donor's objective, his work will be in vain, since the purpose of alms giving is to eliminate miserliness and to weaken the love of wealth. But the love of status has a stronger hold over the soul than the love of wealth, and both of them have deadly consequences in the Hereafter.

4. Give openly

The fourth duty, when one knows that such conduct will tend to encourage others to follow suit, is to let one's giving be seen.

In doing so, however, one must be inwardly on guard against hypocritical motives.

Apart from the expectation of gratitude and the risk of hypocrisy, there is another danger in visible alms giving, namely that of offending a poor man's dignity. It may be hurtful to him to be seen to be needy.

But someone who begs in public is bringing the disgrace upon himself; there is therefore no sense in being wary.

5. Avoid Taunting and Hurting

The fifth duty is not to invalidate one's alms giving through taunting and hurting.

As Allah said, "Do not make your Alms giving void by taunting and hurting."(part of Quran 2: 264).

Taunting is reminding a person of a favor, while hurt lies in making it known. According to others taunting is to exploit a person in return of a gift, while hurt lies in making him feel ashamed of his poverty.

Still others say that taunting means making one's gift an excuse for arrogant behavior.

One should therefore realize that giving alms is actually paying Allah, Great and Glorious is He, what is due, while the poor person is actually receiving his sustenance from Allah.

Anyone who grasps the significance

of the three points mentioned above while discussing the purpose and importance of the Zakat, or even one of them, realizes that he is a benefactor only to himself, through spending his wealth either to demonstrate his love of Allah or to purge himself or herself of the voice miserliness, or to give thanks for the blessing of wealth in the hope of receiving more.

6. Adopt humility

The sixth duty to think little of one's donation, for to regard it highly is to invite that pride which is one of the deadly sins, making good deeds worthless.

It must be recognized that ten of two and-a-half percent is a tiny fraction, and that to pay only this is to content oneself with the least generous level of expense as we have explained above.

This is something to be ashamed of rather to boast about. Even if one rose to the highest level, disbursing all or most of one's wealth, one should still reflect on where it came from in the first place, and for what purpose it is being spent.

For all wealth belongs to Allah. It is to Him that one should be grateful for for being given it and being enabled to spend it, so why pride ourselves on spending for the sake of Allah when it is actually His property?

And, if one's situation is such that one must look to the Hereafter, spending for the sake of spiritual reward, why boast of giving what one expects to receive many many times over?

As for action, one's giving should be done with a sense of shame at one's meanness in holding back the rest of one's wealth from God, Great and Glorious is He.

One's demeanor should be humble and abashed, like that of someone who is asked to hand back a deposit but returns only part of it and holds on the rest.

For all wealth belongs to Allah and He would prefer to see us give all we possess. If He has not commanded His servant to do so, it is only because that would be too hard on them by reason of their greed.

As Allah says: "If He were to ask you of it, and press you, you would covetously withhold, and he will bring out all your (secret) ill wills" (Quran 47:37).

7. Give the best and the dearest

The seventh duty is to select from one's wealth what is best and dearest to one: the finest and most excellent part, for God, exalted is He. Allah is good and accepts only what is good.

If the offering has been acquired by dubious means, it may not strictly belong to the donor and will then be disqualified.

"O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich, and worthy of all praise." (Quran 2:267).

8. Seek the Worthy and Deserving

The eighth duty is to seek out the truly worthy recipient for one's offering (Sadaqa), rather than be content with just anybody who happens to fall within the eight categories of legally qualified beneficiaries.

For among those generally eligible

there are some with special qualities. Attention should be paid to these five qualities:

First, one should seek out those pious people who have renounced the world and devoted themselves exclusively to the business of the Hereafter.

Second, the recipient should be chosen from among the people of learning, to support him in his quest for knowledge. Learning is the noblest form of worship, so long as it is based on right intention.

Third, the recipient should be a person who kept his need to himself, not being given to fuss and complaint.

Fourth, the recipient should be someone with a large family or disabled by illness or some other cause.

Fifth, the recipient should be a close relative, whether paternal or maternal.

Each of these points should therefore be taken into consideration, for they represent the desired qualities. Within each quality there are further gradations, so one ought to seek the highest .

If anyone can be found in whom all these qualities are combined, that is the greatest treasure and the supreme prize. If one does one's best and succeeds, one gets a double reward, but even if one fails, there is still a single reward for the effort.

Prohibition of Carrying tales of the Officers

Allah, the Exalted, says:

"... Do not help one another in sin and transgression." (5:2)

Ibn Mas`ud (RA) said: The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "None of my Companions should convey to me anything regarding another because I desire to meet everyone of you with a clean heart."

[Abu Dawud and At-Tirmidhi].

Commentary: *'Should not convey to me anything' here signifies anything undesirable or which is harmful for the person concerned. Thus, this Hadith stresses that defects of people should not be unnecessarily reported to those who are at the helm of affairs, as is evident from the caption given to this chapter by Imam An-Nawawi.*

The Meaning of Ramadan

Khalid Baig

Fasting during Ramadan was ordained during the second year of Hijrah. Why not earlier? In Makkah the economic conditions of the Muslims were bad. They were being persecuted. Often days would go by before they had anything to eat. It is easy to skip meals if you don't have any. Obviously fasting would have been easier under the circumstances. So why not then?

The answer may be that Ramadan is not only about skipping meals. While fasting is an integral and paramount part of it, Ramadan offers a comprehensive program for our spiritual overhaul. The entire program required the peace and security that was offered by Madinah.

Yes, Ramadan is the most important month of the year. It is the month that the believers await with eagerness. At the beginning of Rajab --- two full months before Ramadan --- the Prophet Muhammad, Sall-Allahu alayhi wa sallam, used to supplicate thus: "O Allah! Bless us during Rajab and Sha'ban, and let us reach Ramadan (in good health)."

During Ramadan the believers get busy seeking Allah's mercy, forgiveness, and protection from Hellfire. This is the month for renewing our commitment and re-establishing our relationship with our Creator. It is the spring season for goodness and virtues when righteousness blossoms throughout the Muslim communities. "If we combine all the blessings of the other eleven months, they would not add up to the blessings of Ramadan," said the great scholar and reformer Shaikh Ahmed Farooqi (Mujaddad Alif Thani). It offers every Muslim an opportunity to strengthen his Iman, purify his heart and soul, and to remove the evil effects of the sins committed by him.

