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EDITORIAL

All thanks for Almighty, the most Merciful and Exalted

Contemporary Medium of Daawah

How do we connect? And how do we communicate? In this increasingly interdependent world, the importance of being connected and communicating effectively is being felt in all facets of life.

For all individuals and organizations, being able to pool and access resources, to work with rather than against or even in parallel to others in the same field, to find efficient means of coming up with solutions and above all to serve others, whether for altruistic reasons or for pure profit, is a challenge they face currently to become or stay relevant in the society.

The prevalence of the Internet over the last few years has been compared to the introduction of the telephone or use of electricity in everyday life. Today it's the upper and middle classes; in the future it will be all classes and all socio-economic groups. All will eventually feel its presence. In the future it will not be defined as the internet but will in fact be broken down by the services or information provided through it.

But what does this mean to Muslims?

The Muslim community or the Ummah is as varied as any other group of people. From the affluent and influential in the West to the poverty-stricken in Africa, to the disenfranchised and besieged in Palestine, Chechnya as well as those under despotic Muslim rulers under Western control.

Well, quite appropriately, there are those of us who have the ability to harness the power of this new communication medium, for the betterment of the whole Ummah, especially for those who are in need of

what it can provide. In fact, it is our responsibility.

In a sense, the Internet has provided a leveling of the playing field. For well over a century, the power to influence the masses has been in the hands of those whose interests lay in discrediting Islam and Muslims. And they have used it well.

This power has traditionally been in publishing both of news as well as fictional works and was transferred to cinema and television as they became influential. These media continue to be a strong force. However, the delivery of the same information, written or visual will be more and more dominated by the internet and the ability to publish on the internet is certainly more affordable than on the traditional media.

So the first challenge to publish is easier and relatively inexpensive. The second challenge of being read or the publishing material being influential in the lives of the masses is a bit more daunting.

Traditionally Muslim publications have targeted the Muslim population or, in other words, we have been preaching to the Muslim-born and that also with the wrong assumption that Muslims know the basics of Islam.

This will need to change. Our message has to be directed to those who do not know about Islam but crave to know in the midst of misinformation. Our message needs less rhetoric and more reasoning. Our message needs integrity, authenticity and honesty. Our message needs to answer questions and handle concerns regarding Islam and

Cont'd on page 26

Question Answer

Question.

Could you please tell me what the punishments are to: 1 having sex before marriage. 2: smoking drugs and 3: drinking alcohol?

Answer.

1. If an unmarried person indulges in the act of fornication, he/she will be given 100 lashes. This is clearly mentioned in the Qur'aan, 'The male and female fornicators, give them 100 lashes.' (al-Nur Aayat2). This form of punishment is instituted in an Islamic country. In a non-Islamic country, the person should be informed of the punishment in the hereafter and also reprimanded severely. If a married person commits adultery, he/she will be stoned to death. Nabi [sallallaahu alayhi wasallam] mentioned that whilst a person is engaged in this evil act, his Imaan is taken away. If he dies in that state, he will die as a non-believer. If a person deems premarital sex as permissible, he will be taken out of the fold of Islam, thus, becoming Kaafir. Fornication is totally Haraam. There is no scope for it in Islam.

2. Smoking drugs is Haraam. We deduce this from the Hadith of Rasulullah [sallallaahu alayhi wasallam] that, 'All intoxicants are prohibited (Haraam).'

3. Consuming alcohol in Islam is Haraam. In an Islamic state, the consumer will be punished according to the discretion of the Judge of the Islamic court. However, in a non-Muslim country, such a person should be severely reprimanded and be advised that such an act, just like fornication, cannot be tolerated. He should be informed about the punishments Nabi [sallallaahu alayhi wasallam] mentioned in a Hadith, 'He who consumes alcohol, his Salaat will not be accepted

for 40 days.' (Tirmidhi). And Allah Ta'ala Knows Best

Question.

Is it alright to advice a muslim classmate to dress decently like wearing head scarf. i think that it is not appropriate as it will lead to unseen problems?

Answer.

We commend you for your concern in practicing on Deen and Islam. It is important to understand that Allah has created every human being with taste and temperaments. In order to achieve success, it is essential to consider the feelings of the other person. This will create a harmonious society.

You state you are 17 years old. Firstly, we do not know if you are male or female. If you are female and wish to advise your classmates, it is extremely important to first win her confidence. That is by befriending her, honouring her and showing her the highest amount of respect and recognition. Once you win her into your confidence, with compassion and wisdom, encourage her to follow the entire Shari'ah. Explain to her the greatness of Allah and obeying His commands will earn His pleasure whereby He will shower you with all types of blessings and bounties. In order to achieve your goal, you have to be extremely patient and tolerant. It is possible that she may disagree with you, then too do not give up. Show her more love and affection. Always keep your gaze on Allah to assist you and guide your classmate. Always bear this in mind that if I convince her to wear scarf, I will be immensely rewarded by Allah.

However, if you are male, it is not permissible for you to have contact with her.

You may explain your situation to another female relative of your who would use the above guidelines to advise her. And Allah Ta'ala Knows Best.

Question.

What is your opinion on one who says, "I believe in Allaah, and I put my trust in Allaah, and I rely on Allaah, and I seek the protection of the Messenger of Allaah (Sallallahu Alaihi Wasallam)"?

Answer.

If someone says, 'I believe in Allaah, and I put my trust in Allaah, and I rely on Allaah', there is nothing wrong with that. This is the attitude of every believer – he puts his trust in Allaah, believes in Him and relies on Him.

But with regard to the phrase, 'and I seek the protection of the Messenger of Allaah (Sallallahu Alaihi Wasallam)', these are reprehensible words. Seeking the protection of the Messenger of Allaah (Sallallahu Alaihi Wasallam) after his death is not permissible.

Seeking his protection during his lifetime with regard to matters where he had the ability to do something was permissible. Allaah says (interpretation of the meaning): "And if anyone of the Mushrikoon (polytheists, idolaters, pagans, disbelievers in the Oneness of Allaah) seeks your protection then grant him protection so that he may hear the Word of Allaah (the Qur'aan)" [al-Tawbah 9:6]

But seeking the protection of the Messenger of Allaah (Sallallahu Alaihi Wasallam) after his death is major shirk. Anyone who hears someone saying such words should advise him, because he may have heard that from some people and not understand its meaning, but if you tell him and explain to him that this is shirk, Allaah may benefit him at your hands. And Allaah is the Source of strength.

Question.

We often hear this saying: "Religion is the opium of the people." What does it mean? Is it correct?.

Answer.

This phrase was coined by the Jew Karl Marx. He said these words, claiming thereby that religion is the drug that numbs the minds of the people.

His words are refuted by irrefutable facts, which is that the true religion, the faith of Ibraaheem which Allaah has enjoined upon His creation, is a religion that revives hearts and minds, and motivates people, pushing its followers to the forefront. It does not accept for its adherents to be humiliated and subjected to oppression, subjugated by their enemies, remaining silent in the face of falsehood and corruption, or adhering blindly to rituals and habits without any authority from Allaah. Rather it obliges them to be active and to prepare all their strength, and to subject all resources on the face of the earth, or beneath it or in its atmosphere, so as not to allow their enemies to beat them in this race. It requires them to devote all their talents and energies for the sake of Allaah, so that His Word may be supreme and suppress the word of those who fabricate lies about Allaah, and to disavow themselves of any who rejects His religion and denies the rule of His Law.

This is the true religion, unlike what was said by this Jew and his followers and students, who were groomed to fight this true religion, the followers of which can never be defeated if they follow it as it was revealed.

With regard to other so-called religions, such as atheism and idolatry, what this Jew said may be applied correctly to them, because their people are restricted by the myths in which they believe, which place obstacles in the path of scientific development and innovation.

Lesson From The Qur'an

Commentary: Mufti Muhammad Taqi Usmani

Surah Al-Imran—Verse 29-43

Verse 29-30

قُلْ إِنْ تُحْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعَلِّمَهُ اللَّهُ ط
وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ٢٩ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ
مُحَضَّرًا ٣٠ وَمَا عَمِلَتْ مِنْ سُوءٍ تَتَوَدَّ لَوْ أَنَّ بَيْنَهَا
وَبَيْنَهُ أَمَدًا بَعِيدًا ط وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ط وَاللَّهُ
رَءُوفٌ بِالْعِبَادِ ٣٠

Say: "Whether you conceal what is in your hearts or reveal it, Allah will know it." He knows what is in the heavens and what is in the earth. Allah is powerful over everything. [3:29] On the day when everybody shall find present before him whatever good he did and whatever evil he wrought, he will wish there would have been a wide space between him and that (day). Allah warns you of Himself, and Allah is compassionate to (His) servants. [3:30]

Verse 31-36

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ
يَغْفِرْ لَكُمْ ذُنُوبَكُمْ ط وَاللَّهُ غَفُورٌ رَحِيمٌ ٣١ قُلْ
أَطِيعُوا اللَّهَ وَالرَّسُولَ ٣٢ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يَهْدِي
الْكٰفِرِينَ ٣٢ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرٰهِيْمَ

وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ٣٣ ذُرِّيَّتَهُ بَعْضُهَا مِنْ بَعْضٍ ط
وَاللَّهُ سَمِيعٌ عَلِيمٌ ٣٤ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي
نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ٣٥ إِنَّكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ ٣٥ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي
وَضَعْتُهَا أَنْثَى ط وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ ط وَلَيْسَ
الدَّكْرُ كَالْأُنثَى ٣٦ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي
أَعِيدُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ٣٦

Say (O Prophet): "If you really love Allah, then follow me, and Allah shall love you and forgive you your sins. Allah is Most-Forgiving, Very-Merciful." [3:31] Say: "Obey Allah and the Messenger." Then, should they turn back, Allah does not love the disbelievers." [3:32] Verily, Allah has chosen 'Ādam and NūH (Noah) and the House of Ibrāhīm and the House of 'Imrān over all the worlds. [3:33]— a progeny some of whom resembles the others (in faith). Allah is All-Hearing, All-Knowing. [3:34] (Remember) when 'Imrān's wife⁸ said: "O my Lord, I have vowed that what is in my womb will be devoted exclusively for You. So, accept (it) from me. You, certainly You, are the All-Hearing, the All-Knowing." [3:35] So, when she delivered her, she said: "O my Lord, I have delivered her, a female child."— And Allah knew better what she had delivered,

and the male was not like the female⁹ ____” I have named her Maryam, and I place her and her progeny under Your shelter against Satan, the rejected.” [3:36]

8. According to some reports, Imran was the Imam (prayer leader) of Bait-ul-Maqdis (Jerusalem) and the name of his wife was Hannah. She was the mother of MARYAM (AS) and grandmother of Isa (AS), while her sister Ilisha (Elizabeth) was the wife of Zakariyya (AS) and the mother of Yahya (AS) (John). Hannah was barren, and when she conceived the baby, she prayed to Allah in these words.

9. Allah says that the male child desired by her would not have been like this female (Maryam AS) who had equalities much more superior to male children (Bayan-ul-Quran)

Verse 37-39

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا
وَوَكَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا
الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُمُ آتَىٰ لَكَ
هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ
بِغَيْرِ حِسَابٍ ۝ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ
هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَاءِ ۝ ٣٨
فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ
يُبَشِّرُكَ بِغُلَامٍ مُّصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا
وَاحْصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ۝ ٣٩

So, her Lord accepted her, a good acceptance, and made her grow, a good growth, and made Zakariyyā her guardian. Whenever Zakariyyā visited her at the place of worship, he found food with her¹⁰. He said: “Maryam, from where did you have this?” She said: “It is from Allah. Surely, Allah gives whom He wills without measure.” [3:37] Thereupon, Zakariyyā prayed to his Lord. He said: “O my Lord, grant me from Your own

(power) a goodly progeny¹¹. Verily, You are the One who listens to the prayer.” [3:38] So then, when he stood praying in the place of worship, the angels called out to him saying: “Allah gives you the good news of Yahyā who shall come to confirm a word of Allah¹² and shall be a chief, abstinent (from women), a prophet and one of the righteous.” [3:39]

10. According to some reports, she used to receive fruits out of season.

11. According to the Holy Qur’an (19:4,5) he had become very old, and his wife barren. Yet, when he saw the fruits coming to Sayyida Maryam (AS) out of season, he recalled that Allah, Who has the power to provide her such fruits at any time, may provide him too a son in this old age, and therefore he prayed for a son.

