

AWAKE

To The Call of Islam

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AN AWFUL PUNISHMENT IN BARZAKH

Hadhrat Ismat Ubaadaan (rahmatullah alayh) narrated the following episode:

“On my sojourn through a wilderness, I approached a church. A priest was sitting nearby. I said to him: ‘Tell me of any wonderful episode you have witnessed at this place.’ The priest replied: ‘One day I saw a strange white bird the size of an ostrich on this rock. The bird vomited, and with its vomit emerged a human head. It continued vomiting, and human feet appeared. In this manner with each vomiting a human limb would be disgorged. As the limbs emerged from the bird’s mouth, they miraculously became joined until a complete man was formed. When the man made a movement to rise, the bird began the process of dismembering him and devoured limb by limb until the entire body of the man was gulped up. This episode was enacted for several days.

This episode reinforced by firm belief in the power of Allah Ta’ala. I was fully convinced that after death Allah Ta’ala will resurrect the dead bodies. One day I addressed the bird and said: ‘O Bird! For Allah’s sake, wait for a while to enable me to question the man. The bird responded in eloquent Arabic: ‘The entire universe is the property of my Creator. He is eternal. He will annihilate all things. There is no annihilation for Him. I am an Angel appointed to punish this man.’

I then addressed the man: ‘O sinful man! Who are you? What is your story?’ The man said: ‘I am Abdur Rahman Muljim the murderer of Hadhrat Ali (Karramallahu wajhah). After I was executed, my soul was presented to Allah Ta’ala. Allah Ta’ala has appointed this Angel to punish me in this manner until Qiyaamah.’”

MUSLIMS WAKE UP!

EDITORIAL

Waves upon waves of misery, hardship and brutality are crashing on the Muslim Ummah. Those who have gone through this horrendous mill of torture, know what it means. Those who are living in proximity of this boiling cauldron threatening to explode around them, live in fear, anxiety and terror. But, those Muslims who think themselves to be in far away geographic locations, away from the epicentre of calamity, remain blind to the reality of the terror stalking them. They display a queer attitude of detachment and snugness in their affluent state of relative safety. Muslims are warned to wake up from their slumber of disaster. The events which are swiftly overtaking Muslims elsewhere, constitute the writing on the wall for us. It will not take long for the conflagration to overtake a slumbering people wandering aimlessly in their stupor of worldly and haraam pleasures. The sickening horror of just one facet of the kuffaar brutality, viz., gang-rape of Muslim females, should be more than adequate to harshly rock us out of our satanic slumber and to induce us to adopt measures for our safety and for the defence of the honour of our wives, sisters and children. Little girls from the age of six to aged ladies of sixty have and are being subjected to this most brutal form of horror in which the kuffaar excel.

Under such miserable circumstances can Muslims here and anywhere in the world afford to find comfort in idle acts of pleasure? When our brothers and sisters elsewhere are suffering so much at the hands of the inhuman kuffaar, can we afford to destroy our time, wealth and morality in haraam activities such as sport, television and wedding customs?

What has happened to our Imaan? Has the time not yet arrived for Muslims to abandon their haraam practices of shaitaani

pleasures-television, kuffaar sport and haraam wedding functions? These are among the most destructive practices in which Muslims are indulging recklessly. The Qur'aan Majeed asks the Ummah: "Has the time not yet arrived for the people of Imaan – for their hearts to melt for the Thikr of Allah and for that (Law of Allah) which was revealed in truth?"

If we cannot realize today that the time has already arrived, in fact it is long past, for us to take stock of our lives and to abandon our ways of wanton sin and transgression, then there will be nothing to ward off the type of calamity which has engulfed the Muslims of Bosnia, Kashmir, Palestine, etc.

The violence, senseless murders and atrocities which are being committed right in front of our eyes in this country should be sufficient reminders for us of the impending disaster. While the senseless killing for the present is confined to non-Muslim communities, it will not take much for this anarchy to spill over and overwhelm the Muslim community.

We must warn the Muslim Ummah of this country that sinister forces are at work weaving an elaborate conspiracy of evil, anarchy, murder and brutality. While hitherto the Muslim community has never been singled out on account of its religion, satanic forces in the conspiracy are stalking the Muslim community precisely on account of our Deen of Islam. There is a world-wide conspiracy of the kuffaar to eliminate the 'threat' of Islam. From this global strategy, the Muslim community of South Africa has not been excluded. But, as long as we adhere to the Deen of Allah and as long as we hold on firmly to Hablullaah (The Rope of Allah) – the Shariah – the Sunnah of Rasulullah (sallallahu alayhi wasallam), there will be none to vanquish us regardless of our insignificant number in this country. Allah Ta'ala has declared in the Qur'aan-e-Hakeem:

"If Allah helps you, then there will be none to vanquish you. But, if He withholds His aid from you, then who is there besides Him to help you?"

Undoubtedly, there will be none to help us in our moments of distress other than Allah Azza Wa Jal. But, this Nusrat (Aid) of Allah is dependent on our obedience and submission to Him. In this regard the Qur'aan Majeed says:

"If you help (the Deen of) Allah, He will help you and plant your feet firmly (against your enemies)."

Muslims cannot afford to be complacent. We cannot afford to remain blind to the evil forces threatening on all sides. We dare not fail in taking lessons from the sufferings of Muslim communities elsewhere. Should we withdraw into deliberate blindness, we should then understand that Allah's Punishment in the form of kuffaar brutality will overtake and overwhelm us like raging floodwaters. May Allah Ta'ala protect us.

If the sincere and concerned Muslim wonders in confusion as to what he should do in this situation, let him know that there is much that he can do. The object is to strive for the acquisition of Allah's Pleasure. This is the only requirement Muslims have to cultivate. In the wake of having realized this achievement, the Divine Protection will be at hand. You as a Muslim should shake yourself out of your evil life-style. Abandon your haraam pursuits. Throw out your haraam television set; abstain from indulgence in kuffaar sport; fulfil the rights of people; be steadfast in the acts of Ibaadat; abstain from consuming haraam and keep your tongue fresh with the Thikr of Allah throughout the day, at work, on the streets and at home.

How is it possible for a Muslim to indulge in the futile and haraam act of watching kuffaar and even Muslim fussaag engaging in

cricket or any other kaafir act of sport? When Rasulullah (sallallahu alayhi wasallam) has declared that every sport of the Mu'min is baatil, it does not behove the proclaimers of Imaan to associate with kuffaar crowds in sporting activities. It does not behove Muslims to squander their time viewing and cheering fussaag and fujjaar engaged in play with kuffaar. How can Muslims harden their hearts to the extent of forgetting Allah Ta'ala and forgetting their brutalized brothers and sisters of Bosnia, Kashmir, Palestine, etc.? When a Muslim can sit in a stadium watching kuffaar and Muslim fussaag at play in total obliviousness of Allah Ta'ala and in association with a host of evils, it speaks volumes for his lack of feeling for his suffering brothers and sisters – it bears ample evidence for his moral and spiritual corruption – it demonstrates that his Imaan is dead. In these times of fear and misery, Muslims should view life with a serious attitude. The pleasure of pursuits along haraam channels is paving our path of destruction – a destruction which will come in a horrendous way and bring in its wake horrors and miseries which cannot be adequately described and which cannot be properly understood by those who have not been in the midst of the storms. Allah save us.



THE SPECIAL DAYS

In Majaalisul Abraar it is mentioned that Allah Ta'ala revealed to Hadhrat Musaa (alayhis salaam) that Saturday is his (Musa's) special day, Sunday is Hadhrat Isaa's (alayhis salaam) special day, Monday is the day of Hadhrat Ibraaheem (alayhis salaam), Tuesday is Hadhrat Zakariyya's (alayhis salaam) special day, Wednesday is Hadhrat Yahya's (alayhis salaam) day and Thursday was the special day of Hadhrat Aadam (alayhis salaam). Friday is the special day of Muhammad (sallallahu alayhi wasallam).



THE WIFE, AN AMAANAT – FOR HUSBANDS TO MEDITATE

We offer husbands a prescription which will ensure happiness in the home – a prescription which is designed to overcome incompatibility between spouses. It is the prescription of the Qur’aan the prescription of the Sunnah.

Both husband and wife are the *makhlooq* (creation) of Allah Ta’ala. In His infinite wisdom, Allah Ta’ala has assigned different rights, duties and obligations to the variety of specimens of His *makhlooq*. Allah Ta’ala has assigned the wife to the care of the husband. She is His *makhlooq* whom He has placed in the custody of the husband. Allah Ta’ala has awarded custody of the wife to the husband by way of Amaanat (Sacred Trust), not by way of *mielkiyyat* (ownership). As such, the wife in the custody of her husband and under his jurisdiction is a Sacred Trust. She is the sole property of Allah Ta’ala – and of no one else.

THE AMAANAT

Normally, the rule of Amaanat is that the *Ameen* (Trustee) is under compulsory obligation to maintain and guard the Amaanat. He is not permitted to derive any personal benefit or use from or with the Amaanat. However, Allah Ta’ala in His infinite mercy has bestowed to the husband the right to derive comfort, rest, peace and benefit from the Sacred Trust we call *The Wife*.

In the first instance the wife has been brought within the fold of the husband’s custody in the *Name of Allah Azza Wa Jal*. It is with Allah’s Name that the derivation of Benefit has been made Halaal. This permission to derive benefit from the *Sacred Amaanat* is the Nikah contract. When the husband accepts the *Amaanat of the Wife* from Allah Ta’ala, he solemnly pledges to His *Khaaliq* (Creator) that he will derive the permitted benefit from the

Amaanat within the Divine Code prescribed by Allah's Constitution, viz., the Shariah. When the husband accepts the *Amaanat* of Allah Azza Wa Jal at the Nikah ceremony, he sincerely, wholeheartedly and solemnly pledges to Allah Ta'ala that he will honour the Pledge and guard the *Amaanat* in exactly the manner in which Allah Ta'ala has commanded in His Shariah. He pledges to fulfil all the rights of the *Amaanat*.

THE PLEDGE

Now since the husband has made this pledge with Allah Ta'ala and taken the wife into his custody in Allah's Name, he should understand that the *slightest* abuse of the sacred Trust is an act of great perfidy. Abuse of the *Amaanat* – failing in the observance of the *Huqooq* of the wife, verbally abusing her, physically assaulting her, mentally abusing her, leaving her in suspense and causing her any *takleef* whatsoever, are treacherous acts against the Pledge the husband had given to Allah Ta'ala.

It is of imperative importance that the husband understands that Allah Ta'ala has assigned the wife to his custody not only for his sexual pleasure. There are numerous rights and obligations which the divine legalization of this benefit brings in its wake. Many husbands, due to gross ignorance of the requisites of the sacred Pledge by which they accept the Sacred Trust, labour under the massive misconception that they are accepting the *Amaanat* only for the derivation of the benefit of lawful conjugal relations. It is precisely due to this ignorance and misconception that they do not consider themselves bound by the demands of the *Amaanat Pledge*. Thus, the slightest annoyance, incompatibility, indifference and indiscretion by the wife culminates in dispute, argument, abuse and impatience with all the misery which daily every married couple suffers.

ALLAH'S PROPERTY

It is essential that the husband understands that when he deals with his wife, he deals with Allah's property. Abusing Allah's property is tantamount to treachery. It is a grave crime, the consequences of

which cannot be escaped here in this world, or in the Aakhirah. The husband has to necessarily reflect and meditate before he submits to his emotional dictates of impatience, and anger. Before he opens his mouth to emit a torrent of abuse or before he lifts his hand or before he acts disgustingly or spitefully, he should briefly meditate and remind himself that he is dealing with the property of Allah Ta'ala whom He has assigned to his custody.

Even if the wife fails in the execution of her duties to her husband, he has to understand that in whatever he desires to implement in his endeavour for the acquisition of his lawful rights, he deals with Allah's property. As such he can only refer to the limits prescribed by the Shariah. He may not trespass one iota beyond those limits. If he does, he comes within the purview of Allah's Warning: *"These are the prescribed limits of Allah. Whoever transgresses these limits, verily, he has committed great oppression on his own soul."* – *Qur'aan*

HER ATTRIBUTES

Incompatibility between the spouses, especially in this era when Islamic values and understanding have been eroded – when marriage is no longer regarded as a Pledge with Allah – when the aim is merely sexual gratification and when the lifestyle is almost totally in emulation of the libertine cult of the west, then what do you expect? When a man ventures into marriage, he should do so fully understanding the many pitfalls and hazards which accompany his acceptance of the *Amaanat*. Marriage is never a bed of roses as stupid people believe prior to embarking on this voyage. Someone asked Hadhrat Ali (radhiyallahu anhu) about marriage. He replied: "When you marry, you embark on the ship, and when the child is born, the ship sinks."

Furthermore, Rasulullah (sallallahu alayhi wasallam) has given the husband advance notice of two peculiarities of the wife: (1) She has been created from a crooked rib, and (2) She is *Naaqisatul Aql* (*Deficient in intelligence*). These two Allah-given attributes of the wife are the greatest mitigating factors to mellow her

indiscretion and tempestuous emotional eruptions. They are in fact tacit commands for the husband to exercise caution and wisdom, and to act with circumspect when he deals with Allah's *Bandi* – His *Amaanat* whom the husband has accepted in Allah's Name.

Her creation from Hadhrat Aadam's rib and her deficiency in intelligence do not mean that she is stupid. These attributes merely apprise the husband of her natural quality of haste and short sightedness. She naturally blurts out hurtful words and acts with indiscretion. Her thinking process generally comes into operation after the action of her tongue. Now that Allah Ta'ala has already apprized the husband of these inborn traits of the *Amaanat*. He has assigned to the care of the husband, the latter has to be exceptionally careful when the wife lapses into indiscretion and short sightedness,

If the husband develops by meditation the understanding that his wife is Allah's property and His *Amaanat*, he will be more careful before he acts to find coolness for his anger and temper in torrents of verbal, physical and mental abuse. Whenever he feels constrained by his temper and other emotional dictates to sully the *Amaanat* in his care, then it is Waajib for him to ruminate on her being Allah's property.

HIS ABUSE

When Allah Azza Wa Jal will question him, the emphasis will be on his abuse of Allah's property, not on her indiscretion which led her to fail in observing his rights. The husband must understand that he is empowered to display his annoyance and anger, and to institute measures of punishment only in the way commanded by Allah Ta'ala for the goodness and welfare of the wife herself. The husband is not allowed by Allah Ta'ala to neglect the *Amaanat* by neglecting her moral and spiritual *ta'leem* and *tarbiyat*. Thus, the action which he has to implement even at the cost of the wife's displeasure pertains to only the Law of Allah Ta'ala which places

the husband under obligation to display annoyance in certain aspects.

But, in the matter of his personal desires, likes and dislikes, it is imperative that the husband exercises the greatest patience and understanding. He will cultivate these virtues once he fully comprehends that he has Allah's *Amaanat* in his custody and that he is dealing with Allah's property, not with his personal property. He will have to answer for the abuse he commits on this *Sacred Amanat*. If husbands always meditate on this dimension of the Nikah, i.e. they are dealing with Allah's Property, Insha'Allah, much of the unhappiness will be prevented.

An important and a very beneficial consequence of the husband's toleration due to his understanding that he has Allah's Property with him, is that Allah Ta'ala will bestow the wife with *taufeeq* to correctly discharge her obligations and fulfil the rights of the husband. The bottom line for a successful marriage and happiness is the Shariah and the Sunnah.



SEXUAL INDULGENCE

Just as excessive eating is harmful both physically and spiritually, so too is excessive sexual appetite. Excessive indulgence in even halaal (lawful) food and acts is highly detrimental. Both the body and soul suffer.

Some husbands, thinking that since their wives are lawful for them, excessive sexual demands are fully justified. This is a grave misconception. Besides the harms it causes the physical health and to the Rooh (Soul), it also is an infringement of the rights of the wife in that the harm is extended to her as well. While it harms the husband. it can severely damage the physical health of the woman even quicker.

Islam advocates moderation in everything. In fact, for the purpose of moral development and spiritual progress, the Auliyya have formulated the principle of Qillat-e-Ta'am (Reduction in food). This principle is based on the Ahadith of Rasulullah (sallallahu alayhi wasallam). After the nafs has been tamed and thoroughly made subservient to the Aql (Intelligence) by the process of weakening it with a denial of its excessive demands for food and sex, the point of equilibrium or moderation in disposition is acquired. When food intake is reduced, the nafs is weakened. Its sexual demands too are then curbed and brought under control and submitted to the directive of the Aql.

Excessive sex ruins the spiritual lustre of the soul. It strengthens the evil nafs since a corroded spiritual heart will not be able to restrain the inordinate desires of bestiality. Husbands should, therefore, not make inordinate sexual demands on their wives simply because they are lawful for them. It is waajib on the husband to consider the health and sickness, the moods and tiredness of his wife. Sexual gratification regardless of the condition of the wife is cruel and highly unbecoming of a Mu'min.

For his and her physical and spiritual health and well-being it is imperative for the husband to act abstemiously. Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) recommended that sexual relations should take place once a month. While this is not an obligatory Shar'i mas'alah, it is within the confines of the Shar'i teaching of moderation and Zuhd (abstemiousness).

If someone simply finds it too difficult to adhere to the recommendation of Hadhrat Thanvi, he may increase on it. But excess is extremely harmful.

Among the adverse and harmful effects of excessive indulgence in sex are:

- ❖ General deterioration in the health of the body.
- ❖ Weak eyesight.
- ❖ Weakening of the brain leading to senility.
- ❖ Weakening of sexual prowess resulting in impotency earlier than expected.
- ❖ Bloating of the nafs leading to an inordinate increase in nafsani demands.
- ❖ Effacement of the lustre of Imaan.
- ❖ Accumulation of spiritual corrosion on the Baatin (spiritual heart).

These harmful effects cause physical and spiritual lethargy to a very large degree. The ruin to the wife's health is a separate factor. It is therefore important and necessary for the man to show restraint, understanding and to refrain from behaving like an animal guided by only its bestial instincts. Allah Ta'ala says that He has created man the noblest of His creatures.

A husband sometimes will cite the Hadith of Rasulullah (sallallahu alayhi wasallam) to justify his inordinate sexual demands on his wife. The Hadith in this regard is as follows:

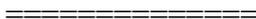
Nabi (sallallahu alayhi wasallam) said: "When a man calls his wife to his bed and she refuses, causing him to sleep in anger, the Malaa-ikah (Angels) curse her until the morning."

(Bukhari and Muslim)

Undoubtedly, the curses of the Angels descend on the disobedient wife. The entire night she sleeps while Angelic curses rain on her in profusion. The dire warning appearing in this Hadith is for such wives who refuse the demands of their husbands for no valid reason. They may be annoyed with their husbands, the husbands may have scolded them, the husbands may have treated them

unfairly, etc., and the wives react vindictively to spite. The la'nat of the Malaa-ikah showers down on such disobedient and ungrateful women who will be the majority of the inmates of Jahannum. However, if a woman has a valid cause for refusing, e.g. she suffers from severe infection, or some other illness or she is in the state of haidh or nifaas, then the husband may not make unjustified demands on her.

When the wife refuses the call of her husband for no valid reason, then undoubtedly, she is guilty of zulm. But, if she has a valid Shar'i reason for refusing, the husband will be guilty of zulm for his insistence.



THE PANGS OF DEATH

For lightening the pangs of death and for protection against the punishment of the grave, Rasulullah (sallallahu alayhi wasallam) advised the following Salaat:

Perform two raka'ts on Friday night. In every raka't after Surah Faatihah recite Surah Zilzaal 15 times. (The night in the Islamic calendar precedes the day. Friday night will commence after sunset on Thursday.)



THE DISOBEDIENT WIFE

Disobedience to the husband is a grave sin which invokes the la'nat (curse) of Allah, of the Malaa-ikah and of the Houris of Jannat on the disobedient wife. A wife may respectfully refuse to comply with her husband's request or demand only if she has a valid reason. Valid in this context does not necessarily mean reasons

which she regards to be valid in her mind. Valid here means what the Shariah considers valid.

A woman may be busy preparing food for the guests or for anyone else. The food is cooking on the stove and her husband calls her. Although she may regard her engagement in preparing the food a valid reason for refusing to satisfy her husband's demand at such an inopportune time, the Shariah does not accept her thinking as a valid cause for refusal. Thus, Rasulullah (sallallahu alayhi wasallam) said:

"When a man calls his wife, she should go to him even if she is at the stove (preparing food)." (Tirmizi)

If the husband acted unjustly by spending the night which was the first wife's turn with the second wife, then the former (first wife) has no Shar'i right to refuse the husband's call or to shun him on account of his unfair treatment. Allah Ta'ala will deal with him for his injustice but, the wife cannot take the law into her own hands and attempt to 'punish' her husband by behaving spitefully towards him.

When a wife disobeys, displeases and hurts her husband, she does not realise the tremendous spiritual and Imaani ruin and disaster she brings down on herself.

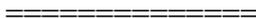
Rasulullah (sallallahu alayhi wasallam) said: "When a woman in this world hurts her husband, his wife among the Hoor-e-Een (Damsels of Jannat) proclaims:

'Do not hurt him. May Allah destroy you. Verily he is with you only for a short while. Soon will he leave you and come to us.' "

(Tirmizi)

Women should take lesson from these dire warnings and have mercy on their own souls. It is on account of their disobedience

and ingratitude to their husbands that they will comprise the majority of those who will enter Jahannum.



PARTICIPANTS IN SIN

Discussing the duty of Amr Bil Ma'roof, Imaam Ghazaali (rahmatullah alayh) says:

"If you are present somewhere at a place where sin is being committed and you maintain silence, you too will be regarded (by the Shariah) as a participant in the sin. Both the backbiter (one who indulges in gheebat) and the one who listens to gheebat are equal in the sin. Similarly, those who do not prohibit their friends from wearing silken garments and rings of gold are equal in the sin, Similarly are those who visit and sit in such houses wherein pictures (of people or animals) are exhibited or they sit in gatherings of bid'at. They all are equal participants in the sins.

