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**THE
TRUTH**

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R **RADIANT** **Y**
REALITY

Published from Srinagar, August 2007, Vol. 8. No. 08.

Sister—mind your dress...

Yahya related to me from Malik from Muslim ibn Abi Maryam from Abu Salih that Abu Hurayra said, "Women who are naked even though they are wearing clothes, go astray and make others go astray, and they will not enter the Garden and they will not find its scent, and its scent is experienced from as far as the distance travelled in five hundred years."

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This journal is dedicated to the Greatest and the Last Prophet

Hadhrat Muhammad

(Sallallahu Alaihi Wasallam)

on whom the Prophethood got ended and sealed forever.

May Allah Ta'ala enlighten entire humanity with

the Divine Attributes with which He sent

Rasulullah (Sallallahu Alaihi Wasallam)

to this world.

Only way to salvation for the mankind is in

following the blessed teachings of

Hadhrat Muhammad (Sallallahu Alaihi Wasallam).

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

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EDITORIAL

All thanks for Almighty, the most Merciful and Exalted.

The Time has Come

O people of knowledge, O people of truth! Is the present time not the one about which the True Prophet (sallallahu `alaihi wasallam) had predicted: "At that time, there would be a lot mischief. A person would be Muslim in the morning and kafir (unbeliever) in the evening."

This Hadith does not mean that a person would be Muslim in the morning, and his face would be inscribed with "Kafir" in the morning, ... or that he would be in the town of Muslims in the morning and would be in the town of Jews in the evening, ... or that he would be running in the streets, crying, 'I have become a Jew.' Rather, this Hadith means that there would be no steadiness in emaan. At one moment, he would be Muslim and at the other, Kafir. Actions of Muslims in the morning and actions of Kuffar in the evening!

Yes the time, about which the Holy Prophet (sallallahu `alaihi wasallam) had said: {"It would so happen that the nations of the world would gather to fight against you (Muslims), and would invite one another (to attack you) just as the hungry invite one other to dinning." A man asked, "Shall we (Muslims) be in very small number and the Kuffar in great number at that time?" The Prophet replied: "No, the Muslims would be in a great number at that time. But they would be like garbage flowing in the direction of the river current. The Kuffar would cease to fear you (Muslims). And your hearts would develop 'Wahan'". Someone asked, "What is Wahan" the Prophet said: "Love of the world and hatred for death."

The reality described in this Hadith is evident today. One nation is calling the other to kill the Muslims same as the hungry vultures cry to call one another on seeing a dead body. The population of Muslims is over one and a quarter billion, but they are mad in love of the world and hate the death of honour.

Another Hadith says: "As long as the best amongst you are your chieftains; the rich are generous and your matters are decided with consultation, the surface of earth is better for you than the underside of earth. But when it so happens that your chieftains are the worst people are your chieftains, the rich become miser and your government is led by women, then the underside of earth is better for you than its surface."

This Hadith means that at the time you cease to have honour and dignity, death would be better than it is better for you to die than to live. Today, our eyes are witnessing that life is a comfort for the earthworms, and a joy for the jungle beasts, but for the one billion Muslims, there is no piece or pleasure on the face of earth. Every day the sun heralds a new tragedy, a new indignity and a new loss.

The words of the Hadith "your governments would be led by women" do not mean that women would become rulers. Rather, the Hadith points to the private life of the lustful rulers. Without a doubt, today, the debauched rulers are following instructions of their bedroom women, and the affairs of government are virtually run by the liberal-minded women.

The True Prophet said that there would be a time when the Muslims would adopt all the practices of the Jews and Christians. The Muslims are following the misleading steps of the Jews and Christians. Worldliness and lustfulness has found its way among the Muslims. All the sinful acts of the Jews and Christians are now prevalent among the Muslims. The beginning of Islam had been marked by the hardships of Hijrah (Migration) which proved to be the harbinger of Islam's rise. The same situation prevails today, as the followers of truth, who are very few in number, are facing a lot of hardships. Being subjugated and having no

shelter anywhere, they are forced to migrate. It seems as if the Kuffar have conquered the whole world. The Muslims who rose to fight them are as few as they are aliens. On the whole, have diverted from the right path and have thus indulged in bad practices besides becoming coward and indifferent. There are only a few Muslims who have refused to give up.

This reminds us of the preliminary time of Islam when the true faithful were very few in number and were surrounded by the enemies of Islam from all four sides. They were helpless in Makkah and so in Habshah. While one of them was screaming under the heavy rock, the other was forced to lie on the burning coals. Their legs were tied with rope and then they were dragged mercilessly on the ground. The Mushriks (polytheists) would whip their backs and laugh at them. The faithful had no haven on earth.

Today, there are only a few faithful, who have sold their lives to Allah because Jannah (Paradise) would be theirs. They have vowed to please their Lord and not the Satan. Their story of faith are scattered from Tora Bora to Cuba. The land of world had been narrowed down upon them. Every method of torture is being tested upon them.

They are great people. They have adopted the way of resolve and sacrifice and not the way of escape and cowardice. They

have been chosen by Allah to establish the Haq, the truth. No power on earth can make them swerve from their determination. They are the ones who prefer the death of honour to the life of disgrace. They followed the path of Imam Abu Hanifa, the path of Imam Shafai, the path of Imam Ahmad bin Hambal, the path of Mujadid Alf Sani, the path of Shed Ahmad Shaheed and Shah Ismail Shaheed. This path is full of difficulties but those who follow this path would never be unsuccessful.

O people of knowledge, O people of truth! May our lives be sacrificed on the True Prophet (sallallahu `alaihi wasallam). We are witnessing his prediction coming true today. The Muslims in the morning become Kafir in the evening. The vultures from all over the world have flocked in our land, our space and our seas to claw our dead bodies, which are filled with "Wahan". The worst among us have become our leaders and rulers. The Muslims have adopted the culture and civilization of the Jews and Christians. And the true faithful are as few as aliens. Yes the time has come. We have to decide now whether we should take the path of hypocrisy or the path of resolve and steadfastness. We must remember that those who follow the path of resolve and steadfastness are never dead and never unsuccessful. It is time we joined the people of resolve.

The etiquettes of delivering a sermon

Shaqiq bin Salamah reported: Ibn Mas`ud (RA) used to preach to us once every Thursday.

A man said to him: "O Abu `Abdur-Rahman, we love your talk and we wish that you preach us every day." He said: "There is nothing to prevent me from doing so, but I don't lest I bore you. I follow the same method in preaching to you that Messenger of Allah (Sallallahu Alaihi Wasallam) adopted in preaching to us for fear of boredom."

[Al-Bukhari and Muslim].

Commentary: This Hadith throws light on the indispensability of equilibrium in sermons and discourses so that people may not shun them. Monotony, though well designed, is repugnant to human nature. Similarly, teaching and instructional training requires such hours which may facilitate people's willing participation. Compulsion and economic incentives rarely work in spiritual spheres. We are also informed of the Companions' keenness to follow Messenger of Allah (Sallallahu Alaihi Wasallam).

Question & Answer

The Issues of Wudu

Q. If a woman suckles her baby after performing Wudu; will it break her Wudu?

A. No, this act will not break her Wudu.

Q. A person has got his tooth cavity filled with silver. Will his Wudu and Gusul be valid even when water does not reach inside that?

A. The Wudu and Gusul of such a person is valid.

Q. A person has artificially fixed teeth. Is it necessary for him to remove these before performing Wudu or Gusul?

A. It is not necessary for to remove these. His Wudu as well as Gusul will be valid.

Q. Is it necessary for a woman to cover her head while performing Wudu?

A. A woman should try utmost not to uncover her head, but if she does while performing Wudu, her Wudu is valid.

Q. We know that it is sinful for a woman to use nail polish as after applying it on the nails, the Wudu or Gusul of such a lady is not valid because the water does not reach beneath it. Now the question is, what is said regarding the creams, powders and other such kind of things that are in vogue nowadays.

A. There is no problem in using such kind of things as long as they do not contain any unlawful or filthy (as per Islamic Shariah) things. Also, if any of these things sticks to the skin, then it is necessary to remove it before performing Wudu or Gusul.

Q. If a person cuts his nails after performing Wudu or Gusul; is it necessary for him to repeat his Wudu or Gusul?

A. It does not break one's Wudu or Gusul if he cuts his nails after performing Wudu or Gusul.

Q. It has been heard that scent contains spirit and hence Wudu of such a person is not valid and he cannot perform Salah. Kindly explain.

A. As long as there is no unlawful and filthy thing (as per Islamic Shariah) mixed with the scent, there is no problem in using it.

Q. Is it necessary to answer the Salaam of any person while performing Wudu or eating food etc?

A. There is no problem to answer the Salaam of anyone while performing Wudu. But it is not recommended to pay Salaam to one who is taking his food and neither is it necessary for him to answer the Salaam.

Q. Is it permissible to wipe one's hands and face with towel after performing Wudu?

A. There is no problem to use towel for wiping hands and face etc after performing Wudu.

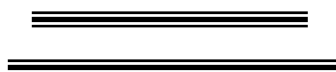
The issues of water

Q. If it permissible to perform Wudu with sea water as all kinds of sea animals drink water from it and thus making it unclean?

A. The sea water is clean and it neither becomes unclean if an animal drinks water from it nor by any other manner.

Q. There is a well in the vicinity of our Masjid. We sent its water for laboratory testing and the report showed that its water contains germs but there is no problem with its colour or smell. Now the question is, can we perform Wudu with this water and can we also drink it?

A. There is no problem to perform Wudu, Gusul and also wash clothes with this water. As per Shariah there is also no problem in consuming it, but if it tells upon one's health, it is better to avoid it.



Lesson From The Qur'an

Commentary: Mawlânâ Mufti Mohammad Shafî Sahib (RA)

Verse 102-103 Cont'd

Magic and Prophets

As to the question whether magic can have an effect on prophets, we shall say that it can. As we have explained above, magic operates through physical causes, and prophets are not immune to the influence of physical causes. Just as they feel the effects of hunger and thirst, fall ill and get healed through the operation of apparent physical causes, in the same way they can be affected by the hidden operations of magic, which are no less physical. Let us add that being affected by magic does in no way go against the dignity of the station of prophethood — no more than would thirst or hunger. Authentic *ahadith* report that the Holy Prophet (Sallallahu Alaihi Wasallam) was affected by the magic spell cast by the Jews, that he came to know of it through revelation, and that he took certain measures to free himself of its effects. The Holy Qur'an too tells us how Sayyidna Musa (Moses AS) experienced the effects of magic when the sorcerers cast a spell on his eyes, and the ropes and the sticks thrown by them began to look like running serpents, so that he was really frightened (20:66,67).

Injunctions of the Shari'ah with regard to Magic

As we have already said, *Sihir* (magic), in the terminology of the Holy Qur'an and the *Hadith*, refers only to those practices in which one seeks the help of jinns and devils (*Shayatin*) by gaining their pleasure through the adoption of certain phrases or actions that involve infidelity (*Kufr*) and association (*Shirk*) or sin and transgression, and thus brings about certain extraordinary and unusual events. The magic of Babylon, mentioned in the Holy Qur'an, was just this, and it is this form of

magic which it condemns as infidelity or *Kufr* (Jassas). According to Abu Mansur, the most valid and correct view in this respect is that each and every form of magic does not, unconditionally and absolutely, constitute infidelity, but only that form which employs actions or speech contrary to the tenets of faith (Iman). (Ruh al-Ma'ani)

As everyone knows, the Holy Qur'an and the *Hadith* repeatedly enjoin upon the Muslims to consider the *Shayatin* as one's enemies, to hate them and to curse them. Seeking to please them and to win their friendship, in contravention of such clear commandments, is in itself a sin. Moreover, they are pleased only when one indulges in *Kufr* (infidelity) or *Shirk* (association), and thus forfeits one's faith (*Iman*) altogether, or at least in disobedience and transgression, displeasing Allah and His angels by wallowing in dirt and impurity — which becomes an additional sin. And if one makes use of magic for doing some harm to a human being unlawfully, it is still one more sin.

Thus, what the Holy Qur'an and the *Hadith* call *Sihir* can never be free either of infidelity in the matter of faith, or at least of infidelity in the matter of actions. If, in order to please the *Shayatin*, one adopts actions or speech involving infidelity or association, one would be committing an act of real infidelity in the matter of faith; and even if one manages to avoid infidelity and association in speech or action, but indulges in other sinful activities, one would not remain free from infidelity in the matter of actions. This is what the Holy Qur'an means when, in the present verses, it designates magic as *Kufr*.

To sum up, when magic employs actions or speech involving infidelity (such as seeking the help of *Shayatin*, or believing the stars and the planets to be effective in themselves, or claiming prophethood by presenting the results of magical proce-

dures as miracles, etc), such a magic, according to the consensus, constitutes infidelity; and when magic does not involve acts of infidelity but only the commission of sinful acts, such a magic is a major sin.

Now, let us add some subsidiary injunctions with regard to magic.

(1) Since magic is not usually free from infidelity in the matter of faith or in that of action, it necessarily follows that it is forbidden to learn or teach or practice it. Some jurists, however, allow one to learn magic for the purpose of protecting Muslims from harm, but one must not try to learn more than is necessary.

(2) If in preparing charms and amulets the help of Jinns and *Shayatin* has been sought, they too come under the category of *Sihir*, and are thus forbidden. If the words employed in the charms are vague, and one does not exactly know what they mean but suspects that they are invocations addressed to idols or *Shayatin*, even such charms are forbidden.

(3) As for the other forms of magic beside the *Sihir*, like that of Babylon, condemned by the Holy Qur'an and the *Hadith*, if they involve *Kufr* and *Shirk* in some way, they too are forbidden.

If there is a form of magic which employs words or actions or other elements to which the Shari'ah does not object, then it is permissible on condition that it is not used for a purpose which the *Shari'ah* forbids.

It is permissible to use the verses of the Holy Qur'an, or the Divine Names or the words of the *Hadith* in preparing charms and amulets, or as a recitation or invocation for gaining divine help in order to attain a desired end. But if such a use of the sacred texts or words is made for a reprehensible purpose, like doing harm to someone without an excuse, even that is forbidden. (Shami, Fatawa Qadhi Khan)

A doctrinal point

Verse 102 says: "They could not thus do any harm to anyone, except with the permission of Allah". This shows that

causes in themselves and by themselves cannot produce the effects one usually associates with them, and it is Allah who creates the effects -as much as the Causes. (Bayan al-Qur'an)

Verse 104

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O those who believe, do not say "Ra'ina", hut say "Unzurna", and listen. And for the unbelievers there is a grievous punishment.