12. ‘Word of Allah’ refers to the Prophet Isa (AS), because he was born by Allah’s word without a father. Yahya (AS) was to confirm the prophethood of Isa (AS).

Verse 40-43

قَالَ رَبِّ إِنِّي يَكُونُ لِي عُلْمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي
عَاقِرٌ ۖ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ۝ ٤٠ قَالَ رَبِّ اجْعَلْ
لِي آيَةً ۖ قَالَ آيَتُكَ إِلَّا تُكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا
ۖ وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ۝ ٤١
وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرِئُمُ إِنَّ اللَّهَ اصْطَفَكَ وَطَهَّرَكَ
وَاصْطَفَكَ عَلَىٰ نِسَاءِ الْعَالَمِينَ ۝ ٤٢ يَمْرِئُمُ اقْنُتِي لِرَبِّكِ
وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ۝ ٤٣

He said: “O my Lord, how shall I have a boy when old age has come upon me and my wife is barren?”¹³ Said He: “That is how Allah does what He wills.” [3:40] He said: “O my Lord, set for me a sign.” Said He: “Your sign is that you shall not be able to speak to people for three days except through ges-

tures¹⁴. Remember your Lord much; and proclaim His purity in the evening and the morning.” [3:41] And when the angels said: “O Maryam, Allah has chosen you and purified you and chosen you over the women of all the worlds. [3:42] O Maryam, stand in devotion to your Lord and prostrate yourself and bow down in Rukū’ with those who bow.” [3:43]

13. Zakarriya (AS) himself had prayed for a son despite his old age, but when he was told that a boy would be born to his wife, he expressed his gratitude to Allah by means of an exclamation in the form of a question about how Allah could give him a son in this abnormal way. This question is not based, therefore, on any lack of belief in Allah’s power. Rather, it was an exclamation made by a human being who had come face to face with Allah’s infinite power and on the mercy shown to him. His question regarding how this abnormal event would occur was therefore an expression of praise and gratitude.

14. He wanted to know the exact time when his wife could conceive a child, so that he might start offering gratitude to Allah from that very moment. Therefore, he asked for a sign that might indicate the pregnancy of his wife. The sign given was that, as soon as she conceived the baby, he would lose his ability to speak to people, except through gestures, but his ability to make dhikr (remembrance of Allah) and tasbih (proclaiming purity of Allah) would remain intact.

Importance of the Sunnat

Rasulullah (sallallahu alayhi wasallam) said: “Every one of my Ummat will enter Jannat except those who refuse. The Sahaabah (Radiyahallahu anhum) asked: “Who is the one who refuses? Nabi (sallallahu alayhi wasallam) replied: “Whoever obeys me will enter Jannat and whoever disobeys me has refused. (Bukhari)

Advice: Ishaq Al Fazari (Rahmatullahi alayhi) narrates that he once met a man who used to be involved in the crime of stealing the kafan from the dead bodies after they were buried in their graves. He later repented for his sin and abandoned that evil habit. Nevertheless Ishaq (Rahmatullahi alayhi) asked him: “Tell me what you noticed about the muslims who were lowered in their graves? Did you find their faces in the same direction as they were when buried, i.e. in the direction of the Qiblah?” He replied: “I observed that many of their faces were turned away from the Qiblah!”

Ishaq (Rahmatullahi alayhi) says that I was quite surprised at this, hence I recorded our conversation in a letter and sent it to Imam Awza’ee (Rahmatullahi alayhi) seeking his guidance in this regard. He wrote back to me and commenced his reply by writing “Inna Lillahi Wa Inna Ilayhi Rajioon” thrice. Thereafter he explained the reason for this phenomena saying: “Their faces were turned away from the Qiblah as a result of them turning away from the Sunnah.” (Abhwaalul Quboor Libni Rajab rahmatullahi alayhi – pg: 116)

Lesson: The only path of salvation is the path of the Sunnah. Adopting any other path or method must inevitably result in ruin and sorrow.

Lesson From Sahih al-Bukhari

Dr. Rafiq Ahmad

The Book of Ablution

Chapter 36 : (What is said regarding) a man who helps his companion to perform ablution (by pouring water).

Purpose of Tarjamatul Baab

Seeking help of others to perform Wudu is permissible.

Hadith No. 177

Narrated Usama bin Zaid (RA)

"When Allah's Apostle departed from 'Arafat, he turned towards a mountain pass where he answered the call of nature. (After he had finished) I poured water and he performed ablution and then I said to him, "O Allah's Apostle! Will you offer the prayer?" He replied, "The Musalla (place of the prayer) is ahead of you (in Al-Muzdalifa)."

Hadith No. 178

Narrated Al-Mughira bin Shu'ba (RA)

I was in the company of Allah's Apostle on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face, forearms and passed his wet hand over his head and over the two Khuff, (leather socks).

Comments

Seeking assistance from others to perform Wudu is permissible in Shariah. There can be three ways in which one can seek assistance to perform Wudu. One is to ask someone for water, this type of assistance is permissible. Second way is that a person asks someone to pour water for him so that he can perform Wudu. This is also permissible but not preferable. Third type of assistance is that a person asks someone not only to pour water for him but also to massage and wash his body parts, this type of assistance is Makrooh (disliked) in Shariah.

باب قِرَاءَةِ الْقُرْآنِ بَعْدَ الْحَدَثِ وَغَيْرِهِ .

Chapter 37 : The recitation of the Qur'an after Hadath etc.

And Mansoor quoted Ibrahim, "There is no harm in reciting anything in bathrooms (without closets) and in writing letter without Wudu". And Hammad quoted Ibrahim, "If people are wearing their waist covers, greet them otherwise don't greet them".

Purpose of Tarjamatul Baab

Imam Bukhari (RA) is of the opinion that Wudu is not a prerequisite for recitation of the Qur'an. This view is agreed upon by others as well, but they do not agree with Imam Bukhari (RA) when he says that the Qur'an can be touched without Wudu. Only Imam Maalik agrees with him on this point. As per Imam Abu Haniefah (RA) it is not permissible to touch the Qur'an without Wudu. A lady with menstruation or parturition can neither recite the Qur'an nor touch it, this view is held by Imam Shafa'ee, Imam Ahmad and Imam Abu Haniefah. Imam Bukhari (RA) is alone here in saying that one can touch the Qur'an without Wudu.

Hadith No. 179

Narrated 'Abdullah bin 'Abbas (RA)

that he stayed overnight in the house of his aunt Maimunah the wife of the Prophet. He added : I lay on the bed (cushion transversally) while Allah's Apostle and his wife lay in the length-wise direction of the cushion. Allah's Apostle slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of Sura Al-Imran, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer the prayer. I too got up and did as the Prophet had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rakat then two Rakat and two Rakat and then two Rakat and then two Rakat and then two Rakat (separately six times), and finally one Rak'a (the Witr). Then he lay down again in the bed till the Mu'adhin came to him where upon the Prophet got up, offered a two light Rakat prayer and went out and led the Fajr prayer.

Comments

Hadhrat Ibn Abbas (RA) says that one night he slept in the house of his aunt Maimunah (RA) - the wife of Rasulullah (Sallallahu Alaihi Wasallam). He saw that when Rasulullah (Sallallahu Alaihi Wasallam) woke up from sleep at midnight and recited last ten verses of the Sura al-Imraan. From this Imam Bukhari (RA) inferred that Wudu is not necessary for recitation of the Qur'an as sleep breaks Wudu and Rasulullah (Sallallahu Alaihi Wasallam) got up and recited these verses before performing Wudu. Others do

not agree here with Imam Bukhari (RA) as they say that the sleep of Rasulullah (Sallallahu Alaihi Wasallam) was not such which could break Wudu, as there is a Hadith which says:

“My eyes sleep but my heart does not sleep”.

Chapter 38 : That who does not make Wudu except after deep fainting or unconsciousness”.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to say that slight fainting will not break the Wudu that is why he has added the word ‘deep’ fainting.

Hadith No. 180

Narrated Asma' bint Abu Bakr (RA)

“I came to 'Aisha the wife of the Prophet during the solar eclipse. The people were standing and offering the prayer and she was also praying. I asked her, "What is wrong with the people?" She beckoned with her hand towards the sky and said, "Subhan Allah." I asked her, "Is there a sign?" She pointed out, "Yes." So I, too, stood for the prayer till I fell unconscious and later on I poured water on my head. After the prayer, Allah's Apostle praised and glorified Allah and said, "Just now I have seen something which I never saw before at this place of mine, including Paradise and Hell. I have been inspired (and have understood) that you will be put to trials in your graves and these trials will be like the trials of Ad-Dajjal, or nearly like it (the sub narrator is not sure of what Asma' said). Angels will come to every one of you and ask, 'What do you know about this man?' A believer will reply, 'He is Muhammad, Allah's Apostle, and he came to us with self-evident truth and guidance. So we accepted his teaching, believed and followed him.' Then the angels will say to him to sleep in peace as they have come to know that he was a believer. On the other hand a hypocrite or a doubtful person will reply, 'I do not know but heard the people saying something and so I said the same.' ”

Comments

Hadhrat Asma bint Abi Bakr (RA) gets a slight fainting attack but does not lose her consciousness as is evident from her act that she poured water over her head. Since this was a slight fainting hence not enough to break Wudu.

Holidays Can be Real Fun!!!

Some ways of making your kids vacation more fun & rewarding...

By Umm Ammarah

Dad what can I do next???...Mum I'm BORED!!! For parents vacations can be really demanding keeping our children occupied. Vacations pose a great challenge for many parents. However holidays can be great fun if parents are positive, creative and interactive. Also during the vacation there is a good opportunity to recharge our kid's spiritual batteries and start afresh in daily activities. It is a joyous period and a unique break from our busy schedules. We should welcome vacations for its fun.

The excitement surrounding vacations and family trips usually kicks off with strong excitement. However, after only a short time away from the daily routines of school, one phrase parents dread hearing begins to creep into the language of children almost instinctively: "I'M BORED"!

There are so many things to do and so many activities that only require a small amount of creative thinking and even less effort to organize. Children are highly impressionably and intelligent individuals. Their energy and creativity needs to be nurtured and stimulated during all waking hours (Whoosh! And that is a long time, as any parent can testify to!)

It is good to have fun but this must always be done by not compromising our Islamic way of life!!!By the same token, it is not a bad idea to take time out during these pressure-free holidays to reflect and possibly

change our positions and life for the better.

There is an area that is largely ignored by parents when they go on holidays and that is how to guide their children to a pleasurable, fun and sin-free vacation. Very often, the newer generations of Muslims growing up in the West have little guidance and sometimes even less knowledge of the Islamic rules that govern our Islamic way of life and they often end up imitating the free un-Islamic western lifestyle that surrounds them. Sometimes, due to parent's commitments, kids find themselves in vacation camps and Day-Care Centres which are deprived of an Islamic environment and culture.

No doubt, if we don't take a proactive approach to maintaining our iman (faith), we might really lose it. The vacation represents an ideal opportunity to boost one's deen (religion). However if it's spent inappropriately, it can lead to disastrous consequences. If we truly value our faith, it is imperative that we use this opportunity to its fullest extent.

Parents have a great responsibility to guide their children to an Islamic lifestyle and to provide a vice-free environment. They should use all available strategies to carry out this responsibility effectively and successfully. This can be achieved by attempting to implement useful activities. Here are some simple and inexpensive suggestions of how to keep the holidays lively, Islamic and exciting for

the whole family. After all, bored people are boring people!

PRAYER - Parents should ensure that prayers are performed punctually and children are motivated and keen to pray on time, especially when their children are with them. This will help the children learn the importance of prayer and the value of time. The Messenger of Allah (peace and blessings be upon him) as said, "Refresh yourselves with Prayer..." (Hadith Al-Bukhari). Men should perform prayer at the Masjid. However if on vacation a Masjid is not close by then pray together as a family. Prayer in Jamaat (congregation) is better than praying alone. Let the teenage boys call out the adhaan. Make the youngest one the salaah manager, taking care of prayer rugs, timing, and inviting everyone to salaah. Salaah is an integral part of a Muslims life and should NOT be missed.