Abstention from sins is not sufficient. As long as you do not unhesitatingly admonish and prevent others from transgression, you will not be released from the obligation of Amr Bil Ma'roof. It is for this reason that solitude is regarded as best. It is said that abundance of association with people most certainly leads to sin. No matter how pious a Muslim may be, as long as he does not eliminate the fear of the insults of critics and as long as he does not prevent from transgression, he will not remain safe from sin. To be neglectful of this duty is haraam."



AMR BIL MA'ROOF

"Beware of a fitnah (punishment) which will not overtake only the transgressors among you." (Surah Anfaal, aayat 25)

This Qur'aanic aayat warns Muslims of the Punishment of Allah Ta'ala for abandoning the obligatory duty of Amr Bil Ma'roof Nahy anil Munkar (or to command righteousness and prohibit evil). When Muslims in general abandon this duty, the Divine Punishment will encircle not only the actual perpetrators of evil and transgression, but will overcome also those who abstain from transgression and are regarded as the pious people of the community. The punishment becomes justified for them because of their abandonment of the duty of Amr Bil Ma'roof.

Hadhrat Abdullah Bin Abbaas (radhiyallahu anhu) said that Allah Ta'ala has commanded Muslims to eliminate evil which is being committed in their surroundings. If they neglect this duty of eradicating evil in their environment inspite of having the ability and power, Allah Ta'ala will overwhelm them as well with that punishment which He will despatch against the transgressors. Thus, the transgressors and those who refrain from admonition despite their ability to do so are considered equal in the perpetration of vice.

As long as there are uprighteous men in a community who remain firm in the obligation of Amr Bil Ma'roof, Allah Ta'ala will not destroy that entire community with His punishment. Should Allah Ta'ala in His Wisdom know that the transgressors have reached the point of no return and are beyond redemption, He will create the circumstances for the departure of those practising Amr Bil Ma'roof. Allah Ta'ala will save them from His punishment by removing their presence from the community destined to be destroyed by the impending Athaab (Punishment).

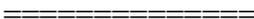
Hadhrat Aishah (radhiyallahu anha) narrated: "A TOWN WITH 18,000 MUSLIMS WAS OVERTAKEN (AND DESTROYED) BY THE PUNISHMENT (OF ALLAH). THE RIGHTEOUS DEEDS (I.E. ACTS OF WORSHIP) OF THESE PEOPLE WERE LIKE THOSE OF THE AMBIYAA (ALAYHIMUS SALAAM), BUT WHEN THEY OBSERVED EVIL BEING COMMITTED, THEY WERE NOT ANGERED. THEY HAD ABANDONED AMR BIL MA'ROOF NAHY ANIL MUNKAR."



KEEP ALOOF

It is imperative to refrain from the Aalim who misleads people with baseless fatwas issued for the sake of nafsani motives. He is like a fraudulent physician. He is false and a robber. On the other hand, if the non-practising Aalim presents the truth, listen to him and act according to his rulings, but refrain from his company. Sit in the company of only a practising Aalim who follows the Sunnah perfectly so that you gain enthusiasm for the Akhirah and for practising righteousness.

(Hadhrat Maulana Ashraf Ali Thanvi rahmatullah alayhi)



MORAL REFORMATION

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayhi) said: "In every group when customs become overwhelming, truths (*haqaiq*) are overshadowed. The aim (*maqсад*) of Sulook or Tasawwuf is not *auraad* and *ashghaal* (special forms of thikr and spiritual exercises). Although *auraad* and *ashghaal* facilitate in the acquisition of the aims, the actual objective is *Islaah-Baatin*

(moral reformation). As long as *islaah-e-nafs* has not been achieved, the efficacy of *ashghaal* and *auraad* will not be fully realised. In fact, sometimes because of *ujub* (self esteem) and *kibr* (pride), the *auraad* and *ashghaal* constitute dangers."

In this age even *mashaa-ikh* have failed to understand the *maqsad* of *Tasawwuf*. Instead of concentrating on the moral purification and reformation of their *mureeds*, they emphasise on *thikr* formulae and some *ashghaal*. These spiritual exercises, instead of benefiting the *mureeds*, cause the spiritual ailments to further deteriorate. The moral corruption in the diseased *mureeds* is magnified. The sick *mureed* thinks of himself as a '*buzroog*' (holy man). He labours under the misconception of having acquired elevated spiritual states and ranks. He pursues the phantoms of states (*halaat*) thinking that these are the goals of becoming *bay't* to a *Shaikh*. The *maqsad* of *Tasawwuf* is nothing other than *Islaah-e-Baatin* and *Ittiba-e-Sunnah* (following the *Sunnah*).



THE NON-PRACTISING AALIM

Commenting on the evil of a non-practising *Aalim*, *Hadhrat Maulana Ashraf Ali Thanvi* (rahmatullah alayh) said:

"It appears in the *Hadith* that on the Day of *Qiyaamah* a man will be seen circling his entrails which will be outside his body. People will enquire about his fate. Why is he being punished in this way? He will reply: "I did not practise in accordance with my knowledge." Of what benefit and pride can be such a knowledge which will be Allah's evidence against a man?

Have you not heard that the *Hadith* says that for the *ignoramus* (*jaahil*) there is one '*Wail*' and for the nonpractising *Aalim* there are ten '*Wails*'. (*Wail* is a terrible section in the dregs of *Jahannum*).

Is there some other creation who has to act according to the knowledge of the Deen? Are these teachings not for us to follow?

Although all Ulama are not in this class (of non-practising Aalims), nevertheless, even one such Aalim is a blot and a cause of complaint. The ruin which ensues is not restricted to the one nonpractising Aalim. Others too are influenced by this one non-practising Aalim. The damage caused by the nonpractising Aalim is twofold. One: Observing his actions, laymen gain audacity and perpetrate evil. Two: People lose confidence in all Ulama as a result of his misdeeds."

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SURAH MULK

Among the many virtues of reciting Surah Mulk (the first Surah of the 29th Juz) is freedom from the questioning in the grave. Those who regularly recite Surah Mulk every night will, Insha'Allah, be saved from the questioning of Munkar and Nakeer (the two Angels who are responsible for this questioning).

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TALAAQ BAA-IN

Talaaq Baa-in is an irrevocable divorce. If a husband uses ambiguous words to divorce his wife, the Talaaq is called Kinaayah. Example, he says to her:

"Get away from me. Everything between us is over."

If his intention when making this statement is divorce, it will be known as Talaaq Baa-in. If he had no intention of Talaaq, it will not be divorce.

Talaaq Baa-in immediately terminates the nikah. However, they may reconcile and have a new nikah performed. The nikah may be

performed even during the woman's iddat. But, she cannot be compelled to marry her ex-husband.

Talaaq Baa-in also comes into effect if clear terms, as follows, are used:

"I issue one Talaaq Baa-in to you."



NISFUN NAHAAR

Q. A person did not wake up for Sehri meal during Ramadhaan. When his eyes opened, it was Fajr time. He decided not to fast that day. Later, during the course of the day, he changed his mind and fasted since he did not eat anything. Is his fast valid?

A. If he made his niyyat (intention) to fast before the time called *Nisfun Nahaar* (about an hour before Zawwaal), his fast is valid otherwise not.

Nisfun Nahaar is determined by dividing by two the time duration from Subah Saadiq to sunset, and adding the result to Subah Saadiq time.

Example:

Subah Saadiq 5:30 a.m.

Sunset 5:35 p.m.

Time duration from Subah Saadiq to Sunset:

12 hours 5 minutes divided by 2 = 6 hours 2 minutes. Add this result to Subah Saadiq: 5:30 + 6:02 = 11:32 a.m. = *Nisfun Nahaar*



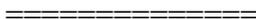
MUSAAFahah (SHAKING HANDS) WITH FEMALES

From Islam's prohibition of even making Salaam to females one can adequately gauge Islam's prohibition on shaking hands with

women. The fitnah in touching women is greater than the fitnah of speaking to women. Rasulallah (sallallahu alayhi wasallam) said: "The fornication of the hands is to touch (ghair mahaareem)"
(Bukhari and Muslim)

"It is better for you (men) that a metal rod be plunged into your head than you touching a female who is not lawful for you". (Tibraani, Baihaqi) Hadhrat Aishah (radhiyallahu anha) said: "Rasulallah (sallallahu alayhi wasallam) never touched a woman in his life."

In our day, the practice of shaking hands with women is a haraam custom inherited from the kuffaar and in the words of Rasulallah (sallallahu alayhi wasallam) it is the "zina of the hands".



THE CLASSES OF AULIYAA

In the unseen Realm of Wilaayat (Sainthood) the Auliyyaa (Saints) are classified into twelve categories as follows
Aqtaab, Gauth, Imaamain. Autaad. Abdaal. Akhyaar, Abraar, Nuqabaa, Nujabaa, Amad, Fard. Maktoom.

1) AQTAAB (Singular Qutub)

- a) There is one known as Qutubul Alam. He is also referred to as Qutubul Irshaad, Qutubul Aqtaab and Qutubul Madaar. In the Realm of the Unseen his name is Abdullah
- b) There are seven other Aqtaab who are stationed in seven different regions of the world. One in each region. Each one is known as Qutubul Aqleem.
- c) Five Aqtaab are permanently stationed in Yemen. Each one is known as Qutubul Wilaayat.
- d) Besides the abovementioned Aqtaab there are innumerable Aqtaab. In every town and village one Qutub is stationed.

2) GAUTH

There is only one Gauth. Some Sufis assert that the Gauth and the Qutubul Aqtaab (mentioned in 1 above) refer to the same Saint. The Gauth is stationed in Makkah Shareef.

3) IMAAMAIN

These are two Saints who are the assistants of Abdullah, the Qutubul Aqtaab. The names of the Imaamain are Abdul Malik and Abdur Rabb.

4) AUTAAD

These are four in number. They are stationed in four different zones of the earth.

5) ABDAAL

This group has forty Saints. Twenty two are stationed in Syria and eighteen in Iraq. Damascus is the headquarters of the Abdaal group.

6) AKHYAAR

There are five hundred Akhyaar and according to some Auliya there are seven hundred. They have no permanent regions. They travel and wander around the earth. Each one of the five hundred (or seven hundred) is named Husain.

7) ABRAAR

The majority of the Sufi Saints maintain that Abraar refers to the Akhyaar group. Other Auliya say that the Abraar and the Akhyaar are two distinct groups.

8) NUQABAA

The number of Saints in this group is three hundred. They occupy the Lands of the Maghrib (Morocco, Tunisia and Algeria). Each one is named Ali.

9) NUJABAA

They are seventy in number, and are stationed in Egypt. Each one is named Hasan.

10) AMAD

There are four Autaad. They are stationed in four different regions of the world. One in each region. Each one is named Muhammad.

11) FARD

The Gauth (mentioned in class no. 2) progresses until he reaches the rank of FARD.

12) MAKTOOM

There is only one Maktoom.

The number of these Saints remain constant. Should anyone of them die the vacancy is immediately filled. Their identities are concealed from ordinary people as they are in charge of such duties and tasks which are mystifying and beyond the layman's grasp of reasoning and understanding. Allah Ta'ala has endowed them with considerable supernatural or miraculous powers. In matters of minutes they are able to journey thousands of miles. The numerous statements of the Auliyyaa establish beyond any doubt the existence of these secret Saints.

Regarding the secret order of Auliyyaa known as Abdaal, Rasulullah (sallallahu alayhi wasallam) said:

"There are forty Abdaal in my Ummah. Twenty two of them are stationed in "Shaam" (Syria) and eighteen in Iraq. Whenever one among them dies Allah Ta'ala appoints another to occupy his (the Deceased's) place. Close to Qiyaamah they all will disappear."

This Hadith has been narrated by Hadhrat Anas Ibn Maalik (radhiyallahu anhu).

Hadhrat Ibn Mas'ood (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said that there are three hundred such servants of Allah Ta'ala whose hearts are all like the heart of Aadam (alayhis salaam); forty such servants whose hearts are like the heart of Nabi Ibraaheem (alayhis salaam); five such servants whose hearts resemble the heart of Jibraeel (alayhis salaam); three such servants whose hearts resemble the heart of Mikaaeel (alayhis salaam). One such servant whose heart resembles the heart of Israaeel (alayhis salaam).

These Auliya are in fact responsible by the Command of Allah Ta'ala, for the functioning of the affairs of the universe.

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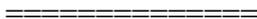
QADHA SALAAT

When performing qadha of Witr in the Musjid, the hands should not be raised in the third raka't before reciting Qunoot. If the hands are raised, others will understand that qadha is being offered. It is not permissible to reveal one's sins.

Delaying the performance of Salaat until after the expiry of the valid time is a major sin if this is done without valid Shar'i reason. If one has a valid reason then although not sinful, it is nevertheless most embarrassing. To conceal one's sin the Shariah allows one to

forego the Sunnat act of raising the hands when performing qadha of Witr in the Musjid.

Also, it is not necessary to recite Iqaamat when making qadha Salaat in the Musjid.



THE FUTILITY OF JALSAHS

Jalsahs are annual functions or ceremonies organised by Daarul Uloom, Maktabs (small elementary madrasahs) and by even the new-fangled so-called Islamic schools. Jalsahs, while permissible if conducted within the bounds of the Shariah, have degenerated and out-lived their utility even in regard to the Daarul Uloom (i.e. Islamic Madaaris of higher learning). Although the degeneration of these functions have reached haraam levels of *Kabeerah* (major) sins in so far as 'Islamic' schools and some Maktabs are concerned, the jalsahs of the Daarul Uloom are still overtly conducted largely within Shar'i bounds. But, the rapid deterioration in the Islamic quality of these jalsahs does not portend well for the *taqwa* and *roohaaniyat* of the Students of higher Deeni Knowledge.

The emphasis which Madrasah (i.e. Daarul Uloom) authorities and students place on jalsahs clearly display the nafsaniyat underlying these functions. These are ceremonies and functions to which Ustaadhs and Tullaab (Students) look forward with great fervour and relish. In fact, jalsahs have become integral parts of the quest for Islamic Knowledge. While in former days, true students of Islam who later became great Ulama-e-Rabbaani, dreaded jalsahs, and to a greater degree was their dread for *Dastaarbandi* or the graduation ceremony when the turban is tied on the student's head to signify him 'qualifying' as an 'Aalim'.

Today the situation is spiritually lamentable. Students look forward eagerly to be 'capped' in the *Dastaarbandi* ceremony. Why are they so eager to be 'capped'? *Riyaa* (Show) and *Ujub* (self-esteem) are their motivations.

The word 'qualifying' is on the lips of almost all 'final' year students. It is heard of them relating the term 'qualifying' to themselves. Even if they, themselves, do not mention it, they puff up with *ujub* when someone says that they will be 'qualifying' this year. Little do these inexperienced students understand that their true search for Ilm commences when they leave the portals of the Daarul Uloom. A Seeker of Ilm remains a *Taalib* (Student) his whole life if he has an understanding of the meaning of ILM-E-WAHI (Knowledge emanating from Qur'aanic Revelation). The student is nowadays diverted into deceptive and spiritually destructive channels right from his student-days in the Madrasah.

The Daarul Ulooms are no longer institutions which cater for the moral purification and spiritual elevation of Students. In approach and attitude they have adopted the methods and ideas of western secular schools and universities. The emphasis is on *zaahiriyat*. The *Baatini* dimension - *Islaah-e-Nafs* - has been practically excised and in fact, is frowned on. Our Daarul Ulooms are rapidly sinking to the spiritually barren levels of degeneration which is so conspicuous in the Arab 'Islamic' universities, e.g. Al-Azhar and Medina university.

The degree of affinity between our Daarul Ulooms and the liberal, anti-Sunnah institutions of Middle Eastern countries have reached the level where the supposedly *Muqallid* Hanafi Ulama of the Daarul Uloom have absolutely no qualms in inviting *Ghair Muqallid* sheikhs and Ulama of liberal institutions to 'chair' the jalsahs of the Daarul Uloom. As long as an internationally known dignitary graces the jalsah, his conflicting ideology seems to be of no concern. Since the presence of the 'famous' sheikh adds colour to the jalsah, he must be invited and procured at all costs.

Thousands – tens of thousands of rands are squandered to call overseas personalities to grace these jalsahs. If the Ulama organisers of these jalsahs do some honest soul-searching (*Muraaqabah*), they will not fail to discern the subtle maladies of

Hubb-e-Jah and *Riyaa* in their excessive concern for jalsahs and personalities to grace the jalsahs.

In all this fanfare and excessive concern for annual jalsahs, the greatest losers are the Students - the Ulama of tomorrow. The Ulama of the Madaaris should take pity on their students. They should not ruin the *Baatin* of the Students by preoccupation with *Zaahiriyyat*. A Daarul Uloom should not be an institution bereft of *Roohaaniyat*.

On the contrary, it should diligently pursue the ways and methods of enhancing the moral and spiritual development of Students. For this achievement, *Islaah-e-Nafs* (Moral purification) is imperative. Minus, *islaah*, the Aalim is bereft of *roohaaniyat*. Without having achieved moral purification, the Student of Deen will NEVER gain the *Noor* of Ilm.

All activities which conflict with *Islaah-e-Nafs* should be banished. Among such activities are the present-day jalsahs which are ceremonies giving impetus to the *nafsaan* attributes of *riyaa*, *ujub* and *kibr* which are firmly entrenched in almost all Students - *Ilaa ma-shaa'Allah*. Daarul Ulooms will not be any poorer in any respect if they abandon these wasteful and spiritually ruinous functions.

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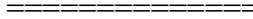
SUPERIORITY OF AQL

Once Hadhrat Abdullah bin Abbaas (radhiyallahu anhu) asked Hadhrat Aishah (radhiyallahu anha):

"O Mother of the Mu'mineen! A man stays awake less and sleeps much (i.e. he performed less Nafl Salaat at night). Another man stays awake much and sleeps little. Whom of the two do you prefer more?" Hadhrat Aishah said: "I had asked the very same question to Rasulullah (sallallahu alayhi wasallam) and he responded: "The better of the two is the one with greater intelligence." I said: "O

Rasulullah! My question pertains to their ibaadat!" Rasulallah (sallallahu alayhi wasallam) said: "Both will be questioned with regard to their intelligence (Aql). The one who has greater intelligence is superior in this world and the Hereafter."

Obedience and disobedience will be compensated in relation to the Aql Allah Ta'ala has bestowed. The quality of ibaadat is in proportion to the degree of Aql. In the same way the notoriety of transgression is also proportionate to Aql. The greater a man's intelligence, the graver his transgression. A slight act of disobedience of an intelligent man is worse than a major act of disobedience of a dimwit.



THE PURPOSE OF HIJAAB

Aim of Hijaab with its restrictions, prohibitions and exhortations is the reservation and the development of the morality and spirituality of mankind. Without a high degree of moral and spiritual development Muslims have no hope of success. Intermingling of sexes brings in its wake the worst of immorality and corruption which wreck nations and lay them to waste and ruin.

The factor or reason to which Islam attributes its prohibition of intermingling of sexes is the fitnah (mischief) of lust inherent in the lowly nafs of man. The Qur'aan Shareef terms this fitnah as "tama" (lowly desire). The Qur'aan Shareef declares that this factor of fitnah exists in all contact and communication between females and males of the non-mahaareem class. In Surah Ahzaab in the aayat in which Allah Ta'ala commands the Hijaab of the screen, this factor of fitnah is specifically mentioned:

"That (the Hijaab of the Screen) is purest for your (men's) hearts and their (women's) hearts".

In the verse in which Allah Ta'ala prohibits women to speak to men in soft alluring tones, the Qur'aan states the reason for the prohibition to be the lust of the heart. Thus, the Qur'aan Hakeem states:

"And, do not speak in soft (and alluring) tones, for then, he in whose heart there is a disease will lust."

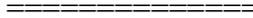
It is noteworthy that the above verse is directed in the first instance to the noble and pure wives of Rasulullah (sallallahu alayhi wasallam). The Qur'aan describes them as "Azwaajul Mutahharaat" or the Purified Wives. They are also described as the Mothers of the Mu'mineen. But, in spite of their lofty rank, holiness, purity and piety, Allah Ta'ala states the existence of this factor of prohibition. Hence, the noble wives of Rasulullah (sallallahu alayhi wasallam) were prohibited to speak in soft tones with men who were at times obliged to speak to them. But, when the Sahaabah had to converse with the Mothers of the Mu'mineen, they did so from behind a screen and these noble ladies would consciously and deliberately alter their voices to border on harshness because of the Qur'aanic prohibition.

Now when this danger of nafsani desire existed in men and women such as the illustrious Sahaabah and as a result of this danger they were compelled to observe Hijaab then to a far greater degree will this fitnah be present among people of this age who are exposed to immorality in great measure. If Hijaab was obligatory on men and women of the highest purity and piety. On the noble Sahaabah who lived in an age described by Rasulullah (sallallahu alayhi wasallam) as "Khairul Quroon" (the noblest of ages), then what fatwa (verdict) will the intelligence and Imaan of Believers issue regarding its applicability in our immoral times.

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TRUE DREAMS

All true dreams are one-fortieth part of Nubuwwat (Prophethood). The source of true dreams is under the Arsh (Throne) of Allah Ta'ala. Eating halaal, wholesome foods and abstaining from sins are beneficial for true dreams.



MAKING SALAAM TO WOMEN

The Islamic greeting of "Assalaamu alaikum wa rahamatullahi wabarakatuhu" is indeed the highest and holiest form of greeting. It is a dua for the Rahmat of Allah Ta'ala. The one who greets in actual fact supplicates that Allah Ta'ala shower His mercy and bestows His protection on the one being greeted. The Islamic salutation is a pledge of safety and protection offered to the one being greeted. In spite of this noble aim and holiness of the Islamic Salaam, the Shariah has ordered that men do not greet ghair mahraam females and females do not greet ghair mahram males.