Among other perversities, some of the Jews invented a new mischief. When they presented themselves before the Holy Prophet (Sallallahu Alaihi Wasallam), they would address him with the word *Ra'ina*, which, in Arabic, means "be mindful of us", but is, in Hebrew, a curse. The latter is what they intended, but the Arabs, not knowing Hebrew, could not see the point, and some Muslims too, with the Arabic sense of the word in mind, began to address the Holy Prophet (Sallallahu Alaihi Wasallam) in the same manner to the great glee of the Jews who had thus found a way of insulting him openly, and had even tricked the Muslims into joining them. In order to frustrate the design of the Jews, the Holy Qur'an commands the Muslims to use the word *Unzurna* instead of *Ra'ina*, for the meanings of the two words are the same in Arabic. The verse also announces a dire punishment to the Jews for showing disrespect to the Holy Prophet (Sallallahu Alaihi Wasallam) and for trying to be clever with him.

The verse describes the insolent Jews as *Kafirin* (infidels), which means that being intentionally disrespectful towards a prophet even in an indirect manner constitutes infidelity.

The verse shows that if a perfectly legitimate action on one's part provides room for others to commit illegitimate actions, even the legitimate action no longer remains lawful for one. For example, if a permissible action on the part of a scholar is

likely to lead the ignorant into error and to induce them to do impermissible things, that permissible action will then become forbidden for him, provided that the action concerned is not essential according to the Shari'ah and is not included among its objects. The Holy Qur'an and the *Hadith* provide many instances of this nature. For example, before the advent of Islam the Quraysh had, in rebuilding the Ka'bah, made certain modifications in the design set by Sayyidna Ibrahim (Abraham AS). A *hadith* reports that the Holy Prophet (Sallallahu Alaihi Wasallam) wished to demolish the present structure, and to build it again according to the Abrahamic pattern, but he did not do so, for such an action could have led ignorant people into misunderstanding and error.

In the vocabulary of the Principles of Islamic Jurisprudence, such injunctions are described as *Sadd al-Dhara'i'*: سد الذرائع: "removing the means (to error)" and are accepted by all the jurists -- those of the Hanbali school being very particular about them. (Qurtubi)

Verse 105

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Those who disbelieve from among the people of the Book, or idolaters, do not like that any good should come to you from your Lord. But Allah chooses for His grace whom He wills. And Allah is the Lord of great bounty.

The previous verse told us how the Jews behaved towards the Holy Prophet (Sallallahu Alaihi Wasallam); the present verse speaks of their behaviour towards Muslims in general. Some of the Jews used to assure the Muslims of their sincerity towards them, and to pretend that they would very much have liked the Muslims to have received from Allah religious doctrines and commandments superior to what they them-

selves had received, so that they too could accept them, but unfortunately Islam did not seem to be a better religion. The Holy Qur'an refutes their claim to be the well-wishers of the Muslims, and declares that the infidels, whether they be the Jews or the associators, are so jealous of Muslims that they can never like the idea of their receiving from Allah any kind of blessing whatsoever. Of course, this jealousy can do no harm to the Muslims, for Allah is Beneficent and All-Powerful, and can shower his special blessings on whomsoever He chooses.

These Jews used to make two claims -- firstly, that Judaism was a better religion than Islam; secondly, that they were the well-wishers of the Muslims. They could not establish the first of these claims on the basis of any valid argument, and it remained an empty assertion. Moreover, the difference between Islam and Judaism does not primarily depend on the question of one being better than the other. For, when something new comes to abrogate something older, the latter is automatically given up -- and Allah has sent Islam to abrogate all the earlier religions. The fact being so obvious, the Holy Qur'an says nothing in refutation of the first claim, and takes up only the second. The *mus/iri* (associators) have been mentioned here along with the Jews for the sake of emphasis, and to point out that Jews cannot be the well-wishers of Muslims any more than can -- the two being alike in their hatred of Muslims.

Abu Hurairah (RA) reported: The Prophet (Sallallahu Alaihi Wasallam) said, "He who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him maintain good relation with kins; and he who believes in Allah and the Last Day, let him speak good or remain silent."
[Al-Bukhari and Muslim].

Lesson From The Bukhari Sharief

Dr. Rafiq Ahmad

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

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

Hadith No. 61

10 .

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Narrated 'Abdullah bin Abbas

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

Purpose of the Tarjamatul Baab

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

What is Munawalah?

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

What is Mukatabah?

Mukatabah is that the teacher sends his narrations to the student in a written form.

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

Comments

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

The fate of Chousroes dynasty

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

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

Hadith No. 62

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Narrated Anas bin Malik

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

Purpose of getting this Hadith here

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

Comments

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

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

باب: من قعد حيث ينتهي به المجلس، ومن رأى فرجة في الحلقة فجلس فيها

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

Hadith No. 63

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Narrated Abu Waqid Al-Laithi:

While Allah's Apostle was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle and the third one went away. The two persons kept on standing before Allah's Apostle for a while and then one of them found a place in the circle and sat there

while the other sat behind the gathering, and the third one went away. When Allah's Apostle finished his preaching, he said, "Shall I tell you about these three persons? One of them be-took himself to Allah, so Allah took him into His grace and mercy and accommodated him, the second felt shy from Allah, so Allah sheltered Him in His mercy (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

Purpose of Tarjamatul Baab

In these chapters Imam Bukhari is teaching the etiquettes of a teacher and a student. Here Imam Bukhari is teaching the etiquettes to a student as to how he should attend his class.

Comments

Abu Waqid Al-Laithi (narrator of the Hadith)

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

Three people came to Rasulallah (Sallallahu Alaihi Wasallam) when he (Sallallahu Alaihi Wasallam) was teaching the Sahaba. One person saw some vacant space in the circle and he adjusted himself there. Rasulallah (Sallallahu Alaihi Wasallam) later on said about this person that since this man came towards Allah's apostle, so Allah took him in His grace and mercy. The second person did not find any vacant space where he could sit, he felt shy and sat behind the gathering. "He felt shy", scholars have given two opinions about its meaning. One is that he felt shy from running away from the gathering of Rasulallah (Sallallahu Alaihi Wasallam). Others say that he felt shy in trespassing the people over their shoulders, so he sat at the back. Since he did not run away, so Rasulallah (Sallallahu Alaihi Wasallam) said that Allah

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15 Reasons Not to Waste Your Life!

We all feel bad "wasting" time. We realize time spent on trivial things makes us lazy and unproductive. However, many of us fail to visualize the long-term consequences of killing time on futile matters, both in this world and the world that awaits us.

The following words of wisdom will help us appreciate how the most productive and influential leaders and scholars of Islam valued time.

1) Time can't return. Whatever time passes by will not return and cannot be replaced.

Imam Ibn al-Jawzi used to say, "The breaths of man are his steps to death!". Moreover, Imam Ash-Shafiee would say, "Time is like a Sword. Cut it (wisely), before it cuts you!" Therefore, kill your time productively, before it kills you!

2) Boxes are sealed. A teacher used the following analogy of boxes: Each hour is like a box that is sealed and placed in a shelf. On the Day of Judgement, these boxes (24 boxes/per day) will be opened and their contents will be displayed to us.

If we filled each hour of our day in life with good deeds, we will rejoice. If we filled these hours with useless amusements and sins, we will regret to see the contents of the boxes on that Day. How we fill them these 24 boxes every day is our choice. Only we have control over it. Once they are sealed as the day ends, only Allah has the keys to unlock them on the Day of Judgment.

3) The most priceless possession of man: life itself. An Imam used to remind his students, "Time is not just money. It is more expensive than gold, diamonds and pearls. Time is life itself!"

Hassan al Basri: "O son of Adam! You are but a bundle of days. As each day passes away, a portion of you vanishes away." Can we afford to lose a portion of our body or soul everyday to hellfire through

wastage of time on useless and un-Islamic things?

4) Accountability of youth and life. We will be asked about our youth and life on the Day of Judgment, both of which are related to time.

The Prophet, peace be upon him, warned us, "Man shall not be let go or discharged on the Day of Judgement until he has been questioned about FOUR things:

1- with regard to his Life: how did he spend it.

2- with regard to his Youth: in what ways did he expend it?

3- with regard to his Wealth: where did he earn it from and what did he spend it on?

4- with regard to his Knowledge: what use did he put it to?" (Al-Bazzar and At-Tabarani)

5) Better to be stingy with wasting time. Hassan al Basri, a renowned follower of the Companions, once said, "I have lived with a people who were more stingy with their time than you people are with your money."

6) Idle Person: A sign of Allah's dislike. Imam Ibn Qayyim stated, "One of the many signs that one is disliked by Allah is the wasting of his or her time." Allah allows a person who is neglectful of His message to be involved in activities that are worthless.

7) Disrespect to Time. Productive Muslims of the past would consider it disrespect to time, if they spent a day without doing any thing beneficial to their community or to themselves. One of them would say, "I do not regret anything as much as I regret a day in which my good actions have not increased."

8) Procrastination and Laziness are dangerous! We are not sure whether we will live until tomorrow to be able to do something good. Even if we live till tomorrow, are we certain that there won't be any obstacles in carrying out that action. Why put off some-

thing good to an abyss of uncertainty? If we procrastinate and waste time today, what will motivate us to spend time productively tomorrow?

9) Ungratefulness to Allah's gift. Leisure and spare time are blessings from Allah which we grossly undervalue today. As the Prophet Muhammad, peace be upon him, reminded us, "Good health and spare time are two of the blessings of Allah with respect to which many people are deceived." (Al-Bukhari)

10) Lose time, Lose peace. Some pious scholars used to say that those people who kill their time in unproductive ways would lose peace and serenity from their hearts. They would be so overwhelmed with work deadlines and harmful amusements of this life that they would rarely have time to spend with their family, in remembering Allah, and on causes that matter- the real source of tranquility or sakina in life.

11) Ready for tomorrow? Let's remember the old Muslim adage, "Work for your world as if you are going to live forever and work for your hereafter as if you are going to die tomorrow."

12) Productivity shouldn't die with our death. We should not miss any opportunity to do a good deed even if the world is ending. We are asked to be productive and optimistic even in times of crisis and chaos.

Prophet Muhammad said, "If the day of judgement is about to happen and one of you has a seedling in his hands, he should go ahead and plant that before he is overwhelmed by the day." (Hadith)

13) Return Allah's Trust. Time is a trust from Allah, it is our responsibility to use it in the most effective way pleasing to Allah. We all know how difficult and embarrassing it is to face someone, for instance our parent or teacher, after we break their trust by disobeying their instructions. How would we face Allah if we break His trust?

14) Being Productive is Sunnah (Prophetic tradition). As the Prophet advised us, "Every day, for every joint in the body a person should perform a charity; reconciling between two brothers is charity; helping

somebody lift his baggage is charity; every step you take towards Salaah is charity; and every time you remove something harmful from the way is charity. (Bukhari and Muslim). This is how the Prophet, peace be upon him, encouraged us to fill our time with such productive acts.

15) Prophet's Time Management: This is how Prophet Muhammad, peace and blessings be upon him, would plan his day: - He would divide his day into three parts: (1) for his family, (2) for spirituality and Ibadah (worship), usually a time in seclusion at night, and (3) for personal and social affairs (majority of this time would be spent dealing with people's problems, overseeing, educating, and mobilizing his community).

Tips on How to be Ultra Productive

1. Write down what needs to be accomplished – Use paper, not mind to store this info. Leave your brain for ideas and thinking. Reduces stress.

2. Break tasks down into the smallest unit possible – Determine the next action step. Start Now!

3. Set Milestones & Reward yourself – Let others know about your deadlines to hold yourself accountable

4. Prepare your environment for productivity

5. Use your most productive hours for your most important tasks.

6. Start with the quickest/easiest tasks first – If something takes 2-5 minutes to complete, do it right away.

7. Only work on one task a time - no emailing, MSN messenger, or calling.

8. Organize life on a daily and weekly basis - Treat each day as unique. Plan similar activities around the same time/on same days

9. Carve out time for non-urgent activities- Check your emails/voice messages 3 times a day. Fix time for regular chores.

10. Be flexible- Be willing to accommodate unexpected things for others and for Allah. Learn to negotiate with yourself.

Islamic Family : Islamic Weeding

Mawlana M. Saleem Dhorat

WEDDING OF FAATIMAH (RADHIYALLAAHU ANHA)

Faatimah (Radhiallaahu Anha) is the youngest daughter of our beloved Prophet (Sallallaahu Alayhi Wasallam). Out of all the children, he was the most beloved to him. He said, 'The Queen of the ladies in Jannat is Faatimah.' He also said, 'Faatimah is part of my body. Whoever grieves her, grieves me.'

When Faatimah (Radhiallaahu Anha) reached the age of fifteen, proposals for her marriage began to come from high and responsible families. But the Prophet (Sallallaahu Alayhi Wasallam) remained irresponsive.

Ali (Radhiallaahu Anhu), who was 21 at the time, says: It occurred to me that I should go and make a formal proposal, but then I thought, 'How could this be accomplished, for I possess nothing.' At last, encouraged by the Prophet's kindness, I went to him and expressed my intention to marry Faatima (Radhiyallaahu Anha). The Prophet (Sallallaahu Alayhi Wasallam) was extremely pleased and asked, 'Ali! Do you possess anything to give her in Mahr?' I replied, 'Apart from a horse and an armour I possess nothing.'

The Prophet (Sallallaahu Alayhi Wasallam) said, 'A soldier must, of course, have his horse. Go and sell away your armour.'

So, Ali (Radhiallaahu Anhu) went and sold his armour to Uthmaan (Radhiallaahu Anhu) for 480 Dirham and presented it to Rasulullah (Sallallaahu Alayhi Wasallam). Bilaal (Radhiallaahu Anhu) was ordered by the Prophet (Sallallaahu Alayhi Wasallam) to bring some perfume and a few other things and Anas (Radhiallaahu Anhu) was sent to call Abu Bakr, Uthmaan, Talhah, Zubayr with some companions from the Ansaar (Radhiallaahu

Anhum).

When these men arrived and had taken their seats, the Prophet (Sallallaahu Alayhi Wasallam) recited the Khutbah (sermon) of Nikaah and gave Faatimah (Radhiallaahu Anha) in marriage to Ali (Radhiallaahu Anhu). He announced, 'Bear you all witness that I have given my daughter Faatimah in marriage to Ali for 400 Mithqaal of silver and Ali has accepted.' He then raised his head and made Dua saying, 'O Allah, create love and harmony between these two. Bless them and bestow upon them good children.' after the Nikaah, dates were distributed.

When the time came for Faatimah (Radhiallaahu Anha) to go to Ali's (Radhiallaahu Anhu) house, she was sent without any clamour, hue and cry accompanied Umm Ayman (Radhiallaahu Anhu). After the Aaisha Salaat, the Prophet (Sallallaahu Alayhi Wasallam) went to their house, took permission and entered. He asked for a basin of water, put his blessed hands into it and sprinkled it on both Ali (Radhiallaahu Anhu) and Faatimah (Radhiallaahu Anha) and made Dua for them.

