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**REALITY**

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### *Good Character*

*Yahya related to me from Malik from Ibn Shihab from Ata ibn Yazid al-Laythi from Abu Ayyub al-Ansari that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not halal for a muslim to shun his brother for more than three nights, that is they meet, and this one turns away and that one turns away. The better of the two is the one who says the greeting first."*

*(Mota Imaam Maalik)*

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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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### **Contents**

1. Editorial	2
2. Question and Answer	4
3. Lesson from the Qur'an	5
4. Lesson from the Bukhari Shareef	9
5. Salat	12
6. Isla, stresses on tolerance .....	18
7. The rights of oneself	20
8. Islamic Finance	24
9. Once upon a time ...	24
10. Current affairs—Tainted earnings	27
11. Islamic morality in war	28
12. Hardships benefit the believer	36
13. Saviours of Islamic Spirit	36

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## EDITORIAL

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

### Death—A Gift for a Believer

Multitudes of men have walked on the surface of this Earth. They all belonged to different nations and cultures. A few of them made history for which they were remembered, whereas others, were never to be mentioned again. Although each one was personally different from the other - their habits, thinking and tastes differed - they all had two things in common: First, they were all delivered from their mothers womb, and second, they all tasted death. Who claims he has lived a thousand years?

We all admit the honourable rank of the Holy Prophet (s.a.w.) and his position in the eyes of Allah (s.w.t.). It is also undisputed that he is the last Messenger of Allah whose message will survive until the Day of Judgement. We also place his companions (r.a.) superior to others.

The day the Prophet (s.a.w.) passed away it was hard for his companions to believe such a thing could happen to such a highly ranked Prophet who remained active until his last breath. Umar (r.a.) ascended the pulpit and addressed that anyone who says that Muhammad (s.a.w.) has passed away I will slit his throat. It was not a strange thing to address; for the Prophet (s.a.w.) held an honourable rank before him. He was a Prophet whose miracles were numerous. Of which one is the living miracle, the Holy Qur'an. How can the Messenger of Allah (s.a.w.) leave his friends behind? Suddenly Abu Bakr (r.a.), the first nominated Khalifah, ordered Umar (r.a.) to descend the pulpit but Umar (r.a.) remained on it, fully convinced that he was right in what he was saying. Abu Bakr (r.a.) read the khutbah and recited the following aayat: **"Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns his back on his heels, not the least**

**harm will he do to Allah, and Allah (s.w.t.) will give reward to those who are grateful."** (Qur'an 144:3)

On hearing this, Umar (r.a.) and other companions were astonished that they had recited this verse many a time but on this occasion it did not come in their mind. They felt as if the aayat was being revealed to Abu Bakr (r.a.) and all agreed that Muhammad (s.a.w.) had passed away.

Such a great personality experienced death, should we be unmindful of it as if we will never experience it? Allah (s.w.t.) states, **"Every soul shall have a taste of death. And only on the Day of Judgement shall you be paid your full recompense."** (Qur'an 3:185)

#### What is Death?

Sheikh Jalaluddin Suyuti (r.a.) has recorded the verdict of the Ulama that death is not mere annihilation but a type of metamorphosis where the soul (rooh) is separated from the body like the movement from one dwelling to another. A believer's death has been explained analogously by some Ulama as the transference from a world of hardship to that of peace and luxury. (May Allah grant us such death! Aameen).

#### How did Death come about?

In Kitaab-ul-Zuhd, Imaam Ahmad has included the narrations of Hazrat Hasan Basri (r.a.) that, when Allah created Hazrat Aadam (a.s.) and his progeny the angels expressed much concern about the world being insufficient to accommodate all of them but Allah assured them by declaring, **"I shall create death!**

Hearing this, the angels became disturbed and when they remarked that would instill fear and remove the pleasure of life, Allah explains, **"I shall create hope and ambitions.**

According to Hazrat Mujahid (r.a.), when Hazrat Aadam (a.s.) was sent on Earth, his Sustainer said, **"O Adam! Construct buildings destined for destruction and ruination; and beget for death."**

O dweller of lofty mansions, very soon you will be buried in the sand lowly station.

Allah has an angel calling daily: Beget for death and create buildings for destruction.

### Remembrance of Death

We are so engrossed in our worldly pursuits that the remembrance of death does not occur to us. The Holy Prophet (s.a.w.) has said, **"The most intelligent person is the one who often remembers death. Constant remembrance of it prevents one from evil and sin and motivates him towards good morals.** The Holy Prophet (s.a.w.) said, **"The remembrance of death defeats joy."**

The above narration clearly indicates that we are in this world for a purpose and not just for pleasure and entertainment. The Holy Prophet (s.a.w.) says, **"Live in the world as though you are a wayfarer."** Concerning this Hazrat Esa (a.s.) has said, **"This world is like a bridge, cross it and not build on it."**

Life in this world is very short which everyone has to surpass, until he meets his death. Allah says, **"For every 'Ummah' (community or nation) there is a term appointed, when their term is reached, not an hour (nor a moment) can they cause to delay, nor (an hour nor a moment) can they advance (it)."** (Qur'an 10:49)

### How much do we remember Death?

Nowadays, when a person dies, the family and close relatives grieve over the deceased. After some time all is forgotten and much attention is given to the inheritance, so much so they begin to have disputes over it. The wealth of the deceased is

valued more than the lessons to be taken from his death. If we remembered it frequently, we would certainly prepare for it.