It is Sunnat to initiate the Salaam. When a Muslim meets another Muslim, it is an act of great merit and thawaab to greet him. The one who greets first is superior in relation to thawaab. Although it is Sunnat to greet, it is Waajib (compulsory) to reply to the Salaam. In spite of this significance and importance of Salaam and its reply, the Shariah has waived the obligation of replying to the Salaam of ghair mahaareem. Not only has the Shariah waived the obligation, but it has made it unlawful to reply. This prohibition indicates the high standard of moral purity and piety of the heart demanded by Islam.

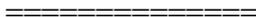
This verdict of the Shariah is stated in Shaami in the following words

"The salaams of a voting woman should not be answered verbally. The same applies to a man (i.e. if he makes salaam to a woman, she should not verbally reply".

TASHMEET

When a Muslim sneezes, it is Sunnat for him/her to say: "Alhamdulillah". Although it is Sunnat for the sneezer to say so, it is Waajib upon the hearer to say: "Yarhamu kallaah" (May Allah have mercy on you). But, this obligation has been waived in relation to ghair mahaareem in the same way as applicable to the Islamic salutation.

When Hijaab restrictions are applied by the Shariah to even acts of Ibaadat, then to a greater measure will such restrictions be applicable to mundane activity which invites participation by the sexes.



EVILS OF IMITATION

Behaving like a man can sometimes land you in trouble especially if you are a woman. This is clearly shown in an article in this month's Medical Journal. (Evening Post)

All kinds of problems are arising physical and psychological – not to mention the sociological ones like the soaring female crime rate, use of bad language and blatant use of sexuality. Women are drinking more, smoking more and the graffiti in women's toilets is as bad as it ever was in the men's.

Along with all this women are suffering more and more from male diseases such as heart attacks, lung cancer and emphysema.

According to the article in the Medical Journal these evils are the consequences of the "liberation" of women. It's all to do with moving into the men's world and over-running the traditional sexual barricades says the journal". (Evening Post)

At the bottom of it all is the pill, which liberated women in a positively practical way, and following hard along this path, came Women's Lib, which sought to capitalise on the new liberation. (Evening Post)

The article asks: "What's been the result?" ... a transformation which necessitated abandoning the traditional female role of gentleness, submissiveness and dependence. Men confronted by the transformation have become less dominant.

(Medical Journal)

DEATH BY SHAHAADAT

The following types of deaths are regarded in the Shariah as deaths of Shahaadat. In other words, a person who dies in any one of these ways will die as a Shaheed (martyr).

- Death in a plague or epidemic.
- Death by drowning.
- Death in a foreign land.
- Death while in the quest for Islamic Knowledge.
- Death by fire.
- Death in confinement.
- A woman who was patient when her husband married a second wife and remained steadfast in her patience (Sabr) until she died.
- Death by poisoning
- Death by having been killed by wild animals.
- Death by being crushed under a wall, etc.
- Dying while defending or protecting one's property.

The above are some forms of Shahaadat Death. In the Ahaadith of Rasulullah (sallallahu alayhi wasallam) seventy kinds of death have been mentioned as death by martyrdom.

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OLD MEN AND PURDAH

Purdah for an old man must be exercised to a greater degree. There is a need to be more careful because as his other physical powers and abilities are weakened so too is his ability to resist carnal lust. He is also stirred by lust and passion. He does not regard his inclination (towards females) as the dictate of carnal lust. He stirs his carnal lust by reflection. A young man after climax obtains carnal gratification whereas the old man does not attain sexual gratification. His inclination, therefore, towards females remains strong (despite his incapacity). He therefore, continuously ruminates to obtain some satisfaction. This is the "zina" (fornication) of the heart which the Hadith speaks about.

(Hakimul Ummat Hadhrat Maulana Thanvi - rahmatullah alayh)



STRAIGHTENING THE SUFOOF

Rasulullah (sallallahu alayhi wasallam) said: 'Straightening the saff is of the completion of Salaat.'

Spiritually the Salaat is incomplete if the saff (row of musallis) is crooked. It is incumbent to form straight rows for the Jamaat Salaat- In most Masaajid the saff situation is deplorable.

The saff should be straightened by placing the heels in line. Musallis tend to straighten the saff by lining up their toes. But, this is incorrect. In view of the differences in the sizes of the feet, the saff cannot be straightened correctly by attempting to have the toes in line. If the heels are in line, an observer from behind will see a straight line.

Nowadays it has become a common practice for invalids as well as those who imagine themselves to be invalids to sit on chairs while performing Salaat. Sometimes the chairs are placed incorrectly in the saff. The chairs interfere with the straightness of the saff if

placed incorrectly. If invalids use chairs, they should ensure that the legs of the chair or the back of the chair is in line with the heels of the musallis. Only then will the saff be straight.

It is better to line the chairs in a row at the extremities of the saffs, not all over the show among the musallis in the saff. If there are several rows, then it is preferable to place a chair at the end of the saff against the wall, another chair behind it in the second saff, another chair behind it in the third saff and so on, one behind the other at both ends of the saffs if there are so many saffs.

If a person is unable to perform ruku and sajdah normally, but is able to perform qiyaam, he should sit and perform Salaat. This is the best method.

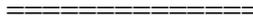


A KING AND A ZAAHID

Once someone asked Hadhrat Abdullah Bin Mubarak (rahmatullah alayh): 'Who are true men?'

Abdullah Bin Mubarak: 'The Ulama.' The person: 'Who is a king.'

Abdullah Bin Mubarak: 'A Zaaheed.' The Person: 'Who is a contemptible man?' Abdullah Bin Mubarak: 'He who sells the Deen to earn a living.'



TASAWWUF

Explaining Tasawwuf, Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

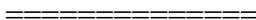
"The aim of Sulook (Tasawwuf) is Ridha-e-Haqq (The Pleasure of Allah). For this attainment, two things are essential: The knowledge of the Tareeq (i.e. the Road leading to Allah), and Amal, i.e. to practise in accordance with this knowledge.

There is only one Tareeq (Road), viz., firm adherence to the zaahiri and baatini dimensions of the Shariah. The Tareeq has two aids: (1) Constant and abundant Thikr. (2) Suhbat (Companionship) of the Ahlullaah (Saintly Mashaa-ikh). If one is unable to spend much time in the company of the Pious, then the next option is to study their biographies, statements, advices and teachings. To some extent this will be a substitute for physical companionship.

Two acts are severe impediments in this Tareeq.

1) Commission of sins. 2) Indulgence in futility (nonsensical and useless talk and actions). Of great importance is to constantly keep the Shaikh (Spiritual Guide) informed of one's spiritual and moral condition.

The attainment of the goal of Sulook depends on the ability and endeavours of the individuals of Sulook.



THE BENEFITS OF WUDHU

Wudhu is not a mere worldly act of washing. In addition to its function of physical cleanliness it is an act of ibaadat of considerable virtue. When the Shar'i rules related to Wudhu are observed, the effect is not only physical purity, but spiritual purity as well. Sins are washed away with the water.

The spiritual dimension of Wudhu comes into effect when the Sunnah method is observed. The Sunnah method comprises of the niyyat, the specific way of washing, the recitation of the Masnoon duas, etc. Rasulullah (sallallahu alayhi wasallam) emphasised the observance of a 'Beautiful' Wudhu. As a result of a Beautiful Wudhu the body parts washed during Wudhu will glitter with a wonderful noor in Qiyaamah. By means of this noor, Rasulullah

(sallallahu alayhi wasallam) will recognize the members of his Ummah among the vast multitudes in the plains of Qiyaamah, It therefore does not behove Muslims to destroy the wonderful and beneficial effects of this simple and easy act of ibaadat. Most Muslims nowadays deprive themselves of the great thawaab and benefit of wudhu because of their western life-style. Wudhu is generally made in bathrooms. But almost all Muslims living in the western world and even the innumerable Muslims banefully affected by westernism in the eastern world make wudhu in the toilet. The bathroom and toilet in western style are located in the same cubicle. Since the toilet is the abode of najaasat (impurity) it is not permissible to recite the Masnoon Duas and the Kalimah, etc. in such a place.

A toilet remains a place of najaasat irrespective of its style and clean appearance and regardless of the detergents and aerosols used to maintain its cleanliness. It is essentially a place of impurity which has an attraction for the shayaateen, hence the dua which we have to recite before entering the toilet is a supplication seeking Allah's protection from male and female shayaateen which inhabit places of najaasat. Every Muslim has certain Angels of Rahmat which accompany him/her at all times. They separate themselves from a person only when he/she is engaged in sexual relations and when in the toilet. No matter how clean the toilet may be, the Malaaiakah do not enter it. The shayaateen visit such places. The Masnoon Duas, Kalimah and Durood which should be recited while engaged in Wudhu may therefore not be recited verbally. Muslims should ponder and understand the great spiritual deprivation they are suffering by having adopted -the stupid, filthy and un-Islamic styles of the kuffaar.

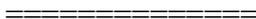
Some Ulama argue that in view of the high standard of 'cleanliness' of modern toilets where the impurity does not remain, but is flushed away, it is permissible to recite the Masnoon duas while taking Wudhu. If this is indeed as they are claiming, it will follow that the Malaaiakah will join a person into the modern toilet.

Then there no longer remains the need to recite the Masnoon Dua on entering the toilet, for it will be meaningless to seek Allah's protection against shayaateen because the Malaaikeh and the shayaateen do not coexist in the same place. In terms of the logic of these Ulama it will mean that the Masnoon Dua for entry into the toilet has become redundant in view of the 'clean' look of the western toilet. But this is baseless. In fact, the Masnoon toilet dua should be recited even if one answers the call of nature in an open field.

The Fuqaha have ruled that a place made for najaasat is impure and it is not permissible to recite duas or tasbeeh in such a place. In Raddul Mukhtaar it is said:

"Verily in a place made for najaasat, qira't [of Athkaar, Tasbeeh and Tahleel] is Makrooh (i.e. Makrooh Tahrimi)."

It is necessary that Muslims alter the structure of their bathroom-toilet by separating the two so that they may gain the wonderful rewards and benefits of the Ibaadat of Wudhu.



REPOSSESSING GIFTS

Rasulullah (sallallahu alayhi wasallam) said that a person who repossesses a gift which he had made, is like a dog which licks up its own vomit.

In many cases when a marriage breaks down, ending in divorce, the husband goaded on by his parents reclaims the expensive gifts such as jewellery which he had made to his wife in happier times. This is abominable and completely at variance with Muslim moral character. Repossessing gifts given to a wife is not permissible. She becomes the owner of the items which were gifted to her. It is, therefore, not lawful for the husband or the wife's in-laws to retain her jewellery, etc.

Expensive gifts of the wife usually remain in the custody of the husband or his parents for safe-keeping. When the marriage ends in divorce, they refuse to hand over the wife's property, the sole motivation for their haraam usurpation being spite. When the heartbreaking event of talaq (divorce) takes place, it is the incumbent duty of the husband to soften the blow. Divorce is a great tragedy which should not be manipulated for commission of injustice to the woman. Her property should be handed over to her without any problems. The husband should honourably absolve himself of his wife's or ex-wife's haq and not ignorantly drag the awful burden of zulm with him into his grave. He has nothing to gain by reacting spitefully and maliciously. He should not contaminate his soul by behaving like a dog licking up its vomit i.e. repossessing gifts which he had made out of love to his wife in happier times. Allah Ta'ala says in the Qur'aan Majeed:

"O People of Imaan! Do not devour your wealth among you in baatil (ways)..."

Among the ways of baatil is to withhold the wealth of others – to refuse the right of the wife, to repossess her gifts either because of spite or greed. Severely condemning the evil practice of repossessing gifts made to the wife, the Qur'aan Majeed says:

"And if you decide to change one wife for another wife (i.e. divorce a wife and marry another woman) while you had already given one of them abundant wealth, then do not take back, from her anything. What! Do you repossess it by way of usurpation and flagrant transgression?"

And how indeed can you take it back after having mutually met (i.e. after having consummated the marriage) and after they (women) have obtained from you a sacred pledge."

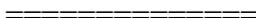
(Surah Nisaa)



REVIEWING THE RULINGS OF THE MUJTAHIDEEN

"When my fatwa conflicts with a Hadith, set it aside ..."

Such quotations of Imaam Abu Hanifah (rahmatullah alayh) and of other Fuqaha do not apply to us muqallideen of this belated age. It applied to only the Fuqaha of the initial era of Islam. In that early age when Imaam Abu Hanifah was flourishing, all the Ahadith were not compiled yet in book form. No single Imaam had the knowledge of every Hadith, the knowledge of which was scattered among thousands of Sahabah and Tabieen who lived all over the world. It was an age when Islamic knowledge had not yet been codified into a systematic order in book form for easy reference as the great personalities of Islam had done later. In such circumstances an Imaam would issue a Fatwa on the basis of the available proofs of the Qur'aan and Hadith. If later a Hadith came to light which conflicts with his ruling, he would issue a retraction and proclaim the new Fatwa on the basis of the new information which was discovered. Thus, the statement of Imaam Abu Hanifah was directed to the authorities of the age, not to us muqallideen who are infants in knowledge compared to the illustrious Fuqaha. Furthermore, in our age, there are no longer new facts and unknown Ahadith which we can unearth. All information of the Shariah in the form of Ahadith Narrations, was already brought to the surface during the Quroon-e-Thalathah (the three noble ages attached to the age of Rasulullah – sallallahu alayhi wasallam).



HADHRAT ANAS AND A TYRANT

Once Hajjaaj the tyrant who was responsible for the murder of numerous Sahaabah said to Hadhrat Anas (radhiyallahu anhu): "Is

there any difference between my horses and the horses of Rasulullah (sallallahu alayhi wasallam)?" Hadhrat Anas (radhiyallahu anhu) replied: "There is the difference of heaven and earth because there was thawaab even in the urine and manure of the horses of Rasulullah (sallallahu alayhi wasallam) while you are keeping horses for show and pride."

Greatly annoyed by this answer, Hajjaaj said: "If it was not for the pledge I had given to Ameerul Mu'mineen (the then Khalifah of the Islamic empire), I would have killed you this very moment." Hadhrat Anas (radhiyallahu anhu) said: "By virtue of such a dua taught to me by Rasulullah (sallallahu alayhi wasallam). I have neither fear for any tyrannical oppressor nor for any shaitaan nor for any beast. Hajjaaj said: "Teach that dua to my son." Hadhrat Anas (radhiyallahu anhu) said: "I shall never teach it because he is not qualified for it."

(Nazhatul Majaalis)



SECRETS AND WISDOM

The way of discovery of the secrets and wisdoms underlying the Ahkaam (Laws of the Shariat) is not enquiring from the Ulama. The responsibility of the Ulama is to apprise of and explain the laws. It is not their responsibility to explain mysteries and wisdoms.

The only, sure way of gaining knowledge of the secrets and wisdoms of the Ahkaam is to sincerely give practical expression to the laws. This will lead to Divine Proximity which will result in the spiritual heart becoming enlightened with nooraaniyat (spiritual lustre and radiance). The revelation of the Asraar (secrets and wisdoms) is thus attainable only by way of Qurb (Divine Proximity) and Noor.

(Hadhrat Maulana Ashraf Ali Thanvi rahmatullah alayh)

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CURE FOR GALLSTONES

Allergy diet prevents gallstones Dr J C Breneman has used allergy elimination diets to prevent gallbladder attacks (WDDTY vol 7 no 11). In *one* study, all the people on a diet of beef, rye, soy bean, rice, cherry, peach, apricot, beetroot and spinach were completely free of symptoms. But adding eggs to the diet caused gallbladder attacks in 93 percent of patients.-Helen Botham, The Health & Diet Company, Manchester.

Fail-safe apple juice and oil flush

Thanks for an excellent read about gallstones. I couldn't find mention of the always very efficient and safe elimination method with apple juice and oil flush with epsom salt on the fifth day. I have seen it work time and time again!

There is a gallstone surgeon at the big Oxford hospital who knows this and has told me he intends to go on operating, although he knows this method is safe and painless, as the apple juice softens the stones. As you have reported in WDDTY, gallstone ops are rising in number. It is a great scandal, among many! Here's the recipe from Dulwich Health Society:

Drink 2 liters (1 quart) fresh, pure apple juice daily. This will soften the stones to such an extent that you could squash them in your fingers.

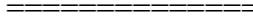
On the sixth day, skip dinner. At 9 pm take 1 or 2 tablespoons Epsom salt dissolved in 1-2 tablespoons of warm water.

At 10 pm shake together half cup (4 oz) unrefined, coldpressed olive oil and 2 oz lemon juice and drink.

Immediately, go to bed and *lie* on your right side with your right knee drawn up toward your chin. Remain in this position for 30 minutes before going to sleep, to help the olive oil to drain. Another Epsom salt solution may be needed during the night, so

prepare one before going to bed. The next morning you will pass green stones that are soft as putty, some as large as your thumb, without feeling a thing. Christina McFarlane Newcastle upon Tyne.

Reproduced from: WHAT DOCTORS DON'T TELL YOU



QUALIFICATIONS FOR PREACHING

Shaddad Bin Hakeem (rahmatullah alayh) said that only a man with the following qualities should teach (the Deen) to others:

- ❖ He reminds people of Allah's bounties inducing gratitude (shukr) in them.
- ❖ He reminds them of their sins inducing repentance in them.
- ❖ He reminds them that Shaitaan is their enemy so that they stay far from him.

If these ingredients are lacking, the talk is a calamity and the speaker simply seeks to project his image. His motive is riya (show). Rasulullah (sallallahu alayhi wasallam) said that every discussion devoid of Allah's Thikr will be a calamity on the Day of Qiyaamah for the speaker.



THE NIGHT

Whenever Hadhrat Umar (radhiyallahu anhu) would see a person engaging in futile or unnecessary conversation after Isha Salaat, he would order the conversation to stop. He would add: "Go to bed early for perhaps you may be granted the fortune of rising for (Tahajud) Salaat." Indulgence in unnecessary and futile talk after Isha Salaat is prohibited in the Hadith. Allah Ta'ala has created the night for rest and the early hours before Fajr, for Ibaadat. The

night is not meant to be wasted in conversation or any other activity which brings about a degeneration in spiritual progress.

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SPENDING IN SAND

Rasulullah (sallallahu alayhi wasallam) said: *"Verily the servant will be rewarded for every expenditure, but what he spends in sand (i.e. in unnecessary building work)."* (Ibn Majah)

"Verily, every building will be a calamity for its owner but what is necessary, but what is necessary." (Mishkaat)

"All expenditure is in the Path of Allah, but the building, for there is no goodness in it." (Mishkaat)

Spending unnecessarily on brick and mortar is a great calamity. On the Day of Qiyaamah the wasteful construction, viz. the building built unnecessarily or in excess of need, will be a misfortune for those who had erected it. Such waste and extravagance indicate hubbud dunya (love of the world) and forgetfulness of the ultimate destination-the Meeting with Allah Ta'ala. Intelligent men who possess the fikr of Aakhirah neither have the leisure nor the inclination to embark on projects which are devoid of spiritual significance and which have no relationship, with the Aakhirah. The Hadith: "Allah will build in Jannat a palace for the one who builds a Musjid" does not apply to wasteful, unnecessary and superfluous structures. The Hadith concerns such Musajid which are constructed in places where they are needed. It is no licence for the rude pulling down of a solid and beautiful Musjid.

MUJAAHADAH

Once someone asked Hadhrat Bayazid Bustaami (rahmatullah alayh) to describe the Mushaahadah of Allah which he experiences. Hadhrat Bayazid let out a scream and said: "It is not befitting for you to know this (because of your inability to comprehend)." He was then asked: "Describe the severest mujaahadah (struggle against the nafs) which you had engaged in against your nafs." He replied: "It is not permissible to apprise you of it." The enquirer then said: "At least tell us of the mujaahadah in the very initial stage when you entered this path (of Tasawwuf)." Bayazid said: "Yes, this I shall tell you. I invited my nafs towards Allah Ta'ala. It rebelled. I then imposed on it the punishment of abstaining from drinking water for one year and from refraining from sleep for one year." This was his mujaahadah in the initial stage. From this, one can imagine the severity of the struggles of the Auliya against their nafs in their desire to gain the Proximity of Allah Ta'ala.

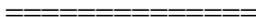


PRIDE AND STUDENTS

Commenting on pride and ostentation in students of the Deen, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "I abhor the appearance of pride and ostentation for students."

Hadhrat Thanvi (rahmatullah alayh) had expelled his cousin who was a student in the Madrasah because of misconduct. However, the relatives desired that he be again admitted to the Madrasah. When they brought the expelled student, he was dressed in an achkan and such a topi which was inappropriate for a student of the Deen. (Achkan is a kind of long coat which people of pride or generally worldly people would wear. Some topis-headgear-too are considered to be styled for proud and wealthy people, hence

detestable for students of Deeni knowledge.) Seeing the Student, Hadhrat Thanvi (rahmatullah alayh) said: "I shall speak with you only when you have discarded this achkan and topi. This achkan and topi are highly improper for students."



THE CURSE OF RIBA

The greatest curse under which many Muslim traders live and operate is haraam bank overdraft. Greed and deficiency in Imaan lead Muslims to believe that their rizq is unattainable without indulgence in haraam riba. This grave discrepancy of Faith in which the Promise and Razzaqiat (Providence) of Allah Ta'ala are doubted has placed many Muslim businessmen under the spell of shaitaan. Financially and spiritually they bring ruin on themselves by operating on the basis of bank overdraft. Rizq, Rasulullah (sallallahu alayhi wasallam) said, is sealed and those who have greed are deprived. They will never obtain more than the measure prescribed and decreed for them by Allah Ta'ala no matter what they do and no matter how much they expand their business and acquire 'bargains' with the aid of haraam riba bank-overdraft.