The sovereign of both worlds gave his beloved daughter a silver bracelet, two Yemeni sheets, four mattresses, one blanket, one pillow, one cup, one hand-grinding mill, one bedstead, a small water skin and a leather pitcher.

In this simple fashion, the wedding of the daughter of the leader of the worlds was solemnised. In following this Sunnah method, a wedding becomes very simple and easy to fulfill.

SOME METHODS DERIVED FROM THE ABOVEMENTIONED MARRIAGE

1. The many customs as regards engagement are contrary to the Sunnah. In fact, many are against the Shariah and are

regarded sins. A verbal proposal and answer is sufficient.

2. To unnecessarily delay Nikah of both the boy and the girl after having reached the age of marriage is incorrect.

3. There is nothing wrong in inviting one's close associates for the occasion of Nikah. However, no special pains should be taken in gathering the people from far off places.

4. It is appropriate that the bridegroom be a few years older than the bride.

5. If the father of the girl is an Aalim or pious and capable of performing Nikah, then he should himself solemnise the marriage.

6. It is better to give the Mahr Faatimi and one should endeavour to do so. But if one does not have the means then there is nothing wrong in giving less.

7. It is totally un-Islamic for those, who do not possess the means, to incur debts in order to have grandiose weddings.

8. It is fallacy to think that one's respect will be lost if one does not hold an extravagant wedding and invite many people. What is our respect compared to that of Rasulullah (Sallallaahu Alayhi Wasallam)?

9. The present day practice of the intermingling of sexes is an act of sin and totally against Shariah.

10. There is nothing such as engagement parties and Medhi parties in Islam.

11. Great care must be taken as regards to Salaat on occasions of marriage by all - the bride, the bridegroom and all the participants.

12. It is un-Islamic to display the bride on stage.

13. The unnecessary expenses incurred by the bride's family in holding a feast has no basis in Shariah.

14. For the engaged couple to meet at a public gathering where the boy holds the girl's hand and slips a ring on her finger is a violation of the Qur'anic law of Hijaab.

15. It is un-Islamic for the engaged

couple to meet each other and also go out together.

16. Three things should be borne in mind when giving one's daughter gifts and presents at the time of Nikah:

Presents should be given within one's means (it is not permissible to take loans, on interest for such presents); To give necessary items; A show should not be made of whatever is given.

17. It is Sunnat for the bridegroom's family to make Walimah.

Note: In Walimah, whatever is easily available should be fed to the people and care should be taken that there is no extravagance, show and that no debts are incurred in the process.

18. To delay Nikah after the engagement is un-Islamic.

SOME CUSTOMS

In aping Western methods sheepishly, Muslims have adopted many customs which are un-Islamic and frowned upon.

Some examples are:

- Displaying the bride on stage;
- Inviting guests for the wedding from far off places;
- Receiving guests in the hall;
- The bride's people incurring unnecessary expenses by holding a feast which has no basis in Shariah. We should remember that Walimah is the feast arranged by the bridegroom after the marriage is consummated.
- It is contrary to Sunnah (and the practice of some non-Muslim tribes in India) to wish, hope for or demand presents and gifts for the bridegroom, from the bride's people. We should always remember that our Nabi (Sallallaahu Alayhi Wasallam) did not give Ali (Radhiallaahu Anhu) anything except Dua.



Islamic Finance

Justice Mawlana Taqi Usmani (DB)

Inheritance under debt

The fourth example is the property left by a deceased person whose liabilities exceed the value of all the property left by him. For the purpose of brevity we can refer to it as 'inheritance under debt'.

According to the jurists, this property is neither owned by the deceased, because he is no more alive, nor is it owned by his heirs, for the debts on the deceased have a preferential right over the property as compared to the rights of the heirs. It is not even owned by the creditors, because the settlement has not yet taken place. They have their claims over it, but it is not their property unless it is actually divided between them. Being property of nobody, it has its own existence and it can be termed a legal entity. The heirs of the deceased or his nominated executor will look after the property as managers, but they are not the owners. If the process of the settlement of debt requires some expenses, the same will be met by the property itself.

Looked at from this angle, this 'inheritance under debt' has its own entity which may sell and purchase, becomes debtor and creditor, and has the characteristics very much similar to those of a 'juridical person.' Not only this, the liability of this 'juridical person' is certainly limited to its existing assets. If the assets do not suffice to settle all the debts, there is no remedy left with its creditors to sue anybody, including the heirs of the deceased, for the rest of their claims.

These are some instances where the Muslim jurists have affirmed a legal entity, similar to that of a juridical person. These examples would show that the concept of 'juridical person' is not totally foreign to the Islamic jurisprudence, and if the juridical entity of a joint-stock company is accepted on the basis of these precedents, no

serious objection is likely to be raised against it.

As mentioned earlier, the question of limited liability of a company is closely related to the concept of a 'juridical person'. If a 'juridical person' can be treated a natural person in its rights and obligations, then, every person is liable only to the limit of the assets he owns, and in case he dies insolvent no other person can bear the burden of his remaining liabilities, however closely related to him he may be. On this analogy the limited liability of a joint-stock company may be justified.

The Limited Liability of the master of a slave Here I would like to cite another example with advantage, which is the closest example to the limited liability of a joint-stock company. The example relates to a period of our past history when slavery was in vogue, and the slaves were treated as the property of their masters and were freely traded in. Although the institution of slavery with reference to our age is something past and closed, yet the legal principles laid down by our jurists while dealing with various questions pertaining to the trade of slaves are still beneficial to a student of Islamic jurisprudence, and we can avail of those principles while seeking solutions to our modern problems and in this respect, it is believed that this example is the most relevant to the question at issue. The slaves in those days were of two kinds. The first kind was of those who were not permitted by their masters to enter into any commercial transaction. A slave of this kind was called 'Qinn'. But there was another kind of slaves who were allowed by their masters to trade. A slave of this kind was called The initial capital for the purpose of trade was given to such a slave by his master, but he was free to enter into all the commercial transactions. The capital invested

by him totally belonged to his master. The income would also vest in him, and whatever the slave earned would go to the master as his exclusive property. If in the course of trade, the slave incurred debts, the same would be set off by the cash and the stock present in the hands of the slave. But if the amount of such cash and stock would not be sufficient to set off the debts, the creditors had a right to sell the slave and settle their claims out of his price. However, if their claims would not be satisfied even after selling the slave, and the slave would die in that state of indebtedness, the creditors could not approach his master for the rest of their claims.

Here, the master was actually the owner of the whole business, the slave being merely an intermediary tool to carry out the business transactions. The slave owned nothing from the business. Still, the liability of the master was limited to the capital he invested including the value of the slave. After the death of the slave, the creditors could not have a claim over the personal assets of the master.

This is the nearest example found in the Islamic Fiqh which is very much similar to the limited liability of the share holders of a company, which can be justified on the same analogy. On the basis of these five precedents, it seems that the concepts of a juridical person and that of limited liability do not contravene any injunction of Islam. But at the same time, it should be emphasized, that the concept of 'limited liability' should not be allowed to work for cheating people and escaping the natural liabilities consequent to a profitable trade. So, the concept could be restricted, to the public companies only who issue their shares to the general public and the number of whose shareholders is so large that each one of them cannot be held responsible for the day-to-day affairs of the business and for the debts exceeding the assets.

As for the private companies or the partnerships, the concept of limited liability should not be applied to them, because, practically, each one of their shareholders

and partners can easily acquire a knowledge of the day-to-day affairs of the business and should be held responsible for all its liabilities. There may be an exception for the sleeping partners or the shareholders of a private company who do not take part in the business practically and their liability may be limited as per agreement between the partners. If the sleeping partners have a limited liability under this agreement, it means, in terms of Islamic jurisprudence, that they have not allowed the working partners to incur debts exceeding the value of the assets of the business. In this case, if the debts of the business increase from the specified limit, it will be the sole responsibility of the working partners who have exceeded the limit.

The upshot of the foregoing discussion is that the concept of limited liability can be justified, from the Shari'ah viewpoint, in the public joint-stock companies and those corporate bodies only who issue their shares to general public. The concept may also be applied to the sleeping partners of a firm and to the shareholders of a private company who take no active part in the business management. But the liability of the active partners in a partnership and active shareholders of a private company should always be unlimited.

At the end, we should again recall what has been pointed out at the outset. The issue of limited liability, being a modern issue which requires a collective effort to find out its solution in the light of Shari'ah, the above discussion should not be deemed to be a final verdict on the subject. This is only the outcome of an initial thinking which always remains subject to further study and research.

The Performance of the Islamic Banks - A realistic evaluation

Islamic banking has become today an undeniable reality. The number of Islamic banks and the financial institutions is ever increasing. New Islamic Banks with huge amount of capital are being established. Conventional banks are opening

Islamic windows or Islamic subsidiaries for the operations of Islamic banking. Even the non-Muslim financial institutions are entering the field and trying to compete each other to attract as many Muslim customers as they can. It seems that the size of Islamic banking will be at least multiplied during the next decade and the operation of Islamic banks are expected to cover a large area of financial transactions of the world. But before the Islamic financial institutions expand their business they should evaluate their performance during the last two decades because every new system has to learn from the experience of the past, to revise its activities and to analyze its deficiencies in a realistic manner. Unless we analyze our merits and demerits we cannot expect to advance towards our total success. It is in this perspective that we should seek to analyze the operation of Islamic banks and financial institutions in the light of Shariah and to highlight what they have achieved and what they have missed.

Once during a press conference in Malaysia, this author was asked the question about the contribution of the Islamic Banks in promoting the Islamic economy. My reply to the question was apparently contradictory, I said it he has contributed a lot and they have contributed nothing. In the present chapter an attempt has been made to elaborate upon this reply. When it was said that they have contributed a lot, what was meant is that it was a remarkable achievement of the Islamic banks that they have made a great break-through in the present banking system by establishing Islamic financial institutions meant to follow Shariah. It was a cherished dream of the Muslim Ummah to have an interest-free economy, but the concept of Islamic banking was merely a theory discussed in research papers, having no practical example. It was the Islamic banks and financial institutions which translated the theory into practice and presented a living and practical example for the theoretical concept in an environment where it was claimed that no financial institution can work without inter-

est. It was indeed a courageous step on the part of the Islamic banks to come forward with a firm resolution that all their transactions will conform to Shariah and all their activities will be free from all transactions involving interest.

Another major contribution of the Islamic banks is that, being under supervision of their respective Shariah Boards they presented a wide spectrum of questions relating to modern business, to the Shariah scholars, thus providing them with an opportunity not only to understand the contemporary practice of business and trade but also to evaluate it in the light of Shariah and to find out other alternatives which may be acceptable according to the Islamic principles.

It must be understood that when we claim that Islam has a satisfactory solution for every problem emerging in any situation in all times to come, we do not mean that the Holy Quran or the Sunnah of the Holy Prophet (SW) or the rulings of the Islamic scholars provide a specific answer to each and every minute detail of our socio-economic life. What we mean is that the Holy Quran and the Holy Sunnah of the Prophet have laid down broad principles in the light of which the scholars of every time have deduced specific answers to the new situation arising in their age. Therefore, in order to reach a definite answer about a new situation the scholars of Shariah have to play a very important role. They have to analyze every new question in the light of the principles laid down by the Holy Quran and Sunnah as well as in the light of the standards set by the earlier jurists, enumerated in the books of Islamic jurisprudence. This exercise is called *Istinbat* or *Ijtihad*. It is this exercise which has enriched the Islamic jurisprudence with a wealth of knowledge and wisdom for which no parallel is found in any other religion. In a society where the Shariah is implemented in its full sway the ongoing process of *Istinbat* keeps injecting new ideas, concepts and rulings into the heritage of Islamic jurisprudence which makes it easier to find out specific answer

to almost every situation in the books of Islamic jurisprudence. But during the past few centuries the political decline of the Muslims stopped this process to a considerable extent. Most of the Islamic countries were captured by non-muslim rulers who by enforcing with power the secular system of government, deprived the socio-economic life from the guidance provided by the Shariah, and the Islamic teachings were restricted to a limited sphere of worship, religious education and in some countries to the matter of marriage, divorce and inheritance only. So far as the political and economic activities are concerned the governance of Shariah was totally rejected.

Since the evolution of any legal system depends on its practical application, the evolution of Islamic law with regard to business and trade was hindered by this situation. Almost all the transactions in the market being based on secular concepts were seldom brought to the Shariah scholars for their scrutiny in the light of Shariah. It is true that even in these days some practicing Muslims brought some practical questions before the Shariah scholars for which the scholars have been giving their rulings in the forms of Fatawas of which a substantial collection is still available. However, all these Fatawas related mostly to the individual problems of the relevant persons and addressed their individual needs.

It is a major contribution of the Islamic banks that, because of their entry into the field of large scale business, the wheel of evolution of Islamic legal system has restarted. Most of the Islamic banks are working under the supervision of their Shariah Boards. They bring their day to day problems before the Shariah scholars who examine them in the light of Islamic rules and principles and give specific rulings about them. This procedure not only makes Shariah scholars more familiar with the new market situation but also through their exercise of Istinbat contributes to the evolution of Islamic jurisprudence. Thus, if a practice is held to be un-islamic by the Shariah scholars a suitable alternative is also sought

by the joint efforts of the Shariah scholars and the management of the Islamic banks. The resolutions of the Shariah Boards have by now produced dozens of volumes - a contribution which can never be underrated.

Another major contribution of the Islamic banks is that they have now asserted themselves in the international market, and Islamic banking as distinguished from conventional banking is being gradually recognized throughout the world. This is how I explain my comment that they have contributed a lot. On the other hand there are a number of deficiencies in the working of the present Islamic banks which should be analyzed with all seriousness.

First of all, the concept of Islamic banking was based on an economic philosophy underlying the rules and principles of Shariah. In the context of interest-free banking this philosophy aimed at establishing distributive justice free from all sorts of exploitation. As I have explained in a number of articles, the instrument of interest has a constant tendency in favor of the rich and against the interests of the common people. The rich industrialists by borrowing huge amounts from the bank utilize the money of the depositors in their huge profitable projects. After they earn profits, they do not let the depositors share these profits except to the extent of a meager rate of interest and this is also taken by them by adding it to the cost of their products. Therefore, looked at from macro level, they pay nothing to the depositors. While in the extreme cases of losses which lead to their bankruptcy and the consequent bankruptcy of the bank itself, the whole loss is suffered by the depositors. This is how interest creates inequity and imbalance in the distribution of wealth.