"Anyone who fasts during this

month with purity of belief and with expectation of a good reward (from his Creator), will have his previous sins forgiven," said Prophet Muhammad, Sall-Allahu alayhi wa sallam. "Anyone who stands in prayers during its nights with purity of belief and expectation of a reward, will have his previous sins forgiven." As other ahadith tell us, the rewards for good deeds are multiplied manifold during Ramadan.

Along with the possibility of a great reward, there is the risk of a terrible loss. If we let any other month pass by carelessly, we just lost a month. If we do the same during Ramadan, we have lost everything. The person who misses just one day's fast without a legitimate reason, cannot really make up for it even if he were to fast everyday for the rest of his life. And of the three persons that Prophet, Sall-Allahu alayhi wa sallam cursed, one is the unfortunate Muslim who finds Ramadan in good health but does not use the opportunity to seek Allah's mercy.

One who does not fast is obviously in this category, but so also is the person who fasts and prays but makes no effort to stay away from sins or attain purity of the heart through the numerous opportunities offered by Ramadan. The Prophet, Sall-Allahu alayhi wa sallam, warned us: "There are those who get nothing from their fast but hunger and thirst. There are those who get nothing from their nightly prayers but loss of sleep."

Those who understood this, for them Ramadan was indeed a very special month. In addition to fasting, mandatory Salat, and extra Travah Salat, they spent the whole month in acts of worship like voluntary Salat, Tilawa (recitation of Qur'an), Dhikr etc. After mentioning that this has been the tradition of the pious people of this Ummah throughout the centuries, Abul

Hasan Ali Nadvi notes: " I have seen with my own eyes such ulema and mashaikh who used to finish recitation of the entire Qur'an everyday during Ramadan. They spent almost the entire night in prayers. They used to eat so little that one wondered how they could endure all this. These greats valued every moment of Ramadan and would not waste any of it in any other pursuit? Watching them made one believe the astounding stories of Ibada and devotion of our elders recorded by history."

This emphasis on these acts of worship may sound strange --- even misplaced --- to some. It requires some explanation. We know that the term Ibada (worship and obedience) in Islam applies not only to the formal acts of worship and devotion like Salat, Tilawa, and Dhikr, but it also applies to worldly acts when performed in obedience to Shariah and with the intention of pleasing Allah. Thus a believer going to work is performing Ibada when he seeks Halal income to discharge his responsibility as a bread-winner for the family. However a distinction must be made between the two. The first category consists of direct Ibada, acts that are required for their own sake. The second category consists of indirect Ibada --- worldly acts that become Ibada through proper intention and observation of Shariah. While the second category is important for it extends the idea of Ibada to our entire life, there is also a danger because by their very nature these acts can camouflage other motives. (Is my going to work really Ibada or am I actually in the rat race?). Here the direct Ibada comes to the rescue. Through them we can purify our motives, and re-establish our relationship with Allah.

Islam does not approve of monasticism. It does not ask us to permanently isolate ourselves from this world, since our test is in living here according to the Commands of our Creator. But it does ask us to take periodic breaks from it. The mandatory Salat (five daily prayers) is one example. For a few minutes every so many hours throughout the day, we leave the affairs of

this world and appear before Allah to remind ourselves that none but He is worthy of worship and of our unfaltering obedience. Ramadan takes this to the next higher plane, providing intense training for a whole month.

This spirit is captured in I'tikaf, a unique Ibada associated with Ramadan, in which a person gives up all his normal activities and enters a mosque for a specific period. There is great merit in it and every Muslim community is encouraged to provide at least one person who will perform I'tikaf for the last ten days of Ramadan. But even those who cannot spare ten days are encouraged to spend as much time in the mosque as possible.

Through direct Ibada we "charge our batteries"; the indirect ones allow us to use the power so accumulated in driving the vehicle of our life. Ramadan is the month for rebuilding our spiritual strength. How much we benefit from it is up to us.

meaning. One is that he felt shy from running away from the gathering of Rasulullah (Sallallahu Alaihi Wasallam). Others say that he felt shy in trespassing the people over their shoulders, so he sat at the back. Since he did not run away, so Rasulullah (Sallallahu Alaihi Wasallam) said that Allah also sheltered him in His mercy. The third person turned his face away from Rasulullah (Sallallahu Alaihi Wasallam) and left, so Rasulullah (Sallallahu Alaihi Wasallam) said that Allah also turned away from him i.e., became angry with him.

Lessons derived by Ibn Hajr (RA) from this Hadith

It shows the significance of sitting in the gatherings where Deen is being taught.

It is preferable to sit in a circle in a religious gathering.

It is preferable to sit and fill the gap if any present so that no gap is left.

Ramadan Fever

The heat is on! Once a year a dramatic change occurs in the Muslim community. Once a year Icky baby and the Sams becomes Brother Iqbal and Sister Sameera. Off come the baggy jeans, the Nikes and the Raiders cap. On come the yellow Shalwar Kameez (clothes most Pakistanis wear), out goes the brylcreamed hairstyle which glues on that terribly uncool Towpee (cap) and in comes the miswak in the top pocket, making you look like something like "Karachi cops".

It's during this HOLY month of Ramadan that we ditch the daytime raves and frequent visit to the library (and we don't mean for the reference section) and begin to act it out. Icky baby becomes temporarily religious.

It's a sort of spooky feeling. The Mosques are full and you feel good. Good cos' you've done your bit for the year. One by one you scratch the days from your Ramadan timetable that your dad brought back from the Mosque-and then-thank crunchie it's Eid.

Eid Mubarak!

The Mosques again becomes museums for the old and for those deprived "ACHA BACHA"- a good baby. The crease-free shalwar kameez comes off and comes the baggy jeans, whilst the libraries reopen for "business as usual". Just 11 more months of "freedom" to go before the smelly breath season come back with a vengeance.