### Prepare for Death!

Intelligent students always prepare for exams. It is also a matter of intelligence to prepare for the account to be given after death. The Holy Prophet (s.a.w.) has mentioned in a Hadith, **"Clever is the one who prepares for life after death."** The Holy Prophet (s.a.w.) has also said, **"Take importance of life before death."**

Once, the Holy Prophet (s.a.w.) came to the Masjid for salaah; when he noticed some people laughing and giggling. He remarked, **"If you remembered death, I would not see you like this. Think of your death often. Not a single day passes when the grave does not call out: 'I am a wilderness, I am a place of dust, I am a place of worms.'** When a believer is placed in the grave, it says; **"Welcome, it is good of you to have come to me. Of all the people walking on the Earth, I liked you the best. Now you have come in to me, you will see how I entertain you."** It then expands as far as the occupant can see. A door from Paradise is opened for him in the grave and through this door he gets fresh and fragrant air of Paradise. However, when an evil man is laid in the grave it says; **"You are not welcome here. Your coming into me is very bad for you. Of all the people walking on the Earth, I disliked you the most. Now that you have been put into me, you will see how I treat you!"** It then closes upon him so much so that his ribs of one side penetrate into the ribs of the other. As many as seventy serpents are then set upon him, to keep biting him until the day of resurrection. These serpents are so venomous that if one of them happened to spurt its venom upon the earth, not a single blade of grass would ever grow."

# Question & Answer

## The issues of Wudu

Q. If a person has performed Wudu and he comes to Masjid to perform Salaah. On the way to Masjid his shoes fall on filthy things due to which his shoes become dirty. Is it right for him to perform Salaah without repeating his Wudu?

A. The shoes don't get filthy from inside and that is why after performing Wudh and putting on shoes, there is no need to repeat Wudu.

Q. In a Hadith it has been mentioned that if a person touches his private parts, his Wudu breaks. Kindly explain.

A. It does not break one's Wudu if he touches his private parts. The decree in the Hadith that one should perform Wudu after doing such an act is either Mustahab or it means to wash one's hand only.

Q. If a person has his meals after performing Wudu, is his Wudu valid or not.

A. It does not break ones Wudu if he has his meals after performing Wudu.

Q. If a person gets naked to change his clothes. Does it break his Wudu?

A. No. This action will not break his Wudu.

Q. Does one's Wudu break if he eats something that has been cooked or boiled on fire?

A. It does not break one's Wudu if he eats anything that has been cooked or boiled on fire.

Q. Some people smoke after having performed Wudu and when the time of Salaah appears, they only clean their mouth with water and perform Salaah. Is it permissible like this or do they have to perform Wudu again?

A. A person does not break his Wudu if he smokes but it is necessary to get rid of foul smell from one's mouth. If the smell of to-

bacco persists during Salaah, his Salaah will become Makrooh.

Q. Does it break one's Wudu if he listens to music on television or radio?

A. To indulge in the sinful acts does not break one's Wudu but it certainly becomes Makrooh. It is better to perform Wudu again.

Q. Does it break one's Wudu if he looks at a mirror?

A. No.

Q. Does it break one's Wudu if he looks at toys like doll etc?

A. No.

Q. If dirt gets accumulated below one's nails and he perform Wudu in such a state. Is his Wudu valid or not?

A. The Wudu will be valid but it is against natural instinct to leave the nails growing.

Q. Does it break one's Wudu if by cleaning his ear he takes wax out of it with his finger?

A. No it will not break one's Wudu if he takes wax out of his ear, but if his ear secretes and he puts his finger in it and then takes out along with the secretion, his Wudu will not be valid now.

Q. If a person has his hair cut, or corrects his beard or cuts his nails; is his Wudu valid after these acts or not?

A. It has no effect on one's Wudu if he has his hair cut or corrects his beard or cuts his nails.

Q. A person uses myrtle (henna) on his hair and beard. Is it necessary for him to remove the myrtle after it dries up and then perform Wudu or not?

A. To have the correct Wudu, it is necessary for him to remove the myrtle completely.

# Lesson From The Qur'an

Commentary: Mawlânâ Mufti Mohammad Shafî Sahib (RA)

## Verses 102 -103

### Kinds of Magic

In his "Mufradat al-Qur'an", Imam Raghîb al-Isfahani says that there are several kinds of magic. Firstly, there are sleights of hand, like those of jugglers, which deceive the eyes of the onlookers, but have no further substance. Then, there are ways of influencing the imagination of others through the concentration of one's own powers of thought so that they begin to see or feel things which do not really exist as happens in mesmerism or hypnotism. Such a result is sometimes obtained with the help of the devils (*Shayatin*) too. In speaking of the magicians of the Pharaoh, the Holy Qur'an says: "سَحَرُوا أَعْيُنَ النَّاسِ: They cast a spell on the eyes of the people" (7:116). Or, in another place: "يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى: "Through their magic Moses came to think that they (ropes turned into serpents) were running about" (20:66). Obviously, this piece of magic had to do with influencing of the imagination. The second of these verses employs a verb which has the same root as the noun *Khayal* (thought), and hence clearly states that the ropes and the Wands Cast down by the magicians had neither turned serpents nor made any movement, but the imagination of Sayyidna Musa (Moses AS) had been affected so as to see them running about in the shape of serpents. The Holy Qur'an also indicates the other way of influencing men's imaginations which involves the help of the devils (*Shayatin*):"

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*And they followed what the devils used to recite in the reign of Sulayman (Solomon) -- it was not Sulayman who became an infidel, but the devils did become infidels, teaching people magic, and what had been sent down to the two angels, Harut and Marut, in Babylon. And these two did not teach anyone without having said, "We are nothing but a trial, so do not go infidel." Then, they used to learn from them that with which they could separate man from his wife. But they were not to bring harm through it to anyone, without the will of Allah. And they used to learn what harmed them and did no good to them. And they certainly knew that he who buys it has no share in the Hereafter. And, indeed, vile is the thing for which they sold themselves away. Only if they knew! And had they accepted the faith, and been God-fearing, the reward from Allah would have always been far better. Only if they knew!*