Contrary to this is the case of Islamic financing. The ideal instrument of financing according to Shariah is Musharakah where the profits and losses both are shared by both the parties according to equitable proportion. Musharakah provides

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Islamic Morality in War

Dr. Mustafa Saba'i

Cont'd from previous issue

Allamah Ibn-e-Taimiyah Came Forward for the Liberation of the Jews and the Christians

When the Tartars made a sudden assault on Syria and took countless men from Muslims, Jews and Christians as prisoners, Sheikh-al-Islam Ibn-e-Taimiyah talked to the Tartar Chief about the release of the prisoners. The Chief gave his assent for the release of the Muslim prisoners but refused to do so in case of the Jews and the Christians, But Sheikh-al-Islam did not agree and insisted on the release of the Jews and the Christians, who, he told him, were the Zimmis of the Islamic state and were bound to them, They could not let even one individual remain in captivity whether he belonged to their own community or from those living with them under a covenant.

Barbarity of the Christian 'Heroes'

Contrary to this, who does not know what the Christian 'heroes' have been doing during the crusades. During the middle ages when these wars were thrust on us, we fulfilled our contracts and they never let a chance of treachery slip by. We habitually overlooked their mischief but they always took revenge. We were careful to save human life as much as possible but they shed so much blood that it ran into knee-deep pools. But these merciless brutes prided in their shameful deeds, rejoiced and gloated over them.

When these heroes of the crusades in their second onslaught reached Ma'rah-al-No'man, the inmates were compelled to lay down arms. But before surrendering the town to the enemy they made the responsible leaders of the invaders guarantee the safety of their lives and property. But what actually happened? Those ferocious wild beasts on entering the city perpetrated such crimes of

cruelty, oppression and tyranny whose dreadfulness would make the children old.

Some English historians who participated in this war have stated that the number of those slain was a hundred thousand souls, young and old, men and women.

After this the enemy advanced towards Bait-al-Maqdis and besieged the civilian population. Fully convinced that they would be vanquished, they took a pledge from the supreme commander of the invading armies, Tankard, for the protection of their lives and properties. He gave the citizens a white banner to be hoisted over the Aqsa Mosque and advised them to enter that haven for their safety. And they were assured of safety of everything, in every way and then the invaders entered the town. But Ah! What a horrible shambles this sacred city was converted into! Ah, what horrid crimes were perpetrated!

The citizens of Bait-al-Maqdis took refuge in the Aqsa mosque, on which the banner given to them by Tankard was hoisted according to his instructions. This sacred mosque was packed to capacity with old men, women and children. And then came the holocaust. Those who had plighted their word to protect their lives and properties and given them the banner of peace, entered the holy mosque and slaughtered all those frail and defenceless old men, children and women like goats and sheep. The place of worship was filled with human blood and touched the knees of the butchers. Thus slaughtering the citizens, they according to their own mode of thinking, sanctified the city, washed as it was with blood. The public highways and streets were littered with human skulls. Everywhere amputated limbs and other organs and deformed bodies were lying with no one to mourn or bury them. Men of our armies have stated that in the Aqsa mosque alone, seventy thousand people were slaughtered, among whom, apart from

women and children, there was a large number of learned men and devout persons. The English historians too have not denied these shameful deeds of their co-religionists. Rather, they state these feats of theirs with great pride.

Kind-Hearted ness of Salahuddin Ayyubi

Ninety years after this dreadful slaughter and bloodshed, Salahuddin Ayyubi conquered Bait-al-Maqdis. Shall I tell you what he did with the inhabitants of this sanctum? About a hundred thousand western people lived there. The conqueror guaranteed security of life and property to them, and taking a small amount not from every one but only from those who could easily pay it, and allowed them to leave the town. They were also given respite for forty days for preparation before departure. In this way eighty-four thousand persons left the town in perfect safety, who went to 'Akka and other towns to their friends, relatives and co-religionists. A large number of them were exempted from payment of ransom,, and his (Salahuddin's) brother Malik Adil paid the ransom for two thousand persons from his own pocket. And the treatment meted out to the women, far from expecting it from a conqueror of today, it would be unimaginable to him. And when the Christian patriarch wanted to leave the place, the Sultan permitted him to do so. He had much wealth amassed through Churches, synagogues, Sakhrah, Aqsa, and from ceremonies on the occasion of Easter whose count is known to God alone. Some counsellors advised Salahuddin to confiscate his wealth, but the Sultan told them that he could not go back upon his plighted word. He realized the same amount of ransom from him also as the had realized from an ordinary person. But what caused a fourfold increase in his honour and glory on the occasion of the conquest of Bait-al-Maqdis, was his mode of action in the process of evacuation of the Christians of the sanctum. He provided guards for the safe transit of the evacuees. The escorts had instructions to take them to the Christian habitations of Saur and Saida to their co-religionists in per-

fect safety. And all this in face of the entire Christian world standing in arms against the Muslims. Can any one be sure of his being awake (and not dreaming) when hearing all this? But this is not the whole story. Let us tell you the rest of it. There were several women who had paid ransom, came to the Sultan and stated that their husbands, fathers and sons had either been killed in the battle or were in captivity. They had no one to look after them, nor was there any place where they could seek shelter. They were weeping and wailing. Seeing them tearful, the tender-hearted Sultan burst into tears himself. He ordered that after enquiry whoever of the husbands or sons or fathers of these women were in captivity should be released. And those whose guardians had been killed were given liberal compensation. These women wherever they went praised the Sultan loudly. And when after scrutiny the prisoners were released, they were also permitted to go to Saur, 'Akka and other places to their co-religionists.

Let us hear also what treatment was meted out to the Christian evacuees from Bait-al-Maqdis to their brethren in nearby towns. Some of them went to Antioch but the Amir (Administrator) of that city refused entry to them. And they went about wandering in search of shelter and support, and finally it was Muslims who offered them refuge. One contingent went to Tripoli (Lebanon) which was ruled by the Latin peoples. But even they did not allow them entry, and drove them away from their premises after robbing them of all their worldly goods they had been allowed to take with them by the Muslims.

Salahuddin's benevolent treatment of the western Christians during the crusades prima facie appears a tale. If the western writers had not been amazed at the noble nature and lofty morals of this great hero of Islam, the world would have certainly found room to accuse our historians of exaggeration. The westerners themselves make mention of the event that when Salahuddin learnt of the illness of Richard, the greatest and the most valiant general of the crusad-

ers, he sent his personal physician for his treatment and sent him also such fruits that were not easily available at that time of the year and he could not procure them. This happened while hostilities were on in full fury, and the armies of both the parties were engaged in a life and death struggle. The western writers also state that a woman approached the camp of Salahuddin, and wailing and weeping she complained to him that her child had been snatched away from her by two Abyssinian soldiers. Salahuddin himself was moved to tears by the pitiable condition of the woman, and then and there appointed a military officer for enquiry who searched out the woman's child and restored it to her. And she was escorted to her camp at his bidding. Dare any one say even in face of all this evidence that the morality of our civilization relating to the fighting forces and wars is not humane.

The Generous Behaviour of Sultan Muhammad II

When Sultan Muhammad II conquered Constantinople he entered the cathedral of St. Sophia where all the priests had gathered to seek refuge, met them very courteously and assured them that he would support every reasonable request from them and they had no reason to be frightened. Those who had sought shelter there out of fear, should rest assured and return to their homes with an easy conscience. Later Muhammad II attended to the various problems of the Christians and solved them. He gave them assurance that they could follow their personal laws, religious obligations, and the customs and usages of their particular churches. Not only that; he authorised the priests to freely elect their patriarch (Bishop). And they elected Jenadeus. On this occasion the Sultan also ordered celebrations with great pomp and show which were usually made during the Byzantine rule. He said to the patriarch that in his capacity of a patriarch he was his friend at all times and at all places, and he should derive full benefit of all those rights and privileges his predecessors had enjoyed.

After that the Sultan offered him a beautiful steed as a gift and detailed one of his body guards for his protection, and high-ranking government officials escorted him to his palace that the Sultan had got built for him. Then the Sultan proclaimed that he had sanctioned the laws of the orthodox church and the patriarch would protect them. All the goods of archaeological interest and abandoned articles, picked up by the people on the occasion of the conquest, he purchased from them and restored to the churches and other concerned institutions.

Sultan Muhammad, the conqueror meted out this treatment to the Christians even when there was no treaty arrived at between him and the Christians at the time of the conquest of Constantinople which he might have been obliged to fulfil. This privilege and support was kindly offered by him purely on grounds of his generosity and benevolent nature. It was due to this kind treatment of his that the people of Constantinople felt that under the new Islamic regime they were living in greater peace and religious freedom than under their former Byzantine rulers.

The Benevolent Treatment of the Uthmani Rulers

Similarly, the Uthmani rulers continued with kind treatment of their Christian subjects in the conquered neighbouring lands, for example in the Bulgarian and the Greek states, when such treatment was not meted out to them anywhere in Europe itself, so much so that in Hungary and Transylvania the followers of Clifton and the Unitarian Christians of Transylvania, instead of submitting themselves to the tyrannic rule of the extremely bigoted sect of Christians of the house of Habsburg,² they preferred to live under the Turkish authority and rule for a long time. The Protestant sects of Silesia longed to attain religious freedom under the Muslim rule.

The Treatment of the European Christians of their Own Brethren

At the time when this kind and noble

treatment was meted out to the Christians under the Turkish rule, religious prejudices were at their height. The prejudiced rulers were oppressing the sects other than their own. And the other religious sects too were at war with one another, blood was being freely shed and there was no security of life. During the seventh century, the patriarch of Antioch, Maccarios, writing about the tyrannies of the Roman Catholic sects of Poland perpetrated against the orthodox sects, says:

"We mourn bitterly the loss of those thousands of martyrs who have been murdered by the cruel Roman Catholic infidels and enemies of the faith during the last forty or fifty years and whose number approaches seventy thousand. O ye traitors! And O ye unholy sinners! O ye hard-hearted creatures! I ask you what was the fault of the nuns worshipping in the churches. Why did you put them to the sword? And how were the general run of women sinning? For what crime were the children, virgins and very young girls taken? Why did you put them to the sword? Why should I not call them the accursed and damned souls of Poland when they have proved themselves more debased and cruel than the mischief-making idolaters perpetrating cruelty on the Christians. In oppressing the Christians they were labouring under the erroneous notion that they would be able to efface the orthodox church altogether. God in His infinite Mercy preserve the Turkish government for all time to come, who realize their dues (Jizyah), and have no ill will against other religions—whether they are Christians, Nazerenes, Jews or Samaritans. But the Polish damned ones did not stop at realization of taxes, in spite of the fact that the Christians were willingly prepared to serve them, but they handed over the Christians to the cruel Jews who are enemies of the Christians at heart, and did not permit the Christians to build even one church, nor left alive any priest among them who could teach them their faith."

The Fanaticism and Beastliness of the Christians themselves Against the Chris-

tians

So much about the generous treatment meted out by Sultan Muhammad, the conqueror, to the Christians attached to the Cathedral of St. Sophia, and how benevolently he granted rights to the Christians of Constantinople. Now let us also hear what the European

Christians did to their own brethren, the orthodox Christians when they conquered Constantinople in 1204 A.D. And instead of my telling you about it in my own words, I would like to quote the statement of Pope Innocent III (which should be more convincing, Tr.). He says:

"The duty of the followers of Jesus and the supporters of his faith was to turn the edges of their swords towards the greatest enemy of Christianity (Islam). But it is a pity they shed the blood of the Christians themselves, which was religiously forbidden to them. They did not care at all for it, and shed much blood. They neither respected the faith, nor discriminated between the sexes nor had they any regard for age, or youth in this bloodshed. They committed fornication and adultery in broad daylight. The nuns, mothers of children and virgins found themselves equally helpless before these lustful creatures and the sensual beasts of this army, so to say, devoured (ravished) them. These robbers and plunderers did not stop at robbing the king and other aristocrats of their riches, but ravaged and plundered the lands and other properties of the Churches. They desecrated the churches also, robbing them of the sacred portraits, crosses and holy relics."

And the well-known historian Chad-Dale writes:

"This army, intoxicated with power, entered the Cathedral of St. Sophia, destroyed the holy books and trampled under foot the portraits of the martyrs. A corrupt woman was occupying their chair of the patriarch, and she started singing loudly. All traces of religious knowledge were effaced from the city, and the gold and silver statues were destroyed to provide material for their gold and silver coins."

And the monks who were eye-witnesses to these painful scenes have put up their evidence thus:

"The fact is that the followers of Muhammad (Sal'am, Tr.) had never meted out the treatment to this city which it met at the hands of the monks, the votaries of Christ."

Yes. Certainly the Muslim did not do any such thing when they conquered this town (Constantinople), as evidenced by the behaviour of Sultan Muhammad Fateh. And the Muslim, so long as they were believers, could not manifest narrow-mindedness and even approach such shameful deeds of religious bigotry, as were perpetrated by the Roman Catholic followers of Christ against other followers of his, sub-scribing to the orthodox Catholic faith.

An Incident out of the Tale of Woes of Andalusia

I would not like to take up in detail the story of the Muslim Con-querors of Andalusia and their generous treatment of the minorities of that country, affectionate behaviour and extreme regard for their feelings, nor would compare it with the treatment the Muslims met at the hands of the Spaniards, when they took over the last surviving Muslim state of Granada. And they did all that in face of the treaty with Muslims comprising about sixty provisions, regarding the protection of their faith, their mosques their honour and dignity and their properties and so many other things. But they did not fulfil any of their pledges, nor met any responsibility in their behalf. Rather, they did not desist even from murder of innocent people and taking possession of their properties. Again, within thirty years of the fall of Granada, Europe declared in 1534 A. D. that all the mosques be converted into Churches. So we find that within four years of this declaration the Muslims were totally wiped out of Spain."This is how the Christians "made good their plighted word" and that was our fulfilment of pledges!

It is the Urge of their (evil) Nature

The stinging of a scorpion is nothing astonishing. It is in its nature. What amazes one is the fact they behaved in this cruel manner and were guilty of the breach of contract with their own co-religionists. And these oppressions and cruelties were no less than those perpetrated against the Muslims. Wherever they went as conquerors, they made demonstrations of the same hard-heartedness and oppression and tyranny. It may be East or West, they always appeared in their true colours as cunning and cruel wolves, no matter whether their prey was some weak Muslim or a Christian. Their writers themselves lament their national character.

