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**Contents**

|   |    |
|---|----|
| 1. Editorial                            | 2  |
| 2. Question Answer                      | 3  |
| 3. Lesson from the Qur'an               | 5  |
| 4. Lesson from Sahih al-Bukhari         | 8  |
| 5. Exams Are Over                       | 11 |
| 6. On Inherent and Acquired Qualities.. | 13 |
| 7. Year—End Audit                       | 16 |
| 8. Qur'anic Sciences                    | 18 |
| 9. Blaming God                          | 21 |
| 10. Go Green                            | 24 |
| 11. Halloween: To Say "Hello".....      | 26 |
| 12. Hajj in the Bible                   | 28 |
| 13. Abu Bakr (RA), An Epitome of ....   | 30 |
| 14. That Time of Year                   | 34 |
| 15. Pre-destines Fate or ...            | 36 |
| 16. The Ideal Prophet                   | 38 |

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## EDITORIAL

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

# Engagements : Ours and that of Our Prophet's (S)

Do you know the biggest engagement the true Messenger (Sallallahu Alaihi Wasallam) remained committed to; which job was most dear to his heart? Was it writing, compiling, discussion, debate, rhetoric, philosophy, mathematics, astronomy, history, geography, employment, excursion, recreation, hunting, offerings, shrine attendance, foods, clothes, house, property, industrialization, poetry, fiction, etc. Did he, God forbid, remain busy in these kinds of activities? Did he possess any special interest or real taste towards any of these jobs?

The Prophet (Sallallahu Alaihi Wasallam) was a human being and this best of all mankind encountered everything that a common man faces. He would eat, drink, sleep, laugh and cry. He would experience heat and cold, get affected by sorrow and relief, associate with his wives and children, mix up with friends and relatives, engage with his enemies, pardon those who wronged him, do household chores, shop, etc. But right there during these activities and engagements the thing that would dominate him every time and in all circumstances was nothing but Zikrullah – ‘the remembrance of Allah’. He would keep repeating the name of Allah all the time - while going to bed, leaving the bed, entering the house, coming out of the house, etc. Ascending a height he would utter ‘Allahu Akbar’ and while descending he would say ‘Subhan-Allah’. He would invoke Allah when mounting a conveyance and also on reaching a destination. When delighted he would thank Allah and in distress he resorted to patience. On leaving to confront enemies he pronounced ‘Allahu Akbar’ and on return-

ing from the battlefield he would get busy in the remembrance of Allah. At every juncture - be it entering a toilet, leaving it, preparing for ablution, donning a new garment, etc., he would always have Allah’s name on his lips. A Sahaabi reports that he would fall asleep due to fatigue caused by his continuous listening to the Prophet’s (Sallallahu Alaihi Wasallam) glorifying Allah at night. If at a time while talking with his wives, Adhaan was pronounced, he would at once get up as if he was a stranger. A most authentic and comprehensive book on the Seerah of the Prophet (Sallallahu Alaihi Wasallam) reports: “In short at every occasion - standing, sitting, walking, sleeping, performing ablution, donning a new garment, mounting a conveyance, leaving for a journey, coming back home, entering a mosque, etc., he would be busy in the remembrance of Allah.....According to the Mothers of the Believers, at every time and in every condition, he would continue glorifying Allah.

Now, what about you? For how much time do you engage yourself in glorifying Allah? How many weeks in a year, days in a month, hours in a week, and moments in a day do you, with a true heart, spend in the remembrance of Allah? Do you cull out some time for this task from what you spend in appeasing your officers or managing your assets or doing your business etc., or whatever profession you have? Or is it that you find it simply an unimportant engagement? You consider the Prophet (Sallallahu Alaihi Wasallam) your leader and guide but is then a leader or a guide followed the way you do?

***Cont’d on page 12***

# Question Answer

**Question:** Does the shaytaan know what crosses our minds of ideas which no one knows except Allah and thus whisper to us what is in accordance with our thoughts, or what?.

**Answer:** The sound evidence indicates that the shaytaan is close to man, and indeed he flows through him like blood, so he whispers to him at moments of heedlessness and withdraws from him when he remembers Allah. Through this constant closeness he knows what whims and desires occur to man, so he makes them appear attractive to him and he whispers to him regarding them.

Al-Bukhaari and Muslim narrated from Safiyyah bint Huyayy (RA) that the Prophet (Sallallahu Alaihi Wasallam) said: "The shaytaan flows through man like blood."

Shaykh al-Islam Ibn Taymiyah (RA) said: They smell a good smell or a bad smell [meaning the angels, who smell a good smell when a person is thinking of a good deed, as was narrated from Sufyaan ibn 'Uyaynah]. But the devils do not need that [smell] in order to know; rather they even know what is in the heart of the son of Adam, and they see and hear what he says to himself. Moreover, the devil has full control over man's heart, then when man remembers Allah he withdraws, and when he neglects to remember Him, he whispers to him. He knows whether he is remembering Allah or is neglecting to remember Him, and he knows the whims and desires of his heart and makes them appear attractive to him.

It is proven in al-Saheeh, in the hadeeth mentioned by Safiyyah (RA) that the Prophet (Sallallahu Alaihi Wasallam) said: "The Shaytaan flows through the sons of

Adam like blood."

The closeness of the angels and the shaytaan to the heart of the son of Adam is something that is confirmed in many reports, whether the person is a believer or a disbeliever. End quote from Majmoo' al-Fataawa, 5/508

The shaytaan is aware of what a person is thinking to himself, and he knows his inclinations and his whims and desires, both good and bad, so he whispers to him accordingly.

Shaykh Ibn Baaz (RA) was asked -- in a lengthy question --: If I intend in my heart to do something good, does the shaytaan know and try to divert me from it?

He replied: Every person has a devil and an angel with him, as the Prophet (Sallallahu Alaihi Wasallam) said: "There is no one who does not have a companion from among the jinn and a companion from among the angels." They said: Even you, O Messenger of Allah? He said: "Even me, but Allaah helped me with him and he became Muslim (or: and I am safe from him), so he only enjoins me to do that which is good." And he (Sallallahu Alaihi Wasallam) told us that the shaytaan dictates evils to man and calls him to evil, and he has some control over his heart. And he can see, by Allah's will, what a person wants and intends to do of both good and bad deeds. The angel also has some control over his heart that makes him inclined towards good and calls him to good. This control is something that Allah has enabled them to have, i.e., He has given some power to the companions from among the jinn and from among the angels; even the Prophet (Sallallahu Alaihi Wasallam) had a shaytaan with him who was the companion from

among the jinn as mentioned in the hadeeth quoted above.

The point here is that every person has with him a companion from among the angels and a companion from among the devils. The believer suppresses his shaytaan by obeying Allah and adhering to His religion, and he humiliates his shaytaan until he becomes weak and is unable to prevent the believer from doing good or to make him fall into evil except that which Allah wills. But the sinner, through his sins and bad deeds helps his shaytaan until he becomes strong enough to help him to follow falsehood and he encourages him to do so and he becomes strong enough to keep him from doing good.

The believer has to fear Allah and strive to resist his shaytaan by obeying Allah and His Messenger, and seeking refuge with Allah from the Shaytaan. And he should be keen to support his angel to obey Allah and His Messenger and to follow the commands of Allah. And Allah knows best.

**Question:** When does Allaah accept a person's deeds? What are the conditions for a deed to be righteous and acceptable to Allaah?

**Answer:** An action cannot be an act of worship unless it includes two things: complete love and complete humility. Allaah says (interpretation of the meaning):

*"But those who believe, love Allaah more (than anything else)" [al-Baqarah 2:165]*

*"Verily, those who live in awe for fear of their Lord" [al-Mu'minoon 23:57]*

And Allaah mentions them together in the aayah (interpretation of the meaning):

*"Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us" [al-Anbiya' 21:90]*

Once this is understood, we will realize that worship can only be accepted from a

Muslim who believes in Allaah alone (Tawheed), as Allaah says (interpretation of the meaning):

*"And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust" [al-Furqaan 25:23]*

In Saheeh Muslim (214) it is narrated that 'Aa'ishah (RA) said: "I said, 'O Messenger of Allaah, during the Jaahiliyyah, Ibn Jud'aan used to uphold the ties of kinship and feed the poor. Will that avail him anything?' He said, 'It will not avail him anything because he never said, "O Allaah, forgive me my sins on the Day of Judgement"" – i.e., he did not believe in the resurrection or do good deeds hoping to meet Allaah.

Moreover, the Muslim's worship will not be accepted unless it meets two basic conditions:

1 – Sincerity of intention towards Allaah, which means that the person's intention in all his words and deeds, both outward and inward, is to seek the pleasure of Allaah and none other.

2 – It should be in accordance with the sharee'ah which Allaah has prescribed, and he should not worship Allaah in any other way. That is achieved by following the Prophet (Sallallahu Alaihi Wasallam) and what he brought, and shunning anything that goes against it, and not inventing any new form of worship that has not been narrated in sound reports from the Prophet (Sallallahu Alaihi Wasallam).

The evidence for these two conditions is the aayah (interpretation of the meaning):

*"So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord" [al-Kahf 18:110]*

Ibn Katheer (RA) said: " 'So whoever hopes for the Meeting with his Lord' means his reward ; 'let him work righteousness'

**Cont'd on page 23**

# Lesson From The Qur'an

Commentary: Mufti Muhammad Taqi Usmani

## Surah Al-Imran—Verse 7-13

### Verse 14-17

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ  
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ  
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرَيْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ  
الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ ۗ قُلْ أَوْ نَبِيُّكُمْ  
يُخَيِّرُ مِنْ دَلِكُمْ ۗ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ  
وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۗ الَّذِينَ  
يُخَوِّفُونَ رَبَّنَا إِنَّنَا لَمَنَافِعُ لَهُمْ إِنَّا دُئِيبًا وَنَحْنَا عَذَابُ  
النَّارِ ۗ الصَّٰدِقِينَ وَالصُّدُقِينَ وَالْقٰنِتِينَ وَالْمُنْفِقِينَ  
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۗ

*It has been made attractive for people to love the desired things; that is, women, children, hoarded heaps of gold and silver, branded horses, cattle and tillage. That is an enjoyment of the worldly life; but with Allah lies the beauty of the final resort. [3:14] Say: "Shall I tell you what is far better than that?*

*For those who fear (Allah), there are gardens with their Lord, beneath which rivers flow, where they shall live forever, with purified wives, and approval from Allah. Allah is watchful over His servants". [3:15] Those (are the ones) who say: "Our Lord, surely we have believed, so forgive us our sins and*

*save us from the punishment of the Fire," [3:16] (and those who are) the patient, the truthful and the devout, who spend (in Allah's way) and who seek forgiveness in pre-dawn hours." [3:17]*

### Verse 18-22

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ وَالْمَلٰٓئِكَةُ وَأُولُو الْعِلْمِ  
قَالِمْ بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۗ إِنَّ  
الَّذِينَ عِنْدَ اللَّهِ الْأَسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا  
الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ ۗ  
وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۗ فَإِنْ  
حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۗ وَقُلْ  
لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيَّةَ: أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا  
فَقَدْ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۗ وَاللَّهُ  
بَصِيرٌ بِالْعِبَادِ ۗ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ  
وَيَقْتُلُونَ النَّبِيَّ بَعِيًا حَقًّا ۗ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ  
بِالْقِسْطِ مِنَ النَّاسِ لَقَبَشْرَهُمْ بِعَذَابِ الْيَمِّ ۗ أُولَٰئِكَ  
الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَمَالُهُمْ  
مِنْ نَّصْرِينَ ۗ

*Allah bears witness that there is no god but He — and (so do) the angels and the men of*

knowledge \_\_ being the One who maintains equity. There is no god but He, the Mighty, the Wise. [3:18] Truly, the (recognized) religion in the sight of Allah is Islām . Those who have been given the Book did not differ (among themselves) until after the knowledge had come to them, (and all this) due to envy against each other. Whoever denies the verses of Allah, then, Allah is swift at reckoning. [3:19] Then, if they argue with you, say: "I have submitted myself to Allah, and (so did) those who have followed me." And say to those who have been given the Book, and to the unlettered:<sup>5</sup> "Do you submit?" If they submit, they will be on the right path. Yet, if they turn back, then you have only to convey the message. Allah is watchful over (all of) His servants. [3:20] Surely, those who reject the verses of Allah and slay the prophets unjustly, and slay those of the people who bid justice, give them 'the good news' of a painful punishment. [3:21] Those are the ones whose deeds have gone to waste in this world and in the Hereafter. For them there are no helpers. [3:22]

5. "Unlettered" is the term used by the Holy Qur'an for the pagans of Makkah, because they had no divine book to follow.