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*Shall I tell you on whom the devils descend? They descend on all those who are slanderers and sinners." (26:222)*

Still another kind of magic is that which can change the very nature of a thing - for example, turning a man into a beast or

Cont'd from previous issue

into a stone. Scholars like Imam Raghīb al-Isfahani and Abu Bakr al-Jassas deny that magic can totally change the nature of a thing, but confine the efficacy of magic only to influencing the imagination and to deceiving the eyes of the onlookers. This is also what the *Mu'tazilah* thought of the matter. But most of the scholars hold that neither the Shari'ah nor any rational argument forbids the possibility of trans-substantiation or the changing of one thing into another, like a living body turning into a stone. As for the well-known principle of the classical philosophers that the change of the "essences" (*Haqa'iq*) is not possible, it concerns the "essences" of the three categories - the Impossible, the Possible and the Necessary --, for, rationally speaking, it just cannot be that something impossible should become possible, or that something possible should become impossible. And as to the Holy Qur'an putting down the magic of the Egyptian sorcerers as only an impact on the imagination, it does not necessarily mean that all the forms of magic should be no more than an influencing of the imagination. Moreover, certain scholars have seen an argument in favour of the possibility of trans-substantiation through magic in a saying of Ka'b al-Ahbar, reported by Imam Malik in his *Muwatta'* on the authority of Qa'qa' ibn Hakim: "Were it not for these phrases which I recite regularly, the Jews would have changed me into a donkey." "A donkey" is, no doubt, a usual metaphor for "a fool." But it is not proper to turn away, unnecessarily, from the literal meaning to a metaphorical one. So, the sentence means just what it says - that if the recitation of the phrases had not protected him, the Jewish sorcerers would have changed him into a donkey. The saying, thus, establishes two things. Firstly, it is possible to change a man into a donkey; secondly, the phrases he used to recite had the property of making the magic of the sorcerers lose its efficacy. On being asked what these phrases were, the scholar Ka'b al-Ahbar taught his listeners the following words of prayer:

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*"I seek the protection of Allah the Great, greater than whom there is none; and I seek the protection of the perfect words of Allah which no man, virtuous or wicked, can even transcend; and I seek the protection of all the Beautiful Names of Allah, those of them which I know and those which I do not know, from the evil of everything which Allah has created, to which He has given existence, and which He has spread (over the earth or the universe)."*

To sum up, all the three forms of magic are possible, and can manifest themselves in actual fact.

### Miracles

Now, let us turn to another important aspect of the question. Through prophets and saints certain events come into manifestation which normally and habitually never happen, and are hence designated as *Kharq al-'Adah* (contrary to the habitual). The Islamic term for the miracles of prophets is *Mu'jizat*, and for those of saints, *Karamat*. The effects produced by such miracles are in appearance sometimes similar to those produced by magic. This external resemblance leads some ignorant people to confuse the one with the other, and they begin to have a reverence for magicians which is totally out of place. So, one must understand the difference between the two clearly. (*Editorial Note on معجزه - Mu'jizat or Miracle: For all the unusual events and unprecedented happenings the English language has but one word, 'Miracle' which makes it impossible for the reader in that language to mark the subtle difference in various forms of miracles. Briefly, therefore, the different forms of miracles with their distinct objections are explained here. It is hoped that this will help the readers have a clearer conception of*

**Mu'jizah.**

These terms are used in Arabic language to define and differentiate the unprecedented happenings and here each of them is explained, so as to clearly differentiate them. Qualitatively, there is, apparently no difference in all of them.

Mu'jizah is the unusual event which occurs at the hands of a prophet. It is purely an act of Allah. A prophet's own volition has no part in the working of it. For those who witness a Mu'jizah it is compulsory to believe in it.

Karamah (كرامه) — *another mode of unusual happenings — is also an act of Allah; it appears at the hands of a Man of Allah. The basic difference in Mu'jizah and Karamah is that one who performs Mu'jizah, addresses himself as a prophet, a Man of Allah has no such claim. In both Mu'jizah and Karamah the usual cause and effect link is absent. Things happen but without any cause; and there is usually a total transformation of the nature and behaviour of objects in Mu'jizah and Karamah. What is required is a generalized belief in them. Allah chooses whoever He wills for Mu'jizah and Karamah. No degree of stringent discipline can give the power to make the unusual happen.*

Irhas (ارهاس) is also a kind of Karamah. It heralds the coming of a prophet. It usually occurs at the hands of the one who is closely related to the prophet: the unprecedented happenings in the life of Mariam, mother of prophet 'Isa (AS) or the various unusual events that began occurring to and around Aminah - the blessed mother of our Holy Prophet (Sallallahu Alaihi Wasallam) for instance, she had no pangs of birth, towards the close of the birth period she used to hear stranger voices greeting her, although she saw no one. It is compulsory to believe in such events of Irhas as have been mentioned in the Qur'an and believe in a general manner, that Irhas is usually associated with the coming of a prophet).