The Priest Ododvalley, a courtier of Louis VII, in favour with him, and having participated in the second crusade with the king, writes in his observations:

"When the Christians were going to Bait-al-Maqdis through Asia Minor, they suffered a great defeat at the hands of the Turks in the mountainous region of Frigia. That was in 1148 A.D. With great difficulty they got to a coastal town of Italy. Here, those who could meet the heavy demands of the Greeks (they made to take the armies across the sea) reached Antioch by sea route. But they left behind their sick, wounded and ordinary people at the mercy of their perfidious Greek allies. Louis paid them (the Greeks) five hundred marks for their protection and the treatment of the disabled and the sick, so that they might be able to join their companions. But hardly had the army left Italy when the Greeks informed the Turks of the presence of these un-armed crusaders, and quietly waited to watch the fun of these wretched people facing starvation, disease and above all the spears of the enemy. This death and destruction came upon them when they were proceeding towards their cantonment. Four thousand individuals out of this unarmed and disabled multitude in desperation tried to escape this tragic end. The Turkish army that had returned to the cantonment, turned round with the idea of taking their victory to a conclusive end. They routed

and ruined this army. Those who escaped this calamity were despairing of their lives. But the Muslims were greatly moved by their pitiable plight, and instead of enmity their hearts were now filled with affection for them. They nursed the sick and helped the hungry and the destitute who were at the verge of death and destruction. The Muslim extended their generosity to the extent of purchasing the cash in French currency from the Greeks, who had snatched it from them, and gave it to these wretched travellers. There was a world of difference between the cruel and beastly behaviour of their own Greek Christian brethren with these travellers and the just and merciful treatment of the heathens (Muslims).

The Greeks played a dirty joke on them, beat them and whatever Louis had left for their maintenance, they robbed them of it all. This resulted in some of them entering the fold of the faith of their saviours willingly, as attested by one of our historians of yore. "Their own cruel brothers oppressed them but the pagans (Muslims) offered them security and shelter and most benevolent treatment." "We learn that more than three thousand of those returning alive joined the Turks. Alas ! This kindness and mercy were more disagreeable than treachery. They certainly gave them bread but snatched from them their faith and beliefs although it is sure that they did not compel any one to abandon his faith, but confined their efforts to service and benevolence to them."

Look at them in the Modern Perspective of Brilliance

The evidence is not far to seek. The impressions and record of the cruelties of the western nations in the two world wars and their morals and deeds in the Islamic Middle East serve clear evidence that in governance and in the battlefield their conduct has been extremely tyrannical and a model of barbarism. Their hypocritical policy is now no more any secret that in international meetings they let loose loud propaganda of their civilization and culture, philanthropy and love and affection. But in their wars, in their dominions and

colonies they openly demonstrate their barbarism and blood-thirstiness. Some people put up the excuse for this mode of action of the western nations that during the middle ages they were not so civilized and cultured that any other behaviour could be expected of them. But a very pertinent question is that now that they are civilized, rather, they claim to hold the monopoly of civilization and benefiting the whole world with sciences and arts and the new inventions, are they any better? The real position is not that. According to our way of measuring them, the problem really is what is their true temperament which overwhelms every effort of theirs at affectation and hypocrisy. The fact of the matter is that the western nations still have those traits and habits of the days of their barbarity and idolatry in their entirety. During the middle ages these traits and habits took the shape of religious prejudice. So religion had to bear the brunt of their barbarity. And today the same cruel and barbaric habits are at work under the garb of civilization. So peace and security and civilization have to bear the burden of their hard-heartedness and inhumanity. In fact in every period these nations have been mischief-makers, cruel, blood-thirsty, lovers of power and authority and bigoted and barbaric. How then dare they tell tales of our hard-heartedness under Islamic victories, (quite apart from the fact that it is a bundle of blatant lies) and present their despicable colonialism as a mercy and kindness. And where it comes to the bare facts, ours and their position according to some poet is this:

"When we were in power, forgiveness was our well known habit, but when you came to rule you shed rivers of (much) blood." (F.N. 12)

"This difference, between the two of us is not at all amazing since whatever are the

The Prophet (Sallallahu Alaihi Wasallam) said, "Convey from me even an Ayah of the Qur'an; relate traditions from Banu Israel, and there is no restriction on that; but he who deliberately forges a lie against me let him have his abode in the Hell." [Al-Bukhari].

Prepare to Face Your Lord

Mona Islam

I raced to pull my hijab in place, slipped out of the door, and was backing my car out of the driveway. 8:19 - school starts at 8:30. As I floored the accelerator, the only thought running through my mind was my first period chemistry test. "Mona - you don't pass this one, you blow your average." Cruising down the busy Dallas expressway, I swerved into the right lane expecting to make an exit. "Maybe I can beat the tardy bell." I waited patiently at the next red light reviewing my chemistry formulas. Green arrow - I was making a left turn, when in the flash of an instant, a huge 18-wheeler came flying out of nowhere. It was headed straight for me! Too late for me to make a move, flashes of my life appeared before me. I regretted every bad deed I ever committed in my life. My heart was racing. Who could I turn to? "LA-ILLAHA-ILLA-ALLAH!!!" - then I woke up.

Are you prepared to meet your Lord? As young Muslims, we struggle to meet the challenges of practicing our Deen. We are preparing for a day when nothing will save us from the torment of Hell except for our Aml-as-salihaat and the mercy of Allah (Subhanuhu wa Ta'ala). This day is the Day of Judgement.

Allah (Subhanuhu wa Ta'ala) created life and death as a test to see which of us is best in our deeds. As Muslims, we believe that we are accountable for every deed. As stated in the Qur'an, "Every atom worth of good, you shall see it. And every atom worth of bad, you shall see it." One can compare our life in this Dunya (world) with a class at school. Whether you study for it or not, you will be given a grade. You will get a report card at the end of the semester. For Muslims, report card pickup day is the Yawm-al-Qiyamah (Day of Judgement). Although only Allah (Subhanuhu wa Ta'ala) knows when Yawm-al-Qiyamah will approach us, it does not come to us without

warnings so that we may prepare for it. We are given signs in the Qur'an which can be divided into two categories - major signs and minor signs.

Among the minor signs of the hour will be the excess of fornication, prevalence of wine drinking, and Wahan (love of the Dunya and hate of death.) Also, prayers will be neglected, transgressors will be leaders, usury will touch everyone, human blood will be cheap, and singing women will be rampant. One sign that really hits home is stated in a Hadith: "The Hour shall not occur until time will contract." This means a month will seem like a week, a week will seem like a day, and a day will seem like an hour. Once the completion of the minor signs occur, then the major signs are right around the corner. Brothers and sisters, which of these signs hasn't appeared?

Some major signs include the fitna of the Dajjal, the Sun rising in the West, the coming of Gog and Magog, and the return of Isa (A). Once the beginning of the major comes, those who do not believe will not be allowed to believe. Then the trumpet will be blown. Brothers and sisters, the scary thought is that at this very moment, Israfeel is waiting with the trumpet in place, only to hear the commandment of Allah (Subhanuhu wa Ta'ala). Following the first blow, all that is in the heavens and the earth will come down in a swoon. It will destroy every living thing except for four: Gibraeel, Mikaeel, Israfeel, and Izrael (Malakul-Mawth). Then the angel Izrael will take the soul of the other three and Allah (Subhanuhu wa Ta'ala) will take the soul of the Angel of Death.

Mankind shall be gathered on an off white land, described to be like pure flour. The mountains will be brought down, trees flattened, and everything will become dust. Every creation- jinn, men, angels will be resurrected. The congregation will be so

horrendous that there will be no place to move. The sun will be brought down to about two bows length (about a mile away) which will cause mankind to be submerged in perspiration. For some sweat will come up to their ankles, for some up to their thighs, and some will even drown in it.

Prophet Muhammed (Sallallahu Alaihi Wasallam) will see mankind as drunken but we will not be intoxicated. The anxiety and fear of the occasion will cause every nursing mother to forget her baby and every pregnant mother will be delivered of her burden. Yawm-al-Qiyamah will last for fifty thousand years. But for the Mu'mineen, by the mercy of Allah, the day will be shorter than the length of a prayer. That is reason enough to be the best that we can be here.

We must make dua to Allah (Subhanuhu wa Ta'ala) to make us on a day where there will be no shade save for those whom Allah wills. Everyone will come to account. The blessed prophet was once noted asking "do you know who the poor person is?" The sahaba responded, "Ya Rasullullah, Allah (Subhanuhu wa Ta'ala) and the messenger knows best. "But is it the one who has no money?" The Prophet (Sallallahu Alaihi Wasallam) answered, "No. The poor person is the one who on the Day of Judgement will come believing in Allah (Subhanuhu wa Ta'ala) and his messenger, praying five times a day, fasting every day in the month of Ramadan, and Having visiting the holy Kaaba. But he will have back-bitten, lied, insulted people, hurt people, and mocked them." Because of this he will go towards heaven, but then will be thrust toward hell.

Picture yourself on a day, Angels grasping your upper arms as you stand before Allah (Subhanuhu wa Ta'ala), and He demands of you, "Did I not bless you with your youth? How did you employ it? Did I not bless you with a long life? How did you spend it? Did I not bless you with wealth? How did you acquire it and what did you do with it? Did I not give you knowledge of this Day and the Akhirah? How did you prepare

for it?"

Prophet Muhammad (Sallallahu Alaihi Wasallam) once asked, "Do you know who the wise person is? The wise person is someone who is constantly remembering death and preparing for it." Brothers and sisters, it is so easy to get caught up in life, but we must continuously remind ourselves of our purpose in this world. We must constantly remember death and do every deed as if it were our last, because once our soul is taken, then that's it. The book is closed, the exam is over. Brothers and sisters, we only have one shot - if we don't realize this now we will regret it then.

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better opportunities for the depositors to share actual profits earned by the business which in normal cases may be much higher than the rate of interest. Since the profits cannot be determined unless the relevant commodities are completely sold, the profits paid to the depositors cannot be added to the cost of production, therefore, unlike the interest-based system the amount paid to the depositors cannot be claimed back through increase in the prices.

This philosophy cannot be translated into reality unless the use of the Musharakah is expanded by the Islamic banks. It is true that there are practical problems in using the Musharakah as a mode of financing especially in the present atmosphere where the Islamic banks are working in isolation and, mostly without the support of their respective governments. The fact, however, remains that the Islamic banks should have gressed towards Musharakah in gradual phases and should have increased the size of Musharakah financing. Unfortunately, the Islamic banks have overlooked this basic requirement of Islamic banking and there are no visible efforts to progress towards this transaction even in a gradual manner even on a selective basis. This situation has resulted in a number of adverse factors which will be discussed in next issue, Inshah Allah.

Muhabbat (Love) and its Fruits

Shaykh Zulfiqar Ahmed (db)

Allah created mankind from His sheer power and mercy, and for this man is forever indebted. Man is the sum of the parts that Allah has given him: the work of the eye is to see; the work of the ear is to hear; the work of the mind is to think, and the work of the heart is to love.

There is no one alive who does not love someone or something. If that love is for the sake of Allah, then it becomes a means to earn reward. However, if that love is purely for the sake of satisfying one's *nafs*, then it becomes a means for sin and earning Allah's Wrath.

A room is either lit or dark: it cannot be both and it can neither be lit *nor* dark. In exactly the same way, the heart will be enlightened if it has the love of Allah within it. If devoid of this love, it will surely be dark because of the love of creation. It is said that the heart cannot be at peace unless it is in love, whether that is with a person or thing. Hence to love is an inherent quality of the heart without which it is always restless.

The usage of the word *muhabbah* (love) has become very common, but there are different degrees of *muhabbah* that we might not be acquainted with. For example, a woman has *muhabbah* for her brother, but the dominant traits within this *muhabbah* are kindness and affection; a woman has *muhabbah* for her father, but the dominating trait here is respect; a woman has *muhabbah* for her son, but the dominating traits here are protection and mercy. Likewise, a woman has *muhabbah* for her husband, but her emotional desires are dominant in this *muhabbah*. Hence the word *muhabbah* is commonly used for all kind of love, but there are differences in how that *muhabbah* is displayed and how it impacts others.

Likewise, a believer also has many loves (*muhabbah*) in this world. It is recorded in *hadith* that two believers who love

each other simply for the sake of Allah will be sheltered under His Throne on the Day of Judgment. Hence, loving a believer simply because he has faith pleases Allah and becomes a basis for reward. Moreover, loving one's parents is an inherent trait for which Allah dispenses reward. This is so clear to Allah that it is written in *hadith* that Allah rewards a person for one Hajj or Umra for one sincere glance of love towards his parents. Allah is also pleased if we have *muhabbah* for the scholars (*ulama*) because of their knowledge. If someone kisses a scholar out of sheer respect for his knowledge, Allah will record as many good deeds for that person as the number of hair on that scholar's head.

Allah rewards the love that a husband has for his wife. *Hadith* tells us that the best among the believers is he who is good to his wife. It is also written that if a husband and wife look at each other and smile, then Allah looks at both of them and smiles in His everlasting mercy.

If Allah had not created these different kinds of *muhabbah*, then mankind could not have lived together in this world. These are therefore essential but Allah has specified some limits and methods. Mankind should cut himself from creation and return to his Creator, and then return to loving creation solely for the sake of the Creator. Any and all connection with the creation should be for the sake of Allah alone and not for the sake of one's *nafs*. All our loves will become a means for attaining reward if they exist for the sake of Allah rather than anything else.

Allah says in the Holy Quran:

Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline: or the dwellings in which you delight - are dearer

to you than Allah, or His Messenger, or the striving in His cause, then wait until Allah brings about His decision: and Allah guides not the rebellious (9:24)

This verse clarifies that all these different loves and affections earn reward only if they remain secondary to the love of Allah in the believer's heart. They continue being rewarded only because they are under the umbrella of Allah's love. When they leave the shade of this umbrella and even start challenging Allah's love is when they start leading the person away from Allah. This verse is telling us that all these loves that we have earn reward for us, but we should be willing to sacrifice all of them if they come between us and Allah, because our purpose and destination is something else. The love of Allah is our only purpose, whereas all other love and affection is secondary. These are the limits that the *shariah* (Islamic sacred law) has specified.

A believer's life and death are all and only for Allah. It is written in *hadith* that a believer is he who loves only for the sake of Allah; hates only for the sake of Allah; gives only for the sake of Allah, and if he does not give, the even that is for the sake of Allah. *Hadith* continues to say that such is a person who has fulfilled his faith, and so we find out that we need to cultivate these four essential qualities within us if we are to achieve perfect faith. Our relations with people should be solely for the sake of Allah, for this is how a person achieves nearness to his Lord.

The Holy Quran also tells us what this kind of *muhabbah* should be. Allah says:

Those of faith are overflowing in their love for Allah (2:165)

What is an indicator of such strong love? Such a lover aches with desire at hearing the name of his beloved. Such a devoted person cannot hesitate when he hears the call to prayer, and will be restless until he has offered the prayer. There is no need to continually wake such a person at Fajr, but he will be quick in getting up and preparing for prayer.