### Verse 23-28

أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ ۚ ۲۳ ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ ۖ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ۚ ۲۴ فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ وَوَقَّيْتُمْ كُلَّ نَفْسٍ مِمَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۚ ۲۵ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ ۗ وَتُعِزُّ مَنْ تَشَاءُ وَتُنْزِلُ مَنْ تَشَاءُ ۗ إِنَّ بِيَدِكَ الْخَيْرُ

ط إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ ۲۶ تُولِيهِ اللَّيْلَ فِي النَّهَارِ وَتُولِيهِ النَّهَارَ فِي اللَّيْلِ ۗ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ ۗ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ۚ ۲۷ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ ۗ ۲۸ الْآنَ تَتَّقُوا مِنْهُمْ تُقَةً ۗ وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ الْمَصِيرُ ۚ ۲۸

Did you not observe those who have been given a share from the Book? They are invited to the Book of Allah, so that it may decide between them. Then, a group from them goes back, turning their faces away. [3:23] That is because they have said: "The Fire shall not touch us except for a few days." Thus they are deceived in their faith by what they themselves used to invent. [3:24] Then, how (will it be) when We will gather them together on a day about which there is no doubt, and everybody will be paid in full for what he has earned, and they shall not be wronged? [3:25] Say: "O Allah, O Lord of the Kingdom, You give kingdom to whom You will, and take kingdom away from whom You will; and You bestow honor on whom You will, and bring disgrace to whom You will. In your hand lies the betterment (of everyone). You are surely powerful over everything. [3:26] You make the night enter into the day, and make the day enter into the night; and You bring the living out from the dead, and bring the dead out from the living, and You give to whom You will beyond measure." [3:27] The believers must not take the disbelievers as friends instead of the believers. <sup>6</sup> And whoever does that has no relation with Allah whatsoever, unless you (do so) as a protective measure (in order to) save yourself from them. Allah warns you of Himself, for unto Allah is the return. [3:28]

6. Relationships with non-Muslims may be of different kinds. One is termed in the Holy Qur'an as *mu-walah*. In the absence of any suitable word, it is translated above as friendship. But the original Qur'anic word means the friendship that makes the two friends so close to each other that the aims and objectives of their life become united, and each one of them is ready to support the other in all respects. It is totally prohibited to have such a friendship with non-Muslims, because the objectives of the Muslims are entirely different from those of non-Muslims, and one's faithfulness to Allah cannot be perfect unless he does not have such a close friendship with those who are not faithful to Allah. The present verse prohibits this type of friendship. The second kind of relationship is *muwasah*. It means sympathy and cooperation in lawful matters. This is allowed, rather desirable, with everybody, including those non-Muslims who are not at war with the Muslims, as is declared by the Holy Qur'an in 60:8. The third kind of relationship is *mudarah*. It means courteous attitude. This is allowed with all non-Muslims, when it is meant for their spiritual benefit, or when they are one's guests, visitors or neighbours. The fourth kind is *mu'amalat* which means commercial transactions. This is allowed with all non-Muslims with the condition that they are not against the interest of the Muslims, and are in compliance with the dictates of Shariah.

7. It means that a Muslim can pretend to have friendship with them, when he is facing danger to his life from his non-Muslim enemies.

## *Help from the Unseen*

*Maryam (alaihas salaam) was very pious from a young age. She used to miraculously receive fruit which were not even in season. When Zakariyya (alaihis salaam) would ask her as to where she was receiving all this fruit from, she would reply, "From Allah". When she came of age, solely through the power of Allah she fell pregnant without any man touching her. It was from this pregnancy that Isa (alaihis salaam) was born. Since she gave birth without being married to a man, the Jews began accusing her of adultery. In order to prove them wrong, Allah gave Isa (alaihis salaam) the power to speak while he was still a baby. Those who had a sense of justice agreed that this was an example of Allah's power, that Isa (alaihis salaam) was in fact born without a father and that his mother was pure and innocent.*

*Lesson: The great lesson we learn is that when one is devoted to Allah, He will provide for one from unseen sources and remove all one's difficulties.*

# Lesson From Sahih al-Bukhari

*Dr. Rafiq Ahmad*

## *The Book of Ablution*

said, "Wudu does not become obligatory with anything except Hadath (excrement)". And it is quoted from Jaabir that Rasulullah (Sallallahu Alaihi Wasallam) was in Gazwa Zaat-ur-Riqa, when a person was shot with an arrow. He bleed and he prostrated and continued his prayer". And al-Hasan said, "The Muslims used to offer Salaah even when they were wounded". And Tawoos, Imam Baaqir (Muhammad bin Ali), Ata and people of Hijaz say that bleeding does not break Wudu". And Hadhrat Abdullah bin Umar squeezed one of his pimples and blood came out but he did not repeat his ablution". Ibn Abi Aufa spat out blood but he carried on his Salaah. And Ibn Umar and al-Hasan said about those who cupped "There is no need for him (to repeat Wudu) but to his cupping glass".

**Chapter 35 : One who does not consider to repeat ablution except if something is discharged or passed from either exit i.e., in front from urethra or from behind i.e., anus. As Allah says : "Or one of you comes from privy" (5:6).**

And Ata said: "If a worm comes out of one's anus or if a drop of discharge equal to the size of lousy comes out of one's penis, then it is essential to repeat the ablution. And Jaabir bin Abdullah said, "If one laughs in ther Salaah, he should repeat his Salaah and not the Wudu". And Hasan said, "If someone takes out some of his hair cut, his nails or removes his leather socks, Wudu does not become obligatory on him". And Abu Huraira (RA)

### **Purpose of Tarjamatul Baab**

Here Imam Bukhari (RA) is discussing the things which break Wudu.

### **Basis on which Wudu breaks**

As per the Hanafite and Hanbali schools of thought, the basis on which Wudu breaks is the excretion of impurity (Najaasat), irrespective of the place from where it emerges and provided it moves away from its point of emergence. As per them, the blood and pus are impure, so once these come out of body, the Wudu will break. On the same basis, nasal bleeding and mouthful of vomitus also break the Wudu. Imam Tirmidhi (RA) has



quoted a Hadith on the authority of Abu Darda that once Rasulullah (Sallallahu Alaihi Wasallam) vomited and later performed Wudu and then Imam Tirmidhi says that the same thing has been quoted from many Sa-haaba and Taaba'een and also from Sufiyaan Thouri, Abdullah bin Mubarak, Ahmad and Ishaq.

On the other hand, the Shafa'ee school of thought says that the basis on which Wudu breaks is excretion of anything that comes out from two outlets i.e., urethras and anus. They don't believe that any other thing breaks Wudu. Imam Bukhari (RA) is of the opinion that excretion from two outlets is the only things which breaks Wudu.

There is a nice piece of work done on this issue by Ibn Rushud of Maaliki school of thought, which is quoted in Hidayatul-Mujtahid. He says that there are three things related to excretion of impurity from the body viz., the type of impurity, the location wherefrom it comes out and the way how it comes out. Some people see the emergence of impurity itself irrespective of the fact wherefrom it emerges and they say that it will break Wudu. People like Imam Abu Haniefah, Imam Ahmad and Sufiyaan Thouri hold this view. Second group of people like Imam Bukhari and Imam Shafa'ee, see the location of emergence, they believe that if impurity comes out through the urinary tract or anus, then only Wudu will break. Third group of people see as to what has emerged from the outlets. They do not believe that if the things like stones or insects come out of these outlets break Wudu. This opinion is held by Imam Maalik (RA).

#### **Does bleeding break Wudu?**

Imam Bukhari (RA) strongly advocates that bleeding does not break Wudu, but others do not agree with him on this point. They say that the blood is impure once it comes out of body. A person having blood

stains on his clothes or body cannot offer Salaah unless he cleans it.

#### **Hadith No. 172**

##### **Narrated Abu Huraira (RA)**

*Allah's Apostle said, "A person is considered in prayer as long as he is waiting for the prayer in the Masjid, as long as he does not do Hadath." A non-Arab man asked, "O Abu Huraira! What is Hadath?" I replied, "It is the passing of wind (from the anus) (that is one of the types of Hadath)."*

#### **Hadith No. 173**

##### **Narrated 'Abbas bin Tamim (RA)**

*My uncle said: The Prophet said, "One should not leave his prayer unless he hears sound or smells something."*

#### **Hadith No. 174**

##### **Narrated 'Ali (RA)**

*"I used to get emotional urethral discharges frequently and felt shy to ask Allah's Apostle about it. So I requested Al-Miqdad bin Al-Aswad to ask (the Prophet) about it. Al-Miqdad asked him and he replied, "One has to perform ablution (after it)."*

**Hadith No. 175****Narrated Zaid bin Khalid (RA)**

*I asked 'Uthman bin 'Affan about a person who engaged in intercourse but did no discharge. 'Uthman replied, "He should perform ablution like the one for an ordinary prayer but he must wash his penis." 'Uthman added, "I heard it from Allah's Apostle." I asked 'Ali Az-Zubair, Talha and Ubai bin Ka'b about it and they, too, gave the same reply. (This order was cancelled later on and taking a bath became necessary for such cases).*

**Hadith No. 176****Narrated Abu Said Al-Khudri (RA)**

Allah's Apostle sent for an Ansari man who came with water dripping from his head. The Prophet said, "Perhaps we have forced you to hurry up, haven't we?" The Ansari replied, "Yes." Allah's Apostle further said, "If you are forced to hurry up (during intercourse) or you do not discharge then ablution is due on you (This order was cancelled later on, i.e. one has to take a bath).

**Comments**

All these Ahaadith are related to the things which come out of two natural outlets and break Wudu. There is no controversy about these but what is controversial is to limit the breaking of Wudu to these things only, which obviously is not logical. (Vol.14, No: 166)

## *The Yardstick of Intelligence*

*The architect made an effort on paper and he got a plan of a skyscraper on paper. The builder made an effort on sand and he got a building standing up on sand. The engineer made effort on metal and he got an airplane flying in the air. The doctor made an effort on medicine and he has managed to enter the human body with all his instruments. Nevertheless, after all their efforts and achievements, if they failed to recognise their creator, then none of them are intelligent. On the other hand if we have a simple farmer who does not know how to read, write or count. All he knows is that the rain comes down and his crops grow up and in the system of the rain coming down and the crops going up, he recognises Allah, then this farmer is intelligent. Because the yardstick of intelligence is the recognition of Allah, and not the accomplishments of this material world.*

# Exams Are Over...

*By Abdur Rahmaan Omar*

We tumbled out of the exam hall with great haste trying to get as far away from that agonising place. Grateful that it was all over we ran around slapping one another on the back and wishing ourselves good-luck. I saw Paul running to me with great excitement.

"It's over, man!!" he exclaimed, his large frame towering over me, "What a week, but damn it, it's over."

"Yup, it's been a rough week, but all over," I answered, "Never want to see another exam in my life!"

"So what you going to do now," I asked, half knowing the answer after spending six years with Paul at medical school.

"I, my good friend, am going to have a great party tonight. And I am going to drink till I pass out. Then I'll deal with tomorrow..." he shouted as he rushed off to greet another classmate.

I felt a little jealous that he could go out and have a great party, do the things he wanted without restrictions. I felt cheated that after having gone through the same agonising week I could not "Just do it!" For me I knew it would be a night of supper with my parents, and then sit with the guys and talk rubbish until the late hours of the morning. Our greatest crime of the night being a couple of cigarettes and some serious junk food.

I didn't hear about Paul until our class reunion 15 years later. It was a noisy affair with everyone struggling to get their best medical school story remembered. We recounted the strange doings of medical students and some very embarrassing moments like when Jakes fainted onto the patient

while examining her and when Jonathan in his nervousness asked a male patient how many times he had been pregnant. Each story brought rounds of raucous laughter until I asked: "Guys, whatever happened to Paul...Paulie....tall guy..er..Sterling"

A hush fell over the table like a damp blanket silencing even the clinking of the cutlery; I shifted awkwardly in my chair. Nervous as an accused in the dock I looked at the silent faces around me not knowing what to say next until Jonathan explain in almost hushed tones... Paul went out drinking that night and got involved in a drunken brawl in which he stabbed a man, he was sentenced to two years in prison and when he got out he was hooked on drugs and committed suicide three years later.