**The Difference between Miracle and****Magic**

The miracles of prophets and saints are different from magic, firstly, in their respective natures, and, secondly, with regard to the signs and indications attendant upon each. As for the difference in their natures, it lies in the fact that the results produced through magic depend on the law of causality as much as do the ordinary and usual events in the physical world, the only distinction being that the causes are in the latter case quite clear or easily observable, while in the former they are different for a common man to detect. Where the causes are evident, the effects are immediately referred back to them, and the events thus produced are not considered to be astonishing, but where the causes are hidden or obscure, the events produced by them arouse wonder and amazement, and those who are ignorant of the causes readily come to believe that the things have happened in contravention of the habitual laws of the physical universe (*In the West, they describe such events as being "supernatural", although the Latin word Natura, which is the equivalent of the Greek word Phusis, does, at least in its original sense, cover all that has been created, whether it lies in the domain studied by empirical science or beyond it.*) What these people do not realize is that such happenings are as much due to certain causes as the habitual events - the cause in the case of extraordinary happenings often being the activity of a jinn or a devil (*Shaytan*). For example, a letter suddenly falls in front of a man, and on reading it he finds that the letter has been written just this day and is coming from a distance often thousand miles. Now, the onlookers would call it a "supernatural" event, for they do not know that Allah has given the power of doing such things to jinns and devils. Once one comes to understand the means through which things of this nature take place, one would no longer see them as "supernatural", or even as being contrary to "habit". In short, all the results obtained through magical practices are, in fact, due

to the operation of physical causes, but in the eyes of common people they acquire the illusory appearance of "supernatural" events, simply because the operative causes are hidden from them.

On the other hand, miracles happen directly under divine command without the intervention of physical causes. For example, the Holy Qur'an tells us how the tyrant *Namrud* (Nimrod) threw Sayyidna Ibrahim (Abraham (AS)) into a blazing fire, and how Allah commanded the fire to grow cold for him, but not so cold as to do him harm -- and the fire obeyed the command, and, instead of scorching him, provided a place of safety. This was a direct divine act, and hence a miracle. Now, we sometimes hear of men who, having applied certain chemicals to their body, can enter a fire without being scorched. This is not a miracle, for the operative cause is of a physical nature - that is, the chemicals. These chemicals are not known to people in general, and they are deluded into believing such a performance to be a "supernatural" event going beyond the realm of "the habitual". The Holy Qur'an itself leaves no doubt as to a miracle being directly an act of Allah Himself. In the Battle of *Badr*, the Holy Prophet (Sallallahu Alaihi Wasallam) took up a handful of pebbles, and threw them at the army of the infidels, which blinded their eyes. Referring to this miracle, the Holy Qur'an says: وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى: "When you threw (the pebbles), it was not you who threw, but Allah who threw (them)" (8:17). The statement is explicit enough, and means that the miraculous result produced by a handful of pebbles was not the work of the Holy Prophet (Sallallahu Alaihi Wasallam), but the act of Allah Himself.

#### **Miracle and Magic: How to distinguish between them?**

Having explained the difference between the nature of a miracle and that of magic, we must now turn to another important question --the results produced by each of them being in appearance the same, how is the common man to know the difference

between the two? In fact, Allah has given to each certain characteristic features which can help the common man to distinguish miracles from magic. Firstly, miracles are manifested through those whom everyone knows to be clean in body, pure in deeds and God-fearing. On the contrary, magic shows its effectiveness through those who are unclean in body, dirty in deeds, shunning the worship of Allah and His remembrance. This is a distinction which everyone can observe with his own eyes. Secondly, Allah has so ordained things that if a man pretends to be a prophet and claims to perform miracles, and yet tries to practise magic, his magic is never effective, but he can be effective in magic so long as he does not lay a claim to prophethood.

#### **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

*The Messenger of Allah (Sallallahu Alaihi Wasallam) disapproved for a woman to add anything artificial to her hair. (Muslim)*



*upon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Tha'laba from the brothers of Bani Sa'd bin Bakr."*

### Purpose of Tarjamatul Baab

In the previous Baab Imam Bukhari stated that one method of narrating an authentic Hadith is that the teacher narrates it and the student listens. (قراء الشيخ) In this Baab Imam Bukhari says that if a student reads a Hadith along with the chain in presence of his teacher and the teacher listens and ratifies (قراء علي الشيخ) that is also an authentic way of narrating Hadith.

### Comments

Dimam bin Tha'laba, who belonged to the clan of Bani bin Bakr, came to Rasulallah (S) riding on a camel. Ibn Sa'd has quoted from Al Waqdi that Tha'laba came during the 5<sup>th</sup> Hijra. Qurtubi has quoted that this incident is of 6<sup>th</sup> Hijra, while some others say that it is of 8<sup>th</sup> or 9<sup>th</sup> Hijra. It seems that this incident is of later years as here Tha'laba had come as a delegate and delegations (وفود) came to Rasulallah (S) mostly during 9<sup>th</sup> Hijra. Secondly, here Tha'laba says that the delegate of Rasulallah (S) had come to them; and Rasulallah (S) sent the delegates to different places after the peace treaty of Hudaifa, which took place in 6<sup>th</sup> Hijra. Tha'laba tied his camel at the gate of Masjid Nabwi and came to Rasulallah (S) who was sitting leaning on his arm among his Sahaba in Masjid Nabwi (grand mosque of Madina). Imam Maalik has concluded from this Hadith that the urine of the camel is pure, as regards the Salaah etc., as Tha'laba was allowed to tie his camel in the mosque. Others differ with Imam Maalik on this as they say that the camel was tied at the gate in such a way that his body was outside the mosque. Then Tha'laba asked the people sitting there as to who was Muhammad (S) amongst them. **This shows that Rasulallah (S) was living like a common man amongst the Sahaba** as the people coming from outside didn't find him

sitting in some distinguished manner. The Sahaba replied that the white man reclining on his arm was Muhammad (S). The whiteness of Rasulallah (S) was not like lime-white but was the whiteness mixed with redness giving him extreme beauty.