The *ulama* have also written that supplications (*dua*) are another way to judge the level of one's *muhabbah*. A very simple indicator that reveals a person's *muhabbah* is what he continually asks of Allah. If he continually asks for wealth and status in this world and for success in his business, then it becomes fairly obvious that love for the world and its attractions is more dominant in his heart. On the other hand, if he asks for a closer relationship with Allah; if he asks Allah's pleasure, and if he asks for success on the Day of Judgment, then this is evidence that love for Allah is dominant in his heart.

It is a common rule and practice that a person confides his secrets and troubles to those that are closest to him. He will not wander around complaining to people if love for Allah is dominant in his heart. He will instead confide his troubles and open his heart to Allah in *dua*. Hence, *dua* is a powerful tool for determining whose *muhabbah* is dominant in a person's heart. The Messenger of Allah taught us a very powerful *dua*:

O Allah, I ask of You Your muhabbah, and the muhabbah of those who love You

This *dua* tells that we should seek both the *muhabbah* of Allah and the *muhabbah* of those who are dear to Him, for they will in turn make *dua* for us. This is only a blessing that Allah presents to the fortunate. Today there are many who ask for large houses from Allah; many who ask for beautiful wives and successful businesses, but today there are very few who ask for the *muhabbah* of Allah from Allah. The people who cry in the nights for the nearness and the pleasure of Allah are very few indeed.

Our great elders who have passed on used to cry in *dua* at *tahajjud* (the night vigil) like a child sobs in front of his parents to appease their anger after a scolding. They used to cry so much to Allah that their faces were marked with permanent trails like a stream carves a permanent path in an embankment. Such things are only begotten through asking, crying, and hard work. The *muhabbah* of Allah is our purpose, without

which life has no pleasure, much less fulfillment.

Life is empty without attaining closeness to Allah, the Eternal. It is useless to tire oneself chasing after worldly pleasures at the expense of this closeness, for everything in this world is temporary and will cease to exist. It has been said that whoever has loved the world and creation, let him know that one day all this will be taken away from him – whoever loves Allah, let him know that one day he will be united with Him.

Two things present obstacles in attaining the *muhabbah* of Allah: glamour and wealth. It is well known to everyone how glamour is an obstacle: we leave the masjid after prayer and our gaze is not in control and we eye forbidden things with lust. Not being able to control our glances is proof that glamour and lust have become a noose for us. Today this is the biggest trial for men.

The second obstacle is wealth, which is a bigger trial for women than for men. Today these two evils have become nooses for our men and women and have distanced them from Allah. Allah has ordered in the Holy Quran that we should remove our attention from two things. Allah says:

Strain not your eyes on what We have bestowed on certain classes of them, nor grieve over them, but lower your wing to the believers (15:88)

As explained by our *ulama*, we have here a direct command to remove our attention from the wealth of this world.

The second order is to remove our gaze from non-*mahram*:

Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do (24:30)

Here we see evidence that Muslims have been commanded to remove their attention from two things: wealth and glamour.

Contrary to this, there is one bless-

ing on which Muslims have been ordered to fix their focus on and not lose sight of. Allah says:

And keep your soul content with those who call on their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them, seeking the pomp and glitter of this Life; no obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds (18:28)

The Holy Quran is giving us a lesson here. It is telling us that we should not concentrate on temporary attractions like wealth and beauty, but focus and sit in the company of those special people who work for the pleasure of Allah and stay immersed in His Remembrance (*dhikr*). From this we determine that people will stay on the straight path if they keep themselves connected to these kinds of people and not become distracted. We will ourselves start coming near to Allah through the blessing of association with such company.

The eyes can be a blessing for a person and lead to progress if they are used in accordance with the *shariah*, and can carve a path to destruction if used in opposition to Allah's commands. *Imam-e-Rabbani* Mujaddid Alaf-Thani i said that troubles descend onto a person's heart through his eyes. If the eyes are not within one's control, then neither is the person's heart, and whoever does not have the heart within his control, then his sexual organs will not be in his control. Hence it is essential for a person to be attentive and safeguard himself by lowering his gaze. If *Hadrat* Hawa (AS), the wife of *Hadrat* Adam, had not looked upon the tree that Allah had forbidden, the desire to eat the fruit would not have even kindled in her heart. If Cane had not stared at Abel's wife, then the desire to be with her would not have driven him to murder his brother. Zulaikha would not be as famous as she is today if she had not looked at *Hadrat* Yusuf and hence desired him.

The foundation and common

ground in all these events has been man's eyes and his inability to control where they gaze. These eyes are what entangle man in trials and tribulation.

On the other hand, if these same eyes are used in accordance with Allah's wishes and commands, then the majority of the time their gaze can change a person's direction in life. Allah wants us to live in harmony and love towards one another, but our love for Allah must be paramount. We should be fully prepared to sacrifice these other objects of desire if at anytime they start taking the place of the love that we have for Allah. This is the vital point that we should understand because this is our purpose and destination, and not the other loves of this world.

Allah is merciful and wants that love should grow in our hearts for Him and wants us to come towards Him. It is written in *hadith* that Allah says that the believers who love Allah are anxious to meet Him, and Allah is even more desirous of meeting them. From this we gather that Allah loves a person even more that person loves Him. This is the basis for Allah saying that His mercy comes running towards the one who comes to Allah walking. Hence it is very true that sometimes a person will be immersed in the love of Allah from his head to his toe because of this very fact. It is thus further written in *hadith* that such people come so near and become so dear to Allah that Allah becomes the eyes through which they see; He becomes the ears through which they hear, and the tongue through which they speak. These people must truly be at an honorable and exalted platform for Allah to say something so potent. This love for Allah is man's purpose in life, without which our religion becomes a lifeless form.

Shaytan was such a devout worshipper that he had prostrated on every corner of the Earth. He had more knowledge than any creation at that time, which is why he initially started presenting logic to Allah that he was greater than *Hadrat Adam*. He also possessed a deep understanding, proven by the fact that he knew Allah's

mercy still overcomes His wrath no matter how angry He becomes. This is why *Shaytan* was daring enough to ask for respite until the Day of Judgment when Allah cast him out in anger. Thus, even in the height of anger Allah gave him respite until the Day of Judgment.

The thus write that *Shaytan* was an *abid* (worshipper); he was an *alim* (scholar); he was an *arif* (one given deep understanding), but he was not an *ashiq* (lover), and that is why he fell. If *Shaytan* had been an *ashiq* then he would not have hesitated upon receiving the command from Allah to bow down to *Hadrat Adam*. Hafiz ibn Qayyam i says that the only reason for *Shaytan's* downfall was the absence of this vital *muhabbah* for Allah.

This anecdote illustrates the extreme importance of *muhabbah* for Allah. This is a valuable gift that has to be sought after; that has to be begged for from Allah so that our hearts drown in this love. Allah is extremely selective when it comes to His love. The Messenger of Allah (S) said that he is the most selective out of the children of *Hadrat Adam*, and Allah is even more selective than himself (the Messenger). This is why we must be very careful that the *muhabbah* for Allah be paramount in our hearts, and that we purify our hearts from all other loves that threaten to conflict with it. It has been said that *muhabbah* of Allah becomes forbidden (*haram*) on a heart that is immersed in the love of the world. The love of the world is the foundation of all ills.

Allah is so selective that He even tests His dearest subjects in the loves that He has allowed. One kind are the common people like us, but those nearest to Allah are sometimes tried and tested through that which Allah has allowed, like the love between a father and son.

Allah gave *Hadrat Ibrahim* (AS) a son in his old age, whom he would often look upon with fondness and love. Allah decided to test *Hadrat Ibrahim* (AS) in this very love that he had for his son, and so ordered *Hadrat Ibrahim* (AS) to sacrifice *Hadrat Ismail* (AS) as proof to what *Hadrat*

Ibrahim (AS) held dearer in his heart.

Hadrat Ibrahim (AS) woke up the morning of the sacrifice and said to his son, "I see in my vision that I offer you in sacrifice: now see what is your view." The *ulama* have elaborated here that *Hadrat Ibrahim (AS)* did not ask his son what he *thought* about Allah's order, but what his position was on this matter. By this he meant that he wanted his son to cooperate but he would be sacrificed regardless. However, the son was the son of a prophet and said, "O my father, do as you are commanded. You will find me practicing patience."

Hadrat Ibrahim (AS) sharpened a dagger and both parent and son set off. Along the way *Shaytan* tried to dissuade and instill fear in the parent and the son but was unsuccessful. This is the designated place where pilgrims today pelt stones at *Shaytan* during the Hajj pilgrimage as these prophets had done.

Having succeeded against *Shaytan* at this point, they reached the location of the sacrifice. The Holy Quran says that both father and son were ready and determined, and *Hadrat Ibrahim (AS)* laid his son down on the stone slab. *Hadith* elaborates further that *Hadrat Ibrahim (AS)* blindfolded himself for fear that his hand would become weak at the sight of his son's blood. The stage was set for the sacrifice to Allah.

However, Allah had never truly wished that *Hadrat Ibrahim (AS)* should sacrifice his son, but only wished to test *Hadrat Ibrahim's (AS)* love. Therefore, *Hadrat Ibrahim (AS)* proceeded to cut with the dagger but Allah saved *Hadrat Ismail (AS)* and placed a lamb in his place. Allah says: *And We ransomed him with a momentous sacrifice (37:107)*

Allah salutes *Hadrat Ibrahim (AS)* in the Holy Quran for this great sacrifice and was so pleased that He established this sacrificial ritual on all the Muslims until the Day of Judgment. This is why Muslims throughout the world sacrifice animals after the glorious pilgrimage of Hajj to commemorate *Hadrat Ibrahim's (AS)* noble sacrifice to Allah.

Hadrat Yaqub (AS) held tremendous love in his heart for his son *Hadrat Yusuf (AS)*. We are told that Allah had given *Hadrat Yusuf (AS)* a fraction of the beauty of Paradise, and the women that *Zulaikha* had invited cut their fingers instead of their fruits they were in such awe of him. This is an important point because it takes a great deal not to be able to tell if one is cutting one's own finger or a fruit. Such was the awe and fixation that he inspired. Hence *Hadrat Yaqub (AS)* had good reason to love his son and be proud.

At one time during his life, *Hadrat Yaqub (AS)* looked upon his son with great love in his heart and Allah decided to take a test based on this one look. *Hadrat Yusuf (AS)* was therefore separated from his father through the vile scheme of his brothers who told the father that a wolf had eaten *Hadrat Yusuf (AS)*. *Hadrat Yusuf (AS)* had a brother named Bin Yamin, as the two were from the same mother. Bin Yamin was similar in appearance to *Hadrat Yusuf (AS)* and so *Hadrat Yaqub (AS)* would sometimes be consoled from his lost son's memory by looking at Bin Yamin.

It so happened that these brothers went to Egypt to ask for food in the years when a great famine gripped the land. *Hadrat Yusuf (AS)* had become the Grand Minister after years in prison and now controlled the granaries. He wanted to keep his brother Bin Yamin with him and so slipped one of the king's cups in the brothers' baggage and used this as an excuse to hold him as a thief. The brothers returned and reported all that had happened, saying that even *Hadrat Yusuf's (AS)* brother turned out to be wicked.

By His wise and supreme plan, Allah not only took away *Hadrat Yusuf (AS)* from his father, but also took the son who bore a little resemblance to him. Furthermore, *Hadrat Yaqub (AS)* wept so bitterly that Allah even took away the sight with which he used to look fondly at *Hadrat Yusuf (AS)*. He would remain in such grief that one day the brothers said that he should go to Egypt himself to verify whether they were

telling the truth. However, *Hadrat* Yaqub (AS) said that he would be patient and confide and register his complaints only with Allah.

Allah's mercy overcame all when *Hadrat* Yaqub (AS) said this after having his dearest sons and even his eyesight taken away. At the point when everything he loved was taken away from him, *Hadrat* Yaqub (AS) did not turn to anyone but Allah. Allah had not wanted to separate the father from the sons he loved but merely wished to test *Hadrat* Yaqub (AS), and so the stage for the reunification of all parties was set since the father had proved successful.

The brothers asked the Grand Minister for mercy and charity when they returned to Egypt again asking for food, for they had not brought sufficient goods to trade. Seeing his brothers beg in this way, *Hadrat* Yusuf (AS) pitied them because they too were sons of a prophet of Allah and so he asked:

Know you how you dealt with Yusuf? (12:89)

The brothers were astonished and asked:

Are you indeed Yusuf? (12:90)

Hadrat Yusuf (AS) replied:

I am Yusuf, and this is my brother: behold, he that is righteous and patient, never will Allah suffer the reward to be lost of those who do right (12:91)

Hadrat Yusuf (AS) then dispatched an attendant to take one of his shirts to his father *Hadrat* Yaqub (AS). This man had barely started traveling and was still hundreds of miles distant when *Hadrat* Yaqub (AS) said as documented in the Holy Quran: *I do indeed scent the presence of Yusuf (12:94)*

Such is the glory and magnificence of Allah. *Hadrat* Yaqub (AS) was unable to sense his son's presence when *Hadrat* Yusuf (AS) was only a little distance away in a well but now he could smell his son from hundreds of miles away because Allah willed it. Moreover, Allah returned *Hadrat* Yaqub's (AS) sight as the shirt was cast over his eyes, and reunited father and son

in Egypt.

Allah had decided to test his dear prophet over one look of love, and *Hadrat* Yaqub (AS) emerged successful in demonstrating that he held love for Allah superior to everything else. Allah had no purpose in separating the father from his two sons or in taking away *Hadrat* Yaqub's (S) eyesight, but this was all part of the test. Consequently Allah returned everything that had been taken once *Hadrat* Yaqub (AS) passed this test.

Here we find out that Allah sometimes tries His nearest and dearest even with love that He has permitted. If such is the case with permitted love, then we can just imagine Allah's hurt and anger at the loves that He has expressly forbidden. It is written in *hadith* that Allah likes two kinds of people. One is a person among an army returning from battle that stops to rest and he alone gets up to pray *tahajjud* while the rest are sleeping. The other is the man lying in bed with his wife who gets out of bed for *tahajjud* despite being allowed to stay with his wife if he so wishes. It is further written that Allah boasts of these peoples' intense love to the angels – a love so powerful that they stand in prayer and overpower their sleep and desire for rest.

Cont'd from page 10

also sheltered him in His mercy. The third person turned his face away from Rasulullah (Sallallahu Alaihi Wasallam) and left, so Rasulullah (Sallallahu Alaihi Wasallam) said that Allah also turned away from him i.e., became angry with him.