The Qur'aan Majeed declares:

"Allah increases Sadaqaat and eliminates riba."

Sadaqah increases wealth by introducing barkat while riba depletes and destroys wealth.



LUQMAN'S ADVICE

Counselling his son, Hadhrat Luqmaan (alayhis salaam) said:

"O my son! I have carried steel and stones, but nothing is heavier than (the Amaanat of) Deen.

I have experienced comfort and pleasure, but nothing is more pleasurable than safety.

I have tasted bitterness of all kinds, but nothing is more bitter than dependence on others."



LAUGHTER

Rasulullah (sallallahu alayhi wasallam) prohibited loud laughter and said that it kills the heart. Imaam Auzaai (rahmatullah alayh) enumerated qahqahah (loud laughter) among the Kabair (major sins) since the effect is hardening and killing at the spiritual heart. When this occurs, man becomes completely oblivious of the purpose of life on earth. The world becomes his goal and the actual Goal, the Akhirah, becomes irrelevant.



MARTYRDOM

Rasulullah (sallallahu alayhi wasallam) said that the rank of shahaadat (martyrdom) will be conferred on a person who dies in the state of wudhu.

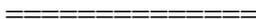
Every Muslim yearns for shahaadat. It is his one-way ticket for immediate entry into Jannat. For the attainment of such a lofty rank no one should be so unfortunate as to deprive himself/ herself by indifference and laziness. With a slight effort one can develop the habit of being constantly with wudhu. When wudhu breaks, muster up the courage to renew it.



DARKNESS OF THE HEART

The following three symptoms are signs of a spiritually darkened heart:

- 1) The fear of sin leaves the heart.
- 2) The heart lacks the capacity to incline to obedience.
- 3) Naseehat (good counsel) does not influence the heart.



LEADERSHIP

Only the ignorant, the avaricious and those totally unconcerned and forgetful of life's destiny and goal crave for positions of leadership and government. A man who hankers after governmental and leadership posts is defective in intelligence since he has become enchained to the desires of his nafs.

The responsibilities and dangers associated with government and leadership make these posts reprehensible and bitter to men of piety and intelligence.

A Sahaabi once saw Ameerul Mu'mineen Hadhrat Umar (radhiyallahu anhu) in a dream two years after his (Umar's) demise. He saw in his dream Hadhrat Umar wiping the perspiration from his brow and looking fatigued. Surprised, the Sahaabi enquired of his condition. In response Hadhrat Umar said that he had just now been released from his reckoning. This was two years after his death.

Hadhrat Muslim Bin Qutaibah (rahmatullah alayh) said: "We have seen such men who regarded government to be the worst calamity." But now we observe such people who search for these posts. When any friend of these pious and noble men would acquire a post in the government, the pious ones would pray:

"O Allah! Efface us from their minds so that they do not recognize us nor we recognize them."

IMPORTANCE OF THE ISLAMIC HEADGEAR

In Tafseer Ma-aariful Qur'aan, Hadhrat Mufti Muhammad Shafi (rahmatullah alayh), the then Grand Mufti of Pakistan, explains in the exposition of the ayat:

"O the Sons of Aadam! Adopt your beauty at the time of every Salaat..." (Aayat 31, Surah A'raaf). *"From this ayat it is obvious that just as the compulsion of concealing the satr is based on the command in this verse, so too is based the significance and merit of donning good and clean garments according to one's means and ability.Since only concealment of the satr is not adequate for Salaat, but the adoption of zeenat (beauty) is also commanded, therefore it will be Makrooh for a man to perform Salaat with barehead, bared shoulders and exposed elbows, whether he has donned a short-sleeved shirt, or has rolled up his sleeves. "*

Islamic headgear is an integral part of the Sunnah, so much so, that a turban will be described as Islamic only if it is worn on top of a galansawah (topi). Abandoning this Sunnah is a sign of Imaani disaster. It is indicative of the Muslim's drift from Seeraatul Mustaqeem. There can be no other meaning for a Muslim who detests or regards as insignificant and unimportant the donning of Islamic headgear. While abandonment of any Sunnah invites the Wrath and Curse of Allah Ta'ala adoption of the Sunnah brings in its wake great reward and creates vitality and Noor in the heart of the Mu'min. In this regard, Rasulullah (sallallahu alayhi wasallam) said: "Whoever protects my Sunnah, Allah honours him with four qualities: He becomes endeared to pious people, evil people fear him: increase in Rizq and steadfastness in Deen."

In Al-l'tisaam, Imaam Zuhri (rahmatullah alayh) narrates that Imaam Malik (rahmatullah alayh) said: "The Sunnah is like a ship.

He who embarks on it is saved while he who remains behind (stranded in the ocean) will drown."

Thus, those who have adopted the process of abandoning the Sunnah will soon find themselves drowning in the raging ocean of kufr, immorality and baatil. Diversion from the Deen and abandonment of the Sunnah is an incremental process. It commences with the abandonment of the Aadaab (etiquettes), progressing to the abandonment of Mustahab acts then deteriorating to the abandonment of Sunnatul Muakkadah, then Waajib acts and finally it leads to the neglect of Fardh acts.



WORST THAN THE SIN

Justifying or vindicating a sinful act or an evil attitude is worse than the actual act/attitude of transgression. People, on account of their pride and vanity, usually rush to justify, vindicate or interpret their wrongful acts. In so doing the taufeeq (not your ability) of repentance is eliminated. They lose the taufeeq for taubah which results in the rooh darkening with the sin which clings to the spiritual heart.

Taubah effaces the darkness created by the sin. Justifying the sin, while at times being kufr, darkens and contaminates the heart. Man thus drifts further from Allah Ta'ala and the Purpose for which he was sent to earth.

When a sin is committed or when someone informs you of your wrongful deed, it behoves you to reflect and repent and make amends. This is the minimum demand of humility. Acting in conflict will be an exhibition of the attribute of pride (takabbur) which shaitaan had displayed when Allah Ta'ala admonished him regarding his misdeed of disobedience. Those who suffer from the ailment of justifying their misdeeds follow hot in the footsteps of shaitaan in his attribute of pride and kufr.

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A LESSON FOR WOMEN

Hadhrat Aishah (radhiyallahu anha), the beloved wife of Rasulullah (sallallahu alayhi wasallam), said about Hadhrat Saudah (radhiyallahu anha), also one of the wives of Rasulullah (sallallahu alayhi wasallam): **"I never yearned to be like any woman except like saudah."**

The fairness, righteousness and high spiritual integrity of Hadhrat Aishah (radhiyallahu anha) are displayed in this observation made by her. It is not normal for a woman to speak in praise of other women, especially if the other woman happens to be a wife of her own husband. In this holy yearning and expression of praise for the husband's other wife, is great lesson for our women. The stories of the pious people of former days are narrated to impart lesson (ibrat) with a view to induce amal (practice) in us. It is for this reason that the Qur'aan Majeed commands: **"(O Muhammad!) Narrate to them the stories (of the former people) so that they reflect."**

The purpose of reflection is not to pass time, but to assess one's own defects and weakness and resolve to make one's islaah (moral reformation). Women should thus assess the state of their hearts and nafs by reflecting on the attitude of Hadhrat Aishah portrayed in her praise for her husband's other wife.

While hasad (jealously) is a natural condition in all people, both men and women, it is more marked in women. As long as the emotion of envy (hasad) is restrained and maintained fettered in its natural state, i.e. denying it freedom of expression or refusing to act in accordance with its dictates, no harm will result nor is the emotion sinful. The sin results only when expression is given to the emotion. It is imperative to restrain the hasad by speaking well,

by praising and by making dua for the woman (or man) against whom the hasad is directed.

Our womenfolk should not destroy their ibaadat by displaying, their unbridled jealousy which leads to criticism, vilification, slander and abuse of other women. Finding fault with other women is a common and an evil past-time when two women sit together. The best remedy is to limit association with others to the bare need. This will afford the nafs lesser occasion to wag the tongue.

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TOLERATION

Hadhrat Ka'b Ahbaar (rahmatullah alayh) said: **"A husband who tolerates the indiscretion of his wife will gain the reward (similar to the reward) of Nabi Ayyoob (alayhis salaam), and a wife who patiently bears the injustice of her husband will gain the reward of Hadhrat Aasiyya (rahmatullah alayha)."**

(Hadhrat Aasiyya was the Muslim wife of Fir'oun. Allah Ta'ala speaks highly of her in the Qur'aan Majeed.)

Toleration of the wife's indiscretion is a noble attitude. It is a great virtue which is lacking in most husband's.

Tolerating the wife's indiscretion should not be understood to mean acceptance of her acts of transgression against the Shariah which bring about the Anger of Allah Ta'ala. Her indiscretion with regard to the husband's fancies and desires should be tolerated, not her violations of the Shariah.

ACTS OF RUIN

Hadhrat Abu Saeed Khudri (radhiyallahu anhu) an eminent Sahaabi, said that among the acts which physically, morally and spiritually ruin people are:

- Excessive (lawful) sexual relations.
- Hunting. (Hunting and fishing for sport and passing time are not permissible.)
- Gambling.
- Abundance of sins.

While total abstention from sins is obligatory, moderation in lawful and natural desires and needs is necessary. Excess in even lawful wants result in both physical and spiritual destruction.

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FRIENDSHIP

A person follows the way of his friend. He should therefore discern the one whom he befriends. (Hadith)

Friendship exercises a determining influence on the morals and thinking of a person. Rasulullah (sallallahu alayhi wasallam) has, therefore, instructed that the Mu'min be very careful of the person whom he befriends. A person with evil ideas and immoral character is bound to adversely influence his friend.

Among the closest friends whom a person has are his teachers, whether they happen to be teachers in the secular field or Deeni sphere. It is, therefore, of the greatest importance to ensure that those under whose care children are placed for tuition are not kuffaar, fussaag and fujjaar. The irreligiosity of the teacher will exert its harmful influence on the child. Commenting on this danger, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"A man himself should teach his household members. It is necessary to mention with emphasis and clarity that the teacher of a young girl should not be a ghair mahram."

Madrasahs and Maktabas should understand this message of profound wisdom.

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TILAAWAT

A dangerous deception of shaitaan is the idea of there being no benefit in reciting the Qur'aan Majeed without understanding the meanings of the words. Such people decry plain and pure Tilaawat of the Qur'aan. They ridicule those who recite without understanding the meanings. They encourage reading translations and discourage Tilaawat. It should be well understood that this notion and shaitaani deception is kufr. It is a denial of the explicit command by Rasulullah (sallallahu alayhi wasallam) to engage in Tilaawat.

The Hadith clearly mentions the great benefit and reward of reciting the Qur'aanic text even without understanding. According to Rasulullah (sallallahu alayhi wasallam) the minimum thawaab (reward) for a single harf (letter) recited is 10 virtues (Allah Alone knows this value). Furthermore, pure Tilaawat has always been the practice of Rasulullah (sallallahu alayhi wasallam), of the Sahaabah, of the great Auliya and of the whole Ummah for the past fourteen centuries.

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QUALITIES

Imaam Ghazaali (rahmatullah alayh) mentions five qualities which should be searched for before befriending a person. These are:

1. Intelligence. If a person lacks intelligence, he should never be befriended. There is no benefit in such friendship. In fact, the friendship of an ignorant person will prove dangerous, destructive and bring heartache in the process.
2. Good moral character. An evil character eclipses a man's intelligence.

3. Piety. The friend chosen should not be a faasiq. A man who has no fear for Allah Ta'ala cannot be relied on. He will involve his friend in disaster and betray him.
4. He should not be a bid'ati. Association with a bid'ati will incline one towards bid'ah and water down one's opposition to this evil. The calamity and misfortune of bid'ah are contagious.
5. He should not have greed for worldly wealth. The company of a man of greed is a fatal poison.



WIDOWS

Hadhrat Abu Hurairah (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"The one who endeavours to fulfil the needs of a widow and the poor is like one who strives in (Jihaad) in the Path of Allah-

Islam exhorts and stresses much the fulfilment of the obligations of the needy members of our society. The poor in general and the widow in particular are mentioned in this Hadith. While people give charity in general, they often neglect widows in their community. Their pitiable condition makes it incumbent to pay particular attention to them. Having lost their husbands, they become vulnerable and helpless in various ways. It is, therefore, imperative that particular attention be accorded to widows. The thawaab for this noble service has been equated to Jihaad in the Path of Allah Ta'ala.

Most people are deprived of gaining the great thawaab of Jihaad. Throughout their lives they never gain the opportunity of participating in Jihaad. They should take advantage of the various acts of Ibaadat and charity and kindness which although well within their grasp, but ignored because of ignorance. Acts of kindness as mentioned in this Hadith, rendered to the poor and

widows, are equal in thawaab to the rewards of Jihaad in Allah's Path.

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ZULM

A tailor once said to Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh):

"I sew garments for oppressive kings. Am I aiding oppressors?"

Ibn Mubaarak: "No you are not aiding them. In fact you are a zaalim (oppressor) yourself. Those who assist you are aiding in zulm, but you in actual fact, are an oppressor."

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VACCINATION IMMUNE FAILURE

Vaccines introduce viruses directly into the blood. The persistence of viruses within the cells of the immune system "has been implicated in a number of chronic and degenerative diseases." Dr. Robert Simpson of Rutgers University addressing science writers at a seminar of the Amsterdam Cancer Society in 1976, said:

"Immunization programs against flu, measles, mumps, polio and so forth, may actually be seeding humans with RNA to form latent proviruses in cells throughout the body. These latent proviruses could be molecules in search of diseases, including rheumatoid arthritis, multiple sclerosis systematic lupus erythematosus, Parkinson's disease and perhaps cancer."

At the same seminar, Dr. Wendell D. Winters, a UCLA virologist, said:

"Immunization may cause changes in the slow viruses, changes in the DNA mechanism, as being studied by Dr. Robert Hutchinson at the University of Tennessee in Nashville."

"Live viruses, the primary antigenic material of vaccines, are capable of surviving or remaining latent within the host cells for years without provoking acute disease. They attach their own genetic material as an extra particle or 'episome' to the genome (half set of chromosomes and their genes) of the host cell and replicate along with it. This allows the host cell to continue its own normal functions for the most part, but imposes on it additional instructions for the synthesis of viral proteins.

This presence of antigenic material within the host cell cannot fail to provoke autoimmune phenomena such as herpes, shingles, warts, tumors – both benign and malignant – and diseases of the central nervous system such as various forms of paralysis and inflammation of the brain." (Moskowitz, page 15)

"If the components of the immune system were designed to help the organism discriminate 'self' from 'non-self' as a number of researchers believe, then latent viruses, autoimmune phenomena and cancer would seem to represent different aspects of chronic immune failure, wherein the immune system cannot recognize its own cells as unambiguously its own or eliminate parasites as unequivocally foreign. By the same token, we might say that the inability of the immune system to distinguish between harmful and harmless substances in the environment, as in the case of allergies, constitutes another aspect of chronic immune failure.

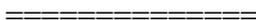
Other researchers point to the relationship of immunization to thymus gland damage and suggest that this might be part of the explanation for the present increase in degenerative diseases." (IMMUNIZATION-THE REALITY BEHIND THE MYTH)

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RULERS?

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said that he read in a Book of Wisdom, the following proclamation of Allah Azza Wa Jal:

"I am Allah, The King of kings. Their hearts are in My control. Whoever obeys Me, I shall cause the kings of the world to honour him. Whoever disobeys Me, I shall let him be punished by the hands of the worldly kings. Do not waste your time cursing the kings of the world. Turn towards Me in repentance and I shall cause them to treat you justly." Shaitaan has tricked us and diverted our gaze from self-examination. We falsely have been led to understand that the degenerative condition of the Ummah is the consequence of the irreligious fussaaq and fujjaar rulers holding sway in Muslim lands. On the contrary, these evil rulers are the reflection of our flagrant transgression and audacious abandonment of Allah's Law. Muslims have jettisoned the Sunnah out of their lives and have substituted it with the libertine culture of the kuffaar West. In the aftermath of such disgraceful conduct of the Ummah, Allah Ta'ala has imposed this punishment on the Nation of Islam. We shall remain wallowing in this state of abject disgrace and corruption as long as we choose to remain blind and deaf to the Call of Allah Ta'ala. These irreligious rulers and governments are here to stay with us for they are our shadows-the shadows of our misconduct and flagrant transgression. In every department of Islam have Muslims abandoned the Sunnah. The Ummah is grounded in the worst type of kufr-emulation. Everything with a kufr hue appears to be a mark of success while everything with the colour of Islam and the Sunnah is vilified as retrogressive.



OUR MISDEEDS

Rasulullah (sallallahu alayhi wasallam) said: "I seek the protection of Allah for you from plagues which will overtake people when they flagrantly (and openly) perpetrate immoral deeds. These epidemics will be of such a terrible nature that people of former times had never seen pestilence of such calamitous proportions. Famine and oppression which will overtake people when they give short weight and measure.

Droughts when people refrain from payment of Zakaat. The rains will be withheld. If it were not for the animals, all rain would be completely terminated.

Domination of enemies over a people who violate a treaty.

The calamities which the Ummah is facing in this age are all the consequences of our misdeeds and wanton transgression. The sacred words of Rasulullah (sallallahu alayhi wasallam) leave no ambiguity in this regard. The remedy for these Divine Retributions are not relief measures and seeking aid from this one and that one. The one and only remedy according to the Qur'aan Majeed is:

"Seek forgiveness from Allah and turn towards Him (in obedience). He will then send from the Heaven abundant rain and He will add strength to your strength. Do not turn your backs (on Allah) as transgressors."



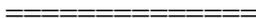
LADIES TARAWEEH

QUESTION

The West Street Musjid of Durban has organized Taraweeh Salaat for ladies. Pamphlets have been distributed urging women to come to the Musjid for Taraweeh Salaat. What is the Shariah's ruling?

ANSWER: It is not permissible for women to emerge from their houses for attending Taraweeh Salaat in Jamaat at a Musjid. It is sinful for the organizers of this haraam affair to invite the ladies

into the streets for the purpose of Taraaweeh Salaat. Both the organizers and the women participating in this un-Islamic affair are guilty of major sins. It is haraam for the women to leave their homes to go to the Musjid for Taraweeh Salaat. Taraweeh Jamaat is not exhorted for women. Women should perform Taraweeh at home individually. People who organize Taraweeh Jamaat for ladies, especially at the Musajjid, are motivated by show, pride and other un-Islamic motives, hence they are not concerned about the violation of the Shariah which their actions constitute. Muslim ladies should not attend such un-Islamic functions. When women emerge from their homes unnecessarily, the Curse of Allah Ta'ala settles on them.



FAILURE OF THE ULAMA

A cause for lament in the episode of haraam wedding functions is the participation of even Ulama. When even Ulama attend such functions and when they perform the Nikah of people who are indulging in such un-Islamic activities, then they lend effective support for the machinations of Shaitaan.

The sacred duty of the Ulama is to uphold, propagate and safeguard the Ahkaam and the Aqaaid of Islam. It does not behove the Ulama to perform the Nikah of persons who indulge in the satanic type of wedding functions prevalent in our society. The Ulama have no need to perform Nikahs. If an Aalim is aware of haraam customs and evil wedding functions which have been organized, he should refuse to perform the Nikah and admonish the errant parties. It is the obligation of the Ulama to call erring Muslims to the Path of the Haqq. It is, therefore, most despicable when the Office Bearers of Islam fall prey to nafsani motives and instead of warning people against these evils acts of

extravagance and bid'ah, they themselves condone the haraam by according respectability to transgression.

BETRAYAL

Those Ulama who have abdicated the holy duty of Amr Bil Ma'roof, Nahy anil Munkar (Commanding righteousness and prohibiting evil) have betrayed Allah Ta'ala, Islam and the Ummah. Instead of treating and curing the maladies of the ailing Ummah, they have joined the ranks of the perpetrators of transgression

Much of the evil rampant in Muslim society has flourished on account of the apathy of the Ulama who have chosen the policy of dubious silence and even participation in the un-Islamic functions and gatherings of affluent people. To gain the favours of the affluent sector, some Ulama bring disgrace upon themselves by dancing to the tune of the wealthy.

When people who indulge in extravagant exhibitions of haraam wedding functions approach the Ulama to have their nikah performed, it devolves on these Office Bearers of the Shariah to advise and admonish their brethren. If they persist in their desire for the haraam function, the Ulama should refuse to perform the nikah. The parties concerned can make their own arrangements for the nikah. Anyone can perform the nikah. There is no need for the Maulana Saheb to perform the nikah. The Aalim should register his protest by total dissociation from the entire affair – wedding function, so-called walimah and nikah.

The function which is nowadays described as the walimah, is not the Masnoon Walimah ordered by Rasulullah (sallallahu alayhi wasallam). A host of Shar'i violations is perpetrated at these western functions which are dubbed with Islamic names. It is highly improper for a Maulana Saheb to grace these un-Islamic gatherings.

NASEEHAH

The Aalim's function is to provide Naseehah, not to aid in the evils which the ignorant masses have introduced. When the Ulama fail in their holy task of guiding Muslims, then there seems very little hope for the reformation of the Ummah. Only Ulama with healthy spiritual hearts possess the ability to uphold the Deen. Those whose hearts are diseased, fall within the category of ulama-e-soo' (evil ulama) whose actions and opinions destroy the Deen of the masses.