ENVIRONMENT- Always remain within an environment that is Islamic and free from sin. Psychologist emphasize that environment has a great effect on the upbringing of kids. Plan visits to places that do not in any way encroach on our Islamic way of life. Parents should try to keep their children away from the immoral scenes that people usually see in holiday resorts during vacations. The free intermingling of sexes is totally prohibited in Islam. Children are vulnerable and very easily succumb to peer pressure. Parents need to be diplomatically assertive and consistent in emphasizing Islamic values.

INTERACT- Regular interaction with your children is vital. Teach them with wisdom and "cool" behaviour. Trying to appear "cool" in front of their peers during adolescence brings tremendous pressure on children. Children often don't feel that their parents know what's "cool" and what's happening, so they turn to their peer group for the answers by trying to imitate them. By starting

regular interaction while your children are young, parents can ensure that their kids will use them as their role models and not their peer groups. Time spent with children enhances the parent-child relationship, so that in their later life children will emulate their parents' values and attitudes and that makes the gift of time the greatest gift of all.

TEACH- Vacations are an excellent opportunity to teach our kids in an interactive way. Plan tasks, projects, games which have an Islamic flavour to it. Parents should take the vacations as an opportunity to indirectly set good examples to their children for cooperation, kindness, and truthfulness. Learn and teach the rules of Islam in an interactive and practical way. Encourage the reading of Qur'an and Hadith. Encourage the kids to have Taalim.(Islamic education). Let them compete in memorizing the Qur'an and learning the Hadith. This will encourage them to inculcate real commitment to the Qur'an and the Sunnah.

READ- Kids have loads of time and will become easily bored if not kept occupied. Introduce them to good Islamic books. Reading material should be carefully selected as you don't want your kids to be adversely affected by un-Islamic literature. Parents should seize the opportunity of their free time in the holidays to tell their children stories from the Qur'an that impart good morals, enhance spirituality and help build an upright character. Tell or read to your children stories on some nights before bed. There are lots of excellent Islamic stories and books available that you can use or you can make up your own. At the same time, you will be helping your children develop Islamic character.

CO-OPERATION- Muslim parents should help disseminate the cooperative spirit among their sons and daughters during the holidays. This can be achieved by teaching the children the benefits of working together and learning to be patient in achieving

their goals, in an attempt to make them realize the importance of teamwork. Reward them where necessary. The family unit is the basis of a good society.

SPORTS- Sports can be a great contributor to building the kids physically and spiritually. Choose such activities that support an Islamic spirit and identity. Ensure that these activities do not encroach on their deen. For example when the time of prayer approaches, let them pray first and then resume their sporting activities. Teach them to use Islamic words in their activities. Instead of saying WOW! Let them say ALLAHU AKBAR (Allah is the Greatest), let them start by saying Bismillah (I begin in the name of Allah) etc. In this way they will be making zikr (remembering Allah). To be physically fit is part of Islam. Swimming, Archery, Horse Riding, Athletics are strongly recommended. The Messenger of Allah (Sallallahu Alaihi Wasallam) even raced with his beloved wife Aisha (RA).

HOUSEHOLD ACTIVITIES- Parents can motivate their kids to bake, clean the garage, re-organize their rooms, help set the table for guests etc. If necessary a roster can be drawn up.

ZIKR (remembering Allah)- Let them spend time making Zikr, Reciting Quran, Making dua etc Let them practically do it so they get accustomed to making zikr. The Messenger of Allah (Sallallahu Alaihi Wasallam) informed us that we will not regret about anything in this life accept the time spent without zikr. Verily, in the Zikr of Allah do hearts find peace." (Surah Ra'd) ... "Verily, the remembrance of Allah is the greatest." (Surah Ahzaab-Qurán)

PLAN AN EVENT- Try organising one weekly treat that you all do together. Ask your kids where they want to go this weekend. It may be the zoo, it may be an outing or it may just be going shopping. But it is a great idea to go on an outing with them on a regu-

lar basis. These little treats will be exciting for your kids and will remind you that it can be fun to be a parent. Organise a family gathering, Go as a family out in the Path of Allah, a picnic, a sightseeing tour, a day to the zoo, stop off for ice cream or to feed the birds in the park, visit the local orphanage, a visit to the kiddies section in the local hospital etc. Be innovative within the rules of Islam.

GARDENING- Gardening is an excellent way to keep them occupied and bring them closer to Allah. Let them have their own vegetable patches, let them plant flowers etc. Explain to them about Beauty of Allah in His Creation.

PLAY- Play with your children. You could play ball, colour pictures, build toy houses from blocks, or do whatever they like. Let your children help you with simple tasks. There are loads of activities that are cheap, simple and can be done together. The Noble Messenger Muhammad (Sallallahu Alaihi Wasallam) was especially fond of children and used to get into the spirit of childish games in their company. He would have fun with the children who had come back from Abyssinia and tried to speak in Abyssinian with them. It was his practice to give lifts on his camel to children when he returned from journeys. (Hadith-Bukhari).

LOVE- Show your children in simple ways that you love them. Some parents try to appeal to their children by showering them with gifts rather than giving of themselves. This may cause more harm than good. The simple example of Prophet Muhammad (Sallallahu Alaihi Wasallam). When his daughter Fatima (RA) would come to him, the Noble Messenger (Sallallahu Alaihi Wasallam) used to stand up, kiss her, take her hand, and give her his seat. Later in life, this personal type of affection will be much more memorable to children than receiving a gift that anyone could have given them. Don't buy their love- Win it!!!

SIN - Ensure a sin free vacation. Cinemas, Movies, Immoral PC games, Haraam Chat Rooms, Discos, etc will harm their Imaan. Instead of playing haraam music rather buy some good Islamic CD's (nasheeds, lectures etc) for them.

FRIENDS- The most important element of a successful vacation from an Islamic perspective is the company that our kids keep. Friends will either make or break our deen (religion). If a kid finds himself hanging out with non-Muslim classmates who are doing haraam it will have a negative bearing on his Imaan. Company of deeni (pious) and knowledgeable people are a great boon. For boys going out with other youth in the Path of Allah is an excellent way to be in good company. The Family could also go out together. In an authentic Hadith, the Prophet Muhammad (Sallallahu Alaihi Wasallam) said: "A person is likely to follow the faith of his friend, so look at whom you befriend." Tactfully persuade them to choose such friends who will positively and Islamically influence their character. The company our kids keep will have a profound effect on their imaan and personality! So mums and dads be cheerful and positive for indeed vacations can be joyful and spiritually enriching for both you and your kids. It is an excellent opportunity to utilize our kid's time productively and simultaneously develop their character and uplift their Imaan!

Sacred Freedom

Unrestricted Moral Freedoms and Islam

Haneef James Oliver

Exclusive excerpt from: Sacred Freedom

[In the Name of Allah, the All-Merciful, the Bestower of Mercy...]

Indeed, the moral freedoms the West has delved into have caused many Westerners to live a life of fear and insecurity. Due to the entertainment industry's glorification of crime and violence, many people feel the consequences of this liberal way of life in their daily existence. This is only one of the effects that extremist views in advocating freedom have upon society as a whole.

These undefined outlooks towards freedom have a deep impact on individual lives. In liberal societies, people attempt to find true satisfaction by engaging in a wide variety of endeavours. However, many honest people living this reality recognize that there is still something crucial missing in their lives, even though many of their activities might actually be beneficial in nature. What these people are feeling is an instinctive yearning the Creator has placed within them to know that they were created to worship and serve the Creator, even when carrying out their day-to-day activities.

People who turn away from their natural disposition to realize this matter often suffer from bouts of worry and depression, as is witnessed in the high suicide rates found in liberal countries. Indeed, liberal lifestyles help create temporary forms of satisfaction, but are instrumental in keeping people away from what their Creator has ordained for them. Although mankind is capable of discovering temporary forms of contentment in life, our limited ability to perceive absolute truth by ourselves keeps us from knowing how to achieve true and lasting satisfaction in this life and the next. Contrary to this limited cognisance is the all-encompassing knowledge of the One who knows all that has passed, all that will pass, and

how all the things that never passed would have been, had they passed:

He knows what happens to them in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge, except that which He wills. (2:225)

In this era, many people follow humanist conjecture and seek out various forms of worship in a mistaken bid to satisfy their natural yearnings to worship and serve the Creator. This failed effort causes many people to hold on to the religion they found their forefathers following in a nominal way, accepting and rejecting from it whatever they want. Many present-day Jews and Christians react to their religions in this manner, due primarily to their awareness that the beliefs they inherited contain human additions and deletions which came about through time and historical experience.

Some people reject formal religions entirely, not realizing that their liberalist beliefs also constitute a set of religious beliefs that they apply in their lives. Others turn to experimentation with exotic religions and philosophies such as Buddhism and Yoga, or become completely immersed in fanatical cults of one sort or another.

Those who prefer to conjecture in religious matters or turn away from God completely actually cover their natural disposition in this regard and deprive themselves of the opportunity to experience ultimate satisfaction. Just as our bodies have certain natural needs such as the need to eat and drink, our Creator has also endowed us with an innate drive to worship and serve Him. As such, true, lasting contentment can only come about through remembrance of the Creator in the manner he has prescribed, and sincerity of purpose to Him:

Those who believed, and whose hearts find rest in the remembrance of Allah: Verily, in the remembrance of Allah do hearts find rest.

(13:28)

People who turn away from the revealed way of the Creator eventually end up living a life of doubt, unease and irresolution, even if their easy going ways give the impression that they are content.

But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)?" (Allah) will say: "Thus did Our Signs come to you, but you disregarded them; and so will you, this Day, be disregarded." (20:124-126)

Ibn Katheer, the famous commentator of the Qur'aan, stated that the verse (Whosoever turns away from My Reminder) means: "Contradicts My command and what I sent down to My prophet by turning away from this guidance and purposely neglecting it, adopting the guidance of others: "For him is a life of hardship," meaning, whoever does this will experience a troubled life in this world, as he will never feel true peace of mind or comfort. On the contrary, he will experience discontent and anxiety due to his straying from the right path, even if he appears to lead a life of comfort and ease by eating, drinking, dressing and residing in the way he desires. As long as his heart has not arrived at certainty of belief and true guidance, he will be living a life of worry, doubt and confusion, wavering in a state of uncertainty."

Ibn 'Abbaas, the Prophet Muhammad's (may Allah raise his rank and grant him peace) companion, said the following regarding this verse: "A people who were living a life of affluence and arrogance strayed from the right path by turning away from the truth. They were living a life of hardship due to their notion that Allah (created them, but) is somehow not involved in providing them

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Imitating The Disbelievers

Abdur Rahmaan Umar

We live in an era where the imitating of the disbelievers in their dress, their hair-styles, their festivals and celebrations and even their beliefs has become epidemic among the Muslims. The Islamic culture, the Sunnah (ways) of the Prophet (Peace and blessings be upon him), are lost to innovations and mimicking of traditions and cultures of the disbelievers.

We were created to Worship Allah alone and to follow the ways of the Prophet (Peace and blessings be upon him) as Allah has told us:

"O mankind! Worship your Lord, who created you and those before you, that you may become righteous." [2:21]

Truly Allah has ordained for us the perfect way of life as He questions us:

"[And say, 'Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him'" [2:138]

So why then persist in copying what is inferior and place ourselves outside of Allah's guidance? Who can afford to be left without guidance from Allah?

"...And whoever transgresses the limits of Allah – it is those who are the wrongdoers [i.e., the unjust]" [2:229]

"...And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people." [28:50]

You are who you copy,

The Prophet (Peace and blessings be

upon him) said,

"He who imitates a people will be from among them (on the Day of Judgment)." [Abu Dawud]

And in another narration,

"The one who imitates people other than us (i.e., in faith) is not from us. Do not imitate the Jews or the Christians" [Tirmidhi]

Sheikh Al-Islam Ibn Taymiyah, said:

"We have seen that the degree of polytheism is less in those Jews and Christians who reside with Muslims, and that the degree of faith in the Muslims who have dealt extensively with the Jews and Christians is lesser than that of the pious Muslims."