Year after year it goes on, almost as a ritual. You know it's rough. Yet Allah (swt) is Al-Rahman and Al-Raheem as we are told by our parents (who probably also have gone through this). And anyway religion is for the old men in the mosques- with smelly breaths, and beards that sweep the floor everytime they walk from one end of the mosque to the other.

Religion is for those "fundies" (fundamentalists) at school/college, the "weirdoes" who only talk to the opposite sex about the benefits of the Khilafah ruling system or the fallacies of Western ideology such as Capitalism and Marxist Philosophy. (i.e. try saying that in one breath!).

The game

So you go around playing this game. It's like an endless spiral. You think you're a rebel or tough-yet you're just one of the pack- a zombie, conforming to master-plan, when you turn 40s you grow your beard and take your seat in front row of the mosque, invest in a miswak, pack your bags for Hajj, and then everything is gonna be safe! Well no! It doesn't quite work like that. The million dollar question is will you ever turn 40?

Game Over

Suppose you die. Just suppose you snuff it before you turn 40? What then? It could severely damage that master-plan of yours. Alright, the chances may look slim yet the stakes are high. Nobody knows when he or she is going to die. Just suppose you're locked up in a room and there's no way out. Just suppose there's a time bomb ticking away in this room. Now if this bomb has "6 days" on it you would probably turn "fundy" and spend all six days reading namaz (salah).

Just suppose the bomb had a "?" on it? What then? That's exactly how life is!!! A ticking-bomb with a "?" on it, you never know when it's gonna blow-up. Whereever you are, death will find you. Even if you are in tower built up strong and high!" (Translation of the meaning of the Qu'ran) 30 days or a lifetime? And anyway, even if you do go along with this "dodgy" game, don't you think your Creator will

know your intention? Many people have sussed out Islam as a blind faith or an emotional/spiritual/spooky belief which leaves you contemplating rationally about the meanings of life. Where did you come from? Why are we here? Or the question that puts a dampener on all raves, "what's going to happen to us when we die?"

Islam asks us to answer these vital questions and come to a conclusion, the correct one. Islam doesn't rely on the dodgy culture we are brought up with either from our parents or from the Molvi-Saab (imam). Islam is far from being a "religion" as it is often coined in the media. Islam is a complete system of life- with solutions to all our problems be it for Muslims or non-Muslims. Check out Islam for yourself and free yourself from this shallow zombie-like culture. Before your credits run out!

Word out!

Remember there is no Life or Dignity without Islam. "O you who believe answer the call of Allah(swt) and His Messenger to that which gives you Life." (8:24)

Remembrance of the people is the disease, and remembrance of Allah is the cure. Yet how strange is it that we hasten to the disease and not the cure?

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dition is a bright one. Ibn Sirin said: "This knowledge constitutes your religion so be careful whom you take your religion from." How can those guided by this face the corruption of their education system with resignation?

Imam Hasan Basri, Rahimahullah, said: "O son of Adam. You are a collection of days. When a day passes, a part of you passes away with it." None of us knows how many days are left in us. Can we afford to live another of those days living the miserable life of a couch potato?

Why Fasting is Prescribed

Excerpted from The Sermons by Shaykh Zulfiqar Ahmad (db)

The fast is for Me and I am its reward [Hadith Qudsi]

O you who believe! Fasting is prescribed upon you as it was prescribed on those before you so that you may learn self-restraint [2:183]

Why Fasting is Mandatory

The glorious verse above clarifies why Muslims are required to fast. Allah neither wishes to punish His subjects nor starve them because neither of these benefits Him. Further examination of this verse reveals that fasting builds righteousness and humility.

The Wisdom Behind Fasting

Cultivation of righteousness and humility is the wisdom behind fasting. A Companion once asked Hadrat Ibn Ka'ab the meaning of righteousness (taqwa), and in reply Hadrat Ibn Ka'ab asked, "Have you ever walked a dangerous and thorny path?" The questioner said yes. Then, Hadrat Ibn Ka'ab asked him how he would traverse such a path. The Companion answered, "I gather all my loose clothing around me and hold it tight so that nothing gets entangled or torn, and thus I walk very carefully." Hadrat Ibn Ka'ab answered that this is the very definition of righteousness, to protect oneself at every moment in life so one does not slip and fall into sin.

Fasting in Ramadan is one means to protect oneself and keep oneself righteous. Fasting is not merely abstinence from food and drink, but all the organs of the body must be in a state of fasting. The fast of the eyes is not to look at what is forbidden; the fast of the tongue is not to lie and slander and likewise, every organ must stay away

from wrong. A Muslim in Ramadan must be in a state of fasting from head to toe.

The Pinnacle of Fasting

The pinnacle of a fast is not realized until a Muslim fasts from head to toe. A person might abstain from food and drink, but during the course of the day or month, he slanders someone else or even steals from someone. This is why the Messenger of Allah said that some people gain nothing from fasting but hunger.

Etiquette of Fasting

There are different types of fasts and each requires certain etiquette. One type is the fast of the common people that is to simply abstain from food and drink. Another type of fasting, observed by a special class of people closer to Allah, requires abstinence not only from food and drink, but also requires keeping the organs away from anything that is sinful, such as controlling the tongue from backbiting and slander.

It is obvious that Muslims must always strive for the second type of fasting and be in a complete state of fasting.

Hunger and Thirst

Fasting serves to build righteousness and elevates the righteous even higher. Consequently, those who obey Allah and abstain from sin during their fasts do not feel the intensity of hunger and thirst during the day as do those who unfortunately fail to stay away from sin.

Abstaining from Backbiting

Throughout the Prophet's lifetime, Allah presented circumstances and examples to serve as lessons for the Muslims to follow.

Two women were fasting and came near to death because of sheer hunger. This problem was presented before the Messenger of Allah who advised that the women should rinse their mouth, which they did. Thereafter, the women vomited small pieces of meat. These women were astonished because they had not eaten anything because

they were fasting. The Messenger of Allah revealed that the women had been guilty of backbiting during their fast, a sin synonymous with eating dead flesh. Allah preserved this incident in time so that future generations may learn a lesson from it.