The Ulama represent the heart of the community. If the heart is ailing, the entire body will ail. With the Heart of the Ummah sick and malfunctioning, Muslims cannot acquire the requisite guidance because Naseehah is no longer for the sake of Allah Ta'ala. If Naseehah is for Allah's sake, the Ulama will at all times proclaim the Haqq regardless of the anger and displeasure of the people. But, when the Ulama are directed by worldly motives, their naseehah will be tuned to appease the pleasure of people, especially of the affluent class. When they debase themselves to this level, the Ulama will become despicable in the eyes of the very affluent people whose pleasure and favours they court

FUNCTION

Performing Nikahs, Imamate and other social activities are secondary roles for the Ulama. These are not their main duties. Any non-Aalim can execute these duties. The prime duty of the Ulama is to act as the Standard Bearers of the Shariah. It is their fardh obligation to protect the Deen against the interpolations and misinterpretations of the people of Baatil. It is the waajib duty of the Ulama to advise and admonish the community on Deeni issues. It is required of the Ulama to attract the community towards the Aakhirah and to slacken the ties of Muslims with this perishable world. But, instead of performing these lofty duties, it is observed that the Ulama themselves have become entrapped in the quagmire

of worldly contamination and base desires. Ulama who have abandoned their obligation of Amr Bil Ma'roof for the sake of worldly benefits are among the greatest disasters which have beset Muslims.

IBAADAT AND MUJAAHADAH

“RENDER IBAADAT TO YOUR RABB UNTIL THERE COMES TO YOU YAQEEEN.” (QUR'AAN)

'Yaqeen' in this aayat refers to Maut (Death). The Qur'aan commands that the Muslim engages in the Ibaadat of Allah Ta'ala until the arrival of his death. Since the object of life according to the Qur'aan is only Ibaadat, the Qur'aan makes perpetual Thikr and Ibaadat compulsory.

Stemming from the Command of Ibaadat until death, is constancy in Mujaahadah until death. Mujaahadah is the Mu'min's struggle against the desires and promptings of the lower Nafs. Such desires are a preponderance of evil and base emotions. The Mu'min is required to offer stiff and resolute resistance against his emotional desires which violate and militate against the teachings and spirit of Islam. Without Mujaahadah, spiritual progress is impossible. There is no short-cut in the process of climbing the spiritual ladder to gain proximity to Allah Ta'ala. At every turn of life – the whole day long – man is confronted by the tricks, deceptions and traps of the Nafs and Shaitaan. He has, therefore, to be alert at all times and strive against the dictates of his Nafs.

It does not matter what spiritual heights of elevation a Mu' min has attained, he is never exempted from Mujaahadah. Both the beginner (Mubtadi) in the spiritual path and the Muntahi (the one who has attained Divine Proximity) are required by the Shariah to

remain steadfast in Mujaahadah. It is not lawful for any Muslim to stop at any point in the process of Mujaahadah.

In proportion to his Mujaahadah, the Saalik (the one who journeys towards Allah Ta'ala) will gain Ma'rifat (deep and high knowledge by means of which one gains vivid perception of Allah Ta'ala).



SALAAT

The first fundamental practice of Islam after Imaan is the institution of Salaat. Rasulullah (sallallahu alayhi wasallam) has said that Salaat is the Pillar of the Deen. With the destruction of this vital Pillar, the entire Structure of Islam collapses. Without Salaat, Islam cannot survive.

Despite the great importance of Salaat which can never be overstressed, the overwhelming majority of Muslims the world over has abandoned this indispensable act of Ibaadat. Muslims by the million are not performing Salaat, yet they wonder when calamities overwhelm them. A community which is neglectful of Salaat can never be a truly Islamic community. People who have abandoned Salaat are arraigned as the enemies of Allah Ta'ala, hence He subjugates such violators of Salaat to kuffaar domination.

A very good barometer to gauge the Spiritual condition of any Muslim community anywhere in the world is to observe the attendance in the Musjid at the time of Fajr Salaat. No one has any valid excuse for remaining at home at the time of Fajr. Most Muslims are in their homes at the time of Fajr sleeping snugly while the time for Fajr Salaat ticks away. Almost every Musjid in every locality stands starkly empty at the time of Fajr in spite of numerous Muslims living within the vicinity of the Musjid. Hardly

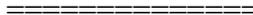
five or ten percent of the Muslim male population in any given locality frequent the Musjid for Fajr Salaat. This is a sad commentary of the state of the Imaan of the Ummah.

There is no other act of Ibaadat which is so much emphasised in the Qur'aan and Hadith as Salaat. Yet, this Ibaadat without which the Ummah can never prosper, is brutally being mutilated and murdered by Muslims. When Muslims living near to a Musjid abstain from going to the Musjid for Salaat, it (the Musjid) curses and cries to Allah Ta'ala to destroy these people just as they have destroyed me.

What hope can one hold out for this ailing Ummah when it no longer understands even the importance and the absolute necessity of Salaat? In view of the shocking neglect and abandonment of Salaat, the lamentable plight of the Ummah is not surprising.

As a consequence of having abandoned this highest form of Thikr (Salaat), Shaitaan has been given control of the Muslims. In this regard, the Qur'aan Majeed states:

"Whoever abstains from the Thikr of Allah, We appoint for him a shaitaan who becomes his constant companion." Those who neglect and abandon Salaat should now understand that they are under the direction and instruction of shaitaan who appears to them in a variety of forms. When Shaitaan has become the constant companion of the majority of Muslims, Divine Aid should not be expected. Those who do not prostrate to Allah Ta'ala, will necessarily prostrate to the kuffaar. The Ummah thus lies prostrate in disgrace at the feet of the US and other kuffaar. Inna lillaahi wa inna ilayhi raaji-oon!



STUDENTS OF THE DEEN AND ULAMA

Offering some naseehat for those pursuing the Knowledge of the Deen, Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"I address the Students of the Deen with utmost respect. I have some advice to offer. Your need (to the community) is only on account of Ilm (Knowledge) and Amal (Righteous Deeds). 'Without these you have no value. Remember that the more delicious a food is, the quicker and the more does it deteriorate and develop foul odour. Just as it is beneficial in its condition of goodness, so too will it be corrupt and harmful in its state of corruption and decay. It is, therefore, essential that you become concerned with your islaah (moral reformation).

Your islaah can be achieved in two ways. The one way is to search for a pious Ustaadh from whom you can acquire the knowledge of the Deen. Never join the company of an irreligious Ustaadh. The time of acquiring Knowledge is the period for sowing the seeds.

Secondly, after having spent some time in the acquisition of knowledge, stay in the suhbat (company) of some Ahlullaah (Saint of Allah). Only then will you gain the qualification for becoming a servant of the Deen. Only then will people wash your feet. (However, this should never be the motive for pursuing Ilm-e-Deen.)

Nowadays students deceive themselves with the notion that they will practise righteousness after completion of their studies. This is a downright shaitaani ploy which will deprive the student from amal throughout his life. He will not gain the taufeeq for amal. Remember that first impressions do not return. The initial impression and effect should be valued. The impression which one gains while acquiring knowledge and the effect of having gained awareness of deeds of thawaab and sin are peculiar in the initial stage. If the student takes advantage of this initial impression and acts accordingly, it will benefit him enduringly. If he ignores the

impression (i.e. the taufeeq) and abstains from giving it practical expression in the form of righteousness and abstention from sin, the taufeeq will be eliminated. This ability will not return easily. If the exhortations and warnings of the Qur'aan and Hadith which you are pursuing academically do not exercise an influence on your heart during your student-days, what hope is there for the future. When you study with the preconceived notion of the days of knowledge-pursuit not being the time for amal, then, O my honourable friend, there cannot be hope for the knowledge to exercise a beneficial influence on you in later life."

SHAYAATEEN

Once Rasulullah (sallallahu alayhi wasallam) outlined to a group of Sahaabah the various types of shayaateen and their activities.

Mudhish is the name of the shaitaan whose occupation it is to foster greed and worldly lust in the Ulama.

Hadeeth is the name of the shaitaan whose duty it is to call people away from Salaat and involve them in sport and laziness.

Zul Banoon is the name of the shaitaan who operates in the market-places. Night and day he lives in the market-places. It is his function to encourage deception, fraud, robbery, and all other haraam trade practices.

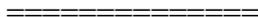
Bitr is the name of the shaitaan who causes people to exceed the limits in mourning and despondency during times of adversity and grief. They pull at their hair and beat their breasts. Such actions are common with the Shiahs on the occasion of religious mourning festivals.

Manshoot is the shaitaan who propagates falsehood, lies, gossip, slander, insult and similar other sins.

Waasim is the name of the shaitaan who invites people to fornication,

A'war is the shaitaan who teaches people to steal.

Walhaan is the shaitaan who is appointed to stand by the Muslim when he makes wudhu. He attempts to distract the Mu'min while even making wudhu. It is therefore essential to refrain from conversation while making wudhu.



THE SPIRITUAL FAST

The renowned Ahlullah (Saint of Allah), Hadhrat Dawood Taai (rahmatullah alayh) giving naseehat to Hadhrat Abu Rabee Waasti (rahmatullah alayh) said: "fast from this world and make iftaar (break the fast) in the Aakhirah and regard Maut (death) as Eid."

Siyaam or fasting entails abstention from food, drink and sexual acts from Subh Saadiq to sunset. This is the physical act of the Fasting ibaadat. In his advice, Hadhrat Dawood Taai (rahmatullah alayh) stated the spiritual act of Fasting which entails abstention from this dunya (world). This abstention endures until the Aakhirah which in terms of every human being commences with Maut, hence the spiritual Eid is Maut.

Abstention from the world refers to abstention from all things and acts which are of no benefit in the Aakhirah even if permissible. It envisages the expulsion of hubb-e-dunya (love of the world) from the heart. Once the love of the world has been eliminated, the Saalik (the one who journeys towards Allah Ta'ala) will be effectively engaged in the spiritual Fast. He will abstain from not only haraam and mushtabah (doubtful) things, but he will abhor and shun all futile things. Futility to the Saalik is a major and destructive sin. Futility darkens the heart and creates love for the dunya. It detracts the Mu'min from continuing the Journey towards Allah's Proximity. The spiritual Fast is thus essential for the Saalik.

The Roohaani (spiritual) Fast is the process of preparation for the Eid of Maut. While most people fear maut, the true Saalik who has

acquired a degree of Ma'rifat (Divine Recognition) looks forward with pleasure for the occasion of the spiritual Eid. Since he is in perpetual preparation for the occasion of Maut, he welcomes its arrival while we, the rank and file, dread Maut. Our dread is on account of our indulgence in worldly love which annihilates all roohaaniyat and introduces spiritual darkness and barrenness into our hearts.

Maut is the inescapable truth. It is the inevitable reality which every man must face. It is most unintelligent to banish its remembrance from our hearts and refrain from making preparations for that final event of this earthly sojourn. It is incumbent that every Mu'min makes this preparation his primary goal on earth. All other activities should be assigned secondary and backstage roles. Never should the primary goal be neglected for the sake of promoting worldly pursuits. Those who choose to forget Maut and abandon preparation therefore, will be rudely shocked when its arrival dawns suddenly. But, then it will be too late.

Rasulullah (sallallahu alayhi wasallam) said: "For the Fasting person there are two moments of pleasure. At the time of Iftaar and at the time of meeting his Rabb (Allah Ta'ala)."

The Saalik engaged in the Spiritual Fast throughout his life will experience these wonderful moments at the time of Maut when his Iftaar takes place and in the Aakhirah when he meets his Rabb. While most people cannot engage in the spiritual Fast as the Auliya do, the minimum and Waajib degree of the spiritual Fast necessary for every Muslim is abstention from haraam and mushtabah; abstention from all acts which divert the attention from Allah Ta'ala; engagement in all Fardh, Waajib and Sunnat acts of Ibaadat; adoption of Rasulullah's Sunnah lifestyle and keeping the tongue fresh with Allah's Thikr in all conditions of life. When the Mu'min adheres at least to this minimum standard, he will meet his Rabb with happiness at the time of Maut.

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FRESH AND HAPPY

Concerning the Mu'mineen, the Qur'aan Majeed says: ***"He will welcome them while they will be fresh and happy."***

On the Day of Qiyaamah when Believers will be resurrected from the Qabar (Barzakh), their faces will be awarded a glitter and happiness will permeate their hearts.

When the Mu'min rises from the Qabar he will find in front of him a person whose face will glitter like the sun, attired in beautiful white garments, with a crown on his head. The noble stranger will come closer and offer salutations to the resurrected Mu'min who will answer the Salaam and ask: "Who are you? Are you an Angel?"

The stranger will reply: "I am not an Angel."

Mu'min: "Are you a Nabi?" Stranger: "I am not a Nabi."

Mu'min: "Are you a close servant of Allah?"

Stranger: "I am not a close servant."

Mu'min: "Who then are you after all?"

Stranger: "I am your virtuous deeds. I am present to take you to Jannat. You are to mount on me."

Mu'min: "I cannot mount such a holy person as yourself."

Stranger: "For a considerable period on earth I was mounted on you. Now I say with Allah's Pleasure: You mount on me."

(Extract from Ghunyatut Taalibeen of Hadhrat Sayyid Abdul Qadir Jalani)

The-righteous deeds of Mu'mineen will assume human forms which will lead and guide the Believers in comfort towards Jannat. The happiness and freshness referred to in the aforementioned aayat pertain to the occasion of resurrection. The direct opposite will be the fate of the kaafir.

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FILTH OF WESTERN MEDICINE

Human skin product's use approved

WASHINGTON: A new product made of human skin cells won US Food and Drug Administration (FDA) approval for use in treating certain kinds of wounds on Tuesday.

The product, called Apligraf, is made of human skin cells mixed with collagen cells from cattle. It is made by Canton, Massachusetts-based Organogenesis (ORG.A). The FDA said it had approved the product for use in treating venous skin ulcers, which are hard to heal because of a lack of blood flow to the skin.

Apligraf is made with live cells from the foreskin of a newborn's penis - used because babies are regularly circumcised and the tissue is young and available - mixed with tissue from a cow. "Its special composition allows it to provide wound protection and to foster the growth of healthy new skin," the FDA said.

(E.P. Herald)

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THE YAHOOD

Allah Ta'ala revealed to Hadhrat Musaa (alayhis salaam) that He has made the entire earth a place of Ibaadat for his Ummat and also a way of tahaarat (i.e. Tayammum). They should recite the Tauraah in Salaat from memory. Salaat which they perform individually would be accepted.

When Hadhrat Musaa (alayhis salaam) conveyed this Wahi to the Yahoood, they rebelliously rejected it saying that they would perform Salaat only in their temples; they would not avail themselves of Tayammum and they would not perform Salaat

individually. They would also not recite the Tauraah from memory in Salaat.

As a punishment for their rebellion, these concessions were taken away from them and handed to the Ummah of Rasulullah (sallallahu alayhi wasallam)

THE BEST DEED

"The best deed is to oppose the nafs." (Abu Sulaimaan Darai) Mujaahadah (to struggle) against the nafs is the primary duty of man on earth. The nafs in man is inherently evil. It is the fountain of all evil propensities. It is the evil nafs which contaminates the celestial soul (the Rooh) whose primary function is meditation on Allah Ta'ala. The material body with the evil nafs rob the soul of its heavenly and spiritual qualities.

Man is therefore required to constantly struggle against his nafs. The desires of the nafs have to be opposed and neutralised. It is only by means of constant mujaahadah that self-purification and reformation can be achieved. The method of achieving self-purification is mujaahadah. It is not Thikr and Dua. Thikr and Dua create barkat in our efforts and struggle. But without mujaahadah Islaah (reformation) of the nafs cannot be achieved.

People argue that it is too difficult and even impossible to restrain the nafs. They believe that the task of neutralising the nafs and keeping it subservient to Aql (intelligence) is insurmountable. This is a satanic and a nafsaani deception. Allah Ta'ala does 'not impose on man a task which is beyond his capacity. Mujaahadah against the dictates of the nafs is Waajib. This in itself is sufficient evidence for the assertion that curbing the nafs and fettering it are fully within the capability of man.

After the initial period of struggle, the nafs will become obedient and adorned with lofty attributes. The task of restraining it will then no longer be onerous. Allah Ta'ala says:

"Those who strive towards Us, most certainly We shall guide them to Our ways."

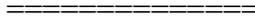
"O People! Eat from what is on earth whatever is halaal and tayyib (wholesome) and do not follow in the footsteps of shaitaan. He only commands you with evil and immorality."

(Qur'aan)

DUA ON A FRIDAY

According to Hadhrat Ibn Abbaas (radhiyallahu anhu), Rasulullah (sallallahu alayhi wasallam) exhorted that ten raka'ts be performed before Jumuah Salaat. These ten raka'ts do not refer to Dhuha Salaat. These are an additional Nafil Salaat. In each raka't after Surah Faatihah, Surah Ikhl'as should be recited 10 times. After this Salaat, recite the Tasbeeh: Subhaanallaahi wal hamdulillaahi wa laa ilaha il lallaahu wal laahu akbar wala houla wala quwwata il la bil laahil aliy yil azweem.

After this, whatever dua is asked will be accepted by Allah Ta'ala.



SIGNIFICANCE OF GHUSL ON JUMUAH

There are many virtues of ghusl on the day of Jumuah. Once Hadhrat Nabi Isaa (alayhis salaam) passed by a hunter who had caught a she-springbuck. Pleading, the buck said to Hadhrat Isaa (alayhis salaam):

"O Ruhullah! Let the hunter allow me to feed my kids. I shall return thereafter."

Refusing, the hunter said that the buck will not return. In response the buck said:

"If I do not return, I shall be worse than the person who refrains from ghusl on Fridays."

The buck was then allowed to go. After feeding her kids, the buck returned. Hadhrat Isaa (alayhis salaam) had intended to purchase the buck from the hunter for a gold coin. He wanted to set it free. But before his arrival, the hunter had slaughtered the buck. Hadhrat Isaa (alayhis salaam) in grief cursed the hunter and said: "May there never be blessings in your profession."

The effect of Hadhrat Isaa's curse will remain with hunters until the Day of Qiyaamah. There is no barkat in the profession of hunting. Rasulullah (sallallahu alayhi wasallam) said that a hunter is a ghaafil (an unmindful and careless person).

In Ihyaaul Uloom, Imaam Ghazaali (rahmatullah alayh) states that whenever there developed a conflict between the people of Madinah and Makkah, they would say to each other: "You are worse than the man who does not take ghusl on Fridays."

Imaam Shaafi (rahmatullah alayh) said: "I never refrained from Jumuah ghusl whether at home or on a journey."

In a Hadith it is narrated that below the Arsh (Throne of Allah) are many cities filled with Angels. They all supplicate to Allah Ta'ala to forgive those who take ghusl on Fridays and perform Jumuah Salaat.

Rasulullah (sallallahu alayhi wasallam) said that the Jumuah ghusl eradicates sins from right under the roots of the hairs on the body.

To gain the virtues of ghusl it is necessary to make niyyat of ghusl. If on a Friday one has to take ghusl of janaabat, then the niyyat of ghusl-e-janaabat should be made first. Thereafter niyyat of Jumuah ghusl should be made. The one ghusl suffices for both acts.

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THE LESSER EVIL

In the Shariah there is a principle called Ahwanul Baliyyatain which means the 'lesser of two evils or the lesser of two calamities'. In terms of this principle, when one is confronted with two evils or two calamities, one should opt for the lesser one.

In some quarters this principle has been misunderstood. Even some learned men misinterpret it, thus involving people in the commission of haraam. The operation of this principle is based on a condition. This condition is the non-existence of a lawful alternative. This principle cannot be availed of if a lawful option exists. Only when confronted by two evils and there is no exit may this principle be applied. When there is simply no other alternative, the Shariah orders that one should save oneself from the greater calamity by acceptance of the lesser calamity.

An example of the operation of this principle is given in the Qur'aan Majeed. Eating haraam meat is permitted to save one's life. When a person is in the dire straits of starvation and no halaal food is available, then to save oneself from death, consumption of even pork becomes permissible. The conditions for this permissibility are:

- (1) Total unavailability of halaal food of any kind whatever.
- (2) Eating only sufficient to save one's life. Eating to satiation is haraam as well as eating for taste or pleasure. The two evils or calamities in this example are death due to starvation and consumption of haraam. The lesser evil according to the Shariah, not according to our logic, in this example is consumption of haraam to the extent of need.

A principle cannot be applied in isolation of its shuroot (conditions). It is not lawful to apply the principle and ignore the conditions which are essential for the validity of the principle.

Thus, if a halaal option is available, it will be haraam to apply the principle of Ahwanul Baliyyatain

Once this has been understood there will be no difficulty in applying this principle. However, if someone is simply bent on misinterpretation for the purpose of gaining nafsani satisfaction, then there is no rational argument for such a person. This man of dhalaal is not the subject of this address. Some examples will be cited to illustrate the misinterpretation of this principle, which is generally motivated for the mismanipulation of situations at the behest of the nafs.

* The question is asked: Is it better for a woman to work in her husband's shop or elsewhere in a stranger's business where she will be among ghair mahrams? Since the lesser evil is for a wife to be with her husband in his shop, misguided learned men advise that the woman should work in her husband's shop. Even though she will be constrained to commit many Purdah violations and ruin her modesty in the purdahless environment of the shop. They argue that in view of it being the lesser evil, it is permissible for her to be employed in her husband's shop.

This fallacious argument has completely ignored the essential condition for the application of this principle.

There is a third lawful alternative available here, and that is adherence to the original command of Allah Ta'ala, viz., women should remain in the holy precincts of their homes. In the first instance it is haraam for women to emerge unnecessarily from their homes. It is the obligatory duty of the husband to ensure that he maintains his family. It is not the duty of the wife to earn and feed the family nor assist with this obligation. It is a kabeerah sin to pull her out of the sanctity of the home and plunge her into an environment of immorality and Hijaab violations. In this example, the woman is not compelled by anyone to choose between two evil options. She simply has to reject both options and remain at home in obedience to the Qur'aanic command:

"And (O you women!) remain within your homes."

* It is better for a woman to participate in a thikr session in a Madrasah hall than to wander around in a hypermarket. Since the lesser evil is the former, votaries of public halqah thikr claim that she should participate in this form of thikr. Again, the essential condition for the application of this principle is ignored. A woman is not under compulsion to either visit the hypermarket or to participate in the thikr session. Since there is no such obligation or compulsion or need for her, it is not permissible for her to invoke this principle. She has to simply reject both options and follow the Islamic injunction of remaining at home.