The lessons derived by Ibn Hajr from this Hadith

- It shows the significance of sitting in the gatherings where Deen is being taught.
- It is preferable to sit in a circle in a religious gathering.
- It is preferable to sit and fill the gap if any present so that no gap is left.
- It is permissible to mention the harmful effects of bad deeds, it does not come in the backbiting if mention is made with the intention of reforming others.

GLIMPSES FROM THE SEERAH OF RASULULLAH (Sallallahu Alaihi Wasallam)

Moulana Fadhlur-Rahmaan Saheb

We present a few glimpses of the blessed life of Rasulallah (Sallallahu Alaihi Wasallam) from the Shamaail of Imaam Tirmizi (R.A). It is hoped that it will be a source of light and guidance for the Ummat. "And my guidance is only from Allah, in Him I trust and unto him I repent."(Al-Quraan)

Glimpse of Rasulallah's (Sallallahu Alaihi Wasallam) domestic life

Ali (Radhiallaahu Anhu) says that when Rasulallah (Sallallahu Alaihi Wasallam) entered the house, he divided his time into three parts: One part for the worship of Allah, the second for his wives and the third part for himself. However, his own time was further divided between himself and the people in such a way that the 'khawaas' (special people) can benefit the 'awaam' (general people). [i.e. the special people were given time and they in turn benefitted the general masses by the advice of Rasulallah (Sallallahu Alaihi Wasallam)]

Rasulallah (Sallallahu Alaihi Wasallam) never withheld anything from the people. The manner in which the time was allocated is that those of special status used to enter with permission. Then Rasulallah (Sallallahu Alaihi Wasallam) gave them time according to their status and position. Some came with one need, others with two and some came with many needs. Rasulallah (Sallallahu Alaihi Wasallam) was kept busy with them and he also occupied them in those things which served as 'islaah' (self rectification) for them as well as the Ummah. Rasulallah (Sallallahu Alaihi Wasallam) took regular reports (of the condition of the Ummah) from them and advised them accordingly. Rasulallah (S) used to say: "Those that are present should convey the message to those that are absent." He also

used to say: "Convey to me the needs of those who are unable to convey their needs to me as Allah will keep the feet of that person firm, on the day of judgement, who conveys to a ruler the need of one who is unable to do so."

These are the type of discussions that used to take place in the company of Rasulallah (Sallallahu Alaihi Wasallam). No other matters besides these were entertained. The Sahaba (Radhiallaahu Anhum) used to go to Rasulallah (Sallallahu Alaihi Wasallam) with great fervour and enthusiasm and used to return spiritually or physically satiated. They used to taste of the advances and leave as shining stars.

Glimpse of the social conduct of Rasulallah (Sallallahu Alaihi Wasallam)

Ali (Radhiallaahu Anhu) describes the life of Rasulallah (Sallallahu Alaihi Wasallam) outside his house as follows: Rasulallah (Sallallahu Alaihi Wasallam) saved his tongue from useless speech. He only spoke that which was necessary. He drew the Sahaba (Radhiallaahu Anhum) close to him and did not estrange them. He respected the noble persons of every nation. He made the nobles the leaders and guardians of their respective nations. He kept the people alert and he himself remained alert but he never deprived the people of his good character and smiling countenance. He kept track of his Companions (Radhiallaahu Anhum) (who was present and who was not).

He used to ask regarding the condition of the people and attest to the good and highlight the bad by refuting it. He always chose moderation. He was not of a varying temperament being soft at times and stern at times. He never remained negligent so

that the Sahaba o, do not become negligent nor do they stray from moderation. Rasulullah (Sallallaahu Alayhi Wasallam) was always prepared (with means) for every condition. He was steadfast on the truth and never undermined nor surpassed the truth. The best of people were found in his company. The most virtuous and superior among the Sahaba (Radhiallaahu Anhum) according to Rasulullah (Sallallaahu Alayhi Wasallam) was the one whose advice and well-wishing was most widespread and general and the most superior was the one who possessed the best concern and worry for the Ummah.

Glimpse of the Majlis (gathering) of Rasulullah (Sallallahu Alaihi Wasallam)

Ali (Radhiallaahu Anhu) says that when Rasulullah (Sallallahu Alaihi Wasallam) sat, he remembered Allah and when he stood, up he also remembered Allah. When he arrived at a gathering, he himself sat at the end of the gathering and never attempted to go forward and he commanded others to do the same. He fulfilled the rights of all those present in the gathering. Every person felt that he was the most honoured in the eyes of Rasulullah (Sallallahu Alaihi Wasallam).

Rasulullah (Sallallahu Alaihi Wasallam) gave full attention to those that sat with him or presented any need to him until that person left. He never shunned any one who came to him with some need. He either fulfilled his need or kindly promised to fulfil the need later. His lofty character and smiling countenance was directed to all. Thus he was like a father to one and all and in turn treated all equally. Rasulullah's (Sallallahu Alaihi Wasallam) gathering was one of patience, modesty, knowledge and trust. Voices were never raised nor was anyone degraded. Mistakes and faults of people were always concealed and never exposed. All were regarded as equal. If there was any distinction, it was on the basis of 'taqwa' (piety). Humility, respect of elders and kindness to the young was present amongst all. The needy were given prefer-

ence and the travellers due consideration. (Shamaail Tirmizi Pg.22/23)

Rasulullah's (Sallallaahu Alayhi Wasallam) approach to the Majlis (gathering)

Hadhrat Ali (Radhiallaahu Anhu) narrates that Rasulullah (Sallallahu Alaihi Wasallam) always remained happy and smiling. He was soft natured and easily approachable. (i.e. He attended to everyone) He was neither ill-mannered nor severe in his temperament. He never shouted or spoke harshly. He neither engaged himself in fault-finding nor was he a miser. He discarded those things that he did not like. If anybody asked of an undesirable thing, he would not make him feel despondent but would rather remain silent.

He kept himself away from three qualities: arguing and quarrelling; pride and vain things (i.e. those things which have no Deeni nor worldly benefit) and he also discarded three things with regards to people. He did not disgrace or insult anyone nor talk bad of anyone (in his presence or absence), nor did he make an attempt to spy on anyone. Rasulullah (Sallallahu Alaihi Wasallam) only involved himself in those actions in which there was hope of reward. When he spoke, those present bowed their heads in such a manner, as if birds were sitting on their heads (i.e. they sat motionless) When he stopped talking, then only would others talk. In his gathering, no person would interrupt the speech of another. If anybody spoke, all would listen attentively till he completed. People paid full attention to the speaker and did not lose interest in his speech.

If for any reason the Sahaba (Radhiallaahu Anhum) laughed, Rasulullah (Sallallahu Alaihi Wasallam), would also laugh. When the Sahaba (Radhiallaahu Anhum) expressed surprise, he would do likewise. He exercised patience at the harshness and uncouth manner in which strangers would present questions to such an extent that the Sahaba (Radhiallaahu Anhum), used to bring such people to the gathering (so that they may benefit from their ques-

tions).

Rasulullah (Sallallaahu Alayhi Wasallam) used to say: "If you see a needy person presenting his need, fulfil it." He did not like or accept anyone praising him unless it was by way of thanksgiving or appreciation. Rasulullah (Sallallaahu Alayhi Wasallam) never interrupted the speech of anyone. However, if someone exceeded the bounds he would prevent him or leave that place. (Shamaail Tirmizi Pg.24)

Glimpse of the manner of speech of Rasulullah (Sallallahu Alayhi Wasallam)

Sayyidina Hasan (Radhiallaahu Anhu) says that I requested my uncle, Hind Ibn Abi Halah (Radhiallaahu Anhu) who was an expert in describing the noble features of Rasulullah (Sallallaahu Alayhi Wasallam), to describe to me the manner in which Rasulullah (Sallallahu Alayhi Wasallam) spoke. He replied: "Rasulullah (Sallallahu Alayhi Wasallam) was in perpetual concern and worry and remained restless. He would remain silent for long periods of time and would not speak unnecessarily. He spoke clearly from beginning to end (so that the listener could hear well and understand. He would not imitate the proud in his manner of speech). His speech was concise, comprehensive and decisive (between truth and falsehood). He only spoke that which was necessary and avoided all unnecessary talk. He was not ill mannered nor did he ridicule anyone. He regarded every bounty as great no matter how minute or insignificant it seemed. He never criticized any bounty. However, with regards to food, he never criticized it nor over-praised it.

Worldly matters should not anger him. If someone exceeded the limits in Deeni matters, he became so angry that no one could prevent it until he avenged it. He never became angry nor took revenge for his own self. When he pointed at something, he did so with a full hand and when he was surprised by something, he turned his hand. When talking, he moved his hands by hitting the palm of the right hand with the inside part of the left thumb. When

he became angry, he turned his face away and when he became happy he lowered his gaze.

The laugh of Rasulullah (Sallallaahu Alayhi Wasallam) was mostly a smile. (When he smiled), his teeth shone like hailstones (or like pearls). (Shamaail Tirmizi Pg.15)

Aisha (Radhiallaahu Anhu) says that Rasulullah (Sallallahu Alayhi Wasallam) never hit anyone with his hand, neither any slave nor any of his wives. He was not obscene in his speech, nor was he one who made noise in the market place. He did not avenge evil with evil, rather he would forgive and overlook. When oppressed, he never took revenge unless an act forbidden by Allah was committed. When any forbidden act was perpetrated, Rasulullah became the angriest. When he was given a choice between two matters, he would choose the easier of the two as long it was not a sin. (Shamaail Pg.23/24)

Umar (Radhiallaahu Anhu) says that Rasulullah (Sallallaahu Alayhi Wasallam) said: "Do not exceed in praising me as the Christians over-praised Isa (Alayhis salaam). I am a bondsman of Allah, therefore, call me the bondsman of Allah and His Messenger (Bukhari Pg. 490 & Shamaail Pg.22)

Anas (Radhiallaahu Anhu) says that once a woman came to Rasulullah (Sallallaahu Alayhi Wasallam) and said: "I have some work with you." Rasulullah (Sallallahu Alayhi Wasallam) replied: "Whichever road of Madinah you want me to sit on, I am prepared."

The humility of Rasulullah (Sallallahu Alayhi Wasallam) was such that he visited the sick, participated in funerals, rode on a donkey and accepted the invitation of a slave. During the battle with the Bani Quraiza, Rasulullah (Sallallahu Alayhi Wasallam) rode a donkey. The rein of it was made of date fibre and the saddle was also of fibre. When he went for Haj, he rode in such an old carriage that had a covering which was not even more than four dirhams in value and he was supplicating to Allah thus: "O Allah, make it such a Hajj that is

devoid of ostentation and show. (Shamaail Pg.22)

Abu Burda (Radhiallaahu Anhu) says that once Aisha (Radhiallaahu Anha) showed us a patched shawl and a coarse 'lungi' (lower garment) and she said that Rasulullah (Sallallahu Alaihi Wasallam) left this world in these two garments. Huzayfa (Radhiallaahu Anhu) says that Rasulullah (Sallallahu Alaihi Wasallam) caught hold of mine (or he said) his shin (halfway between the knee and ankle) and said: "This is the place of the 'lungi' ". If you refuse, then lower it a little as there is no right (not permissible) to cover the ankles. [All garments should be above the ankles] (Shamaail Pg.8).

Abu Hurairah (Radhiallaahu Anhu) says that Rasulullah (Sallallahu Alaihi Wasallam) said: "When a person wears his sandals (shoes), he should wear the right shoe first and when removing them, he should remove the left one first so that the right may be first in wearing and last in removing: (Bukhari v.2 P9,82o-snamaair Pg, 6)

May Allah grant us all the ability of practising upon every Sunnat of Rasulullah (Sallallaahu Alayhi Wasallam), Aameen.

The prominence of calling towards Allah

Sahl bin Sa`d (May Allah be pleased with him) reported: The Prophet (PBUH) said to `Ali (May Allah be pleased with him), "By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels." [Al-Bukhari and Muslim].

Commentary: "Better for you than red camels" is an allegory for every thing that is better than anything else. Red camels used to be precious in Arabia, and their reference here is to highlight the value of guidance. Thus, this Hadith brings into prominence the importance of calling people towards Allah. But before calling others to the path of Allah, one must himself know it, and for this purpose, the knowledge of the Qur'an and Hadith is essential because one cannot provide any guidance in this respect without this knowledge.

Saviours of Islamic Spirit

S. Abul Hasan Ali Nadvi (RA)

Sheikh ul Islam Izz ud

The heroic endeavours of Salah ud-din who set himself to work in the most earnest fashion with the re-introduction of orthodox doctrines of Islam in place of the Shia ite creed, the chain of educational institutions started for the purpose all over his wide realm and, above all, the personal example set by him and some of the Muslim rulers in following the religious precepts and code of moral conduct redirected the energies of the people towards learning and teaching of the religious sciences. As a result thereof, we find several erudite scholars during the seventh century, who had devoted themselves, body and soul, to the dissemination of Islamic teachings among their compatriots. The most outstanding personage among these savants was Sheikh ul-Islam Izz ud-din ibn Abdul Salam (d. 660 A.H.). Reputed for profound learning, piety and courage, he never compromised with the corrupting influences of his time and the degenerate ways of the then rulers.

Erudition of Izz ud-din

Izz ud-din ibn Abdul Salam was born in Damascus in 578 A.H. He had the honour of being a student of several eminent scholars of those days such as Fakhr ud-din ibn Asa'kir, Saif u-din Amedi and Hafiz Abu Mohammad al-Qasim. According to certain annalists, he started education, quite late but he soon acquired such a proficiency in the then sciences that his contemporaries have paid glowing tributes to his deep learning and brilliance of mind, Ibn Daqiq al-Id calls him Sultanul-Ulema (king of scholars) in some of his works. When Izz

ud-din migrated to Egypt in 639 A. H., Hafiz Abdul Azim al-Munziri, the writer of al-Tarhib wat-Tarhib, suspended giving legal-opinions. When he was asked the reason for it, he said : "It does not behove any jurist to give legal-opinion where Izz ud-din happens to be present." Another scholar Sheikh Jamal ud-din ibn al-Hajib was of the opinion that in Fiqah (jurisprudence) Izz ud-din excelled even al-Ghazali,

Al-Zahabi writes in his book entitled al-Ebar: "In his knowledge of Fiqah, devotion to religion and awe of God he had attained that degree of perfection which makes one capable of Ijtihad i.e. of interpreting the revealed law of God and of deducing new laws from it."

Izz ud-din occupied the chair of professor for a fairly long period in the Madarsa Zawiyah Ghazftiyah of Damascus along with holding the offices of Khatib and Imam in the principal mosque of the city called the Ummayyad Mosque. Sheikh Shahab ud-din Abu Shama relates that Izz ud-din vehemently opposed the innovations and later-day accretions like Salat al-Raghayeb and the special prayers of mid-Shaban which had become so popular in his time that several scholars of note thought it prudent to keep silence about these.