A Shield for Faith

In the event that someone who is fasting encounters someone quarrelsome or one who would lead them down a bad path, the fasting individual should say the words "I am fasting" three times. This will serve as a shield for safeguarding his faith and the fast will inshaAllah be regarded as a successful one by Allah.

Various Purposes of Fasting

Fasting has been ordained to cultivate righteousness in mankind. A child may want candy, but knowing its harmful effect a mother will refuse to indulge the child, not because she wishes to see her child cry but for the child's own good. Likewise, Allah does not wish suffering upon those who fast, but ordains it so that they may become righteous and pure. The command of fasting does not benefit or take away from the glory of Allah but is only for the benefit of those who fast.

Fasting and Medical Proof

Fasting not only has spiritual benefits but it also has immense physical benefits as well. The medical community acknowledges that regular fasting flushes poison from the body, thus purifying it.

The bathrooms in the luxurious homes of certain wealthy individuals alone cost more than the entire home of a poor family. If it were not for the holy month of Ramadan, such wealthy people would be oblivious to the suffering of the poor and hungry. By ordaining the fast, Allah blessed mankind in that at the end of a day without food and drink, one can perhaps gain some insight into the daily life of the homeless and hungry.

Tending to Neighbors and the Sick

Hadith literature records that a man shall be raised on the Day of Judgment and Allah will say, "I was hungry. Yet, you did not feed Me. I was sick but you did not visit Me."

The man will say in astonishment, "O Allah, You are the Supreme Creator above all such needs and ailments such as hunger and sickness. How could I have fed you or visited you?"

Then, Allah will say, "Back in the world, your neighbor at one time was hungry and sick but you failed to tend for him. If you had fed him and looked after him in his time of need, it would have been as if you were feeding Me."

It will only be then that this man will realize the tremendous reward of empathy towards his fellow human beings. Today the worst feuds occur between neighbors because people remain ignorant of the rights of neighbors. At one time the Messenger of Allah said that Hadrat Jibril e used to bring so many revelations regarding the rights of neighbors that the Messenger of Allah thought that the neighbor would be included in the last will and testament of the deceased.

A Strange Turn of Events

Two brothers were very fond of each other but their wives did not get along. One of them invited his brother and sister-in-law to dinner and laid the table in front of them. However, when the host's wife found out she angrily took the plate from in front of her brother-in-law and said, "We are not feeding this man!"

This woman's saddened but quick thinking husband tried to salvage the situation and said to his brother, "Once I too was at your house and you placed food in front of me. One of your chickens ran across the room and tipped the curry. Hence I could not enjoy the meal. I could have been angry at that time but controlled myself, so please do not be angry now if my wife hastily took away the plate."

His brother calmed down and said, "Surely I can extend you the same courtesy that you showed for my chicken." Hence, a

potentially dangerous situation was defused very quickly because of the brothers' love and pure intentions towards each other. In contrast, if parties have bad intentions from the start, then it is easy for minor quarrels to become long term feuds.

Good Character

It has been narrated in hadith that the Messenger of Allah came to teach humanity to humanity. Among the lessons of good character that the Messenger of Allah brought is good will and etiquette towards one's neighbor. This is something that has been relatively forgotten nowadays.

Living as brothers and sisters and as neighbors has become virtually alien to us, but we need to remember that neighbors are merely a mirror image of ourselves.

The True Purpose of Fasting

The true purpose of fasting is to value the tremendous blessings of Allah and realize that a large percentage of people in the world do not have what we take for granted every day. Hopefully a person will carry this realization throughout his or her life and become a better person and member of the community.

People rarely ponder upon the blessings of Allah that they are showered with every single day. Before wheat bread is served for a meal, a seed is sown into the ground. This seed is then nourished by the sun and the rain before it grows big enough that a farmer can reap it. The wheat is then cleaned and sold in the market where it is bought and cooked as wheat bread. Indeed, it is unfortunate that people do not ponder upon these miraculous events that bring this food to their table nor do they thank Allah for this blessing.

A Fascinating Tale

Hadrat Fazal Ali Quraishi (May the mercy of Allah be upon him) would plough, sow, and reap his own fields. He would bring the harvest home where both he and his wife would prepare the wheat to be cooked and made into bread. The bread would then be

served to the students in Hadrat's madrasa.

Hadrat Quraishi had a strong work ethic and insisted on doing everything himself. As part of his noble habit, he was constantly in a state of ablution, as was his household. One day, Hadrat served the meal as usual in the madrasa and the seekers sat down to eat. Hadrat used to address his seekers as faqir, and so he said, "Oh Faqirs, for the bread that is before you, a field had to be ploughed and this was done in a state of wudu (ritual purity). Next, a seed was sown and cultivated, all in a state of wudu. The wheat was then reaped, cleaned and cooked, all in a state of wudu. Now that it is before you, my only hope is that you eat it in a state of wudu."

Etiquette of the Meal

Every morsel that a person consumes comes through many different routes as detailed above. Allah likes the person who respects and values His blessings.

The Messenger of Allah used to eat with great humility, giving food proper respect. He would not eat like the arrogant who eat while walking and slouching. He would sit down for a meal with the humility of a servant in front of his master, and would value every morsel as a blessing from Allah.

Warning Signs For the Wise

A millionaire once posted an advertisement in a newspaper promising a huge sum of money to the doctor who could treat his illness so that he would be able to eat a bite on his own. This person was a millionaire with apparently every material thing at his disposal. Yet, health was not on his side to the extent that he could not even eat by himself.

Being healthy enough to sit up and eat is a tremendous blessing on its own that people take for granted. We need to realize the greatness of these blessings and to be grateful to Allah.

A Story From Hadrat Sulayman's Life

Allah had given Hadrat Sulayman e kingship over humankind, jinn, the animal kingdom and all the forces of nature. One

day, Hadrat Sulayman e supplicated to Allah that he wanted to invite all creation to a feast and wanted no food to go to waste. Allah readily permitted this and so Hadrat Sulayman e commanded the jinn to start preparing the food for such a feast.