In fact, inviting women to participate in public lectures, thikr, Taraaweeh, etc., is not influenced by the principle of *Ahwanul Baliyyatain*. It is simply a new fangled teaching of misguided learned men who seek to justify their errors by resorting to misinterpretation of the principles and teachings of the Shariah.



EVIL GAZES

Prohibiting gazes and glances of evil, the Qur'aan Majeed says:

"Say (O Muhammad!) to the Mu'mineen that they cast down their gazes and guard their chastity. Casting glances at ghair mahrams is a sin which is extremely reprehensible. The sin of casting glances at ghair mahrams has been described as *zina* in the Hadith.

The Hadith says in this regard:

"The eyes commit zina."

Both males and females are profusely involved in this evil sin of zina of the eyes. The intensity of the involvement in this vice is so much that people have ceased to even think of it as being sinful. To think of sin lightly is close to kufr.

The zina of the eyes eliminates Taqwa. It blights the Noor of intelligence, and the Noor of the heart is severely tarnished. Once a man who had been looking at ghair mahram women entered into

the gathering of Hadhrat Uthmaan (radhiyallahu anhu). By virtue of his *firaasat* and *Noor-e-Baatin*, Hadhrat Uthmaan (radhiyallahu anhu) could perceive the zina in his eyes. However, in order to avoid embarrassing the man, Hadhrat Uthmaan (radhiyallahu anhu) said in general terms:

"What has happened to the people. Zina is gushing from their eyes."

Men of profound taqwa do not disgrace or embarrass others. Sometimes Allah Ta'ala reveals the inner conditions of people to his Auliya. On the other hand, those who indulge in gheebat and relish in embarrassing others are never gifted with spiritual abilities of this nature.

This sin of evil gazing is rampant among all classes of people. The so-called overtly pious, the Ulama, the Mashaaikh, young people, old people, male and female, all are involved in this despicable sin. According to the *Ahl-e-Kashf* a severe spiritual malady of darkness afflicts the eyes of those who are involved in this despicable disease of gazing at ghair mahrams. A man of *firaasat* can discern the impurity in the eyes of the culprit. There is no spiritual glitter in the eyes of a person who is polluted with the disease of evil gazing. (Ahl-e-Kashf are the Auliya who are inspired by Allah Ta'ala)

Hadhrat Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"Once in a dream I saw Dajjaal being accompanied by a large gathering of women together with musical instruments. I am therefore extremely cautious of them. Those who are engrossed in the vice of evil gazing will join the company of Dajjaal."

Hadhrat Abul Qasim Qushairi (rahmatullah alayh) said: "The (evil) gaze is an arrow from among the arrows of shaitaan."

(In fact this is a Hadith narration.)

Once while making tawaaf of the Ka'bah, a *buzroog* (saint) saw a one-eyed man supplicating with great fear: "O Allah! I seek Your

protection from Your Wrath." The *buzroog* enquired from him the reason for his intense fear. The man said:

"Once while making Tawaaf I cast an evil gaze. From out of nowhere a hand appeared slapping me with such force which smashed my one eye."

Once a mureed of Hadhrat Junaid Baghdaadi (rahmatullah alayh) cast an evil gaze of lust on a handsome young Christian lad and remarked: "What, will Allah Ta'ala assign such a handsome form to Jahannum?" Hadhrat Junaid (rahmatullah alayh) said: "You glanced at him with evil intent. Soon will you see its consequence."

Soon thereafter, this mureed forgot the entire Qur'aan Shareef.

It is imperative to restrain the nafs and curb the eyes from commission of this haraam act. Shaitaan and the nafs have deceived most people into believing that it is beyond their power to prevent their eyes from gazing at ghair mahrams. Some pressure exercised on the nafs may seem difficult in the beginning. But it is utterly baseless to claim that it is beyond one's power to restrain the nafs and curb the eyes. When a firm resolution is made, Allah's aid is acquired. It does not behove the Mu'min to destroy the *roohaaniyat* which he acquires from his acts of ibaadat by involving himself in this reprehensible disease of the eyes.

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MUSIC

Rasulullah (sallallahu alayhi wasallam) said: "Verily, Allah sent me as a Mercy to the worlds and as a Guidance for the world, and He has commanded me to destroy musical instruments."

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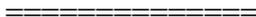
SHIAHS HADHRAT ALI'S VERDICT

Shiahs have assigned to Hadhrat Ali (radhiyallahu anhu) the pedestal of godhood. However, regarding Shiahs, the following is Hadhrat Ali's verdict and command:

"In the later time (aakhiruz zamaan) will emerge a sect with a special name. They will be called Raafidhah (i.e. Shiahs). They will be known by this title. They will claim to be our Shiah (i.e. supporters) while in fact they will not be our Shiah (supporters, partisans). The sign of this (i.e. of them not being of our Jama'ah) is that they will abuse Abu Baker and Umar. Wherever you find them, kill them, for verily they are mushrikoon."

(Kanzul Ummaal, Vol. 6, page 81) Hadhrat Ali (radhiyallahu anhu) has clearly excommunicated Shiahs from the fold of Islam. He has issued the Fatwa (Islamic Verdict) of kufr and irtidaad against them, hence he believed them to be *Waajibul Qatl*, i.e. to be compulsorily executed.

In terms of the Shariah execution of murtaddeen (renegades) is the obligation and function of the Islamic state where the renegades reside. Such executions may not be carried out by individuals or organisations which are not appendages of the Islamic state wherein the renegades reside.



REPREHENSIBLE ACTS

Among the reprehensible acts which the Shariah forbids are:

- ▶ To scare or frighten a person even jocularly.
- ▶ To point a sharp instrument at a person even jocularly.
- ▶ To stare threateningly at a person for no valid reason, even playfully.

- ▶ To speak derisively of the sins of a person.
- ▶ To remove chicks from the nest of a bird.
- ▶ To cane pupils.
- ▶ After meals to leave the food unattended.
- ▶ To refer to a person with a nickname which he dislikes.
- ▶ To send a marriage proposal for a girl when another prior proposal is still being considered by the girl's party.
- ▶ To arrange one's own marriage without the blessing of one's elders whether one happens to be a male or female.
- ▶ To choose a marriage partner only on the grounds of wealth, beauty or worldly rank.
- ▶ To eat with knives and forks.
- ▶ To remove hair and cut nails during the state of haidh or janaabat.
- ▶ To punish anyone (pupils, children, etc.) during anger.
- ▶ To be oblivious of the needs of poor neighbours.
- ▶ To participate in the funeral and burial services of non-Muslims even if they happen to be one's parents.
- ▶ To look into the face of parents or elders when they rebuke or scold, even if they do so unjustly.
- ▶ To fulfil the un-Islamic wishes and demands of parents.
- ▶ To conceal defects in a product when selling it.
- ▶ To unnecessarily delay payment of debt.
- ▶ To press poor debtors for payment.
- ▶ To mislead a person by providing untrue references about prospective clients, buyers or those who propose for marriage.

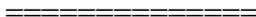
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A SHIAH BELIEF

Shiahs entertain the following belief regarding the Ahlus Sunnah Wal Jama'ah:

"Verily, all people besides our Shiah are the progeny of prostitutes."

This Shiah 'compliment' appears in their kitaab, Furou-e-Kaafi Kitaabur Raudhah.



PROPERTY OF THE HEIRS

Hadhrat Hamdoon Qasaar (rahmatullah alayh) was the mureed of Hadhrat Abu Turaab Bakshi (rahmatullah alayh) and the Shaikh of Hadhrat Sufyaan Thauri and Hadhrat Abdullah Bin Mubaarak (rahmatullah alayhim).

Once he was sitting by a dying friend. The moment he died, Hadhrat Hamdoon Qasaar extinguished the lamp. Explaining his action, he said: "As long as he was alive, the lamp was his property. It now belongs to his heirs. It is not permissible to use it without their consent."



CLOSURE OF THE HEAVENS AND EARTH

"Do the kuffaar not know that the heavens and the earth were (at one stage) closed, then We opened them, and We created every living thing from water. Do they still not believe?" (Surah Ambiyaa, aayat 30)

According to the Sahaabah and the Jamhur Mufasssireen, at one stage in the history of creation neither was there rainfall nor vegetation. This is the meaning of the heavens and the earth being 'closed'. When Allah Ta'ala desired to settle man on earth, the heavens were opened up with rain and the earth with vegetation, i.e. rain began falling and plants started to grow.

Once a man approached Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) and asked for the tafseer (meaning / explanation) of this aayat. Hadhrat Ibn Umar (radhiyallahu anhu) referred the man to Hadhrat Ibn Abbaas (radhiyallahu anhu) and instructed the man to report back to him with the tafseer of Ibn Abbaas (radhiyallahu anhu). When the man posed the question to Hadhrat Ibn Abbaas (radhiyallahu anhu), he said:

"In the beginning the heaven, was closed, i.e. it did not rain. Similarly, the earth was closed, i.e. there was no vegetation. When Allah Ta'ala desired to inhabit the earth with mankind, He opened up the heavens with rain and the earth with vegetation."

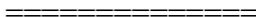
After the man reported this explanation to Hadhrat Ibn Umar (radhiyallahu anhu), he commented:

"I now concede that the knowledge of the Qur'aan has been bestowed to Ibn Abbaas. I now realise that Allah Ta'ala has imbued him with a special ability regarding Qur'aanic Knowledge. He has indeed interpreted ratq and fatq correctly. "

(Ratq – to be closed – and fatq – to be opened – are the two terms mentioned in the aayat.) In the aayat Allah Ta'ala says: "We have created every living thing from water". Water is a vital constituent of every living thing. Water plays a vital role in their creation, growth and development.

Modernists enamoured and over-awed by the baseless and kufr theories of the atheist scientists, resort to fanciful and whimsical interpretation of this aayat in an attempt to eke out Qur'aanic support for the kufr doctrines of the priests of atheism. But, in the Qur'aan there is no basis and no support for the theories of atheism deceptively described as 'science'. Man did not evolve over millions of years from a cell and from a fish then into a baboon which ultimately developed into a human being in terms of the kufr theory of the atheist scientists. Man was created in Jannat in his highest and perfect stage of development beyond which existed

only spiritual progress and elevation. At no stage in his life did man require any progress of physical evolution for attaining physical perfection. Such perfection was bestowed to him at the very time of his spontaneous creation by the Power of Allah Ta'ala.



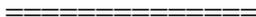
A SORCERER'S NASEEHAT

By profession, Hadhrat Abu Hafs (rahmatullah alayh) was a blacksmith. He has therefore been called Haddaad (Blacksmith). Prior to his reformation he was in love with a beautiful girl. He went to enlist the aid of a famous magician. The sorcerer advised him to abstain from all acts of ibaadat for 40 days. Thereafter, his magic will have the necessary affect on the girl. After 40 days Abu Hafs Haddaad again visited the sorcerer. As much as he endeavoured, the magic was ineffective. The sorcerer said: "You must have rendered some act of Ibaadat hence the ineffectiveness of my magic."

Abu Hafs Haddaad: "I did no worship at all. However, I would remove stones in the pathway to save people inconvenience."

Sorcerer: "Alas! You have refrained from the ibaadat of such a God Who has accepted such an insignificant act of virtue and rendered the magic ineffective. He even overlooked your disobedience of 40 days."

This statement of the sorcerer made a tremendous impact on the heart of Abu Hafs Haddaad. He repented, renounced the world and engrossed himself in Thikrullah.



HADHRAT HAMDOON QASAAR SAID:

- ▼ Adopt the company of an Aalim and stay away from a jaahil.
- ▼ Follow the Mutaqaddimeen (i.e. the great Auliya and Ulama of the early era of Islam).
- ▼ Obedience to the nafs blinds a man (i.e. renders him spiritually blind).
- ▼ Think of yourself as evil and others as intoxicated and fear the possibility of you too becoming intoxicated (i.e. going astray).
- ▼ Generosity produces virtue and miserliness produces vice.
- ▼ Eating much is the root of all sickness and a calamity for the Deen.
- ▼ The searcher of the world will be contemptible in the Aakhirah.
- ▼ Zuhd (abstinence) is to be contented with whatever Allah has provided and to refrain from asking for more.



FAMILY TIES

Among the major sins of the heart is the disruption of Family Ties. This sin of extremely grave proportions, is akin to murder. More precisely it is spiritual murder. One who maliciously, without valid Shar'i cause severs family or blood ties is an accursed person who is deprived of Allah's Rahmat even on the great and auspicious Nights of Bara'ah and Qadr when Allah's special mercy engulfs entire creation.

After the creation of Family Ties in the realm long before the Creation of this world, Allah Ta'ala said to it:

"Whoever joins you, I shall join him and whoever severs you, I shall sever him."

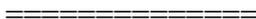
In other words, Allah Ta'ala will bestow abundant goodness and barmat of all kinds on those who maintain Family Ties by acts of aid and kindness. On the other hand, Allah will punish and ruin those who destroy or sever Family Ties.

Hadhrat Aishah (radhiyallahu anha) narrates that Rasulallah (sallallahu alayhi wasallam) said: "Ar-rahim (i.e. Family Ties) hangs onto the Arsh (Throne of Allah Ta'ala) and it says: 'Whoever maintains me, Allah will maintain him, and whoever severs me, Allah will sever him'."

The Shariah commands observance of Family Ties even with inimical relatives. According to Rasulallah (sallallahu alayhi wasallam) true sustainment of Family Ties is to be kind to relatives who are unkind to one.

The Shar'i emphasis on sustainment of Family Ties should however not be misconstrued. It is not lawful to please relatives by conforming to any of their unlawful demands. If for example, the family member requires one to attend a walimah in which Shari violations are committed, it will not be permissible to attend. In such cases the upholder of the Shariah will not be guilty of severing Family Ties. He / she merely submits to the Command of Allah Ta'ala. The relative who becomes annoyed and offended will be guilty of the crime of severing Family Ties.

Those who are malicious towards their relatives suffer not only spiritual harm, the fire of their malice and envy consumes them physically.



HADHRAT HADDAAD'S NASEEHAT

- ⇒ He who does not follow the Sunnah nor understands his own evil is not a man.
- ⇒ Know the calamity of your speech. (Before speaking one should reflect on the contemplated talk and its consequences.)
- ⇒ Ask Allah for the pleasure of silence so that you spend your life in silence.
- ⇒ The world is an abode which perpetually involves man in sin.
- ⇒ Bukhl (miserliness) is to refrain from sacrifice. Sacrifice means to accord priority to the rights of others in both Deeni and mundane affairs.
- ⇒ A noble man is one who is graceful (kind, generous and forgiving) to others while hoping for the grace of Allah.
- ⇒ A pious man is one who is subservient to the Sunnah and consumes halaal.
- ⇒ A man who does not consider himself to be evil is arrogant. An arrogant man is ruined.
- ⇒ Khauf (fear of Allah) is the lamp of the heart by means of which vice and virtue are discerned.
- ⇒ A man who always searches for the kindness of Allah is never ruined.
- ⇒ Taqwa is in halaal rizq.
- ⇒ Tasawwuf is total and perfect respect. Abstention from sin after taubah is a true taubah.
- ⇒ Be obedient to the Chief, Muhammad (sallallahu alayhi wasallam) so that all chiefs become obedient to you.

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FOUR TYPES

According to a Hadith in Bukhaari and Muslim, there are four kinds of people.

(1) A man to whom Allah Ta'ala has bestowed wealth and knowledge. He spends the wealth in Allah's Path in accordance with his Ilm (knowledge).

(2) A man who is deprived of both knowledge and wealth. However, he says that if Allah Ta'ala bestows knowledge and wealth to him, he too would spend in Allah's path in the same way. Both these men are equal in the obtainal of thawaab.

(3) A man who has wealth, but no knowledge. He spends recklessly and extravagantly in unlawful ways.

(4) A man who observes this spendthrift and says that if he also had wealth, he would have likewise derived pleasure from it. Both these men are equal in sin.

APPEAL FROM THE MUJAAHIDEEN

From the Frontline comes the following Message and Appeal from the Mujaahideen who are in a life and death struggle with the Russian barbarians:

"The Mujaahideen and your Brothers and Sisters in Chechniya call upon you to join them, in their battle against the enemies of Allah most High. You can also fight the enemy directly with your continuous Duas (supplications) for your Brothers and Sisters of Chechniya. The effect of your Dua will be manifested on the battlefields in Chechniya.

All Muslims are called on to make dua for the Mujaahideen constantly (on a daily basis, after every Salaat) until Allah Ta'ala bestows victory to the Muslims of Chechniya. Your Dua is more powerful than the most sophisticated and dreadful weapons of the

enemy and mightier than the entire military machine of all the kuffaar."



THE REQUISITE OF DIVINE AID

"O People of Imaan! If you aid Allah, He will help you and plant your feet firmly." (Qur'aan)

The Mu'mineen can never progress or achieve any true success and victory without the Aid of Allah Ta'ala. This Divine Aid is dependent on the Mu'mineen aiding Allah. Allah Azza Wa Jal is our Creator. He is The All-Powerful and Mighty Sovereign of the universe. What aid does He require from helpless creatures?

Aiding Allah means to uphold His Deen – to submit to His Commands. The Mu'mineen are the Vicegerents of Allah on earth. They are supposed to colour themselves with the Hues of Allah Ta'ala (Sibghatallaah). The one and only way of painting oneself with Sibghatallaah (the Hue of Allah) is complete submission to the Shariah and Sunnah of Rasulullah (sallallahu alayhi wasallam). Every facet of the Mu'min's life has to strictly conform to the Qar'aan and Sunnah. Only then will come the promised Aid of Allah Ta'ala.

The aforementioned Qur'aanic ayat offers the Ummah the categoric assurance of Allah's assistance if we serve Him in the way in which the Sahaabah had served Him. While it is not expected that lowly and weak Mu'mineen of our calibre to measure up to the standard of Taqwa and Ma'rifat of the Sahaabah, we are expected to walk in their footsteps - in their Shadows, implementing the Sunnah of Rasulullah (sallallahu alayhi wasallam).

THE DEEN

Islam was not revealed for only the Sahaabah. It is Allah's Law for all mankind right until the Day of Qiyaamah. It therefore, contains a Code of Life which embraces all ages and all communities. This Divine Code has a minimum standard which every Muslim is required to compulsorily follow. All the Ahkaam (Laws) of the Shariah and the teachings of the Sunnah comprise the minimum standard which is incumbent on all Mu'mineen.

The Shariah and the Sunnah are not the preserve of only Auliya. Islam has come for every man in the street, not for only those who are able to gain lofty spiritual status. As long as the Mu'mineen does not introduce the full Shariah into their lives, they should not expect Allah's miraculous Aid.

KNOWLEDGE

Proper and correct submission to the Shariah is possible only by means of Knowledge of the Shariah. The acquisition of such Knowledge is compulsory on every Muslim. The necessary Knowledge for regulating one's life to conform to the Shariah and Sunnah is, Alhamdulillah, nowadays available in numerous simple books written and published for the benefit of the masses. It is Waajib for every Mu'min to study such books. Where the services of an Aalim of Haqq are available, it will be Noor added to Noor. But, in these days of corruption there is an acute dearth of such Ulama.

If no uprighteous Ustaadh is available, the service of those who have sold themselves to this worldly life should not be enlisted. In such an event, reliable books will, Insha'Allah, suffice.

Reliable books of the Deen are only books written by the Ulama-e-Haqq. Books written by modernists and deviates should be avoided like fire and kufr. Such books introduce kufr very subtly. Books authored by men who possess degrees acquired from kuffaar universities should be avoided and feared like one fears torture.

WHEN IS A MAN A VALID MAHRAM FOR A JOURNEY

Rasulullah (sallallahu alayhi wasallam) branded a woman who goes on a journey without a valid Shar'i mahram as one who does not believe in Allah and the Day of Qiyaamah. A woman who proceeds on any journey without a valid mahram, be it for Hajj, is cursed. Her ibaadat is rejected and she remains under the la'nat of Allah Ta'ala and His Angels as long as she is on the journey and away from her home.

WHO IS A VALID MAHRAM

A mahram refers to a male who is a close relative of a woman with whom marriage never was permissible nor will ever be permissible. Father, grandfathers, sons, maternal uncles, paternal uncles and nephews are in this category.

A woman is allowed to go on a journey with these mahram males. However, there are two conditions which qualify a mahram to be valid for accompanying the female. These are:

(1) Bulough. (adulthood) (2) Aadil (uprighteous)

If the male is under 15 years, he will not be adequate for being the mahram of a woman on a journey.

If the mahram is baaligh (an adult) but is a faasiq, i.e. not uprighteous), then too it will not be permissible for a female to travel with him even if he happens to be her father or son.

MISUNDERSTANDING

A grave misunderstanding is that as long as the male is an adult and a close relative, a woman can travel with him. When the mahram cannot fulfil the duties for which he has to accompany the woman, his companionship with her is meaningless, in fact detrimental for her Imaan and Akhlaaq (character).

HIS DUTY

The duty of the Shar'i mahram is to safeguard the honour of the woman with whom he is travelling. He has to attend to all her needs and affairs along the journey. He has to protect her and ensure that she remains in Hijaab/purdah. It is his Waajib duty to keep her safe from all aspects of moral fitnah to the best of his ability.

If the mahram is a faasiq, he will obviously be careless and unconcerned in such matters which the Shariah imposes on him. The most important duty of the mahram is to guard the hijab of the woman. A modernist/faasiq in the first place does not believe in the Qur'aanic *ahkaam* of Hijaab. He is not concerned with whom the woman will speak and mingle nor does he see anything wrong with strange men conversing with the woman. Such a mahram is vile, shameless and dishonourable. Rasulullah (Sallallahu alayhi wasallam) described such a mahram as a *dayyooth* (*evil cuckold*).

He is NEVER an adequate mahram for a woman on a journey. It is haraam for a woman to go on a journey with such a mahram even if he happens to be her son.