Tha'laba asked Rasulallah (S) that he would be asking him some questions and that he will be very hard in questioning. This was the time that the Sahaba were banned from asking the questions by the following verse of the Al-Qura'n,

*O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing. (5:101)*

Therefore, Sahaba usually looked forward for some outsider to come and ask some questions to Rasulallah (S).

### Why was Tha'laba was hard in questioning?

Rasulallah (Sallallahu Alaihi Wasallam) had sent a messenger to the people of Bani Sa'd bin Bakr inviting them to enter into the fold of Islam. Tha'laba heard the message of Islam from this messenger and then he wanted to confirm the same from Rasulallah (Sallallahu Alaihi Wasallam). He wanted to know the truth and thought to ask some questions to Rasulallah (Sallallahu Alaihi Wasallam) in frank terms without any formalities. Some people say that he wanted to test the patience of Rasulallah (Sallallahu Alaihi Wasallam). Some are of the opinion that by this he meant to ask Rasulallah (Sallallahu Alaihi Wasallam) question in such a way so as to make him take oaths repeatedly.

**Has Allah sent you as an apostle to whole mankind?**

Imam Muslim has quoted that Tha'laba told Rasulullah (Sallallahu Alaihi Wasallam) that his {Rasulullah's (Sallallahu Alaihi Wasallam)} messenger had come to them and he informed them that he {Rasulullah (Sallallahu Alaihi Wasallam)} was the apostle of Allah. Rasulullah (Sallallahu Alaihi Wasallam) said, "he told the truth". Then Tha'laba asked as to who created the skies? Rasulullah (Sallallahu Alaihi Wasallam) said, "Allah". Then he asked as to who created the earth and the mountains? Rasulullah (Sallallahu Alaihi Wasallam) said, "Allah". Then he asked as to who placed the usefulness in them? Rasulullah (Sallallahu Alaihi Wasallam) said, "Allah". Then he told him that he was asking him by the one who created the skies and earth, fixed the mountains and placed the utilities in them, "Has Allah sent you as the apostle? Rasulullah (Sallallahu Alaihi Wasallam) said, "yes".

The man further said, "I ask you by Allah, has Allah ordered you to offer five prayers in a day and night (i.e., 24 hours)?" He replied, "By Allah, Yes". The man further said, "I ask you by Allah, has Allah ordered you to observe fasts during this month of the year (i.e., Ramadan)?" He replied, "By Allah, Yes". The man further said, "I ask you by Allah, has Allah ordered you to take Za-

kat (obligatory charity) from our rich people and distribute it amongst our poor people?" The Prophet replied, "By Allah, yes".

Thereupon that man said, "I have believed in all that with which you have been sent".

Imam Bukhari and Imam Haakim are of the opinion that this man had already embraced Islam when he learnt about it from the messenger of Rasulullah (Sallallahu Alaihi Wasallam) and that he had just come to Rasulullah (Sallallahu Alaihi Wasallam) to authenticate what he had heard from the messenger. Ulema prove by this act of Tha'laba that **it is preferable to try to have more authentic chain (sanad) of narrators as regards the Qura'n and Hadith.** Imam Qurtubi, Imam Abu Dawood and some others are of the opinion that this man accepted Islam there only and was not a believer before.

#### **There is no mention of Haj in this Hadith**

Ulema have given different answers for this query, some say that the Haj had not become obligatory by that time, some say that the narrators have omitted it for the sake of brevity, while some others say that Haj was a routine act even among the infidels of Makkah, so there was no need to ask about it.

*"O son of Adam, I fell ill and you visited Me not. He will say: O Lord, and how should I visit You when You are the Lord of the worlds? He will say: Did you not know that My servant so and so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him? O son of Adam, I asked you for food and you fed Me not. He will say: O Lord, and how should I feed You when You are the Lord of the worlds? He will say: Did you not know that My servant so and so asked you for food and you fed him not? Did you not know that had you fed him you would surely have found that with Me? O son of Adam, I asked you to give Me to drink and you gave Me not to drink. He will say: O Lord, how should I give you to drink when You are the Lord of the worlds? He will say : My servant so and so asked you to give him to drink and you gave him not to drink. Had you given him to drink you would have surely found that with Me."*

*(Al-Hadith)*

# SALAT

*S. Abdul Hasan Ali Nadwi*

The true meaning of Salat and its real worth and significance can be appreciated only when there is an adequate awareness of the innate character of the relation that obtains between God and man. This bond is absolutely unique. It is not possible to conclude about it on the basis of the ties we experience between any two persons around us, as for instance, between the master and the slave, the weak and the strong the rich and the poor and the donor and the recipient. It is a much more sublime, strong and comprehensive relationship than any of these.

## **Relations are Governed by Attributes**

For a proper understanding of the nature and importance of the bond between the Lord and His slaves it is, again, necessary to acquire some knowledge of the Divine Attributes for it is the attributes that govern the relations. We cannot understand the real nature of relationship between any two beings unless we are duly informed of their essential qualities and of the association of amiability and gratitude that is established between them. All the ties we cherish in the world, all the social relationships we observe and all the rights and obligations that go to mark the law and bring into existence a civilized society are determined by the moral and material attributes which are at work in the different fields of human existence.

## **Importance of Divine Names and Attributes in the Quran and the Shariat.**

Hence, in all the revealed scriptures, religious systems and holy laws the foremost stress is laid on the Divine Attributes and it is then that the details of worship are set forth and teaching on duties and obligations and social conduct and monetary dealings formulated. The correction of the

conceptual tenets and doctrines has been given priority in all Divine faiths over worship, deeds and commandments, and every Apostle, in his life-time, has devoted the greatest attention to impart a true knowledge of the Attributes of God and His purity and sublimity, and made it the central point of his teachings. The holy Quran which is the custodian of all the heavenly scriptures and the Last and Eternal word of God offers a classical case in point. It takes it up for its central theme and returns to it again and again and deals with it in thousand ways. It is for this reason that the brief Sura-i-Ikhias in which the oneness of God and His Sublimity has been summed up in a few verses of matchless eloquence and profundity is often described as one-third of the Quran.