The jinn toiled at giant cauldrons for years and kept storing the food until such a day that Hadrat Sulayman e became satisfied that there was enough food for all of Allah's creation. Then, he once again requested permission to invite the guests and Allah gave him permission for this. Hadrat Sulayman e asked whether he should invite the land creation first or the creatures of the sea, and Allah suggested the sea creatures since the sea was very close by.

A fish swam up and opened its mouth, into which the jinn started emptying the food. This fish was so large that it alone consumed everything that had been cooked. Allah's creation is so awesome that it baffles the imagination.

Certain fish are so large that airplanes have been reported to have mistaken them for airstrips and actually attempted landings. Once, I was flying from France to another country and as the airplane rose and crossed over water, I saw a fish swimming thousands of feet below that seemed the size of a car. I marveled at what the actual size of the fish must be if it appeared as big as a car from such a height.

So the fish that the jinn were feeding still had its mouth open even though the jinn had fed it the entire feast. Hadrat Sulayman e was amazed and exclaimed to the fish, "You ate so much!" To this, the fish replied, "O Beloved of Allah, I bear witness that Allah feeds me every day three times what you have fed me today!"

Distribution of Sustenance (Rizq)

Allah does not forget to provide for humankind despite the millions of other species that make up creation. Hence people should be grateful rather than complain when given such food that may be distasteful, because Allah could have easily overlooked such a tiny portion of creation such

as humankind in the distribution of sustenance (rizq). The purpose of Ramadan is to develop gratefulness for Allah's blessings so that man may become humble and righteous.

Prohibition of Maligning

Allah, the Exalted, says:

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58)

'Abdullah bin 'Amr bin Al-'As (RA) reported: The Messenger of Allah (Sallallahu alaihi Wasallam) said, "A (true) Muslim is one from whose tongue and hand the Muslims are safe; and a Muhajir (Emigrant) is he who leaves the deeds which Allah has prohibited." [Al-Bukhari and Muslim].

Commentary: *Everyone who professes Tauhid and acknowledges the Prophethood of Muhammad (Sallallahu alaihi Wasallam), is a Muslim, but a perfect Muslim is one who has attained that high level where he does not harm any Muslim with his hand and tongue (speech). Similarly, an Emigrant is the one who abandons his homeland and relatives and goes to a place where he can easily practise the religion of Allah. But such a person is also an Emigrant who renounces all such things which are forbidden by Allah, because emigration means abandoning, whether it is abandoning of homeland or sins.*

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speech so impressive and forceful, sparkling and majestic that the historian Ibn Kathir lists it as an "astonishing event" in the annals for the year 683 A.H. "It was so admired by all", writes Ibn Kathir, "that Sheikh Taj ud-din al-Fazari himself put down the speech in writing."

In the year 692 A.H. Ibn Taimiyah set out for Haj with a Syrian caravan under the leadership of al-Basti.

Ramadan: The Way to Attainment

Omer Bin Abdullah

"Fasting during Ramadan is a unique opportunity to attain both peace of mind and heart," says Imam Gayth Nur Kashif, Director of Washington, DC's inner city Masjid ash-Shura.

Imam Kashif, who came to Islam by way of the Black Muslim movement and was an editor of the movement's Muhammad Speaks newspaper and a contemporary of Malcolm X, explains: "During Ramadan one concentrates on rendering good and abstaining from the wrong. Such a pursuit creates peaceful serenity in the hearts of men and women. Ramadan fasting cannot be complete and in fact, the fast can be invalidated if one fails to control his or her temper. The fasting persons are advised to refrain from argument and to inform the other party that they cannot continue the troublesome dialogue because they are engaged in the sublime obligation of fasting. Without doubt a full month of such restraint is destined to leave its mark upon our bodies and souls."

The fasting during Ramadan that requires certain restraints from dawn to dusk, the hours when the human interaction is the greatest, is designed to mould the lives of its practitioners.

Dr. Molook Roghanizad, a member of the Curriculum Advisory Committee of the Fairfax County School Board in Virginia and an educational consultant, says, "Ramadan fasting offers an opportunity for Tazkiyah, - the cleansing of the self - through its disciplinary regimen. And on another level, Ramadan offers a unique

opportunity for synthesizing with the less fortunate.”

She points out that the tazkiyah aspect is clearly emphasized by Prophet Muhammad (Salla Allahu Alayhi wa Sallam) who, according to Ka'b ibn Malik, said:

“Two hungry wolves sent against a herd of sheep will not do more damage to it than a man's eagerness for wealth and prestige does to his religion.” [Cited in Ahmad, al-Tirmidhi and Abu Yahya]

“The Quran,” she adds, “started to be revealed during Ramadan and it is recommended that during this month we concentrate on the reading of the Quran. Why? This is because during this month, we are less involved with physical needs and have a better opportunity of understanding the Message – the Quran, that is. Therefore there is a better chance of understanding the truth and reaching that spiritual elevation that we all desire.” This state of ‘special elevation’, she says comes when we elevate ourselves through understanding the true message. “The moment you have reached the absolute truth is your Lailat ul Qadr, the Night of Power,” she stresses.

She says that the real attainment of Qadr for ordinary beings is not a physical act, nothing sort of pulling a spiritual rabbit out of a hat, but in reality that indescribable moment when all things become clear to you and this moment of truth is worth one thousand months, more than a lifetime. Considering the ambience of spirituality, there is a chance that is other worldly experience of a person, the Qadr, may occur in Ramadan. The Qur'an says: “But those will prosper who purify themselves and glorify of their Guardian-Lord and (lift their hearts) in Prayer.” (87:14-15)

Dr. Muhammad Hamidullah, 95, the eminent scholar and translator of the Quran into French, in his monograph *Why Fast?* (Centre Culturelle Islamique, Wilkes Barre, PA) discusses the physical aspect of fasting. He likens fasting to the break from the ordinary to sleeping and to the weekend breaks in work and school. He points out that just as sleep renovates the body, the

fast rejuvenates and invigorates the body, noting that Prophet Muhammad said, “There is a tax on everything, the tax of the body being the fast.”

What is fasting does to a Muslim is perhaps best explained by Jim Quraishi, who wrote in an internet religion forum, “I am much more forgiving and accepting of my coworkers. I am more liable to overlook their frailties and petty jealousies. I'm like a man who knows that at the end of the day there is a pot of gold that awaits him.”