EVIL PRACTICES

Another misunderstanding is the idea that as long as a mahram is accompanying the woman, other males may also travel in the same vehicle on pleasure trips. It should be well understood that to do so will be permissible only when necessary. But to plan a pleasure

trip or a holiday from home in such a way that all and sundry travel in the same vehicle, is not permissible.

The common holidaying practice is for a man to travel together in the same vehicle with his sisters-in-law or other females for whom *hijaab* is *waajib* (obligatory). Even if a *mahram* is with, the purpose of his companionship is defeated and negated in this situation. Contact with *ghair mahram* males with its evil moral consequences is an almost certainty in this situation.

INCOMPETENCE

A lad who has just become *baaligh* (attained puberty) although technically a valid *mahram*, will be inadequate for the journey if he lacks full jurisdiction over the female with whom he is travelling. His companionship is meaningless if he is unable to exercise authority over the woman. If the woman travelling with him is domineering and refuses to obey him in *Shar'i* matters, then such a *mahram* is not adequate for the journey because he will not be in a position to fulfil the duties of *mahramiyyat* which the *Shariah* imposes on him.

This is the same as a lawful guardian of a minor. If the guardian is unable to fulfil the duties of guardianship, custody of the minor may not be assigned to him notwithstanding his initial right of guardianship.

Nowadays, people are extremely careless in these matters. Women go in droves on journeys, especially *Hajj* journeys either without *mahrams* or with incompetent *mahrams*. Instead of the *Hajj* journey being an *Ibaadat* of *Thawaab*, it is transformed into a journey of *athaab* (punishment)

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RASULULLAH'S ADVICE

Hadhrat Anas Bin Maalik (radhiyallahu anhu), one of the most senior *Sahaabah*, was in the service of *Rasulullah* (sallallahu alayhi

wasallam) from the age of 8 years. He narrates the following special naseehat (advice and admonition) which Rasulullah (sallallahu alayhi wasallam) gave him:

He says that Rasulullah (sallallahu alayhi wasallam) said: "O Anas! Make wudhu properly. There will be barkat in your age and the guarding Angels will love you.

Be thorough in ghusl-e janaabat, for there is impurity under every hair. Sins are then forgiven. Perform Duhaa (Chaasht) Salaat without fail. This is the Salaat of the Repenters.

Perform Salaat (Nafl) night and day. The Angels will supplicate specially for you.

Fulfil all the arkaan of Salaat correctly. Allah will love you. He accepts such Salaat.

If you are able, inculcate the practice of being permanently with wudhu. At the time of Maut, you will not forget Kalimah Shahaadat.

When entering your home, make Salaam to the inmates. This will bring about sweetness of Imaan and the sins along the road (which were unintentionally) committed will be forgiven.

Do not harbour malice and envy for any Muslim for even a moment.

This is my way. Whoever adopts my way loves me. Whoever loves me will be with me in Jannat. O Anas! If you guard my wasiyyat and naseehat, and you practise it, Maut will become beloved to you. In Maut, peace is concealed for you."

MASTER AND SLAVE

Rasulullah (sallallahu alayhi wasallam) said

"He who has taught someone even one aayat of the Qur'aan, has become the master of that student."

Commenting on this Hadith, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "The student becomes the slave and the Ustaadh his master. The rank of the Ustaadh is extremely lofty.

As far as possible the student and mureed should obey the Ustaadh and Shaikh and keep them happy. They lead the student/mureed out of darkness into light, and they deliver him to the True Beloved, Allah Ta'ala."

A student who sets himself up as an adversary of his Ustaadh or vies with him in any way whatsoever is morally and spiritually doomed. He comes within the purview of Allah's Wrath. All spiritual avenues are blocked on him. His flimsy and superficial knowledge is shorn of barkat. His heart becomes clouded with spiritual pollution and he retrogresses in every sphere.



PURE AND HALAAL

Hadhrat Ibraaheem Shahr (rahmatullah alayh) was asked: "If a representative of the Sultan (King) presents to you a gift from the Sultan and assures you that it was acquired from pure and halaal sources, will you accept it?"

Hadhrat Ibraaheem Shahr replied: "No, I shall not accept it. When they (the Sultan and his men) are unconcerned with what is good and beneficial for themselves, what concern will they have for the welfare of others?"

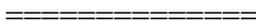
From these words of wisdom it should be understood that when faasiq traders who indulge in haraam and mushtabah practices are not concerned with their own spiritual and moral welfare, their assurances in such matters should not be accepted. When they are indifferent to their own spiritual reformation and progress, what concern will they have for the spiritual progress of others?

THE BENEFIT OF SALAAT, IN THE QABR

According to the Hadith, when Munkir and Nakeer, the two interrogating Angels in the grave, arouse the mayyit from his sleep, it will appear to him that it is about Maghrib time. The Angels will commence their questioning. However, the mayyit who was in love with Salaat here on earth, will respond: *"Your questioning can wait. It is time for my Salaat."* The Angels will say: *"We knew that you were going to say this."*

From this Hadith we understand that Salaat will be a saviour for the mayyit. As a result of Salaat his heart will be fortified by Allah Ta'ala, He will have no fear. The hideous sight of these two frightening Angels will not scare him.

The Mu'min should not forget the Qabr. It is the inevitable abode of every person. Only A'maal-e-Saalihah will be of aid and protection in that terrible abode. Once after having buried a mayyit, a buzrug heard a loud explosion inside the qabr, and out leapt a large black dog. The Buzrug exclaimed: *"May you be destroyed. What evil are you?"* The dog replied: *"I am the evil deeds of the mayyit. I intended to devour him, but Surah Yaseen which he recited always, came to his aid. It struck me, hence the explosion and my flight."* If our A'maal-e-Saaliha (righteous deeds) are healthy and strong and in abundance, Insha'Allah, it will act as a barrier for our evil deeds. On the other hand, if our evil overwhelms our virtuous deeds, the former will assume the form of hideous serpents, dogs and other terrifying objects and torture us. Our defective A'maal will not have sufficient power to act as a barrier to protect us against the onslaught of the evil. May Allah Ta'ala protect us from the evil in our nafs and from the terrors of the Grave.



FORGETFULNESS

The following are some of the-things which create forgetfulness or-failing memory:

- ☞ Making wudhu in a place of impurity, e.g. the toilet.
- ☞ Worldly worries
- ☞ Commission of sins
- ☞ Engrossment in worldly affairs
- ☞ Looking at a hanged person
- ☞ Eating much salted meat
- ☞ Looking at the sky during the state of janaabat
- ☞ Much laughter and joking
- ☞ Laughing in the qabrustaan
- ☞ Entering the Musjid with the left foot and coming out with the right foot
- ☞ Looking at the private parts
- ☞ Urinating in the public
- ☞ Urinating under a fruit tree, in stagnant water or in ash
- ☞ Combing the hair with a broken comb
- ☞ Urinating in the bathroom



A DECEITFUL WOMAN

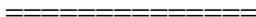
Hadhrat Nabi Musaa (alayhis salaam) had made a special dua on a container of water which was thrown into a pond. The entire pond acquired a miraculous property.

A woman guilty of infidelity would be tested at the pond. If she drank of the water, her face would darken and she would immediately die. In Bani Israeel there was a pious man who had become suspicious of his wife. He had valid grounds for suspecting his wife to be unfaithful. He reported the matter to the Qaadhi who ordered that the woman be taken to the pond.

The cunning and guilty woman was well aware of the consequences of her drinking of the water. The cunning woman therefore resorted to deceit. She had an identical twin sister. She convinced her sister to go to the pond. The Qaadhi and others would not know the difference. Since the twin sister was innocent, the water would have no effect on her.

Complying with the wishes of her sister, she went and drank of the water which had no effect on her. The people were surprised and annoyed with the husband whom they now thought to have slandered his wife.

Meanwhile the woman who had drank of the water went to her sister to report what had transpired. As she spoke, her breath reached her sister. Her face darkened and she dropped down dead. Her deceit and infidelity thus became known. Evil cannot be concealed forever. Allah Ta'ala will make it manifest.



A WIDOW AND RASULULLAH (SALLALLAHU ALAYHI WASALLAM)

Rasulullah (sallallahu alayhi wasallam) said that a widow, who in spite of her wealth and honourable position in society does not marry again solely to care for her children, and in this effort she loses her beauty and figure, will be close to Rasulullah (sallallahu alayhi wasallam) as close as the forefinger is to the middle finger.

She will be a very close neighbour of Nabi-eKareem (sallallahu alayhi wasallam) in Jannat. This Hadith does not discourage widows from marriage. It merely speaks of the lofty rank of a widow who refrains from marriage in order to care for her little children. When there is a greater probability of her children being neglected if she should marry again, then it is preferable that she refrains from marriage. She should also be such a woman who has

the fear of Allah Ta'ala and who will be able to maintain her honour and chastity.



ZAALIMEEN

Hadhrat Sufyaan Thauri (rahmatullah alayh) said that the following types of persons are regarded as *zaalimeen* (oppressors):

- ✦ A person who makes dua for himself and forgets his parents in particular and other Muslims in general.
- ✦ A person who does not recite at least 100 verses of the Qur'aan Shareef daily.
- ✦ A person who enters a Musjid and comes out without having performed at least two raka'ts Salaat.
- ✦ A person who passes by a qabrustaan (cemetery) and fails to make Salaam and Dua for the inmates of the graves.
- ✦ A person (village dweller or traveller) who happens to be in the city on Fridays but abstains from performing Jumuah Salaat.
- ✦ A person in whose neighbourhood lives an Aalim but he refrains from acquiring knowledge of the Deen from him.
- ✦ An unmarried young man who does not acquire knowledge of the Deen.
- ✦ A person who eats while his neighbour is hungry.



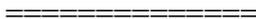
TAUFEEQ

Taufeeq is the spiritual willpower and enthusiasm which Allah Ta'ala infuses into the heart of the Mu'min. With *Taufeeq* from Allah Ta'ala, the Mu'min acquires the will and determination for *A'maal-e-Saalihah* and for *Istiqamat* (steadfastness) in whatever

good he does. The acquisition of *Taufeeq* depends on the desire for this spiritual ability.

Hadhrat Sahl Tastari (rahmatullah alayh) said: *"You will not acquire the ability for true Taubah (repentance) as long as you do not adopt silence. You will not acquire silence as long as you do not adopt seclusion. You will not gain seclusion as long as you do not consume what is only halaal. You will not gain the concern for consuming only halaal as long as you do not correctly fulfil the rights of Allah (i.e. correctly and punctually observe His Commands). You will not be able to fulfil the rights of Allah Ta'ala as long as you do not guard your physical limbs. And whatever I have said, you will not acquire it as long as you do not desire to gain Taufeeq from Allah Ta'ala."*

Allah Ta'ala has bestowed *Aql* (intelligence) and discernment in man. Along with this he has received the guidance of the Ambiya. It is now left to him to constantly make dua for *taufeeq* and to struggle along the Path to reach Allah Ta'ala in whatever way he is able to. Allah Ta'ala will strengthen and fortify him as He deems fit.



ADVICE FOR CONTEMPLATION

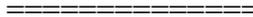
Hadhrat Faqeeh Abu Laith (rahmatullah alayh) offers the following naseehat (advice and admonition) which should instil fear and alertness in every one:

"It is incumbent for a person to recite Kalimah Tayyibah night and day in view of the danger of Imaan being snatched away. As far as possible refrain from sins. Sometimes a man remains a Muslim his entire life, but is deprived of Imaan at the end of his life. This is a stage of grave concern. What greater calamity can there be than being in the roll of Muslims one's entire life, then, to be entered into the register of the kuffaar at the close of one's life?"

To emerge from a church and temple of idolatry and to enter then into jahannum is neither surprising nor regrettable. What is lamentable and surprising is to enter jahannum after emerging from the Musjid.

Man at times considers certain acts to be insignificant and overlooks them whereas these very seemingly insignificant acts prove to be his ruin. For example, one spends another person's wealth which happens to be in one's possession. One soothes one's conscience with the notion of replacing the money or gaining forgiveness from the owner. But, this opportunity never may arise and one leaves this world before this. Or, a man has given his wife three talaqs in anger. Later he regrets and continues to live with her. He soothes his conscience by arguing that if he does not continue living with her, his children's lives will be ruined and his home will be wrecked. Thus, he spends his life in adultery. Such acts sometimes lead to the deprivation of Imaan.

Maut is not to be trusted. It arrives suddenly and unannounced. Treasure the moments of life. Life is short. Destroying it with transgression and futility will bring nothing but regret."

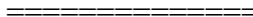


A SON'S GAZE OF LOVE

Hadhrat Ibn Abbaas (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"For every look of love which a son casts at his parents a Hajj-e Mabroor is recorded (for him)." The Sahaabah asked: "Even if he gazes at them a hundred times daily?"

Rasulullah (sallallahu alayhi wasallam) replied: "Yes, The Being of Allah is Mighty and Sacred." (Baihaqi)



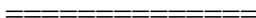
SEVEN ACTS

Hadhrat Faqeeh Abu Laith (rahmatullah alayh) narrated that whoever observes seven things, will be regarded as an honourable person by Allah Ta'ala and His Malaaiakah. These are:

- (1) Reciting 'Bismillaah' before initiating any act.
- (2) Saying 'Alhamdulillah' after completing every act.
- (3) Reciting 'Istighfaar' (repenting) after every sinful or futile act.
- (4) Saying 'Insha'Allah' when speaking about any future act.
- (5) To recite 'Wala houla wala quwwata illa billahil azweem' when anything is displeasing.
- (6) To recite 'Inna lillaahi wa inna ilayhi raaji-oon' whenever a calamity befalls.
- (7) To constantly be involved in the Thikr of 'Kalimah Tauheed'.

Hadhrat Faqeeh Abu Laith (rahmatullah alayh) added that as a result of this practice all sins are forgiven even if they are as numerous as the bubbles on the ocean. He will taste the sweetness of Imaan and both his worldly life and death will pass in a good state.

This prescription by virtue of its simplicity and ease is within the easy means of every Muslim. It is indeed sad if anyone fails to adopt such an easy prescription which promises so many great rewards and benefits.



NATURAL REMEDIES

CLEANS LUNGS

Eating chilli peppers is good for the lungs and helps clear stuffy noses due to colds, says Irwin Ziment, professor of medicine UCLA. He also recommends hot peppers for emphysema, sinusitis, hay fever, asthma and chronic bronchitis. Hot foods thin secretions in the air passages.

THE VALUE OF GINGER

FIGHTS NAUSEA: Recent tests in Denmark showed that ginger reduced seasick sailors vomiting by 74%. British research found ginger as effective as drugs at relieving nausea after surgery.

REDUCES INFLAMMATION: In Japan, an anti-inflammatory drug is based on gingerol, the aromatic compound in ginger. A study at Denmark's Odense University found that three quarters of 56 patients with rheumatoid arthritis or muscular discomfort got relief from pain and swelling after taking ginger daily for at least three months.

THINS BLOOD: Several studies suggest ginger makes blood platelets less likely to stick together, helping to prevent blood clots that lead to heart attacks and strokes. A Danish researcher, K.C. Srivastava, found the same effect in cumin, turmeric and especially cloves, which are stronger than aspirin in this aspect.

(The Hadith too mentions the medicinal properties of cloves - The Majlis)

KILLS GERMS: Ginger and turmeric, destroy bacteria including salmonella, a common cause of food poisoning.

DESTRUCTIVE FUTILITY

Jesting, mocking and clowning are destructive acts of futility which invite the Wrath of Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) said:

"Allah's Anger settles on a man who makes people laugh with his clowning As long as Allah Ta'ala does not cast him into Jahannum, He will not become pleased."

The gravity of jesting to make people laugh is highlighted in this Hadith. Acts which are considered to be amusement and permissible, in fact borders on kabaa-ir (major sins) for which Taubah is essential.



THE WAY TO DEFEAT THEM

The secret of defeating the kuffaar was explained to Bani Israael by Hadhrat Nabi Musaa (alayhis salaam). Stating this secret, the Qur'aan records:

"Musaa said 'O my people! Seek aid from Allah and have patience. Verily the earth belongs only to Allah. He bestows (its sovereignty) to whomever He wishes among His servants. And, the ultimate success is for the Muttaqeen (Pious)'."

(Surah A'raaf)



A SERPENT

Commenting on the world, Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said: "Our Hadhrat Haaji Saheb (Hadhrot Imdaadullah, the Shaikh of Maulana Thaanvi – rahmatullah alayh) presented a wonderful similitude of the world. He said that the world is a serpent. Only he who knows the charm of subduing the serpent should take hold of it. We who are unaware of this charm, should remain aloof from it, for it will bite us.

There is an imperative need to remain extremely alert in this worldly abode of trial and sorrow. The slightest carelessness results in the serpent's strike. Therefore, always supplicate (make dua) to Allah Ta'ala, and be steadfast in the activities of the Deen. Spend your entire life in this mujaahadah (struggle against the nafs). The world is a life-long journey. There is no hope of accomplishing this journey before the end of life. To entertain such a hope is indeed extremely unintelligent."

In this naseehat Hadhrot Hakimul Ummat says that it is a colossal deception to believe that the moral and spiritual journey can be terminated during this transitory life on earth. The struggle against the nafs is perpetual-as long as life lasts on earth. No one can

afford to sit back and rest labouring under the impression that he has finally immobilized his nafs, hence the route of Mujaahadah has ended. Such an idea is a gigantic deception.



A RAHMAT

Once Hadhrat Hakimul Ummat said: "In everything is the Hikmat (wisdom) and Rahmat (mercy) of Allah Ta'ala. This applies to even sickness and misfortune. If man perpetually remains healthy, he will never desire to depart from this world. Sickness and misfortunes create aversion for the world and the heart wishes to return to the original Home (Jannat) so that comfort and peace are attained. Indeed it is a great mercy."



CUSTODY OF MINORS

In a situation of separation of husband and wife whether by divorce or death of one spouse, custody of the minor children is assigned by the Shariah to certain close relatives. In this regard there is an order of priority.

The right of custody firstly devolves on the mother of the children. It is her right to keep her daughters until the age of 10, and the boys until the age of 7 years. Thereafter this right passes to the children's father.

If for some reason the mother is disqualified by the Shariah, then the right of custody passes to the maternal grandmother. In her absence, to the adult sisters of the minor children. In their absence, to the maternal aunts.

A woman loses her right of custody if she marries a man who is not a thurahm mahram (close relative) of the children. Such close

relatives are the uncles of the minors, for example. When the mother loses her right of custody it does not follow that she is not allowed to retain custody even with the consent of those whose right it is. With the consent of the rightful guardian, the mother may retain custody provided that the welfare and Deeni interests of the children are not compromised on account of her marriage.

When the mother loses custody, the next in line is the maternal grandmother, not the children's father nor the paternal grandmother or paternal grandfather as is mistakenly understood in some quarters.

A vital requisite of custody is the welfare and interests of the minors. The interests of the children are not confined to their worldly and physical needs such as food, clothing and shelter. Of greater importance is the Deeni welfare of the children. Thus, if a rightful guardian is a bid'ati, faasiq or faajir, a modernist or one with corrupt beliefs, custody should be denied to such a person notwithstanding his right. In cases of this nature, the Shariah makes exceptions. In fact, it is not permissible to consign the minors to such people who constitute a danger to their Imaan and Akhlaaq (moral character).

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CONSULTATION

"Most people are unaware of the meaning of mash-warah or shuraa (consultation). When advice is offered they believe that it is incumbent to act according to it, and that there is no need for pondering." (Hakimul Ummat)

The one who seeks advice should himself reflect. He should exhaust his own intellectual ability in the endeavour to adopt the proper course. He should ponder over the advantages and disadvantages, and consult with experienced and pious persons. Then he should make dua and adopt the course which he believes

to be correct. As long as he does not submit to nafsaniyat (emotionalism), he will, Insha'Allah, adopt the right course of action.

BUILDING GRAVES

There is a variety of Asbaab-e-Ramat (Factors of Mercy) on account of which Allah's Rahmat settles on the amwaat (deceased) in their graves. By erecting structures on and around the grave, one such factor of mercy is reduced, thus depriving the mayyit (deceased) of Allah's special mercy which would have settled on the grave if it was not made into a built structure.

DESOLATENESS

Desolateness – loneliness and being in a forlorn state – is a factor which brings about the Rahmat of Allah Ta'ala on the mayyit. The erection of a structure or a wall around the grave as is the common bid'ah practice, is an impediment for the mercy of Allah Ta'ala. Instead of any benefit, the mayyit is deprived of mercy by a structure which eliminates the atmosphere of desolation from around the grave.

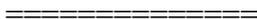
AN EPISODE

A Nabi who happened to pass by a qabrustan perceived that some of the amwaat (deceased) were being severely punished in their graves. After some time when he again passed through that graveyard, he perceived that they had been forgiven. The punishment had ceased.

He supplicated to Allah to apprise him of the reason for their forgiveness. The Divine Response came: “The reason for the punishment is their evil deeds. When their bodies decomposed,

their bones disintegrated and their graves were demolished, I took pity on them. Hence I forgave them.”

From this episode will be understood the benefit of a natural state of desolation. It should also be simple to understand that when the person has died and has become extinct, of what benefit is a structure on the grave? Built-up graves are plainly futile and in conflict with the best interests of the inmates of the graves.



FEMALES AND DRIVING

Is it permissible for women to drive vehicles? At times there is no one around to do the errands. Emergencies also develop. In such circumstances will it be permissible for women to drive? A senior Mufti says that it is permissible due to the need. The Mufti says that “it is proved that women amongst the Sahaabah rode camels”, hence driving cars will also be permissible. He cited as proof Al-Bukhari, Vol.1 Page 403, Vol.2 Page 748; Saheeh Muslim Vol.2 Page 218, and Imdaadul Fatawa Vol.4 Pages 196/197.