I left the function early that night, my head still quivering with the news of Paul and went straight to my mother's house. I hugged her a little tighter than usual and she looked at me quizzically but didn't say a word. Somehow mothers know what lives in their children's hearts. I then went home and sat at my little daughter's bedside for a long time. Her sleeping face radiated innocence and I prayed that Allah would give her parents the ability to raise her as my parents had raised us. Despite the pressures of modernisation to change their attitudes they always taught me what was Islamically correct and guided me to the path of Deen.

Sitting in the dim light of her room imagining the pure thoughts and dreams floating in her head and I thanked Allah that He guided us to a path that was filled with benefits in this world and the next. A path

that may seem restrictive or narrow, seemingly devoid of the 'pleasures' of this world, but one which gave a person dignity and honour in this world, safety and protection at the time of leaving this world, and eternal happiness in the Hereafter. I shivered, not so much from the coolness of the evening, but with the thought of what could have happened to me if I had joined Paul that night. Would I also have seen my life destroyed in the pursuit of a few moments of pleasure? Rather the restriction of a few moments and pleasure for eternity; than a brief sojourn in luxury and the displeasure of Allah. I kissed my daughter on her tiny forehead and with gratitude of being Muslim I recollected a Hadith that explained this better I could ever do:

Abu Musa (RA) reported: The Messenger of Allah (Sallallahu Alaihi Wasallam)

**Cont'd from page 2**

You sing praises for the beloved Messenger (Sallallahu Alaihi Wasallam) but are then the loved qualities of an adorned one addressed like this? You have been commanded to follow the Prophet (Sallallahu Alaihi Wasallam). Is this what you do, referred to as Ittiba? Is it possible even for an atom to glow independent of the sun? Can a wave survive without a sea? Is it possible for a leaf to continue with its greeny existence after breaking away from a tree? If not, then how is it possible for you to thrive, both worldly and religiously, after cutting your relations with what is fundamental; if not hereafter, at least recoup your worldly life; if not for tomorrow, at least gain solace and tranquility for today? Why not make the order of the world better and our lives more peaceful? Greece tried it, Rome planned it and Iran resolved for it; France, England, Germany, Russia, America, Japan, Spain and all are striving and mad about it, but has anyone succeeded even a bit? Won't you still take heed but contrary to this keep on forgetting the very issue that is singularly required to be kept in mind?

said, "The guidance and knowledge with which Allah has sent me are like abundant rain which fell on a land. A fertile part of it absorbed the water and brought forth profuse herbage and pasture; and solid ground patches which retained the water by which Allah has benefited people, who drank from it, irrigated their crops and sowed their seeds; and another sandy plane which could neither retain the water nor produce herbage. Such is the similitude of the person who becomes well-versed in the religion of Allah and receives benefit from the Message entrusted to me by Allah, so he himself has learned and taught it to others; such is also the similitude of the person who has stubbornly and ignorantly rejected Allah's Guidance with which I have been sent." (Al-Bukhari and Muslim

*Dua- Knowledge and Tolerance*

*One of the beautiful concise and most comprehensive duas of Rasulullah (sallallahu alaihi wasallam) is:*

اللَّهُمَّ أَعِنِّي بِالْعِلْمِ وَزَيِّنِي بِالْحِلْمِ  
وَأَكْرِمْ نِيَّيَ بِالتَّقْوَى وَجَمِّلْنِي بِالْعَافِيَةِ

*(Munaajaat-e-Maqbool)*

*Four bounties have been asked in this dua:*

1. *Assistance through knowledge*
2. *Be adorned with tolerance*
3. *Honoured with taqwa*
4. *Beautified with aafiyat*

# On Inherent and Acquired Qualities in Dawah

*By: Othman Mohammad*

A member of our youth group at the local masjid posed this important question to me: "Some people are born with greater talent in persuasion, more influence, and greater ability to motivate others. These individuals have the privilege to do certain things which others cannot and can acquire good deeds which without their talents wouldn't be acquirable. My question is: is it fair that some who have a passion in certain things and wish to be able to do something which requires certain talents cannot acquire those good deeds just because they are not able, even if they try hard?"

The question reminded me of a few stories from the life of our beloved Prophet that might help answer this question. I will mention each of them briefly and then comment on the lessons learned.

The first is the story of the women companions of the Prophet who came to him complaining about men, who unlike women can go out onto the battlefield next to the Prophet and perform physical jihad (struggle) in the time of war. The Prophet taught them and us after them a great lesson in the meaning of jihad and how we can all contribute to the integrity of the social construct of our ummah (global community). He told them that their jihad was to be patient with their husbands' absence and to fulfill their role as responsible wives and mothers at home. This hadith is one of the landmarks in understanding the role of women in Islam as vehicles and custodians for the trans-generational trans-

mission of the knowledge and tradition of this religion. In addition to that, the hadith highlights the importance of diversity in serving the message of Islam, and that we have different roles working towards the same target, the pleasure of Allah .

Lesson Learned: As a Muslim community our jihad is a more comprehensive concept than defending Islam in the battlefield, and we all have complementary roles in serving Islam: competing for complementation.

The second story is about the companions narrating how they learned their religion from the Prophet and how they nourished their iman and built their Islamic character. One would assume that they learned that by passive diffusion due to the richness of the Islamic environment at the time or by a divine gift to them with the blessing of the companionship of the Prophet . While these two routes are true, they were not the norm. The companion narrates: "We used to learn our iman from the Prophet , the way we would learn the verse from Qur'an." This means that they actually learned how to become great Muslims, and they actually took their time to become great in dawah (outreach). A man came to the Prophet from the tribe of Daws, angry at his people who refused his invitation for them to accept Islam and asked the Prophet to make du'a' (supplication) on them to destroy them. The Prophet raised his blessed hands to the sky and made a du'a' for them that Allah sub-

hanahu wa ta'ala (exalted is He) may grant them guidance and bring their hearts to His religion, giving the man guidance on how to make dawah. Sure enough, the man learned his lesson, and with his new spirit, most of his tribe accepted Islam. One scholar from our righteous salaf (predecessors) used to say: "I fought against the whims of my desires for forty years, until Allah granted me steadfastness!!" Can you imagine that, forty years worth of work (equivalent to 10 bachelor degrees, and five PhDs)?

Lesson Learned: Knowledge of the religion, and modes of dawah, debate and deliberation is a cumulative process that requires patience, perseverance and a lot of sincerity.

The third story is the story of the poor companion who came to the Prophet complaining about their rich believing brothers in Islam who had the privilege of spending in the way of Allah in charity and in attending to the financial needs of the community while they (the poor companions) were unable to do that. The Prophet instructed them to do more remembrance (dhikr), which can in reward amount to what the rich are spending. So the poor companion started doing that, but the rich ones also learned that too, and started doing both, dhikr and spending. The poor companion came to the Prophet again complaining that the rich of them now have two routes of khayr (good deeds) and still exceed them in doing good deeds, the Prophet acknowledged that indeed, wealth could be a privilege that Allah gives to whom He wills. To balance this thought, the Prophet teaches us that the majority of the inhabitants of al-Jannah (Paradise) are the masakeen (the poor and needy) and the majority of the people of the fire are the extremely rich and arrogant and greedy. This is an important point to balance the previous story: whether it is richness of cognitive capacity or of material wealth, richness is a test from

Allah that many people are unable to withstand.

There are many stories in our daily lives of people who were distracted by their wealth and steered away from the path of Allah -may Allah protect all of us and preserve our religion. A man at the time of the Prophet used to witness the congregational prayer with the Prophet everyday, and was steadfast in his religion. He then asked the Prophet to make du'a' for him that he may become rich (possibly thinking of giving more charity), but the Prophet declined, and the reason was that the Prophet knew that this man would be subject to fitnah (calamity) if he were to become rich. But the man insisted, and insisted until the Prophet made du'a' for him. He became rich but started missing the congregational prayers and eventually disappeared from the friday prayers! Allah emphasizes this meaning in the Qur'an in verse 32 of Surat an-Nisa' the approximate meaning of which is "do not preoccupy yourselves by hoping for what others have, but you don't have." This verse, although contextually acknowledging gender differences in the social roles in the Muslim community, is also a general rule for us to follow, inviting us to focus on improving ourselves and making the best of what we have.

Lesson Learned: While we work hard to acquire knowledge of our religion and other capacities that make us stronger, we should be thankful and content for what we are able to achieve, because we never know if "more" for us would be a source of fitnah.

The last story is that of our great imam Abu Hanifah, who before becoming a scholar, used to be a rich silk merchant who was able to have a great business given his great cognitive capacities. These cognitive capacities, however, did not make him the Abu Hanifah that we know, until one of his friends noticed how talented the imam was, and in fact suggested that Abu Hanifah have a

shot at seeking Islamic knowledge. Not only that, but it also took this imam a while to find his area of interest within the realm of our Islamic sciences, until he finally decided to study fiqh (Islamic jurisprudence) which he then excelled in.

Lesson Learned: Do not try to copy others. Immerse yourself in the righteous environment of seeking knowledge and dawah and you will find your own unique niche in serving Islam and humanity inshaAllah (God willing).

Allah knows us best and He knows us more than we know ourselves. He knew us as we were developing embryos in the wombs of our mothers, He knows what is enough and sufficient for us and what might cause us to transgress our limits. He gives each one of the provision that is adequate for us. Let us focus on improving ourselves within our capacities, then trying our best to please him and not worry about the outcome. Our focus should be Allah's pleasure, and any other goal is just a means to that. A man was complaining to his teacher that his prayer had no khushoo' (contemplation) even though he was trying hard to improve his khushoo'. The teacher gave him this pearl of wisdom that we should all learn a lesson from. He told him: "You will never get khushoo' in your prayer until you start worshipping Allah, and not your khushoo'." Allah knows best.

## Have I Given Up as a Parent?

*Many parents nowadays have a common concern and complaint - they cannot speak to their children anymore. If they do try to speak to them, it ends up in a fight or argument. Thus most parents today have simply given up. However to "give up" is to abandon one's duty and responsibility as a parent. To make an effort on our child is our duty. This is within our control. However the fruits of our efforts, that the child becomes rightly guided, depends on the command of Allah. This is definitely not within our control. Since we have become so absorbed in wanting to see the fruits of our efforts, we have as a result given up the effort itself which was within our control. We must continue to encourage and advise our children. We should also constantly make du'aa for them and beseech Allah thus: "Oh Allah, You alone can guide and safeguard my child against the trials and challenges of the day." Let us be positive by looking at the power of Allah and not be negative by looking at our own weaknesses.*

# Year-end Audit

*Abdur Rahmaan Umar*

Zaid peered at the multi-coloured graphs scattered on the table, some half buried beneath paper-piles of calculations. Taking a cautious step back, he ran his hand through his untidy mop of hair, a few flakes of dandruff floated gently down to rest on his shoulder.

“What’s up, brother?” he questioned, gently prodding Yusuf on his shoulder.

Yusuf barely looked up and continued tapping away at his keyboard. Numbers flew across the screen giving birth to multi-coloured graphs.

Zaid prodded him again, forcing his chair to glide away from the desk, “What’s with the graphs?”

Yusuf pulled himself back into position sending a few pages drifting to the floor, “Year-end audit,” he mumbled, as he reached for the fugitive pages.

Zaid bent his head low, brushing his falling mop out of his eyes, looking at Yusuf in the eye, he exclaimed, “Let me get this right! Just let me get this right!” he sighed deeply. “You, Doctor Yusuf Ismail working for a government clinic are doing a year-end audit?”

Throwing his arms in the air in mock defeat, he continued, “What in the world do you need to do an audit for? You get your salary, you spend your salary and you see what’s left, simple! What’s to audit?”

He pulled a brightly coloured graph off the table and peered at it intensely. Yusuf gently tugged the sheet away from him,

turned it around and handed it back, “Upside down,” he said, straightening the papers close to him.

“Ok so what’s this,” asked Zaid reading from the page, “Salaah analysis? What kind of year end audit is this?”

Yusuf nudged his chair away from the table spinning round to face Yusuf, “That’s what I’m analysing! My salaah and other religious actions.”

“But why?” queried Zaid, cocking his head to one side scattering a few more flakes of dandruff.

“So I can see if I’m improving or not”

Zaid dusted his shoulders and making vain efforts to bring his hair under control, sending a fresh crop of dandruff snow. Cupping his puzzled face in his hands, he asked, “I don’t understand. I really don’t understand.”

“Let me explain”

“Yes, please do! ‘Cause I really don’t understand why you doing year end audit stuff on your salaah, charity and Quran.”

“You see,” explained Yusuf, taking a long sip from his bottle of Voss mineral water, “Sheikh Hamaad was explaining some time ago that time passes, and with every passing year we come closer to our end.”