Islam does order withdrawal nor asceticism, however those who desire can undertake itikaf, that is to confine oneself to a secluded corner of a mosque – women can select a corner at home - during the last ten days of Ramadan to devote their full-time to prayer and remembrance of God. The itikaf experience can be likened to a retreat in a secluded camp. Ibn `Umar said, “The Messenger of Allah [Prophet Muhammad] used to seclude himself for the last ten days of the month of Ramadan.”

Dr. Alija Izetbekovic, former President of Bosnia, (*Islam Between East & West*, American Trust Publications, p. 210) says: “The Islamic fast which is the union of asceticism and joy – and even pleasure in certain cases – is the most natural and most radical educational measure that has ever been put into practice. It is equally present in the king's palace and the peasant's hut, in a philosopher's home and a worker's home. Its greatest advantage is that it is really practiced.”

The fasting during Ramadan has been ordained for Muslims as fasting had been ordained for people that preceded them. Prophet Muhammad, addressing his companions on the last day of Sha`ban, the preceding month, said: “O people! A great month has come over you; a blessed month; a month in which is a night better than a thousand months; month in which Allah has made it compulsory upon you to fast by day, and voluntary to pray by night. Whoever draws nearer (to Allah) by performing any of the (optional) good deeds in (this month) shall receive the same reward

as performing an obligatory deed at any other time, and whoever discharges an obligatory deed in (this month) shall receive the reward of performing seventy obligations at any other time. It is the month of patience, and the reward of patience is Heaven. It is the month of charity, and a month in which a believer's sustenance is increased. Whoever gives food to a fasting person to break his fast, shall have his sins forgiven, and he will be saved from the Fire of Hell, and he shall have the same reward as the fasting person, without his reward being diminished at all." [Narrated by Ibn Khuzaymah]

Excellence of Observing Saum

Sahl bin Sa`d (RA): The Prophet (Sallallahu Alaihi Wasallam) said, "In Jannah there is a gate which is called Ar-Raiyan through which only those who observe Saum (fasting) will enter on the Day of Resurrection. None else will enter through it. It will be called out, "Where are those who observe fasting?" So they will stand up and proceed towards it. When the last of them will have entered, the gate will be closed and then no one will enter through that gate."
[Muslim].

Commentary: This Hadith tells us about the special distinction of those who observe Saum. "Only those who observe Saum" signify the faithful who not only observe Saum during the month of Ramadan but also frequently observe voluntary fasts over and above the obligatory ones, otherwise Saum of Ramadan are compulsory for every Muslim. Similar is the case of the people of Salat, people of Sadaqah and people of Jihad, who have been mentioned in the preceding Ahadith otherwise all Muslims are on par so far as the Salat, Sadaqah, etc., are concerned.

Saviours of Islamic Spirit

Allaama Ibn Taimiyah (RA)

Early Life

Birth and Childhood of Ibn Taimiyah

Born on Monday, the 10th of Rabi-ul-Awwal 661 A.H., Ahmad Taqi ud-din Ibn Taimiyah came of a reputed family of theologians belonging to Harran near Edessa (Roha) in northern Iraq.

His father, Shahab ud-din Abdul Halim Ibn Taimiyah (d. 682 A.H.), was the pulpit of the great Ummayyad mosque and a professor of Traditions in Darul Hadith (Assakuriyah of Damascus. Likewise, his grandfather Abul Barkat Majd ud-din Ibn Taimiyah (d. 652 A.H.) was a renowned teacher of Hanbalite school and a man of letters, whose Mantaqi-ul-Akhbar classifying all the Traditions serving as the source of legislation is still held as a work of great erudition?

This was the time when the entire world of Islam was timorously trembling with fear under the terrible blows dealt with by the barbaric Tartar hordes, but the lands of Iraq and Jazirah were at the moment special targets of their horrid depredations. Ibn Taimiyah was seven years of age when the Tartars mounted an attack on Harran. Fearful of massacres, rapines, conflagrations and, above all, the indignities which were worse than death, the family of Ibn Taimiyah left Harran along with the terror-smitten multitude to seek asylum in some other Muslim country. There was no question of proceeding to Iraq which had already fallen to the Tartar arms. They had, therefore, to bend their steps to Damascus which was a comparatively safer place ruled by the powerful Memluks of Egypt. Leaving behind

their entire belongings, Ibn Taimiyah's family chose to take away with them only the valuable treasure of books they had, but, with no beasts of burden being available to pull the carts, they had themselves to perform that job, Confusion and disorder prevailed everywhere, while the fugitives, filled with grief and terror were always fearful of being overtaken by the Tartar cavalry. Once, when a Tartar column was near at hand, the wheels of the cart got stuck up. The members of Ibn Taimiyah's family fell prostrate on the ground and fervently beseeched God to save them from the impending calamity. At last, the cart moved on and the caravan got ahead safely on its way.

In Damascus

The news of the arrival of this illustrious family soon spread in Damascus. The people, specially the educated, were aware of the scholarly achievements of Majd ud-din ibn Taimiyah and Abdul Halim ibn Taimiyah. The latter, Ibn Taimiyah's father, was invited to begin discourses on Hadith in the Great Ummayyad mosque and the Darul Hadith Assakuriyah which were attended by a large number of students and scholars.

Prodigious Memory

Ibn Taimiyah's family was known for its strong retentive memory. His father and grandfather both had an eidetic memory but the prodigious treasure house of the mind endowed to Ibn Taimiyah surpassed even his forefathers. When he was still a child, the feats of his marvellous memory used to leave people lost in amazement. An eye-witness account of his amazing memory preserved in At-Uqud ud-Durriyah runs as follows:

"Once a scholar of Haleb who had come to Damascus heard of a prodigious child, Ahmad ibn Taimiyah renowned for his marvellous retentive power. Coming to a tailor's shop near Ahmad's house he sat down there to wait for the child. After a short while, the tailor pointed out the boy sought by him. He summoned the boy and asked

him to wipe off his tablet so that he could write on it. The boy handed over the clean tablet to the scholar who wrote 11 or 13 Traditions on it and then asked the boy to read them once carefully. Now, the scholar took back the tablet and asked the boy to repeat what he had read. The boy repeated them all without a single mistake. The scholar got the tablet wiped off again and wrote thereon a few transmitting chains of the Traditions. The boy went through these and again repeated the whole thing. Astonished at the feat of the boy's memory he remarked : 'If God wills him to live, he would be a genius without a peer in the whole world'.