Al-Malik al-Kamil insisted on Izz ud-din for accepting the office of Cadi in Damascus which he accepted reluctantly after imposing a number of conditions. During the same period al Malik al-Kamil appointed him as his envoy to the court of the then Abbasid Caliph.

Righteousness of Izz ud-din;

Among the religious scholars of Syria, Izz ud-din was held in such a high esteem that he was received by the then King with the most honourable marks of distinction. On his own part, however, Izz ud-din never visited the king unless he was request-ed to do so. Being dignified, straight-forward and self-respecting he did not like to curry favour with the king; instead, he insisted always upon the king to follow the course beneficial for Islam and

the Muslims.

During his illness Sultan al-Malik al-Ashraf who held the principality of Aleppo after the demise of his father, al-Malik al-Adil, sent for Izz ud-din. Earlier the Sultan had had some misunderstandings' with the Sheikh on account of certain views held by the latter but the same were removed as a result of their meeting. The Sultan requested the Sheikh to forgive him for his mistake and also to let him have a word of advise. "So far as the request for pardon is concerned," replied Izz ud-din, "I forgive everyone with whom I happen to be displeased; for, I never allow the sun to go down upon my animus against anybody. Instead of seeking my recompense from the human beings, I desire it from God alone as the Lord has said : But whosoever pardoneth and amendeth, his wage is the affair of Allah." "As for my benedictions for you", added Izz ud-din, "I very often pray to God for the well-being of the Sultan, for this also means the welfare of Islam and the Muslims. God may grant the Sultan insight and understanding of the matters which may be helpful to him in the life to come. Now, coming to the advice, it is my bounden duty to enjoin the right course since the Sultan has asked for it. I know that the Sultan is reputed for his valour and the brilliant victories he has won, but Tartars are making inroads into Islamic territories. They have been emboldened by the fact that the Sultan has pitched his arms against al-Malik al-Kamil and thus he would not have time to face the enemies of God and the persecutors of Muslims. Al-Malik al-Kamil is, however, the elder brother of the Sultan and, therefore, I would request the Sultan to give up the idea of fighting against his own brother, instead I would advise him to turn his forces against the enemies of Islam. The Sultan should make up his mind, in these critical days of his illness, to fight for the sake of God alone and for restoring the supremacy of His faith. We hope to overcome the infidels with the help of the Sultan, if God restores him his health. This would verily be a great achievement but if God has willed otherwise, the Sultan would

undoubtedly be recompensed for his intention to come to the rescue of Islam".

Al-Malik al-Ashraf thanked Izz ud-din for his sincere advice and immediately issued orders redirecting his forces to face the Tartars instead of al-Malik al-Kamil. As soon as the orders of the Sultan were communicated to the commander of his army, who retreated to Kasirah.

On al-Malik al-Ashraf's further request to counsel him something more, Izz ud-din said, "The Sultan is bedridden but his chiefs and officials are having rounds of pleasure ; they are reveling in wine and wickedness while Muslims are being burdened with new taxes and tithes. The most valuable presentation that the Sultan can offer to God is that this cesspool of corruption is cleansed ; illegal imposts are abolished, tyranny is stopped and justice is made available to the people." Al-Malik al-Ashraf not only acted on the advice of Izz ud-din but profusely thanked him saying, "May God give you a goodly reward for performing the duty enjoined by the religion, on behalf of all the Muslims whose well-wisher you undoubtedly are. Sire, allow me to be your companion in the Paradise." The Sultan also presented one thousand Egyptian gold mohurs to Izz ud-din but he refused to accept them saying, "I met you only for the sake of God and I do not want any worldly temptation to be made an additional reason for it."

Courage of Izz ud-din :

Al-Malik al-Ashraf was succeeded by Saleh Ismail who sought help of the Christians against the impending danger of invasion from Egypt. In lieu of the aid promised by the Christians the cities of Salda, Thakif and few other forts were ceded to them. The friendly relations thus established by Saleh Ismail encouraged the Christians to purchase arms and ammunition from the Muslim traders in Damascus. Izz ud-din deprecated these deals as the arms purchased by the Christians were likely to be used against the Muslims and, therefore when the arms dealers asked for his legal-

opinion in the matter, he advised that all such bargains were prohibited by the Shari'ah. This was not all, Izz ud-din gave up benedictions for the King in the Friday sermons and started invoking the wrath of God on the enemies of Islam. The matter was brought to the notice of the King who ordered to imprison him. After some time, he was transferred to Jerusalem from his Damascus gaol.

In the meantime Saleh Ismail along with his allies, al-Malik al-Mansur, the King of Hams and a few Christian monarchs converged at Jerusalem with the intention of invading Egypt. Although Saleh Ismail had imprisoned Izz ud-din, he was feeling guilty in his heart of heart and wanted to set him free provided Izz ud-din was prepared to give him an excuse for the same. He, therefore, gave his handkerchief to one of his trusted councillors with the instruction that he should present it to Izz ud-din and tell him courteously that if he so desired, his previous position would be restored. The councillor was also directed to present Izz ud-din before the King in case he agreed to the suggestion with the highest respect, otherwise to imprison him in a tent beside that of the King. The Councillor did what he had been commissioned ; paid his compliments and related the admiration of the King for the Sheikh, and then said, "Everything will be set right and your previous position will be restored in no time, if you just kiss the hands of the king and show courtesy to him." History can perhaps offer few such striking examples of fearless expression, for, Izz ud-din replied, "What a fool you are ! You expect me to kiss the hands of the King while I would not like my own hands to be kissed by him. My friend, you are living in a world other than that of mine. Praise be to Allah that I am not a prey to the temptations which have captured your soul. The Councillor then told him that in that case he had orders to imprison him again. The Sheikh was accordingly placed under confinement in a tent beside the king's, who heard him daily reciting the Qur'an. The King one day told his Christian

ally that the person whom he heard reciting the Quran at the moment was the chief pontiff of Muslims but he had been divested of his post and honours and kept under confinement because of his opposition to the cession of cities and forts to the Christians. The Christian monarch, however, replied that if he were to have such a man as his bishop, he would have felt honoured to sit at his feet.

Shortly thereafter Saleh Ismail was defeated and killed in an encounter with the Egyptian forces, and Izz ud-din was honourably taken to Egypt.

While on his way to Egypt Izz ud-din passed through the principality of Kark. When its Governor requested Izz ud-din to settle in Kark, he replied, "This small city of yours is not befitting my learning.

Izz ud-din in Egypt:

Izz ud-din was received by the then Sultan of Egypt, al-Malik al-Saleh Najm ud-din Ayyub, with great reverence and honour. He was appointed Khatib of the Mosque of Amr ibn al-As as well as the grand Cadi of Egypt. He was also entrusted with the task of looking after the rehabilitation of deserted mosques and the professorship of Shafei jurisprudence in Madarsa Salihya founded by the King.

Fearlessness of Izz ud-din:

A man by the name of Fakhr ud-din 'Uthman who was an intendant of the palace had come to wield a great influence over the King. This man got a drum-house constructed over the roof of a mosque. When Izz ud-din came to know of it, he ordered the structure of the drum-house to be pulled down. He declared Fakhr ud-din Uthman as an unreliable witness for the purposes of tendering evidence in a court of law and also resigned from the post of Chief Justice as a mark of protest against the blasphemous action of Fakhr ud-din Uthman. Izz ud-din continued to enjoy the esteem of the king who, however, did not consider it prudent to appoint Izz ud-din as grand Cadi for the second time. Notwith-

standing this decision of the King, juristic-opinions tendered by Izz ud-din were acted upon with the same respect as before. During this period al-Malik al-Saleh Najm ud-din Ayyub sent an embassy to the court of the Caliph in Baghdad. When the Egyptian envoy was presented before the Caliph he enquired of the envoy if the Sultan of Egypt had himself commissioned him to convey the message. On being told that he had been charged to convey the message by Fakhr ud-din Uthman on behalf of the Sultan, the Caliph replied that since Fakhr ud-din Uthman had been declared an unreliable witness by Izz ud-din, no credence could be placed on a message conveyed through him. The envoy had to return to Egypt to obtain the orders of the Sultan afresh.

There is yet another incident which bespeaks of Izz ud-din's fearlessness. The Sultan who was holding a durbar on the occasion of Id was seated on the throne in a large reception hall, with the princes and chiefs of the State ranged on his right, and the courtiers and dignitaries on the left. In front of the Sultan stood all the people entitled to enter and salute the sovereign, when a voice was suddenly heard addressing the Sultan by his first name: "Ayyub, what would be your reply before God when He would ask you whether the kingdom of Egypt was given to you so that people should openly indulge in drinking-bouts and you should enjoy public receptions?" "Is it," blurted out the Sultan who was taken aback, "is it a fact?" "Yes," came the reply from Izz ud-din, "Wine is being freely sold and consumed in the city while people indulge in other vices too". Surprised as the Sultan was, he replied, "But 't is not my fault, Sire, for it has been happening from the time my father held (he reigns of this kingdom)". "Then, you are one of those," admonished Izz ud-din, "who say that we found our fathers acting on this wise." The Sultan immediately gave orders to stop the sale of wine in his realm.

While returning from the court one of the pupils of Izz ud-din asked him why he had raised the question on that occasion.

Izz ud-din replied, "When I saw the Sultan surrounded by that pomp and show I thought that he might give himself airs and become a slave to his baser-self. I, therefore, thought it necessary to admonish him publicly." "But were you not seized with fright," demanded the disciple further. "Oh no," replied Izz ud-din, "I was so much

Women Abuse In America

- 4 million American women experience a serious assault by a partner during an average 12-month period.
- On the average, more than three women are murdered by their husbands or boyfriends every day.
- 92% of women say that reducing domestic violence and sexual assault should be at the top of any formal efforts taken on behalf of women today.
- 1 out of 3 women around the world has been beaten, coerced into sex or otherwise abused during her lifetime.
- 1 in 5 female high school students reports being physically and/or sexually abused by a dating partner. Abused girls are significantly more likely to get involved in other risky behaviors. They are 4 to 6 times more likely to get pregnant and 8 to 9 times more likely to have tried to commit suicide.
- 1 in 3 teens reports knowing a friend or peer who has been hit, punched, slapped, choked or physically hurt by his/her partner.
- Women of all races are equally vulnerable to violence by an intimate partner.
- 37% of all women who sought care in hospital emergency rooms for violence-related injuries were injured by a current or former spouse, boyfriend or girlfriend.
- Some estimates say almost 1 million incidents of violence occur against a current or former spouse, boyfriend or girlfriend per year.
- For 30% of women who experience abuse, the first incident occurs during pregnancy.
- As many as 324,000 women each year experience intimate partner violence during their pregnancy.
- Violence against women costs companies \$72.8 million annually due to lost productivity.
- 74% of employed battered women were harassed by their partner while they were at work.
- Ninety-four percent of the offenders in murder-suicides were male.
- Seventy-four percent of all murder-suicides involved an intimate partner (spouse, common-law spouse, ex-spouse, or boyfriend/girlfriend). Of these, 96 percent were females killed by their intimate partners.
- Most murder-suicides with three or more victims involved a "family annihilator" -- a subcategory of intimate partner murder-suicide. Family annihilators are murderers who kill not only their wives/girlfriends and children, but often other family members as well, before killing themselves.
- Seventy-five percent of murder-suicides occurred in the home.

Aadaab Of Mulaqaat (Meeting One Another)

- When you go to meet a person do not disturb him by intruding while he is busy. If for example, he is engaged in Tilaawat, Wazeefah or he is in privacy or sleeping or preparing to sleep or involved in something else in which he will be disturbed if you intrude or he may be inconvenienced by your intrusion, then at such a time do not greet or shake hands. Either go away and return later or wait elsewhere (where his attention will not be attracted). If the matter is urgent and requires immediate attention, seek his permission first.
- When having arrived at the venue of the person whom you wish to meet, inform him of your presence either by salaam, speech, etc. Do not sit in a concealed place or in such a way that he has not learnt of your presence. Perhaps he wishes to say something which is not intended for your ears. It is evil to listen in to another person's secrets without his consent. If you realize that the discussion in progress is not for your ears, immediately take leave.
- When meeting someone with whom you have no informal association, do not ask him about the condition of his home affairs. Similarly, do not ask him about his source of earnings, possessions, etc.
- On meeting a person do not linger too long so as to cause him inconvenience or to constitute an impediment in his activity.
- When meeting someone, do so pleasantly and smilingly so as to please him.
- When meeting someone for the first time, remember the following things:
 - Introduce yourself State your name.
 - State your hometown or the country or city from where you are coming.
 - State the purpose of your visit.
- When meeting a person, do not pick up any letter, paper or book from nearby to read.
- When someone comes to meet you (and if you are sitting) get up or move slightly. In this is respect for the visitor.

Advice from Abu Dharr al-Ghifaari (RA)

It is narrated in Abu Na`im's al-Hilyah that someone asked Abu Dharr, radhiallahu `anhu, "O Abu Dharr, why do people leave your company upset every time they visit you?" He replied, "They leave upset because I admonish them against hoarding the treasures of this world." The following is one of his admonitions narrated by Sufyaan ath-Thawree (RA), as related in al-Hilyah of Abu Na`im: "O people, I am Jandab'ul Ghifaari. Come here and hearken to the good advice of your compassionate older brother. " Immediately, people hastened and stood around him to hear what he had to say. Abu Dharr then said, "Do you see, when one of you plans to travel, doesn't he prepare himself and takes with him the needed provisions that will suffice him until he reaches his destination?" The people replied, "Indeed, he does." Abu Dharr continued, "In this regard, the road to the Day of Reckoning is the furthest of your ultimate destinations. Take with you what benefit you most." The people asked, "And what do you consider as most beneficial for such a journey?" Abu Dharr replied:

- 1) Make a pilgrimage to Mecca for your dire needs;*
- 2) Fast in the hottest day in contemplation of the horrific age-old standing of the Day of Resurrection;*
- 3) Pray two rak`at in the darkness of the night in contemplation of one's bewilderment, loneliness, and darkness of his grave;*
- 4) Either say something good, or remain silent pondering on awesome age-long standing in the grim silence of the Day of Resurrection;*
- 5) Spend your money in charity, so perhaps you can escape its trials;*
- 6) Make this world a setting for two types of conferences: One to seek the benefits of the hereafter, and the other to seek what is permissible. Should there be a third criteria of meetings, they will be of harm and of no benefit to you; and finally,*
- 7) Look to your money and divide it in two categories: One dirham you spend on your family, the second you spend for your benefits in the hereafter, and should there be left a third dirham, it will be of harm and of no benefit to you." Abu Dharr then shouted at the top of his voice: "O people! Your craving to accumulate what is beyond your reach will surely destroy you."*