“Hey yes, tell me about time passing,” interjected Zaid, “It’s another year gone, the Haajjis are back and next week it will be Muharram and then we start all over again. Crazy how time’s flying.”

“Time will pass,” continued Yusuf



draining the last of his bottled water, "But what we do with that time is our choice. We can use it in good or bad."

"True! But what's that got to do with this year-end stuff?"

Yusuf flashed an irritated glance at his friend, "Will you let me finish?"

"Ok, ok me I'm silent. You be the lecturer then" laughed Zaid putting his finger on his lips, "I will be the silent student."

"That's better," exclaimed Yusuf, "Sheikh explained that time is valuable and that Allah even took an oath on time in surah Asr to emphasise its importance."

وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ Zaid began reciting, "By time, verily man is at a loss"

Yusuf frowned and said, "I thought you were going to be quiet"

"But this is Qur'an! Can't be quiet for Qur'an," replied Zaid, staring delinquently at his hands.

"So every year passes and if we don't check on ourselves the time will just go by and in the end we will be the losers. Hazrat Umar (Radia Allahu anhu) used to say – take your own reckoning before your reckoning is taken," Yusuf paused, reaching for another bottle of water from under his desk.

"You're a heavy drinker," chuckled Zaid.

"And you're a lousy listener," complained Yusuf flinging a crumpled page at his friend.

"If we don't check what we are doing," he sighed, "and that's what I was trying to do, before you rudely interrupted me, then we will not progress. Sheikh explained that every good business checks its program every month if not daily. And, you could see all the sharp traders in the audience nodding their heads. But if we check then we will

know where we can improve and progress."

"You mean like improve our Aaghirah (Hereafter) profits?" interrupted a smug smile crossing his lips. "We can make the big time up there."

Yusuf threw another crumpled page, "I give up with you! But yes, that's the whole thing. If we focus on developing our spiritual selves as much as we do other things we will iron out the problems, and progress so that we are not losers in the end."

"So I was comparing my salaah, how many I prayed with Jamaat (congregation) and on time. That's that graph you holding. See, I improved on Esha but Fajr is still my problem, gotta work on that one. So that's my focus for the next year –Fajr with Jamaat (congregation)!"

"You've done pretty well since you started checking on this, exclaimed Zaid waving the page triumphantly in the air, "From one with jamaat to four. That's a three hundred percent increase. Wow!"

Yusuf looked away bashfully not intending his details be exposed, "Alhamdulillah, only by the Mercy of Allah. When you determined to do some good then Allah will help you. But if I wasn't checking then I wouldn't have been aware and I wouldn't have made the effort to change. I would have been happy with my condition and then regretted in the end."

"So I check every-day," he said, proudly waiving his iPhone, "I even have an App called Qamr Deen to record this on a daily basis."

"Ok, doctor Accountant", mocked Zaid, "I think you are a techno freak but come let's draw up some fancy charts for me too. Come next Muharram I also want to show a profit"

# 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 away 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.*

## **SIXTH SOURCE: COMMON SENSE**

In fact, common sense is needed for everything in this world, and, obviously, it is required to draw interpretation from the already mentioned five sources also. But we wish to point it out as constant sources of exegesis. The Quran is an endless ocean of deep mystic meanings. By means of the mentioned five sources its subjects can, of course, be understood to the extent required but as far as its mysteries and commands are concerned, it can never be said that a climax has been reached and there is no room for any further deliberation. On the contrary, the door to ponder over and deliberate on its inner meanings shall remain open till the Last Day. And whoever has been blessed with insight and fear of Almighty Allah may discover ever new realities. This is why the commentators in every age have made additions to this chapter according to their understanding. This is exactly what the Prophet (S) meant when he prayed for Sayyidina Abdullah Ibn Abbas (RA) in these words:

*O Allah! Bestow on him the Sciences of Exegesis and Comprehension of religion. (al-Burhan)*

But it should be remembered in this connection that only such realities and deeper meanings drawn through reasoning

shall be reliable as do not clash with other religious principles and the foregoing five sources. If anything is deduced by disregarding the rules of exegesis, it will have no standing in religion.

## **UNRELIABLE SOURCES OF EXEGESIS**

After getting acquainted with authentic and reliable sources of the Science of Exegesis it seems essential to point out the unreliable sources. These have led many a people to grave misunderstandings and they have cited them as the basis of their commentaries. These sources are:

### **1) ISRA'ILIIYAT OR JUDAICA**

These are narratives that have reached us through Jews and Christians. Some of these have been taken directly from Bible or Talmud and some from Mishnah (a collection of precepts and customs embodying Jewish oral law) and their commentaries some are the words of mouth which were being transferred from one to another of the people of the Book, and were popular among the Jews and Christians of Arabia. A vast many of such stories are yet found in the existing books of exegesis. The renowned researcher and commentator Ibn Kathir has stated that there are three kinds of such nar-

rations, and each kind has to be dealt with in a different way.

- Isra'iliyats that have been verified as true by other authentic sources. For example, the drowning of Fir'aun (Pharaoh), the contest of Sayyidina Musa with the magicians and his ascent on the Mount Sinai etc. are reliable narrations because they are authenticated by the Quran and hadith.
- Isra'iliyats that have been proved to be false by other arguments, for instance, the story that Sayyidina Sulayman (AS) had become an apostate in his later years (God forbid). This narration is absolutely false because the Quran explicitly refuted it. Similarly is the blatant lie about Sayyidina Dawood that he committed adultery with the wife of his general Uriah.
- Isra'iliyats which are neither proved to be correct nor false through arguments; such as the injunction of Torah, and so on. About them the Prophet (S) has said:

*Neither confirm them nor falsify them.*

It is permissible to mention such narrations, but neither a religious tenet can be based on them nor can they be confirmed or refuted. It is of no benefit to cite these narrations either. Hafiz Ibn Kathir (RA) has stated that the Quran itself teaches us how to deal with such narrations. It says:

*"(Some) will say. They were three, the fourth of them was their dog and (some) say, "Five the sixth of them was their dog. conjecturing about the unseen. And (some others) said. "Seven, and the eighth of them was their dog. Say "My Lord knows best their number — none knows them but a few. so contend not concerning them but with an outward contention; and ask any of them for a pronouncement on them." (Al-Kalf 18:22)*

In this verse Allah has mentioned different Isra'iliyats current among the people of the Book about the number of the Cave Dwellers. He has also laid down

these principles:

- 1: Describing the Isra'ili narrations and their differences are permissible.
- 2: Those of the narrations that have been proved false must be rejected as has been done by Allah refuting the first two by saying رجم بالغيب (conjecturing about the unseen).
- 3: Nothing should be said about the version which is not proved false. Allah has done so about the third narration.
- 4: Our belief about the truth or falsehood of these versions should be that the real knowledge rests with Allah.
- 5: We must refrain from engaging in unnecessary debate on these narrations.
- 6: It is not proper to probe into the veracity of these narrations because it will be a futile exercise. One does not stand to gain anything in this world or the next.

Some narrations are evidently Isra'iliyats but it is not so apparent about the others, and it is so determined through other evidences. Most of the narrations reported by Ka'b al-Ahbar and Wahb bin Munabbih and mentioned in the books of exegesis belong to this category. Hence it seems appropriate to know about something of these persons.

#### KA'B AL-AHBAR

His full name was Ka'b bin Mati al Himyari but was popularly known by the title of Ka'b-al-Ahbar or Ka'b ul-Hibr. He belonged to Yemen and had a high place among the Jewish Scholars. He lived in the pre-prophetic dark era as well as the Prophetic days but could not embrace Islam during the life-time of the Prophet. In the Year 12 A.H., during the caliphate of Sayyidina Umar (RA) he came to Madinah and embraced Islam. It has been reported in Tabaqat Ibn Sa'd that Sayyidina Ibn Abbas asked him, 'Why did he not embrace Islam in the days of the Prophet?' He replied, "My father had given a manuscript of

Torah and advised me to follow it. He had sealed all other books so that I may not read them, and also took a pledge from me on the plea of paternity that I would not break those seals. But when Islam began to spread all over the world I thought my father might have tried to conceal some important knowledge from me and I broke the seals and studied those books. In them I found the mention of Muhammad and his people, and accepted Islam."

Ka'b al-Ahbar (RA) has generally been regarded as reliable but Allamah Muhammad Zahid al-Kawthari has expressed doubts on the basis of some of his narrations. For instance, when Sayyidina Umar (RA) intended to build the Masjid Al-Aqsa, he sought the opinion of the people whether it should be built in front of the Sakhrah Baitul Maqdis or behind it? Ka'b-al-Ahbar advised him to construct it behind the Mosque Sakhrah. On this Sayyidina Umar said, "Son of a Jew woman, the influence of Judaism has still not worn out over you. I shall construct it in front of

Sakhrah so that Sakhrah is not faced by Muslims during Salah." Zahid Al-Kawthari has written that Ka'b al-Ahbar kept grudge against Sayyidina Umar (RA) after this incident, so much so, that he was seen in company with those people who killed Sayyidina Umar (RA). Before the incident he had warned Sayyidina Umar (RA) with reference to some inscriptions in the books of Jews and Christians that he (Umar) would be killed. After quoting all such evidences, Allamah al-Kawthari has written:

*"On looking at these separate events, it becomes evident that Sayyidina Umar, Abu Zarr Ibn-Abbas, Awf bin Malik and Mu'awiyah (RAA) did not fully trust Ka'b al-Ahbar. "*

There may be grounds for a difference with Allamah al-Kawthari when he casts doubts on Ka'b al-Ahbar especially when we see them in the light of the sayings of the Companions, but one thing is certain that most of Ka'b's narrations are Israelites and they cannot be relied upon unless confirmed through other sources.

## SPEND TO GET MORE

*Rasulullah (sallallahu alaihi wa sallam) addressed Asmaa (radiyallahu anha) and said, "Continue spending (in the path of Allah) and do not count and hoard, or else Allah will count and give you." (Sabeeh Bukhari #2591)*

*In counting and accumulating our wealth, it becomes an everyday concern of how much do I have and how much do I still need? This results in depriving the needy while at times one's own needs are neglected. This is not the manner of the people of Imaan. At the time of giving as well, do not "count" and give. This simply means that do not have a strict rule that, for instance, you will only spend R50 a month in the path of Allah. Once this is exhausted, not a cent more will be spent. Or for example, a beggar asked to be given something. You put your hand into your wallet and out came a R1. You immediately put it back and start searching for a 50 cents coin since that is your "budget" for the beggar. Avoid this and give the R1. Allah will bless you with much more. By hoarding, the blessings are removed. The "buying power" of such wealth diminishes. Therefore, according to your capacity, give as much as you can. Allah will continue to shower you with much more.*

# Blaming God

**Dr. Muzammil H. Siddiqi**

Natural disasters are perhaps the most frightening phenomenon for human beings, because humans have no power to prevent them. Every time this happens, many people raise the question: "Is this a punishment from God?"

In this regard, Dr. Muzammil H. Siddiqi, Director of the Islamic Society of Orange County and former President of the Islamic Society of North America, states:

"Indeed Allah is All-Powerful (Al-'Aziz) and He is able to do all things ('ala kull sha'in qadir). The Qur'an has mentioned this hundreds of times. It is also mentioned in the Qur'an that Allah is the Creator and He is the Best Creator.

"...Glory be to Allah, the best Creator." (Al-Mu'minun: 14)

But then the question comes why do pain and sufferings exist in the world. We find sickness, old age and death. We see things that are ugly, people who are insane and foolish. There are storms, earthquakes, floods, draught and famine. We also see people commit sins, show disloyalty, unfaithfulness, greed and insincerity. We see people commit rapes, murders; they fight and make wars. We know all these and many more problems. There are evils caused by human beings and there are natural disasters. There are suffering for individuals and there are those that involve a large number of people.

But we also know that this is not the whole story. Besides all these negative things, we also see beauty, health, prosperity, life, birth, wisdom, intelligence, growth and progress. We also see goodness among people,

faith, sincerity, charity, love and the spirit of sacrifice. We also see a lot of virtue and piety. It is wrong to see one side of the coin and not to see the other side. Any philosophy that concentrates on one aspect of the creation and denies or ignores the other side is partially true and partial truths are no truth at all.

It is also the fact that the element of good is more in the creation than the element of evil. We all see that there are more people who are healthy than those who are sick. There are more that eat well than those who starve.

There are more that lead decent life than those who commit crimes. Goodness is the rule and evil is the exception. Virtue is the norm and sin is the aberration. Generally trees bear fruits, the flowers bloom, the winds move smoothly.