Allah says ,

"O you who have believed! Do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you – then indeed, he is [one] of them. Indeed Allah guides not the wrongdoing people." [5:51]

Why would we want to follow the ways of a people who don't wish any good for us? Why would we want to be like them?

Allah says,

"Neither those who disbelieve from the People of the Scripture [i.e., the Jews and Christians] nor the polytheists wish that any good should be sent down to you from your Lord..." [2:105]

How can a Muslim rejoice while he reads the words of Allah where He says that which means:

"Many of the People of the Scripture wish

they could turn you back to disbelief after you have believed, out of envy from themselves..." [2:109]

Allah says:

"They wish you would disbelieve as they disbelieved so you would be alike..." [4:89]

and,

"If they gain dominance over you, they would be [i.e., behave] to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve." [60:2]

The Prophet (Peace and blessings be upon him) has already told us that you are who you imitate. And Allah the Almighty, and Allah knows best, tells us that these people only wish to send us back to disbelief. We cannot then copy their ways and be like them or we are placing ourselves at risk of disbelief. It is only Allah that has the best way for us and it is His way that we should follow. It is the Sunnah of the Prophet (Peace and blessings be upon him) that we should be imitating.

Allah says :

"Follow, [O Mankind], what has been revealed to you from your Lord and do not follow other than Him any allies..." [7:3]

"And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient." [59:19]

The Prophet (Peace and blessings be upon him) said,

"You will imitate the nations before you very closely to the extent that if they went into a

lizard's hole, you would enter it as well."

His companions, may Allah be pleased with them, inquired: "(Do you mean) the Jews and Christians, O Messenger of Allah?"

He (Peace and blessings be upon him) replied:

"Who else?" [Bukhari & Muslim]

The Prophet (Peace and blessings be upon him) also said,

"The Day of Judgment will not come until my Nation closely imitates the nations before them."

It was asked: "Like the Persians and Romans, Messenger of Allah?"

He (Peace and blessings be upon him) replied:

"Who are the nations (I could mean) except those?" [Bukhari]

The extent to which the Prophet (Peace and blessings be upon him) warned against imitating the disbelievers was to prohibit even that which might lead to it. One of the Jews said about him: "This man does not wish to set aside any of our affairs until acts in nonconformity with it." [Muslim]

And even if you copy their ways, follow their trends and fashions Allah tells us that:

"And never will the Jews and the Christians approve of you until you follow their religion.

Say: 'Indeed, the guidance of Allah is the [only] guidance.' If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper." [2:120]

Fulfill a Need

Hadhrat Anas (RA) reports that Rasulullah (Sallallahu Alayhi Wasallam) said, "Whoever fulfills a need of any of my ummatees (followers) with the sole intention of making him happy, will definitely please me. And whoever pleases me has pleased Allah. And whoever pleases Allah, Allah will enter him into Jannah."

Qur'anic Sciences

Justice Maulana Taqi Usmani

Nowadays a voice is being raised that every individual should take up the task of understanding Qur'an according to his own comprehension. Though it is all more necessary to understand the Qur'an but lack of fundamental knowledge in this regard can drive a person towards unknown extremes and wrong interpretations. This is the next article in the direction of acquiring some fundamental requirements for interpreting the Qur'an correctly.

UNRELIABLE SOURCES OF EXEGESIS (Cont'd)

WAHB BIN MUNABBIH

He also came from Sana in Yemen and was Persian by origin. He is also one of those to whom many Isra'iliyats are attributed. He has been reported to have been born during the Caliphate of Sayyidina Uthman (RA). His father, had embraced Islam during the days of the Prophet Wahb bin Munabbih was a pious Tabi'i and he was an ascetic. He has reported from Abu Hurayrah, Abu Sa'id Khudri, Abdullah bin Umar, Ibn Abbas and Jabir (RAA). He had a vast knowledge, gained from the scholars of the people of the Book, their books and narrations. He considered himself to be equal in knowledge to Abdullah bin Salam and Ka'b al-Ahbar together. According to Imam Ibn Sa'd he had also published a book named Ahadith ul-Anbiya containing all those narrations. Al-Mas'udi has mentioned that Wahb had written a book named Al-Mabda.

It is perhaps this very book that Haji Khalifah has referred to as Kitab ul Isra'iliyyat in his Kashfuz Zunun. Yaqut al Hamawi and Ibn Khallikan have credited him with another book named Zikrul Mufuk-al-Maftihah Min Himyar wa-Akhbaruhum waghair Zalik. Ibn

Khallikan had seen the book.

The Traditionalists and research scholars have not questioned his trustworthiness. Hafiz Zahabi (RA) says, "He was reliable and truthful, but reported a great deal from Isra'ilite books." Imam Abu Zar'ah and Imam Nasa'i have called him as "Reliable". Imam Ijli has said, "Wahb was a reliable Tabi'i." Only Imam Amr bin Ali al-Falas has considered him as "weak" not because he doubted Wahb's truthfulness and trustworthiness but the reason was that in the early period Wahb was inclined towards the Qadriyah beliefs. Imam Ahmad has stated that Wahb had later repented from his misgivings. Abu Sinan has quoted Wahb himself that he had subscribed to Qadri beliefs but later relented.

It is obvious from this discussion that none of the scholars of Hadith has ever doubted his truthfulness, trustworthiness and reliability. It was on this basis that both Bukhari and Muslim have included his narrations in their books. Hence the narrations which he has attributed to the Prophet shall be accepted if precedence conforms to the principles of the Science of Hadith. However, his stories of the past and predictions about the future described without authentic references are mostly Isra'ilites which we have been directed neither to confirm nor to deny.

Some authors of the present time, for instance, Sayyid Rasheed Raza have regarded him as a "weak" narrator on the basis of his strange Isra'elite narrations. But the fact is that just mentioning the Judaic is no crime. It is, however, a different matter that Islamic dogma and commands cannot be based on them.

ABDULLAH BIN 'AMR

Ka'b al-Ahbar and Wahb bin Munabbih are among the Tabi'in and most of the Isra'elite narrations have been reported by them. Among the Companions probably most of Isra'iliyats have been reported by 'Abdullah bin 'Amr.' The reason is that he had thoroughly learnt the Syrian language and at that time many of the books of Jews and Christians could be had in the Syrian, language. After the battle of Yarmuk he got such a large number of those books which formed two camel loads. He has reported several traditions from the Holy Prophet (S) too but they have no connection with Isra'iliyat. In fact, if they stand the test of authentic narrations they should be accepted just as the hadiths of other Companions. However, the narrations cited by him from Judaica shall

neither be confirmed nor denied. Similarly, the narrations reported as his own adages seem to be Isra'iliyats and cannot form the basis of Islamic beliefs. An Egyptian rejector of Hadith, Abu Raiyyah has levelled a baseless accusation on Abdullah bin Amr in his book *Adwa' Alas Sunnat-il Muhammadiyah* that he sometimes attributed Isra'elite narrations towards Prophet Muhammad (S). This allegation is absolutely wrong and exposes the dishonest intentions of Abu Raiyyah. He has based his allegation on the following phrase of Hafiz Ibn Hajar from his book *Fath-ul-Bari*:
"Abdullah Bin 'Amr had obtained two camel loads of books of the People of the Book. He used to narrate to people from these books by attributing them towards the Prophet (S).

That is why many of the Tabi'i scholars avoided citing him and people used to say to him not to relate to them anything of the two camel loads."

In this phrase the underlined sentence in italics is not found in Ibn Hajar's *Fath-ul-Bari*. Abu Raiyyah has inserted this sentence on his own and attributed it to Ibn Hajar. One can easily see through the rejectors of hadiths western-minded authors.

WHEN LAST DID I THANK MY.....

In many cases married life has boiled down to moaning, groaning demanding and complaining.

Let every wife ask this question to herself: "When last did I sincerely say a heartfelt "Jazakallah" to my husband? If one cannot recall when last one did this, the question is: "Why can't you remember? Should this not have been a regular aspect?"

Unfortunately we have forgotten the lesson of gratitude to a very great extent. If he says or does just one thing against our temperament or desire, often our immediate response is: "You have never done anything for me". Yet the husband may have done so much for us. Due to being very emotional and impulsive by nature, we are quick to speak out our mind and feelings. It is time we remedy the situation by simply concentrating and recounting the favours of the husband. For a while, let us forget all those never ending desires of ours and this will allow us to appreciate and be thankful to our husband. Our thanks and happiness will once again bring alive the spark in our marriage. Yes indeed, husbands must also be grateful to their wives. Let us take the lead and show them how it is done.

If the Finger Feels the Pain...

By Abu Muhammad Yusuf

Globally the Muslim Ummah is in a crisis. From Australia in the south to Canada in the north, from China in east to USA in the west we find Islamophobia raising its venomous head. The "War on Terror", persecution, oppression, discrimination, etc against innocent and peace loving Muslims has become the order of the day. The raining of missiles on families in Palestine-Gaza, the merciless killing of innocent civilians in Syria, ethnic cleansing in Myanmar, torture and rape in Afghanistan and Iraq, the banning of niqaab in France, war in Somalia, Chechnya etc. The list is extensive. As Muslims we should not turn a blind eye and be apathetic to the sufferings of millions of our fellow brothers and sisters globally. We should not only feel the pain in our hearts, but should constructively engage ourselves in physically assisting the Ummah with whatever means we have at our disposal. Allah says in the Noble Qur'an: "Indeed, Muslims are brothers." (Al-Hujurat:10) The Messenger of Allah (peace be upon him) has emphatically stated that "No one of you becomes a true believer until he likes for his brother what he likes for himself". (Bukhari & Muslims).

We are ONE UMMAH, if the finger feels a pain the whole body feels the pain. It is our duty to share the pain, responsibilities, burdens and needs of our fellow brothers and sisters. The Messenger of Allah (peace be upon him) said: "The example of Muslims in their mutual love, mercy and sympathy is like that of a body; if one of the organs is afflicted, the whole body responds with sleep-

lessness and fever." (Muslim)

Our ancestors in Islam, the esteemed Companions of Muhammad (S) demonstrated practically what was meant by true love for our brothers (sisters) in Islam. Hadhrat Abu-Jahm-bin-Huzaifah (RA) narrates: "During the battle of Yarmuk, I went out in search of my cousin, who was in the forefront of the fight. I also took some water with me for him. I found him in the very thick of battle in the last throes of death. I advanced to help him with the little water I had. But, soon, another sorely wounded soldier beside him gave a groan, and my cousin averted his face, and beckoned me to take the water to that person first. I went to this other person with the water. He turned out to be Hishaam bin Abil Aas (RA). But I had hardly reached him, when there was heard the groan of yet another person lying not very far off. Hisham (RA) too motioned me in his direction. Alas, before I could approach him, he had breathed his last. I made all haste back to Hishaam and found him dead as well. Thereupon, I hurried as fast as I could to my cousin, and, lo! in the meantime he had also joined the other two."

Many an incident of such self-denial and heroic sacrifice is recorded in the books of Hadith. This is the last word in self-sacrifice, that each dying person should forego slaking his own thirst in favour of his other needy brother. May Allah bless their souls with His choicest favours for their sacrifice for others even at the time of death, when a person has seldom the sense to make a choice.

WHAT CAN WE DO TO HELP THE UMMAH?

Every bit of help counts! No single bit of assistance no matter how minute or what form it may take is insignificant. There was a King who had a festival. He asked everyone to bring a jug of milk that evening and pour it into a huge container so everyone, even the poor, could enjoy it the next day. A certain man thought that if he poured a jug of water instead of milk into the container it won't be noticed in the dark and he really thought that it won't make a significant difference. So he poured a jug of water. When he came the next day he surprisingly witnessed that the huge container was almost full of water. It was quite clear that in his community everyone thought the same. All we need as an Ummah is to play our "small" part. If we each do our "little" then combined it will Insha Allah be a lot! The "little" we do will Insha Allah go a long way. Here are some practical ways we can show our genuine love for the Allah, Muhammad (peace be upon him) and our fellow Muslims who are suffering.