There are numerous examples of Ibn Taimiyah's amazing feats of memory which lend support to the veracity of this story. In fact, the intellectual marvels of strong retentive power possessed by the Traditionists and other doctors of religion, recorded by historians on the authority of unimpeachable witnesses, show that the story narrated about Ibn Taimiyah is not at all exaggerated.

Education of Ibn Taimiyah

Ibn Taimiyah was from his childhood an industrious student and, as his biographers say, he never took any interest in games and sports. Later on, too, when he had grown up, no diversion fun or festivity could ever hold his attention. Nevertheless, his works bear witness to the fact that he was fully aware of the different sections of society of his time, their habits and customs, manners and morals and even entertainments and recreations, It seems that he had not only spent his time as a scholar buried in books but had also studiously pondered the problems of life and contemporary society,

Ibn Taimiyah gleaned knowledge of all the secular and religious sciences of his-time. He gave special attention to the Arabic literature and gained command over grammar and lexicology. He not only mastered the Al-Kitab of Sibawaih, the greatest authority on grammar and syntax, but he

pointed out its mistakes too. His proficiency in this field proved immensely beneficial to him later on in the composition of his own works. He gained a thorough knowledge of the entire collection of prose and poetry available at the time. He also studied the history of pre-Islamic Arabia as well as that of the post-Islamic era. The wide knowledge thus gained by him gave him a breadth of vision not found amongst his contemporaries,

Ibn Taimiyah also learnt, besides these, calligraphy and mathematics from the teachers of these sciences.

Turning to the religious sciences, he studiously learnt the Shari'ah laws, Jurisprudence, Hadith and the Qur'an. He studied the Hanbali system of law from his own father. In Hadith, he first learnt by heart, as was the custom in those days, Imam Humaidi's al-Jam'o bain-us-Sahihain and then studied the science from several reputed teachers of Hadith present at the time in Syria, Ibn Abdul Hadi relates that the number of Ibn Taimiyah's teachers in Hadith exceeds two hundred. Among these are included such eminent doctors of Hadith as Ibn Abd ud-Dayam al-Maqdis! and several others of an equal rank and standing. Ibn Taimiyah thus went through the Musnad Imam Ahmad and Sihah Sitta more than once to learn these from different teachers.

Ibn Taimiyah had a fancy for the exegesis of the Qur'an. As he himself says, he had turned over the leaves of more than a hundred commentaries and glosses of the holy scripture, 'He was endowed with a bent of mind to reflect and meditate upon the pith and meaning of the Qur'an. Ibn Taimiyah has himself explained the way he used to bring his mind to bear upon the study of the Qur'anic verses. Says he:

"Sometimes I have gone through as many as hundred commentaries of a single verse of the Qur'an. After I have dipped into these pages I have supplicated God to enlighten me about the true content and significance of the ayah. I pray to God thus on these occasions: 'Thou art the Exalted Teacher of Adam and Ibrahim, Favour me

Thou with the essence of this ayah.' Often I betake to an abandoned mosque or wilderness and beseech God with my forehead on the ground: 'O Guide of Ibrahim! Grant cognition to me.

The Ash'arite school of dialectics was then predominant in Egypt and Syria. Sultan Salah ud-din Ayyubi was himself an Ash'arite who had committed to heart, according to the famous historian Maqrizi, the writings of Qutb ud-din Abul Ma'ali al-Ash'ari on scholastic theology. Salah ud-din even got his sons to learn these by heart. With the patronage afforded to the Ash'arite school by the princes of Ayyubid dynasty and later on by the Memluk sultans of Egypt, the Ash'arite school had gained immense popularity in those countries.

Because of the unending polemical wranglings between the Hanbalites and the Ash'arite theologians, the former had come to be looked upon as fundamentalists and opponents of the more popular modernist Ash'arite school. The Ash'arite scholasticism, with its method of argumentation based upon syllogistic logic, appealed to reason and relied on the apparent meanings of the Qur'anic text and Traditions. The Hanbalites, just the other way around, were neither adept in discursive reasoning nor in philosophical induction with the result that they were unable to justify their stand, as dexterously as the Ash'arites. More often they left an impression of being unintelligent people, in-erudite and shallow, having only a smattering of knowledge of inductive reasoning. This would have perhaps been the feeling of a proud and sensitive man, that Ibn Taimiyah was, who resolved to learn all about dialectics and syllogistic forms, logic and philosophy. And he did learn all the ins and outs of these sciences with a fullness of knowledge that enabled him to argue powerfully against the Greek philosophers. He pointed out the limitations of the methods and concepts of these sciences so masterfully that after him no philosopher of note came forward to rebut his criticism.

In brief, Ibn Taimiyah interpreted

the Qur'an and the Sunnah established the superiority of Islam over heresy, philosophical concepts and other faiths and contributed to a genuine revival of religion after a deep study and deliberation that was necessary for fighting the religious and intellectual waywardness of the time. Seeking to surpass his opponents, the Jews and the Christians, the philosophers and the Batanites and the mystics and the dialecticians, he mastered the methodology employed by them to attack Islam. In fact, his learning, his erudition, his intellectual attainment and his mental grit always left his adversaries spell-bound. One of his bitterest rivals, Allama Kamal ud-din al-Zamalkani, has paid a glowing tribute to Ibn Taimiyah's encyclopedic knowledge in these words .

"God had made knowledge of all the sciences as easy for Ibn Taimiyah as iron had been softened for (the prophet) David. Whenever he was asked any questions he answered in a way that the audience thought him to have spent his whole life in acquiring knowledge of that very branch of knowledge alone and acknowledged him as the greatest authority on the subject. Scholars subscribing to different juristic schools attended his discourses and each one of them learnt something that he had not known earlier. It never happened that he debated any point and was put to shame. Whatever be the subject matter about which he spoke, whether religious or discursive, he surpassed all the authorities on that particular subject. In penmanship, too, he was equally elegant."