But then the question is why does Allah allow these exceptions to the rules?

Let us ask this question to understand Allah's ways in His creation. The Qur'an tells us that good, evil and whatever happens in this world happens by Allah's Will (mashi'at Allah). Only Allah knows fully His Will. We finite beings cannot grasp fully His infinite Will and Wisdom. He runs His universe the way He deems fit. The Qur'an tells us that Allah is Wise and everything that Allah does is right, just, good and fair. We must submit and surrender to His Will. The Qur'an has not given us all the details about Allah's Will, but it has enlightened us with the guidance that is useful and sufficient for us. There are several points that we should keep in our mind

to understand this issue:

1. First of all, Allah did not make this world a permanent world. This is a temporary world and everything here has a time limit. When its times comes it will die, come to an end and finish. Neither the good things of this world are forever, nor the bad things eternal. We are here for a short time and we are being tested. Those who will pass this test will find an eternal world that is perfect and permanent. Those who will fail this test shall see the evil consequences of their sins and corruption.

2. Allah has placed a physical law and a moral law in this universe. Allah allows suffering to occur when one or more of these laws are broken. The physical law is based on cause and effect. Sickness comes if one does not take care of one's health or is exposed to infections. A car accident occurs when one is not alert, or drives in a careless manner, or if the cars are not checked, roads and freeways are not made and kept in right shape, or the traffic laws are not right or not properly enforced. Study of causes and effects is very important to facilitate safeguards. Even here we should keep in mind that Allah often saves us and He does not let us suffer from every negligence. How many times it happens that we are not careful and still we reach safely to our destinations. The way people drive in some cities, it is a miracle that more accidents do not happen and more people do not suffer. Allah says:

*"(Allah) Most Gracious! It is He Who has taught the Qur'an. He has created man: He has taught him speech (and Intelligence). The sun and the moon follow courses (exactly) computed; and the herbs and the trees both (alike) bow in adoration. And the Firmament has He raised high, and He has set up the Balance (of Justice), in order that you may not transgress (due) balance. So establish weight with justice and fall not short in the balance. It is He Who has spread out the earth for (His)*

*creatures." (Ar-Rahman:1-10)*

The way we exceed the measures set by Allah and violate His laws of cause and effect is incredible. It is really the mercy of Allah that we are saved. Strictly speaking, the question should not be why does Allah allow suffering, but how much Allah protects us and saves us all the time in spite of our violations and negligence. The Qur'an says:

*"If Allah were to punish people according to what they deserve, He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated Term: when their Term expires, verily Allah has in His sight all His servants." (Fatir:45)*

But sometimes Allah does punish people because of their violations of His laws whether they are physical or moral. The Qur'an tells us that many nations and communities were destroyed because of their sinful lifestyles:

*"If they treat thy (mission) as false, so did the Peoples before them (with their Prophets), the People of Noah, and Ad and Thamud. Those of Abraham and Lut; and the Companions of the Madyan people; and Moses was rejected (in the same way). But I granted respite to the Unbelievers, and (only) after that did I punish them: but how (terrible) was My rejection (of them)! How many populations have We destroyed, which were given to wrong-doing! They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built?" (Al-Hajj: 42-45)*

3. Suffering can also be a test and trial for some people. Allah allows some people to suffer in order to test their patience and steadfastness. Even Allah's Prophets and Messengers were made to suffer. Prophet Ayyub (Job) is mentioned in the Qur'an as a Prophet who was very patient. Good people sometimes suffer but their sufferings heal others and bring goodness to their communities. People learn lessons from their good

examples. Martyrs die for their faith, soldiers give their lives for their nations and this brings liberation and freedom for their people.

4. Allah sometimes allows some people to suffer to test others, how they react to them. When you see a person who is sick, poor and needy, then you are tested by Allah. Allah is there with that suffering person to test your charity and your faith. In a very moving Hadith Qudsi (Divine Hadith) the Prophet, peace be upon him, said:

*"Allah will say on the Day of Judgment, 'O son of Adam, I was sick and you did not visit Me.' He will say, 'O my Lord, how could I visit You, when you are the Lord of the Worlds.' Allah will say, 'Did you not know that My servant so-and-so was sick and you did not visit him? Did you not know that if you had visited him, you would have found Me there?' Allah will say, 'O son of Adam, I asked you for food and you fed Me not.' He shall say, 'O my Lord, how could I feed you and you are the Lord of the Worlds?' And Allah will say, 'Did you not know that My servant so-and-so was in need of food and you did not feed him? Did you not know that if you had fed him, you would have found that to have been for Me?' 'O son of Adam, I asked you for water and you did not give Me to drink.' The man shall say, 'O my*

*Lord, how could I give You water, when You are the Lord of the Worlds?' Allah will say, 'My servant so-and-so asked you for water and you did not give him to drink water. Did you not know that if you had given him to drink, you would have found that to have been for Me.' (Muslim, Hadith no. 4661)*

Prophet 'Isa (Jesus), peace be upon him, is also reported to have said something similar. (See Matthew 25: 35-45)

So to summarize, we can say that sufferings occur to teach us that we must adhere to Allah's natural and moral laws. It is sometimes to punish those who violate Allah's natural or moral laws. It is to test our faith in Allah and to test our commitment to human values and charity. Whenever we encounter suffering we should ask ourselves, "Have we broken any law of Allah?" Let us study the cause of the problem and use the corrective methods. "Could it be a punishment?" Let us repent and ask forgiveness and reform our ways. "Could it be a test and trial for us?" Let us work hard to pass this test.

Believers face the sufferings with prayers, repentance and good deeds.

May Allah keep us on the right path, Amen! Allah Almighty knows best.

*Excerpted from "Blaming God" by Abo Muhammed Samir Faid, he is a muslim expert volunteer on allexperts.com.*

#### **Cont'd from page 36**

*it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know" [2:216]*

He should not look at al-qadar as an excuse to ignore commands and do forbidden things, rather he should look at it in a way that will make him content with whatever painful experiences happen to him.

*islamquotes.org*

#### **Cont'd from page 4**

means, that which is in accordance with the laws of Allaah; 'and associate none as a partner in the worship of his Lord' this means seeking the Face of Allaah alone, with no partner or associate. These two conditions are the basis of acceptable deeds, which must be sincerely for the sake of Allaah alone and correct according to the sharee'ah of the Messenger of Allaah (Sallallahu Alaihi Wasallam).

# Go Green

*Comedy aside, this raises some good points.*

When at a store checkout the young cashier suggested to the older woman that she should bring her own shopping bags in future because plastic bags weren't good for the environment.

The woman apologized and explained, "We didn't have this green thing back in my earlier days."

The cashier responded, "That's our problem today. Your generation did not care enough to save our environment for future generations."

She was right -- our generation didn't have the green thing in its day. Back then, we returned milk bottles, pop bottles and beer bottles to the shop. The shop sent them back to the plant to be washed and sterilized and refilled, so it could use the same bottles over and over. So they really were recycled. We refilled writing pens with ink instead of buying a new pen, and we replaced the razor blades in a razor instead of throwing away the whole razor just because the blade got blunt.

But we didn't have the green thing back in our day.

We walked up stairs, because we didn't have an escalator in every shop and office building. We walked to the shop and didn't climb into a 300-horsepower machine every time we had to go two streets.

But she was right. We didn't have the green thing in our day.

Back then, we washed the baby's nappies because we didn't have the throw-away kind. We dried clothes on a line, not in

an energy gobbling machine burning up 2200watts -- wind and solar power really did dry our clothes back in our early days. Kids got hand-me-down clothes from their brothers or sisters, not always brand-new clothing.

But that young lady is right. We didn't have the green thing back in our day.

Back then, we had one TV, or radio, in the house -- not a TV in every room. And the TV had a small screen the size of a handkerchief (remember them?), not a screen the size of the county of Yorkshire. In the kitchen, we blended and stirred by hand because we didn't have electric machines to do everything for us. When we packaged a fragile item to send in the post, we used wadded up old newspapers to cushion it, not polystyrene or plastic bubble wrap. Back then, we didn't fire up an engine and burn petrol just to cut the lawn. We used a push mower that ran on human power. We exercised by working so we didn't need to go to a health club to run on treadmills that operate on electricity.

But she's right. We didn't have the green thing back then.

We drank water from a fountain or a tap when we were thirsty instead of demanding a plastic bottle flown in from another country. We accepted that a lot of food was seasonal and didn't expect to have out of season products flown thousands of air miles around the world. We actually cooked food that didn't come out of a packet, tin or plastic wrapping and we could even wash our own vegetables and chop our own salad.

But we didn't have the green thing



back then.

Back then, people caught a train or a bus, and kids rode their bikes to school or walked instead of turning their mothers into a 24-hour taxi service. We had one electrical socket in a room, not an entire bank of sockets to power a dozen appliances. And we didn't need a computerized gadget to receive a signal beamed from satellites 2,000 miles out in space in order to find the nearest pizza

place.

But isn't it sad the current generation laments how wasteful we oldies were just because we didn't have the green thing back then?

Lesson: The above incident highlights the fact that one does not become honourable and respectable on the basis of his lineage or skin colour. Instead it is the qualities in a person that elevate him.

### *Message from a Christian Woman*

*A woman's sexuality should be guarded from unworthy eyes, since it should be your gift to the man who will marry you. Your most valuable assets are your inner beauty, your innocence, and everything that makes you who you are. But I notice that some Muslim women push the limit and try to be as Western as possible, even while wearing a veil (with some of their hair showing). Why imitate women who already regret, or will soon regret, their lost virtue? There is no compensation for that loss. You are flawless diamonds. We Western women have been brainwashed into thinking that you Muslim women are oppressed. But truly, we are the ones who are oppressed; slaves to fashions that degrade us, obsessed with our weight, begging for love from men who do not want to grow up. Deep down inside, we know that we have been cheated. We secretly admire and envy you, although some of us will not admit it. Please do not look down on us or think that we like things the way they are. It's not our fault. Most of us did not have fathers to protect us when we were young because our families have been destroyed. You know who is behind this plot. Don't be fooled, my sisters. Don't let them get you too. Stay innocent and pure. We Christian women need to see what life is really supposed to be like for women. We need you to set the example for us, because we are lost. Hold onto your purity. Remember: you can't put the toothpaste back in the tube. So guard your "toothpaste" carefully! I hope you receive this advice in the spirit in which it is intended: the spirit of friendship, respect, and admiration.*

# Halloween: To say “hello” to it or not?

*Abu Muhammad Yusuf*

Islam is a complete way of life. Its wisdom is profound. What Islam prescribes and what it prohibits is always of tremendous benefit for humanity as a whole.

Every year, on the evening of October 31st, millions of children in the Western world paint their faces, dress up in costumes, and go door to door collecting treats. The adults often decorate their houses with ghostly figures, carve scary faces on pumpkins, and put candles in them to create “Jack-O-Lanterns.” Unfortunately, among the millions of people indulging in this custom, some are also Muslims.

## **ORIGINS**

Halloween originated as the Eve of Samhain, a celebration marking the beginning of winter and the first day of the New Year among ancient pagans of the British Isles. On this occasion, it was believed that supernatural forces gathered together, that the barriers between the supernatural and human worlds were broken. They believed that spirits from other worlds (such as the souls of the dead) were able to visit earth during this time and roam about. They also believed that on October 31st, the lord of the dead gathered all the souls of the people who had died that year. The souls upon death would dwell in the body of an animal, then on this day the lord would announce what form they were to take for the next year.

When Christianity came to the British Isles, the church tried to take attention away from these pagan rituals by placing a Christian holiday on the same day. The Christian festival, the Feast of All Saints, acknowledges the saints of the Christian faith in much the same way that Samhain had paid tribute to the pagan gods. The customs of Samhain survived anyway, and eventually became intertwined with the Christian holiday. Through social networking, mass media, television etc this custom has become popular internationally.

## **ISLAMIC PERSPECTIVE**

In Islam any practice which does not have its origins in Divine Scripture and The Sunnah is totally prohibited. This applies to many Pagan practices such as Halloween, Valentine’s Day etc.

Virtually all Halloween traditions are based either in ancient pagan culture, or in Christianity. From an Islamic point of view, they all are forms of idolatry (shirk). As Muslims, our celebrations should be ones that honour and uphold our faith and beliefs. How can we worship only Allah, the Creator, if we participate in activities that are based in pagan rituals, divination, and the spirit world? Many people participate in these celebrations without even understanding the history and the pagan connections, just because their friends are doing it, their parents did it

("it's a tradition!"), and because "it's fun!"