The holy Quran has dwelt upon the glorious attributes of Allah, His beautiful names, His functions and authority, His creativeness and originality, His munificence and forgiveness, His power to bestow and to withhold, His control over gain and loss, His knowledge and wisdom and his nearness and companionship in such a thorough and authoritative manner that what emerges from it is undoubtedly the ultimate picture of elegance and majesty, perfection and greatness and beauty and beneficence. It says:

His is the Sublime Similitude in the heavens and in the earth. He is the Mighty, the Wise.  
Naught is as His likeness; and He is the Hearer (and) the Seer (of everything).

## **Man is a Mixture Opposites**

In the revealed scriptures one finds a number of observations that throw hood of light on human psychology and its inner contradictions. There is, without doubt, no one more wonderful, delicate and sensitive among all the created beings than man. At

the same time, he is the biggest mixture of opposites. He is weak, yet an adorer of strength; he is poor, yet crazy after wealth; he is a mortal, yet a seeker of eternity; he is an heir to a hundred ills and ailments and yet in quest of health and happiness. He is fainthearted as well as ambitious; his needs are endless and his desires unbounded. He is more sensitive than an air bubble, yet fidgety and restless. His feelings and emotions change from moment to moment. His thirst is unquenchable. He does not rest on his laurels and is never contended. He is intolerant of the old and new. What he has holds no charm for him while what he does not have is always beckoning him, drawing him to itself. This limited world, this fleeting life, is utterly inadequate for the fulfillment of his desires and aspirations.

But in these very contradictions, in the loftiness of his ambition and the restlessness of his soul, lies the secret of man's glory and his elevation to the office of the vicegerency of God on earth. It was this sublime peculiarity of his nature which induced him to accept the forbidding responsibility of trusteeship after the heavens, the earth and the mountains had declined to shoulder it.

*Lo! We offered the trust to the heavens, the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! He hath proved a tyrant and a fool. (- xxxiii : 72)*

### Love and Affection

Love is ingrained in the nature of man. His clay has been kneaded with it. Along with the five senses by which man perceives and responds to the material world there is another instinct in him which we call love, affection or attachment. This instinct can be strong as well as weak, manifest as well as hidden. But if it were to become extinct, it would be a clear proof of the fact that man has lost his intrinsic superiority and worthiness, turned away from his original destiny and into the domain of fossils and stones. Man is both loyal and

sensitive. His emotions are excitable and his feelings are delicate. He is drawn irresistibly towards beauty and perfection. He is ready to sacrifice every thing, life, liberty and happiness, for the sake of the beloved. The memorable stories of lovers, the stirring deeds of all men of faith and suffering and the entire emotional and intuitive literature and lyrical poetry of the world are inspired by the tender passion called love.

### Surrender and Submission

Man has been endued with an instinctive desire to submit and surrender, to pay homage and bow down in resignation to someone. This urge has been present in him at all the stages of his evolution. He has never been able to overcome it. During the primitive times (and this state of civilization is still persisting in some parts of the world) man sought the satisfaction of this instinct by prostrating himself before trees, rivers and hills, by worshipping the fire, the sun, the moon and the stars, and by idolizing the saints, the monks, the ghosts and the angels. He was prone to be overawed by anything that was beyond the scope of his understanding, and, even today, in spite of all the claims to rationality and progress, he is caught, identically, in the 'spell of political leaders, ideologies and movements. In these days of 'culture', 'enlightenment' and liberalism', he is enamoured, in the same way, by writers, poets, artists and inventors and by others men of wealth and renown, and his infatuation is inspired by the same sentiments of love, reverence and self-surrender as in the days of yore, simply because by his very nature "man is a loving creature and it is inherent in him to love and admire and lose his existence in the adored one. This yearning is a grand peculiarity of his being and he has never lived without it.

Man stands in needs of an ideal, an embodiment of excellence- or in the words of the Quran, a sublime similitude which can satisfy his inner urge by virtue of being above and beyond his comprehension, by it exceptional beauty and perfection and power and authority.

### **The correct Concept of the Bond between God and Man**

Let us, now recall to our minds the immaculate attributes of the Lord, His Omnipotence, Magnanimity, Benevolence, Knowledge and Omniscience, and His Elegant Names as revealed in and interpreted by the Quran. We many also take note of such of the attributes of man as can be summed up in the two words of indigence and helplessness as well as to his ambitiousness and passion for distinction which has not been granted to any other living being, to his unquenchable thirst and insatiable appetite in both the material and spiritual spheres of his life- to the never-ending catalogue of his needs and desire, and to the sentiment of love, devotion and submission which runs through every fibre of his existence.

From the above it follows that man should always hold himself in a slate of obeisance, loyalty, worship and supplication before the Lord who is the Supreme Being. The All-powerful, the King of kings, Who provides for all his needs whether expressed by him vocally or otherwise (And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it), and Who is aware of his innermost thoughts and feelings and even of desire and aspiration he himself has forgotten or given up out of despair and in respect of which, sometimes, his heart does not tolerate even the participation of the intellect.