1. DU'A (SUPPLICATION):

Indeed no condition or situation can ever improve without the Help of Allah. The Messenger of Allah (peace be upon him) is reported to have said that; "Dua is a weapon of a believer." (Al-Hakim). Du'a should be made individually and collectively. Do it at home with the family and also in the Masjid. Children should be encouraged to also join in. The Messenger of Allah (blessings and peace be upon him) encouraged the Ummah to read Qunoot-e-Naazilah supplication (dua) at the time of distress and calamity. (Abu Dawood). Imaams of Masjids should also read the Qunoot-e-Naazilah in the congregational prayers of Fajr and to ask the Almighty's Guidance and intervention to save and protect the Ummah. Also keep fast and perform optional prayer.

2. CONTRIBUTE:

We should generously contribute in whatever way possible. The Messenger of Allah (peace be upon) said that: "Charity (Sadaqah) does not decrease the wealth" (Muslim) and he also said that daily two angels offer Du'a, "O Allah, compensate those who spend, and bring ruin to those who withhold". (Bukhari). Encourage our children to contribute from their own savings even if it just a few cents. In this way worry and concern for the Ummah will be inculcated in them. Search for credible Islamic relief organisations operating in areas where our funds are most needed. Beware of bogus collectors. Be pro-active in raising funds. The Messenger of Allah (peace be upon) is reported to have said: "Indeed, Allah blesses certain people with special bounties for the benefit of other people. As long as they benefit others, Allah continues His bounties upon them but when they stop benefitting others, Allah takes these bounties back from them and transfers to others." (Tabarani)

4. EDUCATE:

Be pro-active and educate yourself. Be knowledgeable on the subject. Our families and communities should be educated about the plight of the Ummah. Masjids, media, schools etc should be used to for this purpose. Keep a vigilant eye on the news outlets; magazines etc. and respond timely to their bias comments and views. Forward pertinent and relevant articles you come across to the International and local media outlets. Using the world atlas or internet, show our children where the affected part of the Ummah is. Do not support those that directly or indirectly assist the oppression and persecution of the Muslim Ummah.

5. HOPE:

Always be hopeful and never be despondent. Allah will help even though it may be after some time. Often the media tries to

create hopelessness and many Muslims are left in despair. It may seem that the death of millions of innocents is now inevitable, but we must continue to strive our utmost to defend them and to spread the truth about these immoral actions perpetrated against innocent Muslims. Above all, we must remember that Allah Most High has control over all things and can provide help in ways we do not even understand. Not even the 'greatest' superpower can overpower Him! No falsehood is to remain forever. No oppression is to remain forever. After hardship comes ease. Insha Allah the difficulty of the Muslim nation will come to end and tomorrow will be definitely better than today. We should have HOPE in the ALL encompassing MERCY and HELP of Allah Most High under all circumstances, whether it be in victory, defeat, happiness or sadness. The Messenger of Allah (peace be upon him) has said that whosoever helps a Muslim at the time of loss of honour and humility; will receive Help from Allah when he is in need of help. (Hadith-Abu Dawood) Most importantly remember the Muslim Ummah is ONE! Let us not forget that behind every dark cloud there is a silver lining...

*Swedish Left Party Chapter Wants
To Make Urinating While Standing
Illegal For Men*

*Take a stand -- and sit down for what you
believe in.*

*Male representatives on the Sormland County
Council in Sweden should sit rather than
stand while urinating in office restrooms, ac-
cording to a motion advanced by the local Left
Party.*

*Known as a socialist and feminist organiza-
tion, the party claims that seated urination is
more hygienic for men -- the practice decreases
the likelihood of puddles and other unwanted
residue forming in the stall -- in addition to
being better for a man's health by more effec-
tively emptying one's bladder, The Local re-
ported.*

But not everyone agrees.

*"Men scatter urine not so much during the
actual urination as during the 'shaking off'
that follows," John Gamel, a professor at the
University of Louisville, wrote while address-
ing the issue in 2009. "As a result, forcing
men to sit while emptying their bladders will
serve little purpose, since no man wants to
shake himself off while remaining seated on
the toilet."*

*A representative from the party said he hopes
to move toward sitting only bathrooms.*

Basic Dictates of Love, Mercy and Compassion

Sheikh Salman al-Oadah

Prophet Muhammad (S) said: "The believers, in their love, mercy and compassion for each other, are like a single body; if one part of it feels pain, the whole body responds to it with wakefulness and fever." [Bukhari, Muslim]

We all know this famous hadith. But what does its saying require from us?

The qualities of love, mercy and compassion are similar in meaning. There are various ways to understand the difference between them.

It might be understood that the difference between these feelings are related to the state of the one who experiences them. Love is an emotion that is felt in the heart for the other person persistently and under changing circumstances. Mercy and compassion, by contrast, are felt towards the other person at times when that other person is in a state of weakness.

Alternatively, it might be said that we feel love for those who are our family and friends, mercy for others whom we are able to help, and compassion for those whose misfortunes are outside of our ability to help, and for whom we can only feel in our hearts. In this case, there are three levels of feeling. The most particular is that of love. Mercy comes next, and compassion is the third in ranking.

These are just two of the possible ways of distinguishing between the feelings of love, mercy, and compassion.

Moreover, these feelings translate into words and actions. The love and affection that Muslims must harbor in their hearts for their fellow Muslims should cause them to harbor no malice towards them and to hold no grudges. It should help them to avoid being suspicious of each other.

Compassion dictates that Muslims should share in each other's joys and sorrows. When a Muslim learns of something good that has befallen another, it is an occasion to rejoice. Likewise, the pain of Muslims anywhere in the world who have been stricken by tragedy should be felt. Muslims should feel the pain when their fellow Muslims are struck down in the road, when Muslim women are being raped or when a Muslim country is attacked or hit with a natural disaster.

A believing heart cannot help but feel this pain. Indeed, we must feel the pain when any human being, regardless of their faith, is stricken by injustice or misfortune.

Grief and commiseration is the least of our obligations towards our fellow Muslims - and to humanity at large - in times of hardship. Allah has not commanded us merely to feel grief, but to carry out good works and provide relief. However, such grief can inspire us to noble actions.

At the very least, we should pray to Allah for those in need. Praying for them is not a minor thing. Allah might remove some affliction that the Muslims are facing on ac-

count of your prayer. Allah commands us in the Qur'an to pray to Him and tells us that he will answer our prayers. "Beseech Me in prayer. I will answer you." [Surah Ghafir: 60]

The Prophet (S) said: "Supplication is worship." [al-Tirmidhi, Abi Dawud]

These inner feelings of love, mercy, and compassion that we are talking about need to be expressed by our words, or they will fade away in our hearts. Like Prophet Muhammad (S) said: "A good word is a form of charity."

Many people ask for no more than a word of support or encouragement. Some-

times a little commiseration is all that is needed. A person who is stingy with words is a miser indeed. The least we can manage is to speak the truth publicly and offer prayers for our fellow Muslims when we are alone.

Today, the media and the virtual world of the Internet give us so many opportunities to make a difference with our words and to impact positively on public opinion. It may be that an idea that begins on television, or on a website, or on Facebook, may ultimately have an effect on the policies of governments, international organizations, and humanitarian NGOs.

IslamToday

Goodbye to Depression

Every second person complains of stress, anxiety and depression. There are three main causes for this:

- 1. We have shifted our focus from Allah towards our abilities and resources, and towards people around us. Thus, when everything around us fails us, we lose hope in life and sink into a state of depression. We have forgotten that our Allah alone has placed us in that condition and our Allah alone will remove us from that condition. Our attention and focus should constantly be directed towards the unlimited treasures of Allah and not towards our endless weakness.*
- 2. We worry and concern ourselves over such things that are beyond our reach, and neither are they in our control. We become overwhelmed thinking about matters that have already been decided by our Allah. Mortal man, however, fails to accept that he has absolutely no say in such issues. Hence we become so involved in matters and things that are beyond our control that we end up neglecting what is in our control. The end result is disorder and helplessness which leads to depression.*
- 3. Sins also lead to depression. It is impossible to be happy if Allah is unhappy with us. Our evil actions are the fuel to the fire of destruction and depression. Righteous actions will fill the heart with happiness.*

Developing Awareness of Allah

Abida A. Mustafa

In our journey through this dunya (world), as human beings we are all susceptible to sinning. However, we cannot guiltlessly justify the transgressions against our souls through shameful disobedience to Allah by blaming it all on our state of forgetfulness. We need to realize that there needs to be a balance between our understanding of Allah's Mercy and our fear of Allah, and that there needs to be increasing awareness of Allah in order to be of the successful believers.

The one who has an awareness of Allah will strive to keep their distance from sins, intentional and unintentional, knowing and unknowing. They are filled with both awe and fear of their Creator, and strive for excellence in their deeds by constantly reminding themselves of Allah's omnipotent presence. Developing a true consciousness of Allah allows space for us to become more aware of our thoughts and actions at all times so that even when we slip, we immediately remember Allah and seek His forgiveness.

Allah tells us in Surah Ali `Imran (Qur'an 3) about the qualities of the righteous who hasten to forgiveness from their Lord and for whom Jannah (Paradise) is prepared:

And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? -

and [who] do not persist in what they have done while they know. (3:135)

This [Qur'an] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah. (3:138)

In practice, truly fearing Allah is accompanied by being of those who have taqwa (having a consciousness of Allah in ALL that we do, say, think; protecting ourselves from Allah's Anger; not only keeping our duty to Allah by performing what is obligatory but to also abstain from that which displeases Allah). The muttaqeen (those who have taqwa) cling with obedience to Allah's commandments, and endeavors to abstain and immediately remove themselves from anything that could lead to invoking Allah's Displeasure.

We need to understand that a major cause behind why we fall into sinning can be largely attributed to lacking fear of Allah at the time by not being conscious of His Presence. In order to avoid falling into both major and minor sins, and to reduce our sinning so that we may be of the muttaqeen insha'Allah (God-willing), we need to understand the concept of Allah's Watchfulness over us. Developing an awareness of Allah means that we realize that NOTHING is hidden from Allah.

Allah defines this in Surah Ali `Imran: Indeed, from Allah nothing is hidden in the earth or in the heaven. (Qur'an 3:5)

There is no place or time where we can hide from As-Shaheed (The Witness), Al-Baseer (The All-Seeing), Al-'Alim (the All-knowing), As-Sami' (the One Who Hears all), Ar-Raqeeb (the Watchful). SubhanAllah (all glory be to God). Allah is aware of what thoughts pass through our minds, what is within our hearts, and what secrets we hold. When we come to understand the very essence of all this, we become increasingly mindful of what we think, what we feel, what we say, and what we do because true awareness of Allah's presence results in a heightened alertness. We then fear doing that which may lead to disobedience and acquiring bad deeds. We become increasingly aware of Allah's Power through recognizing Allah's constant presence, and come to understand that Allah's Words are the truth. When we develop a true awareness of Allah, we immediately stop doing any acts of disobedience and turn in sincere repentance to Allah, striving to seek His Pardon and to gain His Mercy. Seeking His Pleasure alone becomes the main goal. This in turn develops our spiritual progress, adds to our maturity and wisdom, and enhances our relationship with our Creator.

Imam ibn Qudamah rahimahullah narrated, one of the salaf (first generation of Muslims) said that his father taught him about developing consciousness of Allah each night before sleeping by teaching him some words. He taught him to say:

Allahu ma'ee. Allahu shahidi. Allahu nazirun ilayya.

Allah is with me, Allah is Witnessing me, Allah Sees me.

His father would persist in telling him to repeat it to himself before going to sleep and was planting in him this concept of *muraqabah* (watchfulness). His father would tell him every single night to say it more and more and more until he tasted the sweetness of it. So he gained understanding that when

Allah creates a cover for us, Allah is still aware of our thoughts and actions: Allah is with us, Allah is witnessing us, and Allah is watching us.

So in developing an awareness of Allah, we need to remind ourselves that the One who created that cover for us in the first place can still See us. It is not about who else can see us—rather, being conscious of Him means that we acknowledge that Allah is Omniscient and Witness to EVERYTHING. We should then be in a constant state of *istighfar* (seeking forgiveness), and ask Allah to help us to fear Him both in public and in private. We need to develop true consciousness of Allah in order to be able to heed the guidance and instructions set for us in the Qur'an—and improving our awareness of Allah means that we are able to, by Allah's Permission, become better human beings, better believers, and of those who are granted Allah's Forgiveness and Mercy.