So what can we do, when our children see others dressed up, eating candy, and going to parties? While it may be tempting to join in, we must be careful to preserve our own traditions and not allow our children to be corrupted by this seemingly "innocent" fun. When tempted, remember the pagan origins of these traditions, and ask Allah to give you strength. Save the celebration, the fun and games, for our 'Eid festivals. Children can still have their fun, and most importantly, should learn that we only acknowledge holidays that have a religious significance to us as Muslims. Holidays are not just excuses to binge and be reckless. In Islam, our holidays retain their religious importance, while allowing proper time for rejoicing, fun and games.

#### **GUIDANCE FROM THE QURAN AND HADITH**

Allah, The Most Wise says in the Qur'an :

*"When it is said unto them, 'Come to what Allah has revealed, come to the Messenger,' they say, 'Enough for us are the ways we found our fathers following.' What! Even though their fathers were void of knowledge and guidance?" (Qur'an 5:104)*

*"Has not the time arrived for the believers, that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed to them? That they should not become like those to whom was given the Book aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors." (Qur'an 57:16)*

*"We have sent them the Truth, but they indeed practice falsehood" (Qur'an 23:10).*

The Noble and Last Messenger of Allah (peace be upon him) is reported to have said:

*"Whoever imitates a nation is one of them!" (Hadith-Abu Da'oud).*

*"The Final Hour will not come until my follow-*

*ers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (inch by inch)" (Hadith-Bukhari)*

*"You must keep to my Sunnah and the sunnah of the rightly-guided Caliphs; cling to it firmly. Beware of newly invented matters, for every new matter is an innovation, and every innovation is misleading." (Hadith-Bukhari)*

#### **WHAT SHOULD WE DO?**

As Muslims we should not participate or condone such evil customs as Halloween. It is the duty of every Muslim parent to educate their children to refrain from practising falsehood and not to imitate the non-Muslims in their customs and festivals. If the children are taught to be proud of their Islamic heritage, they themselves will, if Allah wills, abstain from Halloween and other non-Muslim celebrations, such as birthdays, anniversaries, Christmas, Valentines Day, etc.

As Muslims let us be convinced of our Deen that it is indeed the best and purest way of life...so do not say "hello" but rather say "goodbye" to Halloween forever!

May Allah guide us onto the straight path...Ameen.

*All deeds Terminate with Death  
except three....*

*Rasullullah (sallahu alayhi wasallam) said:  
"When a person passes away then all his  
deeds come to an end except three:*

*\* Works of charity that continue to benefit  
people (such as musjids, madrasahs, bore-  
holes, etc)*

*\* Beneficial knowledge*

*\* Pious children who make dua for him.  
(Muslim)*

# Hajj in the Bible

*Shibli Zaman*

When many Jews and Christians view Islam from the outside, they find parallels to their own faiths that usually inspire a great deal of curiosity. These parallels are often doctrinal, sometimes regarding the biographies of Prophets shared between the three Abrahamic faiths like Moses and Jesus (peace be upon them). Yet, sometimes striking parallels are found by the more discerning eye. Deep inquests often reveal textual and lexical similarities that are difficult-if not impossible-to explain by mere theories of one tradition borrowing from another.

As millions upon millions of Muslim devotees engage in the rites of the Hajj pilgrimage, one of the 5 pillars of Islam, we can peer into the terms used in this age-old practice that lead us to a time long before the Prophet Muhammad was even born. Let us look at the word al-Hajj itself:

## الحجّ (al-Hajj)

Typically, the entire Arabic vocabulary, like its sisters in the Semitic linguistic group, consists of words structured from trilateral triconsonantal roots. In this case the root is Hajaj (حجج). According to the classical Arabic lexicon Lisān al-`Arab it is defined:

*"Purpose. As in, 'So-and-so did Hajj unto us,' which means he presented himself before us."*

So the general lexical meaning of the word is "intended purpose". In the context of the Hajj, the Ka`bah within the Meccan Sanctuary is the intended destination and purpose. To list usages of this word in an Islamic context would be, for most Muslims, an ap-

peal to the very obvious as stories of its wonder and splendor that have been related to them since childhood. However, if we peer beyond the context of Islamic rites and deep into the past, do we find this word used in the previous traditions of the Old Testament?

The answer is in the affirmative. The book of Exodus contains the following verse in reference to a Hajj in the time of Moses:

והיה היום הזה לכם לזכרון וחגתם אתו חג ליהוה  
לדורתכם חקת עולם תחגוהו  
wa-haya ha-yōm haza lakhem li-zikrōn wa-  
khagōtem otō khag li-Yehōwa li-dorotaychem  
khuqat `olam takhaguhū

"And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever." [Exodus 12:14]

In this verse the King James translators rendered the uninflected noun Khag (חג) as "feast". This word Khag is wholly cognate to the Arabic Hajj. Elsewhere in the verse the word Khag is inflected as khagotem and takhaguhū. One must pay attention to the fact that the Hebrew phonetic "kh" (ח) is the pharyngeal fricative "h" (ح) in Arabic. Also, one must note that the phonetic "g" (ג) is cognate to the Arabic "j" (ج) So for analytical purposes in this context the verse would be rendered:

*"And this day shall be unto you for a memorial; and ye shall keep it a Hajj to the LORD throughout your generations; ye shall keep it a Hajj by an ordinance forever."*

Another verse using this root is the following:

ואחר באו משה ואהרן ויאמרו אל-פרעה כה-אמר  
 יהוה אלהי ישראל שלח את-עמי ויחגו לי במדבר  
 wa-ākhar bā'u Mōshe wa-Aharōn wa-yomru  
 el-Par`o koh-amar Yahweh Elohay Yishrael  
 shalach et-`ami wa-yakhgū li ba-midbār  
 "And afterward Moses and Aaron went in,  
 and told Pharaoh, Thus saith the LORD God of  
 Israel, Let my people go, that they may hold  
 a feast unto me in the wilderness." [Exodus  
 5:1]

The inflected word that the King James translators rendered "feast" is yak-huggū (יחגו) which is cognate to the Arabic "yuhajjū" (يُحَجُّوْا) so for analytical purposes the verse would be rendered in this context as:

"And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a Hajj unto me in the wilderness."

This is not to suggest that Moses and Aaron went to Mecca and performed Hajj as Muslims know it today. It is merely to exemplify that a consecrated journey and pilgrimage unto God at His Temple did, indeed, precede the rise of Islam in the 7th Century CE.

An additional and astonishing dimension to this that makes the concept of lexical borrowing between the Old Testament and the Qur'an improbable, if not outright impossible, is found in an alternate form of the root in Hebrew, Khug (חוג). Friedrich Wilhelm Gesenius (1846) defines this word:

"To describe a circle, to draw a circle, as with compasses. Job 26:10...m. a circle, sphere, used of the arch or vault of the sky, Pro. 8:27; Job 22:14; of the world, Isa. 40:22."2

Let us look at the verses he has cited above:

"When he prepared the heavens, I was there: when he set a compass (חוג) upon the face of the depth." [Proverbs 8:27]

"Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven" (חוג שמים). [Job 22:14]

"It is he that sitteth upon the circle of the earth (חוג הארץ), and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." [Isaiah 40:22]

Thus, this word not only means sacred pilgrimage and feast unto God in the Bible, it also means to encircle. To any Muslim this will be a striking discovery.

Semitic languages have been, since time immemorial, broad and deep systems of expression where one word's many variant, but supplementary, meanings all coalesce to a greater understanding of that lexeme. So in this case we have a root which has a form meaning a feast, also meaning a pilgrimage, and in one form meaning to encircle! The Hajj pilgrimage, which is at its core an encircling of the Ka'bah called Tawāf, is concluded with none other than the Feast of the Sacrifice, Eid al-Adha, to commemorate Abraham's willingness to sacrifice his son at God's command. Borrowing all these meanings buried in lexica that did not even exist until hundreds of years after the life of the Prophet Muhammad would require no short of a Semitic linguist and Biblical scholar. It should be noted that the Bible itself would not be available until 200-300 years after the passing of the Prophet Muhammad ((The International Standard Bible Encyclopedia, vol. 4, Geoffrey W. Bromiley, p. 982)). Such lexical depth and lucidity is consistently found throughout the Qur'an as God has stated therein:

"This Qur'an could not have been authored by any other than God, as it rectifies what came before it and elucidates what was in the previous scriptures. Let there be no doubt that this is, indeed, from the Lord of all Worlds." (Qur'an, 10:37)

# Abu Bakr (RA)

## An Epitome of Truthfulness

*Harun Gultekin*

Arabia ... a desert as huge as almost three thousand square kilometers. A desert, but one from which humanity souls have been revived repeatedly over the course of history, from Adam to Abraham, and to Muhammad, peace be upon them all.

As recounted in the Qur'an (14: 34-41), Abraham left his wife Hagar and son Ishmael in the valley of Mecca on God's command. There was the Ka'ba there, but it had been destroyed in time. When Ishmael was young, Abraham re-constructed the Ka'ba together with him. Because of the sanctity of the Ka'ba, people began to settle around it, and this is how Mecca appeared as a town and a center of pilgrimage and trade connecting merchants on caravans from Syria and Jordan, all the way to Abyssinia (Ethiopia). Organized in tribes, Mecca suffered from racial fanaticism and feudal warfare for centuries, leaving women without a value as they could not take part in wars.

In a larger context, the Byzantium and Persian Empires were in constant conflict and intermittently fought for over sixty years, which exhausted their respective peoples. There was a desperate need for a message that prioritized peace over war, a message that celebrated freedoms and rights for everyone regardless of color, race, or gender. And came the Prophet from Mecca, who taught and promised all of these. He was not alone in his mission, and his closest Companion was Abu Bakr.

Also called As-siddiq ("The Upright" in Arabic), Abu Bakr was approximately two years younger than the Prophet. Before embracing Islam, he was known as Abdul Ka'ba (the servant of Ka'ba), then the Prophet changed his name to Abdullah (the servant of God).

Among the youth, frolics, dissipations and frivolities were very common behaviors, but Abu Bakr was completely different. He had a very disciplined life. Once he was asked if he had drunk wine in his days of ignorance. He said he had never touched the wine because he had wanted to keep his reputation and respectability. This shows that he enjoyed a good reputation and respectability even before Islam (Ibn al-Athir, 1280).

He did not receive a formal education as many other Arab men, but he was a keen observer; he was continually observing what was going on around him. He had a very good memory. He could recite verses if he heard them only once. He attended poetical events (Ibn al-Athir, 1280).

Abu Bakr traveled to different countries including Abyssinia, Yemen, and Syria. These business trips brought him wealth, experience and broadened his outlook on life. He became one of the richest businessmen of Mecca. Accordingly, his social importance increased among people. He was hardworking, generous, friendly, truthful, committed. He had a lot of influence among his friends and acquaintances. As a trader, he was al-

ways fair, he never deceived people. He would visit the sick; he gave alms to the poor (at-Tabar", 1987). One day the Prophet asked his people, "Is there anyone here who visited a sick one today?" Abu Bakr said, "I did." "Is there anyone who fasted today?" Abu Bakr said, "I did." "Is there anyone who participated in a funeral?" Abu Bakr said, "I did." "Is there anyone who assisted someone who was poor?" Abu Bakr said, "I did." Then the Prophet said, "Whoever does these four deeds in one day is counted among the people of heaven."

While Abu Bakr was still young, he volunteered for an office which decided the blood money for the killed or injured. It was like a judge or magistrate's office. He always satisfied both sides with his fair decisions. (at-Tabar", 1987).

When God's message was revealed to Muhammad, the first man to believe in him was Abu Bakr. On the day that he stated his belief, he gave his decision quickly and without hesitation showing he had complete trust in Muhammad. The Prophet admired his acceptance of Islam with the words, "Except Abu Bakr, everyone I have invited to Islam has experienced some period of hesitation. But Abu Bakr accepted my invitation without any hesitation" (Bukhari, 870). In fact, Abu Bakr had always doubted the validity of idolatry and had no enthusiasm for worshiping idols.

When Islam began to spread in Mecca, Meccan polytheists inflicted torture and intimidation on the believers, forcing many of them to immigrate to Abyssinia. Yet, Abu Bakr did not leave. He preferred to stay with the Prophet to support him in his time of need. And he was going to be the company to the Prophet in the Hijrah, his historic journey to Medina, which would transform the course of history forever.