*And know that Allah cometh in between the man and his own hearts.*

*He knoweth the transgression of the eyes, and that which the bosoms hide.*

*And if thou speakest aloud, then lo! He knoweth the secret (thought) and (that which is yet) more hidden.*

*Who is nearer than the nearest and hears and responds more than any other hearer: And when my servants question thee concerning me, then surely I am high. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My Call and let them trust in Me. in order that they may be led aright.*

*We verily created man and We know what his soul whispereth to him. and We are nearer to him than his jugular vein.*

*And We are nearer unto him than ye war, dut ye see not.*

*He loves him who beseeches Him supplicates to Him for his needs and cries out to Him for help, more than those who do not: And your Lord hath said: Pray unto me and I will hear your prayer. Lo! Those who scorn My service, they will enter Hell, disgraced. (O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not the transgressors."*

It is related that the holy Prophet once said; "God is displeased with His servant who does not supplicate to him for his needs."

### **The Entire Creation is occupied with paying Divine Honours to God**

Since the beginning of time the sun has been the source of light and energy and it has been continuously discharging its function, without a fault or interruption, and the moon has been determining the months and years by its movement. Similarly, the mountains have been doing duty at their posts for thousands of years, the trees are standing where they are, engrossed in Divine worship and rendering service to mankind with their shade and fruit, the air is blowing from one place to another carrying the message of life to man (who is the leader of the universe and the vicegerent of God), the clouds are floating from place to place sending down the rain which imparts a new life to earth, causes the springs to flow and induces the crops to grow and the fields to open up their bowels, the quadrupeds, presenting a picture of Ruku are running here and there serving as beasts of burden and providing milk, meat and hides to mankind, and even the insects that crawl on their bellies are mutely fulfilling the will of God and serving the cause of man in various ways. All these created things which their homage to God and carrying out His command. There is no intransigence on their part, no revolt, no defiance, no protest.

They are incessantly occupied with paying honours to the Almighty.

*Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo!*

*Allah doth what He will.*

*And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also), and they are not proud. They fear their Lord above them, and do what they are bidden.*

*And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours.*

*The sun and the moon are made punctual.*

*The stars and the trees adore, Allah is He who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service to you, that they may run upon the sea at His command, and hath made of service unto you the rivers:*

*And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day. And hath given you of all we ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo!*

*Man is verily a wrong-doer, and ingrate.*

The living and non-living things, in spite of the difference of form and nature and in the modes of their worship, are engaged in the veneration and glorification of the Lord in a manner typical to their function and disposition. But only those blessed with spiritual insight can perceive it.

*The seven heavens and the earth and all that is therein praise Him and there is not a thing but hymneth His praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving.*

*Doth thou not know that Allah, He it is*

*Whom all who are in the heavens and the earth praise and the birds in their flight?*

*Each of them knoweth verily the worship and the praise; and Allah is aware of what they do.*

### Place of Man in the Scheme of Creation

Of all the created beings man was, by virtue of the inherent superiority of his position and latent qualities of mind and character, most worthy of slaying permanently in a state of Divine worship and veneration, singing His praises and glorifying His names all the time. The special favours bestowed upon him by God and the exquisite rewards set apart for him would seem to require that he did not spend a moment of his life in anything except Divine worship and adoration and devoted his entire existence to His glorification and adulation like the angles about whom it has been said in the Quran.

*Unto Him bclongeth whosoever is in the heavens and the earth. And those who dwell in his Presence are not too proud to worship Him nor do they weary; they glorify Him night and day; they flag not. (xxi ; 19-20)*

But since man had to serve as the vicegerent of God in the world and to fulfil a crucial role in the entire design of creation provided with feeling and emotion, with the twinge of love, the sensation of joy as well as the pang of sorrow, and with the zeal endowed with the power to unravel the mysteries of nature and to harness them to his use. The distinction he enjoys of having been taught "All the Names" is indicative of his intrinsic worth and merit and symbolic of his high position as the representative of God on earth. Says the Quran:

*And when thy lord said unto the angles: Lo! I am about to place a vicegerent on the earth. They said: Wilt wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn thy praise and sanctify thee? He said: Surely. I know that which you know not. And He taught Adam All the Names, then showed*

them to the angels, saying; Inform Me of the name of those, if ye are truthful.

They said: Be Glorified! We have no knowledge saving that which Thou hast taught us.

Lo! Thou, only Thou, art the Knower the Wise.

He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and of the earth? And I know that which ye disclose and which ye hide.

He it is who created for you all that is in the earth.

Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondman and the good things of His providing? (vii:32)

It is for these reasons, for the earning out of the obligations that go with the exalted office of Divine Vicegerency and the fulfillment of the mission which is the real purpose of His creation that man has not been bound to constant worship and prayer, he has not been constrained to keep himself engaged permanently in Qayam. Ruku and Sujood and in the other forms of God-remembrance as the ease is with planets, trees, mountains, birds and animals. Were he even to try to do so he could be making an admission of his failure as the Vicegerent of God and providing a confirmation of the objection raised by the angels who had offered their services in his place thinking that they were more suited to near the mantle of Vicegerency as they were constantly occupied with worship and veneration.

In view of it, there was needed for man a form or system or worship that was in keeping with the distinctiveness of his personality, with his task and function and place and position in the world and with the duties and obligation entrusted to him as the deputy or representative of God. Worship was essential for him for it constituted the high requirement of his nature and the lofty purpose of his being. Yet, it had to be wholly in accord with his natural instincts and the peculiarities of his posi-

tion, fitting his entire personality like a well-cut garment.

### Salat

Salat is the attire, the raiment that has been designed and tailored exclusively for man.

Should He not know what He created? And He is the Subtile, the Aware.

Lo! We have created everything by (a particular) measure.