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There is another episode of even greater significance. It is related that when the Prophet's illness took a turn for the worse and he was lying on his bed restless with a splitting headache, he suddenly recalled that a few gold sovereigns received earlier had not been given away. He implored to give away the sovereigns at once with the words: "Shall Muhammad meet his Lord while he had these sovereigns still with him?" Such was the example of charity set by the holy Prophet (S).

Cont'd from page 2

world events involving Muslims.

The enemies of Islam are already harnessing this new medium's power. Are we in a position to accept this challenge to use this technology to enhance our network by working with increased synergy, planning and cooperation and deliver what humanity needs? That remains to be seen.

Ringing Tills

It is that time of the year when generally tills will be ringing. May Allah keep every Muslims tills ringing. May he bless every Believer with immense Barakah in his sustenance. Aameen

Earning the wealth of this world is not just permissible, it is compulsory to the extent of one's basic needs and necessities. Rasulullah (sallallahu alaihi wasallam) is reported to have said: "To earn a Halaal living is compulsory-after having fulfilled all the other obligations of Deen." Thus one engaging in business, trade, a profession or any other occupation in order to earn a Halaal sustenance is engaged in Ibaadah. Subhanallah! What grace of Allah is showered upon his servants. Imagine . . . a Muslim street vendor, in order to earn halaal sustenance, is calling out "Potatoes, R5 a kg." He is being rewarded each time he calls out in the same manner that a person engaged in reciting Tasbeeh is being rewarded. Subhanallah! The crucial factor, however, is that he restricts himself to EARNING wealth. He does not make it an object of his life or allows its love to dominate his heart.

FINE LINE

There is a very fine line between earning wealth and between making it an object of life and loving it. It is also the dividing line between Jannah and Jahannum (heaven and hell). Earning wealth in the context of Deen refers to acquiring a Halaal sustenance without compromising Deen in any way. For example, if Salaah is performed with Jama'ah on time (in the Masjid if it is within

reasonable distance), Zakaat is paid diligently, one is fair and honest in one's dealings, there is no involvement in interest in any form — whether giving or taking — and in general one transacts only within the limits of Shariah, then one is EARNING wealth. Such a person is paving his way to Jannah. Rasulullah (sallallahu alaihi wasallam) is reported to have said: "The honest and trustworthy trader will be raised with the Ambiya, Siddiqeen (a very high rank of Aul ia) and the martyrs on the day of Qiyaamah." Allahu Akbar! The industrialist or the simple street vendor who EARNS the world in the manner described will be raised with the Ambiyaa (alaihimus salaam)!!!! How merciful is our most beloved Allah.

LIVE AND LET LIVE

On the contrary, if the world becomes the object of life and its love dominates the heart, it will pave the way towards Jahannum — may Allah save us. Such a person no longer EARNS the world. Instead he becomes enslaved to it. The acquisition of wealth, and not Deen, will dictate as to what he does or what he refrains from. In all the various issues that will confront him, such as: "should I go to the Masjid to perform Zuhr/Asr with Jama'ah or should I "leave it for later"; do I purchase these doubtful goods or leave them; must I give/take the "see right" or refrain from it; should I maintain this relationship and kinship or break ties" ... all such issues will be decided according to the dictates of the material world, not the guidance of Allah and His beloved Nabi (sallallahu alaihi

wasallam). When the love of the world dictates, one will be driven by greed — not by need. Such a person will not abide by the motto of “live and let live”. Instead he will live by the rule of the jungle of “choke, kill and live a high life.” He will “choke the competition” and “kill off the opposition” to add to his empire. Somebody’s only slice of bread will be snatched under any pretext to round-off one’s next million. The person enslaved by the world will continue to live in the lap of luxury, expand his business and fly around the world without any consideration for the pleas of his creditors to pay them their money which is long overdue.... The list of excuses and transgressions that the slave of the world is prone to is almost endless.

Rasulullah (sallallahu alaihi wasallam) has already clearly declared: “The love of the world is the root of every vice.” Thus while some people pave the way to Jahannum through drinking, zina, theft and similar crimes, others plod the path to hell due to Haraam business and slavery to the world. The latter is even more tragic, since EARNING the world in the proper manner without compromising Deen could have been the means of him being raised with the Ambiyaa (alaihimus salaam) on the day of resurrection.

AFFLICTION

While the consequences in the Hereafter are severe, the one who is enslaved by the world is afflicted in this world as well. Rasulallah (Sallallahu Alaihi Wasallam) is reported to have said: “He who seeks this world, making it his object (in life), Allah has

no regard for him and afflicts him with four things: An anxiety that has no ending (he always remains anxious to increase his income), he is afflicted with such occupation that leaves him with no spare time, a neediness which deprives him of any feeling of contentment (when his income increases, the expenses also increase and the income always seems insufficient) and he is beset with unending hopes about the distant future, which can never be fulfilled.” (Fazail Sa-daqaat)

LOVE OF ALLAH

How does one avoid becoming enslaved to the world? The answer lies in developing the love and fear of Allah. The one who loves Allah will become His true slave and shun the slavery of the world. The fear of Allah will prevent one from Haraam dealings. Moreover, the remembrance of death is a great antidote to the love of the world. One should daily meditate upon death. Imagine that one is about to leave the world. If one could see the angel of death hovering overhead, would one still go ahead with the Haraam deal? Would one still act out of greed? The reality is that the angel of death could strike at any moment. Hence one should always be prepared for this and always refrain from what displeases Allah.

An excellent book that livens the heart, disinclines it from the world and creates the consciousness of death is “Fazail Sa-daqaat” by Sheikhul Hadith Moulana Muhammad Zakariyyah (rahmatullahi alaihi). Reading some portion daily will Insha Allah have a dramatic effect on one’s heart.

alHaadi

Sign of a True Believer

The sign of a true believer is that he submits himself entirely before Allah and his Rasool (sallahu alayhi wasallam) and he has absolutely no reservation with regards to any injunction of Deen though it may seem contrary to his reasoning and intellect.

The Muslimah is Friendly & Likeable

Dr. Muhammad Ali

The Muslimah who truly understands the teachings of her religion is gentle, friendly and likeable. She mixes with people and gets along with them. This is something which should be a characteristic of the Muslimah who understands that keeping in touch with people and earning their trust is one of the most important duties of the Muslimah. It is an effective means of conveying the message of truth to them, and exposing them to its moral values, because people only listen to those whom they like, trust and accept. Hence there are many Hadiths which commend the type of person who is friendly and liked by others. Such a person is one of those chosen ones who are beloved by the Prophet (Peace and blessings be upon him) and will be closest to him on the Day of Resurrection:

"Shall I not tell you who among you is most beloved to me and will be closest to me on the Day of Resurrection?" He repeated it two or three times, and they said, "Yes, O Messenger of Allah (Peace and blessings be upon him)." He said: "Those of you who are the best in attitude and character." [Reported by Ahmad]

Some reports add: "Those who are down to earth and humble, who get along with others and with whom others feel comfortable."

Attributes of the believer are that:

- She gets along with others.
- Others feel comfortable with her.
- She likes people and they like her.

If she is not like this, then she will not be able to convey the message or achieve anything of significance. Whoever is like that has no goodness in her, as in the Hadith:

"The believer gets along with people and they feel comfortable with him. There is no goodness in the one who does not get along with people and with whom they do not feel comfortable." [Reported by Ahmad and Al-Bazzar]

The Prophet (Peace and blessings be upon him) set the highest example of good behavior towards people.

- He was skillful in softening their hearts and called them to follow him in word and deed.
- He demonstrated how to reach people's hearts and win their love and admiration.
- He was always cheerful and easy-going, never harsh.
- When he came to any gathering, he would sit wherever there was a free space, and he told others to do likewise.
- He treated everyone equally, so that no one who was present in a gathering would feel that anyone else was receiving preferential treatment.
- If anyone came to him and asked for something, he would give it to them, or at least respond with kind words.
- His good attitude extended to everyone and he was like a father to them.
- The people gathered around him were

truly equal, distinguished only by their level of Taqwa.

- They were humble, respecting their elders, showing compassion to young ones, giving priority to those in need and taking care of strangers.
- The Prophet (Peace and blessings be upon him) never used to disappoint anyone who came to ask from him. There are three characteristics that he did not possess:
 - He was not argumentative.
 - He did not talk too much.
 - He did not concern himself with matters that were not his business.

There are 3 things that he never did to people:

- He never criticized any one.
- He never said, "Shame on you!" to anyone.
- He never looked for anyone's faults.

He never said anything but that for which he hoped to earn reward. When he spoke, the people around him would listen earnestly, sitting still as if there were birds on their heads. When he was silent, then they would speak. They never argued with one another in his presence. They would smile at whatever he smiled at, and would be impressed by whatever impressed him. He would be patient with a stranger who might be harsh in his requests or questions, and his Companions would ask the stranger to speak gently. He said, "If you see someone in need, then help him." He never accepted praise except from someone who was thanking him for a favor, and he never cut off anyone who was speaking; he would wait until the person indicated that he had finished, or stood up.

'A'ishah tells us that he used to be cautious of the worst type of people, and he would speak gently to them and treat them well.

A man sought permission to enter upon him and he said, "Let him in, what a bad

brother of his tribe he is!" When the man came in, he spoke gently to him. 'A'ishah said: "O Messenger of Allah (Peace and blessings be upon him), you said what you said, then you spoke gently to him." He (Peace and blessings be upon him) said, "O 'A'ishah, the worst of people is the one whom people avoid (or are gentle towards) because they fear his slander." [Bukhari and Muslim]

The true Muslimah follows in the footsteps of her Prophet in her dealings with all people, whether they are good or bad, so that she is liked and accepted by all people.



Cont'd from page 15

their sustenance. (This belief of self-sufficiency) stemmed from their negative opinion and denial towards Him. For if a person rejects Allah, holds false suspicions and mistrusts Him, his life becomes difficult and restricted, and that is the hardship (which Allaah has referred to)." (Ibn Katheer)

Indeed, Islam prevents personal and societal disorders before they have the chance to occur, thus protecting and channeling mankind's legitimate rights and freedoms in a more effective manner.



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obligatory prayers.

Mention of Satan is for the fact that missing the prayers pleases him and that he actually whispers to man and allures him into negligence.

Reference to urination is actually an Arabic proverb suggesting the change in condition.

There is nothing of superstition or absurdity in this hadith. It is all about established facts put in a peculiar literary style involving metaphors to make the expression forceful. Indeed Allah knows the best!

Navigating Through Life Storms

Harun Yahya

Many people frequently fall into despair when faced with an unexpected and sudden event. Take the example of those who have been unsuccessful at work, lost something they love, or failed an important exam. If such things have become their goals, they will be unable to cope with such unexpected results and experience great sadness, for they have placed all of their hopes and goals upon the chain of events happening as they had envisioned.

However, life does not always go according to one's plans, which means that people can face many unexpected events. For example, somebody who really wants to be an architect will study very hard for the entrance exam. All of her future plans are based upon becoming an architect. But something she never expects happens: She is accepted into another program. Having planned to become an architect, she now finds herself studying for an entirely different career.

A young man who is very interested in sports and has planned to dedicate his life to sports may suffer an injury that forces him to abandon his dream. Or, a couple may have furnished their new home with loving care, only to be forced into selling it without ever having lived in it.

Many similar unexpected events may befall people throughout their lives, for, in reality, no one knows what is going to happen even one second from now. The only

thing that we know for sure is that everything in a person's life is determined long before he or she is even born. In other words, all events in a person's life are determined in "timelessness." When the appointed day and time arrive, he or she will experience that event, because Allah has made it part of their destiny. Given these facts, it will come to pass.

We can clarify this with a common daily occurrence. Imagine two cars at the exact moment when they crash into each other. Both drivers definitely wanted to be somewhere else seconds before this event. Maybe they wanted to get home to their waiting families or get to work. Both individuals had left their homes at specific times and gotten into their cars. Perhaps they experienced a second of indecisiveness before turning onto that particular street, but then eventually decided to do so. Either one or both of them could have been very cautious people who always drive with the utmost care. But just at that moment, they could have taken their eyes off the road for a second to change the cassette or do something else. Everything had been specially planned for that event, and every little detail led them toward it.