Later when the battles of Badr and Uhud took place between Muslims and the

Arab pagans, Abu Bakr, along with a few other companions, was entrusted with the Prophet's safety. When Mecca was at last subdued in 630 AD, all the tribes of Arabia were convinced that Muhammad was a messenger sent to them by God. They stopped resisting and sent delegates to Medina proclaiming their allegiance to him. While he was busy receiving delegates, he entrusted Abu Bakr to preside over the pilgrims. This incident proved of vital importance later when a caliph was chosen after the death of the Prophet (Ibnal-Kathir, Isma'il, 1932).

### His leadership

The Prophet made a pilgrimage two years after the conquest of Mecca. This would be called the "Farewell Pilgrimage," as the Prophet became ill on his return to Medina and died two weeks after the illness. During the last days of his illness, he could not lead the prayers in the Mosque. He gave instructions to his wife Aisha to tell her father Abu Bakr to lead the prayers. This was taken by the Muslims as another sign to choose Abu Bakr to be their caliph after the Prophet's departure (Ibn Hisham, 1992).

When the Prophet died in 632 AD, many people, among whom was 'Umar bin al-Khattab, were shocked and refused to believe that he died. But Abu Bakr, steadfast as usual, addressed the bewildered masses and convinced them that Muhammad was no more than a Prophet like other Prophets who had died before him, and that there was no reason why they should not acknowledge his death. After much debate, in which both sides—the Medinans and the Meccans—expressed their opinions elaborately and freely, Abu Bakr was unanimously accepted to be the first Caliph. Soon there was a public meeting in the Mosque, and people from near and far flocked there to swear their oath of allegiance to Abu Bakr (Ibn Hisham, 1992).

The Prophet Muhammad categori-

cally rejected racism and tribalism. He also put an end to tribal wars. Sir William Muir makes the following comment:

The first peculiarity, then, which attracts our attention is the subdivision of the Arabs into innumerable bodies... each independent of the others: restless and often at war amongst themselves; and even when united by blood or by interest, ever ready on some significant cause to separate and give way to an implacable hostility. Thus at the era of Islam the retrospect of Arabian history exhibits, as in the kaleidoscope, an ever-varying state of combination and repulsion, such as had hitherto rendered abortive any attempt at a general union... The problem had yet to be solved, by what force these tribes could be subdued or drawn to one common center; and it was solved by Muhammad (Muir,1988).

Instead of tribalism and tribal attachment, the Prophet Muhammad instituted virtue and God-consciousness. He also instituted allegiance or public consent. People were free to elect their administrator. So after the Prophet's death, his followers came together and discussed among themselves who would be their new leader. Since the one who would lead the newly-established Muslim community would succeed the Prophet in his leadership in all things except Prophethood, he was named the Successor. The Caliph means the one who succeeds. So the leaders of the Muslim community after the Prophet's death were called Caliph.

### **1- The Wars of Apostasy**

Abu Bakr had to struggle with apostates and false prophets. What elements caused the wars of apostasy? First, the death of the Prophet was a great shock to Muslims. For the first time in the lives of both the Meccans and the Medinans, they were united around a single religion. Their centuries-old customs and feudal or tribal values and un-

derstandings were abolished. Their absorption of the new system would not be easy. They accepted this system in the footsteps of the Prophet Muhammad. So his death was a great shock. Adoption of the new system was difficult especially for the newly-converted desert tribes. Some of them left the new religion and followed false prophets who appeared among them and called them back to their old customs.

Secondly, Islam instituted zakat (alms-giving or charity). It was collected from the rich and spent for the well-being of the poor and for the wayfarers left without money to complete their travel. It was also used for those who cannot pay their debts, and for those who strive in "God's cause". Some desert tribes refused to pay it after the Prophet's death. This signaled their revolt against the new administration in Medina.

Thirdly, the influence of the Romans from the north and the Persians and the Abyssinians from the east and the south encouraged the distant tribes to return back to their own beliefs and customs. (As?m, 1981).

Abu Bakr succeeded in putting down the rebellions and re-instituted unity in Arabia. His good reputation among people, his character, and his wise measures were influential in surpassing the rebellions and re-instituting the unity. He sent military units against the revolting tribes. In the end, those tribes gave up their disobedience.

### **2- Usame's punitive expedition**

The changes brought about by the Muslims in Arabia drew the attention of the Roman (Byzantium) Empire. In order to prevent their growing strength, they sent armies. During the time of the Prophet, Roman and Muslim armies fought in Muta, on the border of Jordan. No side could overpower the other in this first encounter. One year before the Prophet's death, Romans organized another powerful army. On hearing this, the Prophet



left Medina with his army and went as far as Tabuk, in the far north of Arabia. However, the Prophet's illness caused this army to stay in Madina without departing. After his death, due to the news of rebellions in some desert tribes, some Muslims wanted to cancel this expedition. But Abu Bakr, as the newly-chosen Caliph, firmly opposed the idea, saying: "I will never cancel anything initiated by the Prophet". The curious thing about this army was that it was made up of mostly the early Companions of the Prophet, but its leader was Usame ibn Zayd, who was only 18 years old. During the lifetime of the Prophet, his old Companions objected, but they were given a heated sermon in which both Usame and his father were praised as competent leaders (At-Tabar", 1987).

### 3- Compilation of the Qur'an

1200 Muslims were killed in the battle called Aqraba, among them were many who were committing the Qur'an to memory. Umar ibn al Khattab, whose brother Zayd was among the dead, thought deeply of what might happen if wars continued and more such people were killed. He reached the conclusion that if the Qur'an was to be preserved, it ought to be compiled into one volume. At that time, it was scattered among

the companions of the Prophet, with each preserving certain portions of it. Methods of preservation differed. Some had it written on parchment; others on palm branches stripped of leaves; a third group was written on bones; and a fourth on stone tablets; a large number also memorized it by heart. If many of those who had memorized it were killed, then a part of the Holy Book might disappear. So Umar went to the caliph, who was then sitting in the Prophet's grand Mosque. He discussed his idea with him, but Abu Bakr rejected it because it was not something done by the Prophet. A lengthy debate followed, after which Abu Bakr was convinced that Umar was right (Ezzati, 1978).

Abu Bakr's compilation of the Qur'an is regarded by many as his most significant legacy. It was even more significant than the wars of apostasy and the conquest of Iraq and Syria. Ali ibn Abi Talib used to say: "May God have mercy upon Abu Bakr! He is worthy of being superbly rewarded because he was unique in compiling the Qur'an" (Ibn Hajar, 1988).

*Source: Fountain Magazine - Harun Gultekin  
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### *Through Thick and Thin*

*When Ayyub (alaihis salaam) was tested with an illness, everyone had abandoned him except his wife Rahma. She remained by his side to nurse and take care of him. This is a praiseworthy quality of a loyal wife. Indeed, every husband must have great compassion, love and consideration for his wife. The wife must be totally loyal to her husband in all conditions. It should not be the case of enjoying life with the husband in prosperity and abandoning him when he is ill or in difficulty. There is an expression that says, "When poverty knocks at the door then love flies out through the window." Nevertheless a Muslim wife should continue to serve and obey her husband solely for the pleasure of Allah. We should not be motivated by the temporary material world.*

# That Time of Year

*Abdur Rahman*

For many when we hear the phrase "It's that time of year again..." we think of year-end holidays and another year gone. For others it's the dreaded time of exams. Again! A time of fear and anxiety, a time of wishing we had done more during the year, but there's no getting away from it. It's that time of year again....

And as we grow older the exams seem to get more difficult and the brain more reluctant to yield the information we crammed into it. At junior grade the answers are simple, such as the teacher who asked Albie to come to the map and show the class where is America, Albie did so correctly and then the teacher asked: "Now class, who discovered America?" "Albie!!" was the prompt and proud answer.

As we grow older we can no longer get away hiding behind childhood innocence but have to demonstrate our learning ability and answer the questions about intricate subjects that often have a multitude of odd sounding phrases that difficult to pronounce and even more difficult to learn. But without learning there can be no progress. "The more knowledgeable the man, the more valuable the man" said Hazrat Ali (RA)

With the limited time to cram a year's worth of information we often seek extraordinary solutions, but there are few except the tried and tested method of prayer, hard work and lots more hard work. But here some practical tips to help you:

**PRAY** - Before any study session spend a few moments praying. Sometimes teens think that Allah is only in the most spiritual parts of

their lives, but Allah is in every aspect of your life. He wants you to succeed. Praying can bring you closer to Allah and make you feel a little stronger and relaxed going into test time. Ask others to also pray for you. We can never underestimate the power of prayer.

**STUDY SMART** – more time doesn't mean more effective studying. Ideally study for 50 minutes then spend 10 minutes reviewing the material just covered. Then take a 5minute break to soak it all in.

**ESTABLISH A STUDY TIMETABLE** – many students loose hours of study time deciding what to study and the mind will always gravitate to those subjects we enjoy ignoring and that we dislike but really need attention.

**LOSE THE EXCUSES** - It can be easy to put off studying until the last minute. The things going on around you can be tempting ways to procrastinate. Exams are overwhelming. They do test your limits, but you can learn. You need to keep your pace reasonable and learn what you can.

**EAT WELL** – while many teenagers are convinced that chocolate slabs and crisps are packed with sufficient sugar and carbohydrates to nourish the brain – in reality, they only satisfy the taste-buds and are very poor brain food. High sugar foods may give you energy at first, but then it plummets pretty quickly. So drop some of the 'snacks' for a real good meal at least twice a day.

**GET YOUR REST** - Sleep is one of the most

important tools you have in studying for exams. You may feel stressed and like you don't know everything you need to know, but a good night sleep can help relieve that stress. A lack of sleep can end up clouding your judgement or increase your number of mistakes. Get at least 6 to 8 hours of sleep a night, especially the night before your exam.

**TAKE A BREATHER** - Breaks are a good thing. Even the test preparers of major tests like the ACT and SAT know the importance of taking a breather, as they schedule them into the test time. Studying can take its toll on you, and after a while the words and information can just seem like a jumbled mess. Step away from what you are studying and just clear your head with something different. It will help make you fresh to continue.

**HAVE SOME FUN** - Yes, exam time is stressful, and you may feel like you have to devote all your time to studying. However, if you develop a good plan you should have some time to spend with friends and family. Relax in the garden. Spend time in the Masjid doing voluntary Ibadah (worship). Make some time to do some community work. Taking an hour or two to get away from the stress is a good thing. It will make your head a bit clearer when you back to studying and you will feel re-energized.

When all else fails then you could pray a lot more and come up with some imaginative excuses like:

Father: Why are your exam marks so low?

SON: Because I sit at the desk at the back, Dad.

Father: What difference does that make?

SON: Well, there are so many of us in the class that when it's my turn for marks there aren't any left.

We pray that Allah grant all the students success in their exams and use their knowledge for the sake of promoting his Deen. We also ask Allah to assist us all in our FINAL exam when we meet Him and allow us all to pass this difficult assessment with flying colours... Aameen!

## *The Devil's Injection*

*Sometimes we may like something while not realising that in it lies our destruction. Likewise we may at times dislike something yet it is our salvation. Allah alone knows what is good for us.*

*With regards to having children, some couples only have girls while others have boys. Some have their children early, while others later.*

*Some have one and some have none. All of this happens with the divine command of our Allah. The moment we forget our Allah, Shaytaan the devil gets an opportunity to interfere. He injects such thoughts and feelings into us that we start doubting and questioning our Allah. We lose trust in our compassionate Allah. With time we move further and further away from our loving Allah. Life then becomes helpless, hopeless and miserable. All we need to do is turn once more towards our forgiving Allah, be content with his decree and then see our lives brightening up once again.*

# Pre-destined Fate or Freedom of Will

Belief in al-qadar (the divine will and decree) is one of the pillars of faith, because the Prophet (peace and blessings of Allah be upon him) said, when he answered Jibreel's question about faith: "(It means) believing in Allah, His angels, His Books, His Messengers and the Last Day, and to believe in al-qadar (the divine decree) both good and bad."

What is meant by al-qadar is that Allah has decreed all things from eternity and knows that they will happen at times that are known to Him, and in specific ways, and that He has written that and willed it, and they happen according to what He has decreed. [al-Qada' wa'l-Qadar by Dr 'Abd al-Rahmaan al-Mahmoud, p. 39].

Belief in al-qadar is based on four things:

- Knowledge, i.e., that Allah knows what His creation will do, by virtue of His eternal knowledge.
- Writing, i.e., that Allah has written the destiny of all creatures in al-Lawh al-Mahfooz.
- Will, i.e., that what Allah wills happens and what He does not will does not happen. There is no movement in the heavens or on earth but it happens by His will.
- Creation and formation, i.e., that Allah is the Creator of all things, including the actions of His slaves. They do their actions in a real sense, and He is the Creator of them and of their actions.