There is not even the remotest reference to women driving even camels in the three references proffered by the Mufti Sahib. The Mufti Sahib has misquoted and misinterpreted the Ahaadith. There is a big difference between “*rode camels*” and driving cars. The Sahaabiyyah (the females among the Sahaabah) sat on camels behind (i.e. in the back seat) and rode on this means of transport which was *driven* by the man, not by the woman.

Women did not simply jump on the camels, taking the reins into their hands and wandering off alone to prowl in market places or any other public venues. Contrary to what the Mufti said, on page 197 of Imdaadul Fatawa, Vol.3 which the Mufti presented, it is stated clearly: “*The Holy Wives (of Rasulullah (sallallahu alayhi wasallam)) would journey in palanquins. They would not simply*

wrap themselves up in garments (jilbaab) and ride on camels.” (A palanquin is a small cabin/carriage which four males would carry. A woman would sit inside entirely concealed from the outside world. This cabin would be carried to wherever the lady had to go.) This in fact rebuts what the Mufti has tried to peddle.

NOT DRIVERS

It never was the practice of the females to ride camels and horses, that is, ‘drive’ the animals or be in the saddle. Yes, when there was the need, they would be passengers on these modes of transport. But they themselves were not the drivers. The Mufti has made confusing statements. He cited the names of the kutub and the respective page numbers without quoting the relevant Ahaadith. But there is no mention whatsoever in these kutub on the pages mentioned by him that women used to be drivers of camels or horses. It just was not the practice. Driving is in complete negation of Hijaab.

There is no scope for permissibility for female driving. Almost every requisite of the Shariah’s concept of Hijaab/Purdah is violated when a woman takes to driving. The very initial step in the process is close to zina. The woman when she has to go for her learner’s licence and afterwards for her driver’s licence, is not only exposed to males, but she has to be alone – in privacy – with a male official/tester. She will switch on her armoury of feminine wiles and ‘zina’ paraphernalia to oblige the immoral male officers with whom she has to ‘frolic’ alone in the vehicle while he takes her out for test-driving – driving all along the Road of Jahannum, assisting her to purchase her licence for entry into the Fire with her shamelessness.

AMBUSH

The feet of a female who drives are extremely dexterous in making hasty exits from the home in diametric contravention of the Qur’aan’s command for her to remain glued indoors. The public

roads abound with Muslim women driving cars like their kuffaar counterparts. The semblance of hijaab – the face-covering – does not mitigate the grave offence they commit. The niqaab does not justify driving. The fact remains that she is in the street where shaitaan and his army prowls, waiting in ambush for her. Hence, Rasulullah (sallallahu alayhi wasallam) said: “*When a woman emerges (from her home sanctuary), shaitaan lies in ambush for her.*”

The driving woman is masculinised. Her *hayaa* (natural Imaani shame and modesty) is in shreds. Men stare at her from their vehicles when they pull alongside at robots (traffic lights), intersections and in parking lots and bays. The mingling with the opposite sex is abundant. Furthermore, such women wander around malls, hypermarkets and even unsavoury venues. They barge out of the home at will. The list of fitnah is long and the consequences are disastrous for a healthy Islamic family life. To aggravate this rot, is the deeni licence which misguided sheikhs and molvis issue to these women. They entice women to attend their lectures and their thikr sessions. Many women, neglect their husbands, children and homes to rush to the ‘bayaan’ driving their cars little understanding that they are under Divine Curse every minute they are outside the home.

Some Musjid parking lots teem with these *be-hayaa* (shameless) females for whom the embarrassed males who still have some shame, have to adopt purdah. One of the greatest *fitnahs* of our time is females driving. Their audacity has degenerated into immorality. One after the other, every bastion of Hijaab has crumbled with the active connivance of the Ulama-e-Soo’ who have eroded the *haya* of women with their corrupt and *baatil fatwas*.

Another spurious satanic argument presented to justify the lewdism of women is the possibility of ‘emergencies’ developing and there being no man around to attend. Those whose Imaan is on only their lips, not in their hearts, conjecture up such baseless

‘emergencies’ There are hundreds of millions, if not billions, of people on earth who have no cars, even men. What do they do when emergencies develop? Female driving is a recent shaitaani craze. Our mothers never drove cars and innumerable males then and even now do not own cars. Emergencies hardly developed, and when they did develop, Allah Ta’ala made arrangements to overcome the problems.

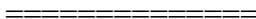
What will the women do if at the time of the ‘emergency’, the vehicle is not at home. Perhaps her husband or daughter went off with it. What will she do if during the ‘emergency’ the tyre is flat or the vehicle refuses to start? Innumerable people experience emergencies such as robberies at their homes, businesses or in the streets. Instead of their vehicles aiding them, the robbers take the vehicles along with them or they get robbed while they enter their driveways with their vehicles.

Not so long ago, a Muslim lady in Lenasia was overtaken by a heart-rending emergency. Her vehicle was of no help. On the contrary if she did not have a vehicle, the chances of solving the emergency would have been greater. Whilst having meals, her little son choked on some food. The morsel/bone, etc. could not be dislodged. The child was suffocating. This was an emergency. The mother decided to rush the child to hospital. She rushed to the garage, opened the gate, loaded her suffocating child and in haste reversed and knocked down her other 3 year old child who had run behind the car. Frantically she loaded the severely injured child into the car and she madly rushed off with her two critically injured children. On arrival at the hospital, the souls of both children had departed. Both were dead.

A Muslim’s problems and emergencies cannot be alleviated or solved by transgression and disobedience to Allah Ta’ala. One should not stupidly and satanically think of the possibility of future ‘emergencies’ and conjecture haraam ways of solving such exigencies. On the contrary make dua for *aafiyat* (safety) and *hifaazat* (protection). Obey Allah Ta’ala, submit to the Shariah and

repose Yaqeen in Him. He will take care of our emergencies as He is taking care of us every second of our life. Just understand well that corrupt fatwas do not change the immutable law of Allah Ta'ala. In such matters, the Mu'min's conscience is sufficiently qualified to issue the correct fatwa, hence Rasulullah (sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."* In this age, the demand of the generation is kufr liberalism, immodesty and irreligiosity. Muftis are aiding and abetting the process of sweeping aside Islamic morality and ethics with their whims and dictates which they portray with Deeni hues. It is about such muftis that Rasulullah (sallallahu alayhi wasallam) said: *"Verily, I fear for my Ummah such Aimmah (muftis, molvis and sheikhs) who are mudhilleen (men who mislead others)."*

Female driving is Haraam. There is no doubt in this prohibition. You don't need to be a mufti to understand this self-evident Shar'i truth.



HARAAM FOOD IS SHAITAAN'S NOURISHMENT

On his way out from Heaven on the occasion of his ignominious expulsion from the angelic realms, Iblees supplicated to Allah Ta'ala to grant him several favours. One dua of Iblees on this occasion was food on earth to nourish him. Allah Ta'ala, granting his dua, said: *"Your food will be that (food) on which the Name of Allah is not recited."*

While food on which Allah's Name is not recited becoming Shaitaan's nourishment, is not restricted to meat, nevertheless, haraam meat is Shaitaan's special delicacy. Hence the Qur'aan mentions it together with Shaitaani activity. The Qur'aan Majeed states:

“And, do not eat from that (meat) on which the Name of Allah was not recited. Verily, it is fisq (filth, haraam, carrion). And, verily the shayateen whisper to their friends so that they dispute with you. If you (O Mu’mineen) obey them, then you too will be mushrikoon.”

(Al-An’aam, Aayat 121)

“O People! Eat from the earth that which is Halaal and Tayyib, and do not follow in the footsteps of shaitaan. Verily, he commands you with evil and immorality, and that you speak (such lies) about Allah of which you have no knowledge.”

(Baqarah, Aayat 169)

In both these Qur’aanic ayaats, the relationship between haraam food and Shaitaan is emphasised. Those who halaalize haraam carrion are described in this verse as the ‘*auliya of the shayaateen*’. Haraam food is a fatal spiritual poison. It utterly destroys the spiritual fibre of a Mu’min. It ruins the beneficial physical and spiritual effects of ibaadat (worship), and the *nafs* increases in rebellion. Duas of those who consume haraam are not accepted.

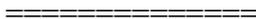
Shaitaan extravagates maximum capital from those who certify as ‘halaal’ the meat products of non-Muslims. Through the agency of the ‘halaal authorities’, Shaitaan overpowers the weak resistance which Muslims offer against evil. The satanic addiction to haraam meat and diseased carrion chickens has totally effaced the resistance of Muslims to evil. In consequence there is the phenomenal rise in immodesty and immorality among Muslims.

Commenting on the extreme caution which the Salf-e-Saaliheen exercised in the matter of *akl-e-halaal* (consumption of halaal), Hadhrat Abdul Wahhaab Sha’raani (rahmatullah alayh) said: “One of the noble attributes of the Salf-e-Saaliheen was total abstention from wealth in which there was even a doubt. Even if the one who invited them was a wealthy person or the ruler, whether he was a qaadhi or a sufi, whether he was the Shaikh of Arabia or the Shaikh of the City, regardless who he might be, the Salf-e-

Saaliheen would not accept his invitation. In fact they would generally abstain from even the halaal wealth of the masses.

There is no need for any Mufti’s fatwa to understand that the diseased chickens killed in the commercial plants can never be halaal. Certain issues are as clear as daylight for every Muslim. His intelligence is adequate to understand what is haraam and what is halaal. Hence, Rasulullah (sallallahu alayhi wasallam), instructed every Muslim: *“Seek a fatwa from your heart.”* The Muslim who desires the truth, will obtain the direction from his heart. On the other hand, those who present the corrupt fatwas of muftis to screen their own nafsani plots and to justify indulgence in haraam, they are warned by the Qur’aan Majeed: *“They take as gods besides Allah their priest and their monks....”*

It does not behove Muslims to make a shield of corrupt fatwas to justify their consumption of haraam carrion chickens. ‘Fatwas’ cannot abrogate any teaching of the Shariah. The trash-cans have a prior and greater *haqq* (right) for such ‘fatwas’ of ignominy which deflect the Ummah from the glittering Path of *Halaal-Tayyib*.



“FAATIMAH IS A PORTION OF ME.”

Hadhrat Ali (radhiyallahu anhu) narrates that he was with Nabi (sallallahu alayhi wasallam) when he (Rasulullah – sallallahu alayhi wasallam) said:

"What is best for woman?"

Hadhrat Ali (radhiyallahu anhu) said:

"All the Sahaabah remained silent. When I returned to Faatimah (radhiyallahu anha) I asked her: 'What is best for women?' She replied: 'They should not look at men nor should men look at them'.

I (says Hadhrat – radhiyallahu anhu) mentioned this to Nabi (sallallahu alayhi wasallam) who then exclaimed: 'Faatimah is part of me!.'

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THE JILBAAB

"O Nabi! Say to your wives, your daughters and the women of the Believers that they draw over them their jilbaabs (outer-cloaks). That (covering with the jilbaabs) is the least (requirement) so that they be recognized (as respectable and honourable ladies) and not be molested (by evil men)".

(Surah Ahzaab, aayat 59)

A jilbaab is an outer sheet or cloak which during the time of Rasu-lullah (sallallahu alayhi wasallam) was large enough to conceal two women. The way in which the ladies during the time of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah wore the jilbaab covered them from head to feet including the face. The term (yudneena - they should lower or draw down) appearing in the above aayat orders that the cloak be drawn over from above and lowered in such a way as to conceal the face as well. Covering the face outside the home precincts was the standard and normal practice of the womenfolk during the time of Rasulullah (sallallahu alayhi wasallam). In this regard Hadhrat Aishah (radhiyallahu anha) narrates:

"During the occasion of Hajjatul Wida when people passed near to us, we (the ladies) would draw the jilbaab over the head and the face. When they (the people) departed from us, we would open our faces". (Abu Dawood)

Imam Ghazaali (rahmatullah alayh) mentions in Ihyaaul Uloom:

"Women emerged (during the time of Nabi (sallallahu alayhi wasallam) with niqaabs on their faces".

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BANANAS AND HEALTH

A professor at CCNY for a physiological psych class told his class about bananas. He said the expression "going bananas" is from the effects of bananas on the brain. Read on:

Never, put your banana in the refrigerator!!!

This is interesting. After reading this, you'll never look at a banana in the same way again.

Bananas contain three natural sugars - sucrose, fructose and glucose combined with fiber. A banana gives an instant, sustained and substantial boost of energy.

Research has proven that just two bananas provide enough energy for a strenuous 90-minute workout. No wonder the banana is the number one fruit with the world's leading athletes. But energy isn't the only way a banana can help us keep fit. It can also help overcome or prevent a substantial number of illnesses and conditions, making it a must to add to our daily diet.

DEPRESSION: According to a recent survey undertaken by MIND amongst people suffering from depression, many felt much better after eating a banana. This is because bananas contain tryptophan, a type of protein that the body converts into serotonin, known to make you relax, improve your mood and generally make you feel happier.

PMS: Forget the pills - eat a banana. The vitamin B6 it contains regulates blood glucose levels, which can affect your mood.

ANEMIA: High in iron, bananas can stimulate the production of hemoglobin in the blood and so helps in cases of anemia.

BLOOD PRESSURE: This unique tropical fruit is extremely high in potassium yet low in salt, making it perfect to beat blood pressure. So much so, the US Food and Drug Administration has just allowed the banana industry to make official claims for the fruit's ability to reduce the risk of blood pressure and stroke.

BRAIN POWER: 200 students at a Twickenham (Middlesex) school (England) were helped through their exams this year by eating bananas at breakfast, break, and lunch in a bid to boost their brain power. Research has shown that the potassium-packed fruit can assist learning by making pupils more alert.

CONSTIPATION: High in fiber, including bananas in the diet can help restore normal bowel action, helping to overcome the problem without resorting to laxatives.

HEARTBURN: Bananas have a natural antacid effect in the body, so if you suffer from heartburn, try eating a banana for soothing relief.

MORNING SICKNESS: Snacking on bananas between meals helps to keep blood sugar levels up and avoid morning sickness.

MOSQUITO BITES: Before reaching for the insect bite cream, try rubbing the affected area with the inside of a banana skin. Many people find it amazingly successful at reducing swelling and irritation.

NERVES: Bananas are high in B vitamins that help calm the nervous system. Overweight and at work? Studies at the Institute of Psychology in Austria found pressure at work leads to gorging

on comfort food like chocolate and chips. Looking at 5,000 hospital patients, researchers found the most obese were more likely to be in high-pressure jobs. The report concluded that, to avoid panic-induced food cravings, we need to control our blood sugar levels by snacking on high carbohydrate foods every two hours to keep levels steady.

ULCERS: The banana is used as the dietary food against intestinal disorders because of its soft texture and smoothness. It is the only raw fruit that can be eaten without distress in over-chronicler cases. It also neutralizes over-acidity and reduces irritation by coating the lining of the stomach.

TEMPERATURE CONTROL: Many other cultures see bananas as a "cooling" fruit that can lower both the physical and emotional temperature of expectant mothers. In Thailand, for example, pregnant women eat bananas to ensure their baby is born with a cool temperature.

SEASONAL AFFECTIVE DISORDER (SAD): Bananas can help SAD sufferers because they contain the natural mood enhancer tryptophan.

SMOKING & TOBACCO USE: Bananas can also help people trying to give up smoking. The B6, B12 they contain, as well as the potassium and magnesium found in them, help the body recover from the effects of nicotine withdrawal.

STRESS: Potassium is a vital mineral, which helps normalize the heartbeat, sends oxygen to the brain and regulates your body's water balance. When we are stressed, our metabolic rate rises, thereby reducing our potassium levels. These can be rebalanced with the help of a high-potassium banana snack.

STROKES: According to research in The New England Journal of Medicine, eating bananas as part of a regular diet can cut the risk of death by strokes by as much as 40%!

WARTS: Those keen on natural alternatives swear that if you want to kill off a wart, take a piece of banana skin and place it on the wart, with the yellow side out Carefully hold the skin in place with a plaster or surgical tape!

So, a banana really is a natural remedy for many ills. When you compare it to an apple, it has four times the protein, twice the carbohydrate, three times the phosphorus, five times the vitamin A and iron, and twice the other vitamins and minerals. It is also rich in potassium and is one of the best value foods around. So maybe its time to change that well-known phrase so that we say, "A banana a day keeps the doctor away!"

PS: Want a quick shine on our shoes? Take the INSIDE of the banana skin, and rub directly on the shoe...polish with dry cloth. Amazing fruit!



ATHAAB IN THE QABR

Abaan Bin Abdullah (rahmatullah alayh) narrated: "I participated in the ghusl and burial of my neighbour. When we lowered the body in the grave, we saw a cat-like animal inside the qabr. Despite our efforts to chase the animal, it remained in the grave. We dug another grave. To our shock and grief we found the same animal in the second grave as well. After a third grave was dug, the same animal was seen inside. We now realized that there was no escape. We had no option but to bury the mayyit in the grave with the animal.

After the qabr was filled with soil, we heard a terrible, spine-chilling sound from the grave. We asked his wife for some explanation. She said that her husband would abstain from ghusl-e-janaabat. This was his punishment in the grave for this sin.



SPEAKING FROM THE CRADLE

Rasulullah (sallallahu alayhi wasallam) said: *“None but three persons spoke in the cradle.”* Only three persons had spoken miraculously during infancy. One was Nabi Isaa (alayhis salaam). The second was an infant of a prostitute who had falsely accused the Saint, Juraij. The third was an infant of a woman, also of Bani Israaeel.

When Hadhrat Maryam (alayhas salaam) first appeared to her people cradling her newborn baby, Nabi Isaa (alayhis salaam), the people were shocked. When they began interrogating her, she pointed to the baby who then miraculously spoke and said that he was the Nabi of Allah.

Hadhrot Juraij (rahmatullah alayh) was a Saint among Bani Israaeel. He lived in the wilderness on the outskirts of the town having dedicated his life to the worship of Allah Ta’ala. Once while engaged in Salaat in his hut, his mother appeared and called him. Juraij was not an Aalim. When he heard his mother’s call, he said to himself: “Should I answer her or continue with the Salaat?” Annoyed at the delay, his mother in anger cursed: “May you see the face of a prostitute.”

Soon thereafter, a prostitute had an illicit affair with a shepherd. A child was born. When the people interrogated her, she said that Juraij was the father of the infant boy. The enraged community

descended on Juraij, demolished his hut and assaulted him. Juraij made wudu, performed Salaat, then turned to the infant boy and said: “Who is your father, O boy?” The infant spoke and pointed out the shepherd who was present.

The people were full of remorse and vowed to rebuild Juraij’s hut with gold, but he declined. He told them to rebuild it with mud as it had been.

Once while a woman from Bani Israaeel was breast-feeding her baby, a nobleman gaudily adorned with the best of garments passed by on horseback. The woman supplicated: “O Allah! Make by son like this man.” The infant immediately disengaged from his mother’s breast and supplicated: “O Allah! Don’t make me like him.” Then he continued drinking. Soon thereafter a slave-girl passed by with people taunting and abusing her. The mother making dua, said: “O Allah! Don’t make my son like her.” Again the baby stopped drinking and said: “O Allah! Make me like her.”

In astonishment, the mother said to her baby: “Why do you say so?” The baby responded: “The horseman is among the oppressors. The slave girl has been accused of theft and fornication when in reality she is innocent.”



THE ORIGIN OF MUSK

Musk is the odiferous substance of famed fragrance, used as perfume. It is obtained from the stomach of the male deer. There is an interesting story about the origin of musk in the stomach of the deer.

When Hadhrat Nabi Aadam (alayhis salaam) was expelled from Jannat and sent down to earth, he laid in Sajdah for many years

crying profusely in repentance. It is narrated that birds would drink of the sweet tears shed by Nabi Aadam (alayhis salaam). One day it was revealed to a deer that a noble servant of Allah Ta'ala was in the vicinity. The deer immediately set off in search of the 'noble servant'. It was the desire of the deer to visit the noble servant to gain benediction. When the deer saw Nabi Aadam (alayhis salaam), it was struck with awe and reverence, and stood for a considerable time in a vigil of silence admiring this new noble creation of Allah Ta'ala.

After the deer had made *ziyaarat* of Nabi Aadam (alayhis salaam), it returned to the other animals. A variety of animals assembled around the deer and commented on the wonderful fragrance which exuded from this deer. The animals excitedly enquired about the fragrance. The deer was unable to explain the wonderful fragrance which its body was emitting. However, the deer concluded that the fragrance was the *barkat* of Nabi Aadam (alayhis salaam). So the deer explained that it had developed the wonderful fragrance after having visited a noble servant of Allah Ta'ala.

All the animals rushed to the scene where Hadhrat Aadam (alayhis salaam) was absorbed in Sajdah. They all stood for a long while. After they departed, they realized that they had not gained the fragrance which the deer's body exuded. Dejectedly they asked the deer for an explanation. Why were their bodies not emitting the fragrance? They too had made *ziyaarat* of Nabi Aadam (alayhis salaam). The deer, being inspired by Allah Ta'ala, said: "I made *ziyaarat* of Allah's servant with no motive other than gaining benediction while you went to him with the motive of gaining fragrance."

Thus, the origin of musk was in *Ikhlâas* (sincerity).



OLIVE OIL

“I keep a bottle of olive oil on my kitchen counter, in plain view and within easy reach, because I use it so much. I use it to make scrambled eggs, to dip bread into, to whip up a quick salad dressing..... In fact, it’s about the only oil I use in cooking. Why? Because olive oil is to heart disease what a sudden downpour is to a forest fire. It soothes inflammation, reduces oxidation, and lowers cholesterol levels.

Olive oil forms the basis for the so-called Mediterranean diet, which is high in vegetables, whole grains, legumes, and fruits and which studies find can substantially reduce the risk of heart disease.”
(The Green Pharmacy)

In the Qur’aan Majeed, Allah Ta’ala taking an oath says:
“By the Fig and by the Olive!”