Generally any event, whether cars crashing into each other or any other unexpected event, takes place within a matter of seconds. From the drivers' loss of concentration to the music playing and the clothes

worn - Allah had created and planned every detail of that particular event in His destiny. The person who was going to have that accident wore those clothes, left home, and turned onto the street where the accident would occur. Nothing could have prevented it.

This is how Allah the Almighty preordains events. At this point, people begin to use the following logic: "If only I hadn't gone into that street" or "If only I hadn't been playing with the tape and had concentrated on the road." But such logic is quite faulty and incorrect and, moreover, leads to unending complaining and regret. Although many causes may be found for the accident, the reality is that the accident and its causes were created in the course of destiny.

A person coming face to face with this truth for the first time might think: "Okay. Well, what could I have done? If everything is already written in my destiny and Allah knows about them, how am I supposed to behave when these situations occur?"

The Qur'an answers the above questions very clearly, and so we turn to it to find the truth for everything. According to the Qur'an, the best way to act and the best attitude to have is to submit to our destiny, look for the best in everything, not to get upset or fall into despair, and to be a grateful servant under all circumstances.

Say: Nothing can happen to us except what Allah has ordained for us. He is Our Master. It is in Allah that the believers should put their trust. (9:51)

Just as Almighty Allah is the Creator of the universe and all of its contents, which include every living and non-living thing, so is He the Creator of every event in all of its minute details. The Qur'an presents this truth in the following verse:

That is Allah, your Lord. There is no god but Him, the Creator of everything. So worship Him. He is responsible for everything. (An'am

6:102)

Muslims who have faith in Allah, believe in the hereafter's existence, and fear Allah, submit to our Lord, Who has created everything. In other words, they submit completely to whatever happens to them and do not despair, because they know that He controls everything and is their best friend and protector. Muslims know that panicking or losing hope are very wrong, because Allah, the most perfect Creator, has created every event. Thus, the event in question has been created in the most perfect way. Even though sometimes the events may appear to be negative, each believer knows that good comes out of everything.

Believers and unbelievers have very different reactions to events. For example, a believer may be late for an interview that she assumes will be good for her and thus lose a unique opportunity. However, assured that everything is predestined and that her being late is utterly under Allah's control, she sees a good in this unexpected event, thanks Allah for it, and hopes for a better end. She knows that it would be wrong to attribute this turn of events to such causes as traffic congestion or a flat tire. Indeed, if Allah had so willed, traffic congestion would have reduced or the tire would not have been punctured.

These or similar conditions are surely the apparent reasons for being late. Yet, more important than these apparent reasons is Allah's divine plan, which specially decreed that event long ago, and that destiny was only fulfilling itself as Allah the Almighty willed.

In the above example, Allah decreed that the person in question would miss the interview. Consequently, there is no way that she could have been there.

All obstacles come into existence because Allah wills a good for believers. If people are to understand this submission fully, they must take Allah as their sole Friend

and Protector and turn to Him the Almighty in complete sincerity. A most telling characteristic of the morality that Allah wills for believers is that they do not become sad or negative or fall into despair, no matter what they may encounter.

Hopelessness indicates disbelief or weak faith, and is a consequence of one's failure to comprehend that everything takes place according to destiny. Allah draws our attention to this error, for under despair lies a mood and rationale opposed to the very values of the Qur'an. Such an attitude is forbidden, because Allah advises people to trust in Him, be hopeful, and see good in all that happens.

Speak Sweetly to Three People

One's character is put to the greatest test when one interacts with three categories of people:

1. *One's spouse*
2. *Children: Either one's own children or children in one's care, such as one's pupils etc.*
3. *Employees: Domestic servants or those employed in businesses, offices etc*

One is always interacting with these people. Hence one's patience, kindness, calmness and tolerance levels will be best known to them. It is very easy to smile or to share sweet words with a friend or a family member who one meets occasionally. The test of good character is to maintain the smile and sweetness with our husband, children and servants. Sometimes a person behaves in a very abrupt and abusive manner, when suddenly there is a phone call from a close friend. In a split moment one's entire tone and language changes, to such an extent that those around one wonder if it was the same person who was angry and screaming a few moments ago. Let us better ourselves by sharing our good character with those that are close to us and always around us.

LET US SPEAK AND NOT DEMAND.

Once a Sabaabi (radiyallahu anhu) asked Rasulallah (sallallahu alaihi wa sallam): "Inform me of such an action which will necessitate Jannah for me?" Rasulallah (sallallahu alaihi wa sallam) replied: "The actions which necessitate Jannah are: Feeding people, making Salaam common and speaking kindly to others (At-Targheeb wat-Tarbeeb, vol. 3 pg. 423)."

Physical Descriptions of the Four Imams

Collected from Imam Dhahabi's Siyar A'lam an-Nubala

Abu Hanifah an-Nu'man bin Thabit:

Abu Yusuf said: "Abu Hanifah was well-formed, was from the best of people in appearance, the most eloquent of them in speech, the sweetest in tone, and the clearest of them in expressing what he felt."

Hamad bin Abi Hanifah said: "My father was very handsome, dark, had good posture, would wear a lot of perfume, was tall, would not speak except in reply to what someone else had said, and he – may Allah have Mercy upon him – would not involve himself in what did not concern him." [6/535]

Abu 'Abdillah Malik bin Anas:

'Isa bin 'Umar said: "I never saw anything white or red that was more beautiful than the face of Malik, or any clothes whiter than Malik's."

And a number of people relate that he was tall, firm, serious, blond, had a white beard and hair, had a large beard, was balding, and would not shave his moustache, as he considered this to be a form of mutilation.

It is said that he had blue eyes, and some of this was narrated by Ibn Sa'd from Mutarrif bin 'Abdillah.

Muhammad bin ad-Dahhak al-Hizami said: "Malik's clothes were clean and soft, and he would constantly wear different clothes."

al-Walid bin Muslim said: "Malik would wear white clothes, and I saw he and

al-Awza'i wearing black and green caps."

Ashhab said: "When Malik would wear a turban, he would wrap part of it under his chin and would leave the ends of it hanging between his shoulders."

Khalid bin Khidash said: "I saw Malik wearing a cap, and I saw him wearing woven clothes."

Ashhab said: "If Malik would wear kohl for a necessity, he would remain in his house."

Mus'ab said: "Malik would wear 'Adani clothes, and he would wear perfume."

Abu 'Asim said: "I never saw a Mu-haddith with a more handsome face than Malik's."

It is said: "He was so light colored that he was blond. He had wide eyes, a raised, pointed nose, and he would let his moustache grow long based on 'Umar's curling of his moustache."

Ibn Wahb said: "I saw Malik dying his hair with henna once."

Abu Mus'ab said: "Malik had the most handsome face of the people, the widest of eyes, the whitest skin, and was the greatest of them in height – all in the strongest body."

al-Waqidi said: "He was well-formed, would not dye his hair, and would not enter the public baths."

Bishr bin al-Harith said: "I entered upon Malik and saw him wearing a cap that was worth about 500 dirhams."

Ashhab said: "When Malik would wear a turban, he would wrap part of it under his chin and would leave the ends of it behind his back, and he would scent himself with musk and other scents." [7/396-397]

Abu 'Abdillah Muhammad bin Idris ash-Shafi'i:

Ibrahim bin Buranah said: "ash-Shafi'i was serious, tall, and noble." [8/391]

az-Za'farani said: "ash-Shafi'i visited us in Baghdad in the year 95. He stayed with us for a few months, then left. He would dye his hair with henna, and he had thin cheeks."

Ahmad bin Sinan said: "I saw him with a red beard and hair – i.e. he used to dye them." [8/415]

Abu 'Abdillah Ahmad bin Hambal:

Ibn Dharih al-'Ukbari said: "I requested to see Ahmad bin Hambal. So, I greeted him, and he was an old man who dyed his hair. He was tall and extremely dark."

Muhammad bin 'Abbas an-Nahwi said: "I saw Ahmad bin Hambal with a handsome face, well-formed, and dyeing his hair with henna that was not too dark. He had

black hairs in his beard, and I saw his clothes extremely white. When I saw him, he was wearing a turban and an izar." [9/438]

'Abd al-Malik al-Maymuni said: "I do not know that I have ever seen anyone who wore cleaner clothes, was more attentive to trimming his moustache and grooming the hair on his head and body, or wore purer and whiter garments than Ahmad bin Hambal." [9/454]

One man said: "In Khurasan, they did not think that Ahmad resembled a human being. They thought that he resembled the Angels." [9/456]

al-Fadl bin Ziyad said: "I saw Abu 'Abdillah in the winter, and he was wearing two shirts with a colored vest between them, and maybe he was wearing a shirt with a heavy sweater. And I saw him with a turban over a hood and heavy outer garment. So, I heard Aba 'Imran al-Warkani saying to him: "O Aba 'Abdillah! All of these clothes?" So, he laughed and said: "I cannot stand the cold," and he would also wear the hood without a turban."

al-Fadl bin Ziyad said: "I saw Abu 'Abdillah in the summer wearing a shirt, trousers, and robe." [9/461]

Messed with Blue & Red Ink

Imagine a child going for the first time to his father's desk. The exciting pens, the pencils, eraser, letter-opener, etc. are all neatly arranged on one side. He begins to explore and investigate the use of each item. In a few minutes the entire place is in a mess. He also turns the inkpot upside down and the ink runs on his fingers, onto the papers, the desk and the carpet. The child obviously had no idea of the consequence of his innocent explorations. Gripped with fear, the child now starts wiping the ink off his fingers on the front of his clothes and he hastily starts wiping the ink off other items using whatever pieces of paper available to him.

Now, what should your reaction be, to this child? Should you scream at him for his innocence? You judge for yourself. Would punishing such a child not be unfair to him? His curiosity got the better of him. He made a mistake. He did not know the reality of what he was doing. Would it not be better to sit with him and explain to him the wrong he has done, the mess he has made and the danger of exploring things on his own?

The Ideal Prophet

The Practicality in the Holy Prophet's Life

Maulana Syed Sulaiman Nadvi (RA)

Another aspect of the Prophet's (S) character, which is even more praiseworthy, is that he always practiced what he preached to others.

The Prophet (Sallallahu Alaihi Wasallam) called upon his companions to develop a deep and abiding affection for Allah through worship and remembrance. Leaving aside the living awareness of Allah, conspicuous in the life and character of the Prophet's (Sallallahu Alaihi Wasallam) companions, let us see how far the Prophet (Sallallahu Alaihi Wasallam) himself lived up to his teachings. Was there a single moment throughout the day and night when he lost the communion or was forgetful of Allah? Illuminated by the light-divine that had broken in upon him, he maintained the consciousness of the living, loving God whether sitting or walking, eating or drinking, sleeping, or waking. A great portion of the hadiths, extant today, consists of his supplications, beseechments, and glorification of Allah, which he used to recite on different occasions. The *Hisn Hiseen* is a book of two hundred pages containing the implorations which he used to offer from time to time. Every word of these litanies burns and breathes of his unbounded devotion to Allah and his impassioned admiration for Him since these were embedded deep into his heart. The Qur'an, speaking of the pious and God-fearing souls, says:

"Such as remember Allah, standing,

sitting, and reclining..." [3:191]

This is how the Prophet (Sallallahu Alaihi Wasallam) spent his life. Aisha (RA) says that he used to be ever engrossed in the remembrance of Allah.

The Prophet (Sallallahu Alaihi Wasallam) enjoined upon his followers to offer prayers, but how did he pay the divine honors himself? He had made the obligatory prayers, five times a day, incumbent on others, but it was his custom to be on his knees eight times every day. Besides the five prayers of fajr, zuhr, asr, maghrib, and isha, he also offered the prayers of ishraaq, after sunrise, chasht, when the sun had well risen, and tahajjud, after midnight. These three were voluntary prayers not incumbent on every believer. There are only seventeen rak'ats of prayer in the five obligatory ones, but the Prophet (Sallallahu Alaihi Wasallam) continued to offer about sixty rak'ats throughout his life. He never missed even the midnight prayers. He used to stand in the prayers for such length of time that his legs often got swollen. When Aisha (RA) once remonstrated with him: "Why do you take all this trouble? Allah has already redeemed you." "What," she got the reply, "Should I not behave like a thankful servant?" His was not the supplication arising out of fear or awe, but was an expression of his ardent devotion and unbounded love for Allah. He used to remain bowed before his Lord for spells so

long that it appeared as if he had forgotten to move over to prostration.