The Gifted Teacher

Ibn Taimiyah was only twenty-two when his father died in 682 A.H. Within less than a year he was asked to take the place of his father. The very first address he delivered at that young age, in the presence of such learned doctors as the Chief Qazi Baha ud-din ibn az-Zaki as-Shafa'e, Sheikh Taj ud-din al-Fazari, Zain ud-din ibn al-Munja Hanbali was full of thoughts that breathe and words that burn. It was a

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Days of the Couch Potatoes

By Khalid Baig

Probably one of the most prominent, pervasive, and powerful products of this age is the media, and especially the television. Its control over our thoughts and actions is mind boggling. Among its corrosive effects is that on physical health. In April 2003, for example, the Journal of the American Medical Association reported results of a six-year Harvard study: watching four hours of television a day increased risk of obesity by 50 percent and of diabetes by 30 percent. It referred to the couch potato syndrome, the damaging combination of junk food diet and inactivity, which is a serious public health hazard.

But the television produces couch potatoes not just physically but also mentally and intellectually. It entertains, it captivates, and it dictates what we will think and talk about. And like superbly programmed robots, we act on its cues. We worried about Somalia when the media talked about famine there, although that was a couple of years after the famine had set in. And we forgot it the day it was replaced by other hot news. We worried about Bosnia and Kosovo when they were in the headlines. Not a day before or after. Afghanistan concerned us when the media producers decided it was important and to the extent they dictated. Atrocities in Afghanistan did not provoke the same reaction as those in Iraq; the difference was not in the seriousness of the atrocities but in the cues issued by the media machine.

And even when we do focus on the latest hot spot, what do we do beyond talking about it? Do we work on solutions for any of the problems about which we are so eager to get the latest reports? If that were the case, just one day's news might be suf-

ficient to keep us busy for a whole year. But every day we are ready to receive another batch of headlines, while quietly trashing yesterday's reports like stale produce in a grocery store. Imagine a company president who receives reports about problems throughout his company and about changes in the economy that will affect him. He reads them with interest and talks about them with passion but does nothing. Every day. Of course such a president will not survive in a business. But are we not doing the same thing? We seek the latest news but the question, what we will do with that news, does not bother us. As a result of this divorcing of "information" from the possibilities of action, our interest in it is so superficial. Fickle. Here now, gone the next hour with the next headline. The modern media machine has turned life into a spectator sport.

But life is not a spectator sport and it is a terrible mistake of incalculable proportions to treat it as such. Information is valuable but only if it is sought for action. Ultimately the value of our life is to be determined not by the "information" we gathered but by the actions we performed. The Qur'an says: "He has power over everything, the One Who created death and life that He may test which of you is finest in action." [al-Mulk, 67:1-2] This is a central message of Islam and it changes our entire outlook on this life.

But life is not a spectator sport and it is a terrible mistake of incalculable proportions to treat it as such.

Further, we must remember that every one of us is responsible for his or her own actions and inactions. We will not be able to blame others for our failure to act. Nor shall we get credit for actions in which we had no part. "That no bearer of burden shall bear the burden of another- And that man shall have nothing but what he strives for." [an-Najm 53: 38-39]

The above verse also establishes a fundamental principle which dictates that no one can be punished for the crimes of others. It has serious legal implications. For

example, the practice of capturing family members of a criminal, let alone a suspect, remains clearly prohibited in Islamic law. The jahilya societies of yesterday and today, on the other hand, are distinguished by violating this essential principle of justice. However in the Hereafter no one will be able to shift blame or steal credit. We will be facing our own actions.

This has far reaching consequences for us here as well. The paramount question then becomes, what are we doing to change the situation? Did we do everything we could? Or were we too busy complaining about the darkness to light our own little candle? For the Qur'an says: "We do not impose on any soul a duty except to the extent of its ability." [al-A'raf, 7:42] It also assures us that we cannot fail when we do the right thing regardless of what everyone else is doing. "O you who believe! take care of your souls. No one who goes astray will harm you, provided you are guided." [al-Maida, 5:105].

A million gripes will not remove darkness but a single candle will. Inaction breeds frustration and despair. Initiative, personal responsibility, and action, on the other hand, can dramatically change our condition. Consider the issue of education in the Muslim world. There is concerted effort to remove any traces of an Islamic identity and replace it with secular and anti-Islamic messages. The response, though, has been of feeble protests. Yet so much could be done. In the USA, for example, when some parents felt a similar problem, they started home-schooling. Private schools were established and textbook publishers produced books that reflected their values.

All this and more could be done in Pakistan, Egypt, or Saudi Arabia. Parents groups could organize to meet with book publishers and school officials asking them not to publish, sell, or use the recently introduced poisoned books. Alternate textbooks could be published privately and private schools established. In fact the Muslim tra-

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Aadaab of Istinja

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

1. *In the toilet, use water to purify the affected parts.*
2. *Enter the toilet with the left foot and emerge with the right foot.*
3. *Before entering the toilet recite the Masnoon du'aa.*

بسم الله اللهم إني أعوذ بك من الخبث والخبائث

4. *Similarly, recite the Masnoon du'aa after having emerged.*

غفرانك الحمد لله الذي أذهب عن الأذى وعافاني

5. *Do not enter the toilet bare-headed.*
6. *Abstain from talking while in the toilet.*
7. *Do not cough or clear the throat unnecessarily inside the toilet.*
8. *Do not recite anything inside the toilet.*

9. *Do not take into the toilet any paper or object on which is written an Aayah of the Qur'aan, any Hadeeth, name of Allah or of an Angel, or Nabee or Saint. However, if such an item is wrapped in a cloth and kept in the pocket, then it will be permissible. Similarly, if a ta'weez is thoroughly wrapped up, it will be permissible to have it on ones person in the toilet.*

10. *It is Makrooh (detestable) to stand while urinating. However, this will be permissible for a valid reason.*

Cont'd

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