Whoever believes in these four believes in al-qadar.

The Qur'an affirms these things in numerous verses, such as the verses in which

He says (interpretation of the meaning):

*"And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it.*

*There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record" [6:59]*

*"No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lawh Al-Mahfooz) before We bring it into existence. Verily, that is easy for Allah" [57:22]*

*"And you cannot will unless (it be) that Allah wills the Lord of the 'Aalameen (mankind, jinn and all that exists)" [81:29]*

*"Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lawh Al-Mahfooz)" [54:49]*

Muslim narrated that 'Abd-Allah ibn 'Amr ibn al-'Aas said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "Allah wrote down the decrees of creation fifty thousand years before He created the heavens and the earth." He said: "And His Throne was upon the water."

Hence it should be clear to you that the view that al-qadar was invented by al-Jahm ibn Safwaan is a view that has no sound basis. Al-qadar was not created, rather creation comes under the heading of belief in al-qadar. Al-Jahm went to extremes in affirming the divine will and decree, and claimed that people are compelled to do what they do and have no choice. This is a false view.

The belief of Ahl al-Sunnah wa'l-Jamaa'ah is that a person has freedom of will, and hence he will be rewarded or punished. But his will is subject to the will of Allah, and nothing can take place in the universe that is not willed by Allah.

What some people say, that we have the choice to follow whatever path we want but at the end of this path you will find what Allah has decreed for you, is a correct view. Allah says (interpretation of the meaning):

*"Verily, We showed him the way, whether he be grateful or ungrateful" [76:3]*

*"And shown him the two ways (good and evil)?" [90:10]*

*"And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve" [18:29]*

Shaykh al-Islam Ibn Taymiyah (RA) said, explaining the view of Ahl al-Sunnah with regard to man's deeds:

People act in a real sense, and Allah is the Creator of their actions. A person may be a believer or a kaafir, righteous or immoral, he may pray and fast. People have control over their actions, and they have their own will, and Allah is the Creator of their control and will, as Allah says (interpretation of the meaning):

*"To whomsoever among you who wills to walk straight.*

*And you cannot will unless (it be) that Allah wills the Lord of the 'Aalameen (mankind, jinn and all that exists)" [81:28-29]*

*al-Waasitiyyah ma'a Sharh Harraas, p. 65.*

Marriage is one of the things that Allah has decreed. The person whom you will marry is known to Allah: He knows who he is, when he was born, where and when he will die, how he will be towards you, and other details. All of that is known to Allah and He has written it in al-Lawh al-Mahfooz (the Book of Decrees), and it will inevitably come to pass as Allah has decreed.

If Allah has decreed that you will

marry one person, but you choose someone else, then no matter how long it takes, you will marry that person. But your marriage to someone else is also decreed, because there is nothing that is not decreed by Allah. It may be decreed for a woman to marry So and so the son of So and so, and he comes to propose marriage but she refuses him, and marries someone else, then he (the second man) dies or divorces her, then she accepts the first one. All of that is decreed, and it is decreed for her to marry So and so the son of So and so after initially refusing him and after some experience or trials etc.

It may be decreed for a woman that a righteous man will propose marriage to her, but she will refuse him and he will never come back to her, and she will marry and live with someone else who is more or less righteous, according to what Allah has decreed.

Because man does not know what is decreed for him, what he must do is to adhere to sharee'ah and abide by its commands and prohibitions, and to seek the help of Allah and pray to Him for guidance (istikhaarah) concerning all his affairs, whilst implementing the means, one of the most important of which is consulting sincere people who have relevant experience.

If a righteous man proposes marriage to a woman, she should pray to Allah for guidance (istikhaarah) and agree to marry him. If things then go smoothly, this is an indication that what is good for her is to marry him.

In conclusion, man should study the sharee'ah of Allah and follow the commands of Allah even if he feels reluctant, and avoid what Allah has forbidden even if he is attached to it. All goodness is to be found in obeying sharee'ah. For example Allah says (interpretation of the meaning):

*"Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike*

**Cont'd on page 23**

*The Ideal Prophet*

# The Practicality in the Holy Prophet's Life

*Maulana Syed Sulaiman Nadvi (RA)*

*"Verily in the messenger of Allah you have a good example." [33:21]*

How to follow an apostle of Allah is an important question, though, unfortunately, hardly touched upon by the biographers of earlier prophets and founders of religions. In the case of Muhammad (Sallallahu Alaihi Wasallam) - the Messenger of Allah, however, this is the most detailed and illuminating part of his biography. The practical examples set by him are, for a fact, so refreshing and compelling that they alone would be sufficient to demonstrate his finality of prophethood and leadership of all the saints, sages, and prophets sent by Allah for the guidance of the human race.

There has never been any dearth of the words of wisdom, couched in sweet and pleasing phrases, but what is lacking is the act and the deed—the deed demonstrating the impressive aphorisms. If one goes through the biographies and writings of religious preceptors, one would find interesting doctrines, engaging parables, elegant discourses, and graceful utterances which would undoubtedly be fascinating, but one would labor in vain to discover how these great sages had themselves acted upon their precepts.

Morality is the practical system of human behavior making a distinction between the right and the wrong. Still, no religious scripture has claimed, like the Qur'an, that the promulgator of its faith was the best

in conduct amongst his followers. But the Qur'an asserts:

*"And you will definitely have a reward that will never end. And you are surely on an excellent standard of character. (68:3-4)*

The two verses cited here are coordinate according to their grammatical construction since they imply the inference of one statement from another. The first clause claims a "great reward" for the Prophet (Sallallahu Alaihi Wasallam), which is abiding also, while the latter gives the reason for it. Unfailing recompense is promised to him because of his sublime nature and character. Such was the Messenger of Allah (Sallallahu Alaihi Wasallam) who had demanded from the people: "O you who believe, why you say what you do not do?" [61:2]

The Prophet (Sallallahu Alaihi Wasallam) had a right to ask this question for he always did what he said. Weigh the characters of two prophets, just for a comparison, one on the Mount of Olives and the other on the Mount of Safa, and you would see the difference. One has lofty sermons unaccompanied by any practical example while the other does whatever he preaches. To forgive your enemy after you have gained power and authority over him is noble and virtuous, but the quietism of a weak and helpless person cannot be taken as a proof of his eschewing revenge. One can only lay a claim to negative virtues, say, by not hitting anybody, not kill-

ing anyone, not being wrongful, not laying hands on another man's property, not constructing a house for oneself, or not amassing riches. He may have committed none of these, but the question is whether he has helped anyone, saved anyone from being killed or done any good to someone, given something to the needy, given shelter to someone or distributed alms to the poor and destitute? The world needs positive virtues: an act consists of doing something and not merely of abstaining from it. The Qur'an is quite clear on this aspect of Muhammad's (Sallallahu Alaihi Wasallam) character.

*"So, (O Prophet) it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you." [3:159]*

This verse talks about the kindness of the Prophet (Sallallahu Alaihi Wasallam) and also adduces the proof that "they would have dispersed from round about" him if he had been stern and hardhearted.

Again, the Qur'an says:

*"Surely, there has come to you, from your midst, a Messenger who feels it very hard on him if you face a hardship, who is very anxious for your welfare, and for the believers he is very kind, very merciful." [9:128]*

The Qur'an speaks here of the concern of Muhammad (Sallallahu Alaihi Wasallam) for the welfare of entire humanity. Allah informs that the persistence of the unbelievers in their ungodly ways is sure to invite divine wrath, and this is heartrending to His Apostle. The merciful nature of the Prophet (Sallallahu Alaihi Wasallam) and his ardent desire to save mankind from the impending catastrophe impels him to call the people to the path of righteousness. He is even more kind to those who listen to his call. The revelation, thus, testifies to the kindness of Muhammad (Sallallahu Alaihi Wasallam) for the whole mankind, in general, and to the Muslims, in particular.

This is the testimony of Allah about the character of Muhammad (Sallallahu Alaihi Wasallam).

The revelation contained in the Qur'an consists of divine commands which you may call the teachings of Islam. But, the Scripture is also a running commentary on the practical conduct of Muhammad (Sallallahu Alaihi Wasallam) as an apostle of Allah. There was not an injunction revealed to him that he did not demonstrate by his own example. He talked about faith, Unity of God, prayer, fasting, pilgrimage, poor-due, charity, fighting in the way of Allah, self-sacrifice, determination, perseverance, endurance, thanksgiving, virtuous deeds, and morals; and demonstrated every one of these by setting a personal example. It is no exaggeration to claim that his life was an illustration of what one finds written in the Qur'an. Once a few companions asked Aisha (RA) about the moral virtues of the Prophet (Sallallahu Alaihi Wasallam). She replied, "Have you not read the Qur'an?" "His character was the exponent of the Qur'an," says another tradition handed down in the As-Sunan of Abu Dawud. The Qur'an contains precepts in words and phrases while Muhammad's (Sallallahu Alaihi Wasallam) life is their practical demonstration.

Nobody can claim to know a man more intimately—about his character, behavior, and disposition—than his own wife. When Muhammad made the claim that he had been bestowed the mantle of divine apostleship, he had been married to Khadija (RA) for fifteen years. This was a sufficiently long time for any woman to know her husband to his heart and soul. But, what was the opinion formed by Khadija (RA) about her husband? The moment he told her about the revelation and his prophethood, Khadija (RA) accepted his words without the least hesitation. It was the Prophet (Sallallahu Alaihi Wasallam) himself who was a bit perplexed, but

she assured him: "No, it will not be so, I swear to Allah. He will never make you melancholy or sad, for you are kind to your relations, you speak the truth, you clear the debts of others, you help the poor, you are hospitable, you assist your fellowmen, and you bear the afflictions of people in distress" [Al-Sahih]. Such had been the Prophet's (Sallallahu Alaihi Wasallam) conduct even before he was chosen by Allah for apostleship.

Of all the wives of the Prophet (Sallallahu Alaihi Wasallam), one more dearly loved by him after Khadija (RA), was Aisha (RA) who had spent nine years of her life with the Prophet (Sallallahu Alaihi Wasallam). She affirms: "He never spoke ill of anybody. Instead of returning evil for evil, he used to forgive those who gave offence to him. He was always clear of iniquity and never had his revenge. He never hit any maid or slave or servant or even a dumb creature. He never turned down a seemly request, whosoever made it."

Among the relatives of the Prophet (Sallallahu Alaihi Wasallam), nobody was closer to him than Ali (RA). He had been with the Prophet (Sallallahu Alaihi Wasallam) from his childhood. He bears witness that "the Prophet was of cheerful disposition, kind-hearted and had a clear conscience. Warm-hearted and gracious, he was never harsh to anybody nor did he ever cast reflection upon anyone. If he disliked the request made by someone, he normally kept quiet instead of giving a blunt reply or acquiescing in such

demands. Those who knew his habit, understood what he meant by his silence. He never liked to sadden anybody; rather, he used to set the hearts at ease; he was kind, compassionate."

Ali (RA) further adds: "He was benevolent, lavishly generous, truthful and exceedingly kindhearted. It was a pleasure to have his company. Whoever met him for the first time was filled with awe but with closer contact became attached to him" [Tirmidhi].

The well-known British historian Gibbon has also expressed almost the same opinion about the character of the Prophet (Sallallahu Alaihi Wasallam).

Hind, the son of Khadija (RA) from her former husband, says about the Prophet (Sallallahu Alaihi Wasallam): "Kind of heart, he was nice and sweet tempered. He never liked to displease or cause offence to anybody. He thanked others even for trifling favors. He took whatever food was placed before him without making any adverse remark. He never got angry for anything concerning his own person, nor did he think of taking revenge or letting down anybody, but if anyone opposed what was just and right, he used to get sore and helped the right cause with all his might" [Ibid].

These are the testimonies furnished by those who were close to the Prophet (Sallallahu Alaihi Wasallam) and knew him like the back of their hands. How unblemished would have been the character so praised by those who had a long and intimate

### *Concern for Acceptance*

*Once, Shaikhul Hind Moulana Mahmoodul Hasan (RA) was seen in deep thought while he was in prison (due to waging jibad against the English). On being asked the reason, he replied, "I don't know if all of this is accepted or not."*

*Despite their great efforts with sincerity, our elders always had their gaze on their hearts as to whether what they are doing is correct or not and whether it would be accepted in the court of Allah or not (Discourse of Mufti Mahmood Hasan Gangobi rahimahullah).*