The Prophet (Sallallahu Alaihi Wasallam) had begun offering prayers from the very beginning of his ministry. The pagans of Makkah detested his way of prayer, but he always offered prayers in the Ka'bah in front of the holy sanctuary. Many a time he was attacked by the disbelievers while he was engaged in prayers, but he never left the practice. It was still more difficult to offer prayers in the din of warfare when the enemy rode full tilt against his small body of followers, seeking the Prophet (Sallallahu Alaihi Wasallam) to end the dispute forever. But no sooner than the time did arrive for prayers that he was leading the faithful in the service of Allah. In Badr, when the two armies were arrayed against each other, he hastened to his prayer mat to raise his hands supplicating Allah for the victory of his ill-equipped force. Never was he late in offering the prayers, nor were even two of them missed concurrently. Once, in the Battle of Trenches, he was not able to say asr prayers owing to the fierce assault by the enemy, and then, on another occasion, he had to offer pre-dawn prayers after the sunrise since everybody had fallen asleep after a night-long journey. After the Apostle's (Sallallahu Alaihi Wasallam) illness had worsened, a few days before his death, he came to the mosque supported by two of his companions in order not to miss the congregational prayer. When he was unable to get up, towards the end of his life's journey, and was relapsing into unconsciousness, he tried thrice to join the congregation but fell down unconscious after each attempt. This was the way the Prophet (Sallallahu Alaihi Wasallam) showed, by his own example, how one should pay homage to Allah.

The Prophet (Sallallahu Alaihi Wasallam) commanded keeping of fasts throughout the month of Ramadan. But, in addition to these, he punctuated every week with a fast

or two. "When he took to the keeping of fasts," says Aisha (RA), "it appeared as if he would never give them up." The Prophet (Sallallahu Alaihi Wasallam) forbade his followers to prolong the voluntary fasts beyond a day at a time, but he himself used to fast continuously for days together without even taking anything during the night. If his companions tried to emulate him, he dissuaded them saying: "Who amongst you is like me? My Lord provideth sustenance to me." Normally, he kept fast for the whole of two months during Sha'ban and Ramadan, the 13th, 14th, and 15th of each month, the first ten days of Muharram, six days following the Id-ud-Fitr, and on Mondays and Thursdays in every week [Mishkat al-Masdbih]. In this manner did the Prophet (Sallallahu Alaihi Wasallam) teach his followers how to keep fasts.

The Prophet (Sallallahu Alaihi Wasallam) impressed the merit of almsgiving, but he also showed the way to it by his own magnanimous charity. We have mentioned elsewhere how Khadija (RA) had praised his philanthropy—"You clear the debts of others and help the poor." Muhammad (Sallallahu Alaihi Wasallam) never asked his followers to forsake their houses, brothers, sisters, fathers, mothers, and children for his sake [Mt. 10:37], nor did he advise them to sell all they had and give the money to the poor [Ibid, 19:21]. He did not even say that it would be very hard for a rich man to enter the Kingdom of Heaven [Ibid, 19:23]. "Spend of that We have bestowed upon thee" was the divine command and the Prophet (Sallallahu Alaihi Wasallam) exhorted to give away a part of one's earnings in charity as an act of thanksgiving to one's Lord. But how did he himself act on his precept? He always gave away whatever he had with both hands. Booty of war came laden on camels but he never kept anything for himself or his family. Extremely frugal in his habits, spending days after days without anything to satisfy his hun-

ger—this was the way of living chosen voluntarily by him. After the capture of Khaibar in 7A.H./ 628C.E., his normal practice was to distribute the cereals received after the harvest among his wives for their maintenance. But before the year was over, a large part of it was given away in charity with the result that his household had to live from hand to mouth for several months. "More generous than all of us," says Ibn Abbas (RA), was the Apostle, who used to give away freely during the Ramadan. He never said 'no' in reply to any request, and never took his food alone. No matter in what small quantity was the food available, he invited all those present to partake it with him. He had asked us to inform him if any Muslim died without paying his debts, for he always took the responsibility to repay it. The legacy of the deceased, of course, devolved on his heirs." Once a Bedouin said to him rudely, "All this does not belong to thee or thy father. Let my camel be loaded with it." Instead of taking offense to his insolent remark, the Prophet (Sallallahu Alaihi Wasallam) immediately agreed to his suggestion and got his dromedary laden with date and oats. He often used to tell his companions: "I am a trustee charged to apportion everybody's share. Verily, the donor is Allah."

Abu Dharr (RA) a companion of the Prophet (Sallallahu Alaihi Wasallam), relates that once he accompanied the Prophet (Sallallahu Alaihi Wasallam) going somewhere in the night, when he remarked: "Abu Dharr, if the mount of Uhud were turned into gold for me, I would not like three nights to pass with a single dinar left in my possession. Of course, that excludes whatever I may keep apart for clearing somebody's debts."

This was not merely a pious wish but the words of a Prophet expressed with the determination to act on his precepts. And he always did act in that manner. A large amount of tithe was once received from Bahrain. The Prophet (Sallallahu Alaihi Wasallam)

directed the companions to store it in the courtyard of the Mosque. Next morning he came to the mosque for performing his prayers but passed by the heap of treasure without even setting his eyes on it. The prayer ended, and he sat down near the bags distributing the money to one and all. He stood up only after he had given away to the last shell as if it were a filth which he wanted to get rid of as quickly as possible.

Another time, cereals loaded on four camels were brought from Fadak, which was meant to meet the requirements of the Prophet's (Sallallahu Alaihi Wasallam) family. A portion of it was first given away in satisfaction of the debt incurred earlier. Then Bilal (RA) was asked by the Prophet (Sallallahu Alaihi Wasallam) to distribute the remainder to the poor and the needy. Bilal (RA) however, reported after some time that some of it was still left as nobody was available to receive the charity. Extremely perplexed to hear the news, the Prophet (Sallallahu Alaihi Wasallam) remarked: "I cannot go to take rest in my house so long as this pelf remains lying here." He spent that night in the mosque and went to his house early next morning when Bilal (RA) told him that the good gracious Allah had been kind enough to unburden him of his care. The Prophet (Sallallahu Alaihi Wasallam) thanked Allah before returning to his house, but he came back, visibly agitated, after a short while. When asked about the reason for his coming back, he replied, "It recurred to my mind that this small piece of gold was also lying in my house. I feared lest the sun should go down again and it remains with me."

Umm Salamah (RA) has related another incident. She says: "The Prophet (Sallallahu Alaihi Wasallam) looked sad and melancholy when he came to my house one day. On being asked the reason for it, he said: Umm Salamah, the seven dinars I had received yesterday are still lying on my bed."

Cont'd on page 26

Understanding 'Satan Urinates in the Ear' Hadith

Waqar Akbar Cheema

Explanation of the Hadith that says Satan urinates in the ear(s) of the one who sleeps till the sunrise missing the obligatory morning (fajr) prayers. Explanation is based on study of related hadith narrations, Arabic literature and comments of the classical Muslim exegetes.

Condemning a person sleeping through the night till the day-break like a dormouse, a hadith tells us that the Prophet may the peace and blessings of Allah be upon him- said Satan urinates in his ears. As expected, anti-Islamic polemicists and missionaries take exception to this and dub it as superstitious. Non-conversant with the true significance of the words used, some Muslims also wonder about its real meanings.

1- Narration:

Here is the narration often quoted. *Narrated 'Abdullah: It was mentioned before the Prophet that there was a man who slept the night till morning (after sunrise). The Prophet said, "He is a man in whose ears (or ear) Satan had urinated." (Bukhari)*

2- Explanation:

2.1 The reasoning for this mention

In another narration there is clear mention of missing the prayers.

Narrated 'Abdullah : A person was mentioned before the Prophet -peace and blessings of Allah be upon him- and he was told that he had kept on sleeping till morning and had not

got up for the prayer. The Prophet said, "Satan urinated in his ears." (Bukhari)

In other reports we have more to help us understand the gravity of the issue addressed in the hadith.

Narrated 'Abdullah bin Mas'ud; The Prophet – peace and blessings of Allah be upon him- was asked about one who slept from the beginning of the night towards its end. He said: "He is the one in whose ear Satan has urinated." (Mishkat-ul-Aathar)

This narration says the person slept all night and must have missed isha (night) prayers as well in addition to missing the morning prayers.

2.2 Reference to Satan

Explaining the Satan's likeness for yawning Ibn Battal (d. 449 A.H.) writes; *"And similar is the case for all the activities ascribed to the Devil and they have two meanings; [it is] either by the way of [Satan's] pleasure and will or by the way of whispering in the heart and making something adorable." (Commentary Bukhari)*

Most certainly Satan wants a person to sleep for long hours, become lazy, fail to discharge his duties towards Allah and fellow humans and miss the obligatory prayers and blessings from Allah. And once a person gives in to devil for once he becomes a rather easy prey for good unless he puts in special effort to control and recover from the loss.

2.3 Reference to ear(s)

Ears representing the faculty of listening stand for ability to reason. Its relation to tight sleep and disconnection from the world is obvious. A related use is in Qur'an 18:10.

2.4 The mention of urination

Being the most important point in the narration it requires good knowledge of the Arabic language to understand this.

Mention of urination is actually to denote the worst overpowering of sleep that pleases Satan.

Ibn Hajr (d. 852 A.H.) writes:

"It is an example used for the one who is negligent of prayers due to heavy sleep as if he has got his ear filled with urine till it became weighed down and his senses got corrupted. Arabs have used urination as a metaphor for corruption." (Fath-ul-Bari)

Likewise al-Nawawi (d. 676 A.H.) says;

"And its meaning is to scoff at, deride and belittle. It is said for the one who scorns a human and deceives him that he urinated in his ear. The origin of this term came from an animal doing it to a [sleeping] lion as an act of humiliation. Al-Harbi said, 'It means he became victorious over him and is ridiculing him.'" (Commentary Muslim)

Further it is actually a proverbial use denoting the spoilt. A poet said;

"Canopus urinated in the beverage and it was spoiled."

However it means; "... that when Canopus rises [aurorally, which it does, in central Arabia, early in August, the making of that beverage is stopped, for] the season of unripe dates has passed, and they have become ripe." (Edward William Lane, Arabic-English lexicon)

Ibn Battal points to a verse of Al-Farazdaq in which there is a link of urine with corruption and trouble. He said;

"And verily he who strives to corrupt my wife is like one betaking himself to the lions of Esh-Shara' (a certain road abounding with those animals) to receive their urine in his hand." (Commentary Bukhari)

We can see urine represents changing the condition, perversion and trouble. Therefore, urination in the hadith under consideration is about evil due to negligence from the duties prescribed by Allah- something Satan loves so much!

Following comment by the great hadith scholar and a wonderful jurist, Abu Ja'far al-Tahawi (d. 321 A.H.) explains it very well;

"And this sleep (mentioned in the hadith being discussed) ... is a sleep in which a person misses the obligation towards Allah at night (i.e. obligatory prayers). Moreover it is also for sleeping before isha prayers disliked by the Prophet- peace and blessings of Allah be upon him- which causes the missing (of isha prayers) and also delaying it from the time prescribed by Allah; in all this he goes against the commandment of his Almighty Lord while showing obedience to Satan in what he wants from him. So a covering is put over his ears due to this sleep, and it is from the affliction of sleep in his ears. Arabs termed such a thing as covering over the ears as is the word of Allah regarding the people of the Cave, "Therefore we put a covering over their years for a number of years." (Qur'an 18:10) And this act is attributed to Satan for it pleases Satan. And the mention of urination of Satan in his ear means it is worse than what happens in sleep (ordinarily). It is not urination in the ear in the real sense; rather it is by the way of simile and allusion." (Commentary Mishkat-ul-Aathar)

5- Summary

Context of the hadith narrations is inordinate sleep leading to missing ritual

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