The method adopted for Salat is a marvel of smooth and orderly progress towards a dignified ideal. In the Meraj, fifty daily prayer-services were prescribed for the believers and then, their number was reduced to five. This was done to impress upon man that the number of daily services originally ordained for him was fifty and that he had been sound capable by God of devoting such a large part of his time and energy to His worship. One who kept it in mind will never regard the five daily prayers as excessive. On the other hand, he will realize that he had been found worthy of much more and had the Lord, out of His Grace, not made the concession he would be carrying out His command dutifully and celebrating as many as fifty prayer-services (Salat) every day. God showed His favour to him and treated him with kindness and made the five prayers equivalent of fifty. But the original command, still, is there to stir his ambition and urge him on to greater effort.

This contention is strengthened analogically by the Quran which tells that initially the Muslims were required to remain steadfast in the face of an enemy ten times stronger but, later, a concession was made and they were told to be resolute against an enemy twice as strong as they were and to overcome him it says:

O Prophet! Export the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred steadfast they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk who understand nothing.

*Now hath Allah lightened your burden, for He knoweth that there is weakness in you. So if there be of you a steadfast hundred, they shall overcome two hundred and if there be of you a thousand steadfast they shall overcome two thousand by permission of Allah. Allah is with the steadfast.*

In spite of the allowance made in the above verse the original command proved very helpful in rousing the Muslims to superhuman deeds of valour and inspiring them to be brave and fearless against the heaviest odds. If this verse is still recited, despite of courage and fearlessness among the Muslim and to impress upon them that this, in fact, is the way of true Muslims and faithful crusaders.

### **Spiritual Sustenance**

The five daily prayers are to be celebrated only at the hours prescribed for them by God. (-iv: 103)

*Worship at fixed hours hath been enjoined on the believers.*

The time-schedule of Salat has also been indicated in the Quran and Rak'ats for each of them have been fixed which it is necessary to observe. The holy Prophet, and after him, the blessed Companions scrupulously observed these hours throughout their lives and in all circumstances. Even in time of war they did not suffer an alteration in them. There has been such a great deal of continuity, regularity and uniformity about the Salat that it is impossible to find a parallel in any other community. The Muslim Millat has preserved it zealously and passed it on dutifully

from one generation to another without a single day's break however adverse things might have been for it.

The five daily prayers, with their fixed hours and Rak'ats, are the spiritual food, restorative and panacea prescribed for mankind by its Creator and Preserver, the Lord of Lords, the All-Knowing and the All-Wise. One should refrain from questioning the Law and Wisdom of the Supreme Being, the All-Seeing and the Omniscient. The Salat ought to be offered up at the hours and in the form, measure and manner laid down by God. The celestial significance of these hours, their inner radiance and the heavenly blessings which descend during them and the rich provision of spiritual advancement they contain are known only to Allah and His Apostle.

One of the reasons for the marking out of these hours is that the polytheisms used to worship their false deities like the sun, the stars, the stones and the fire, at that very time. Hence the same hours were fixed for the worship of the One God.

Follow unquestioningly, as we do, the instructions of our physicians with regard to the dosage of the medicines prescribed by them, although they are, after all, humans like ourselves and their knowledge is at the best only relative, there is no reason why should our attitude be different towards the commands of God whose glory is such that:

*He gave unto every thing its nature, then guided it aright. (xx:50)*

*Should He not know He created?*

*And He is the subtle, the Aware. (ixvii:14)*

*ʿIrbad bin Sariyah (RA) reported: One day, Messenger of Allah (Sallallahu Alaihi Wasallam) delivered a very effective speech, as a result, eyes shed tears and hearts became softened. A man said: "O Prophet of Allah! It sounds as if this is a farewell speech, so advise us." He (Sallallahu Alaihi Wasallam) said, "I admonish you to fear Allah, and to listen and obey even if a black slave has been appointed as your leader. For whoever among you lives after me will see much discord. So hold fast to my Sunnah and the Sunnah of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold fast to them.*

*Beware of Bid'ah (in religion) because every Bid'ah is a misguidance."*

*[Abu Da wud and At-Tirmidhi].*

# Islam Stresses on Tolerance and Forgiveness

Anis Ahmad Nadvi

Among moral teachings: self-restraint, forgiveness and tolerance are sternest one for a human being to adopt, Islam has conquered this hard tract of human nature very easily.

Islam lays great stress on tolerance, self-restraint forbearance and forgiveness. It exhorts Muslims to adopt these high moral qualities. Holy-Qur'an and the prophets Hadiths are full of injunctions which excite them to forgive and forbear.

The Holy-Qur'an says,

*"Who restrain anger and pardon (all) men for Allah loves those who do good." (Aal-e-Imran 134)*

It further says,

*"Let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is oft-Forgiving, Most Merciful".*

Islam is based on Monotheism. Besides having deep faith in the presence of one Allah (God) it tries its best to set His greatness and glory in the hearts of people. Yet it exhorts its followers to abstain from abusing idols of polytheists for it might excite them to abuse Allah in retaliation out of ignorance. The Holy Qur'an stresses on the point, when it says,

*"Revile not ye those whom they call besides Allah, lest they out of spite revile Allah in their ignorance." (Ana'am 108)*

Teaching of tolerance has far-reaching effects in maintaining communal harmony and co-existence. In the concept of co-existence in society depends completely on tolerance and forbearance. Prophet Mohammad (Sallallahu Alaihi Wasallam) was asked to bear and forgive patiently the oppression and abuses of polytheists. He (Sallallahu Alaihi Wasallam) founded an exemplary society by eradicating the instincts of intolerance, ignorance and vio-

lence from the Bedouins who were deep in the abysmal position of moral degradation. He succeeded in his mission only through suppressing the rebellious desires and preventing mischief. Therefore, Muslims have been advised to avoid conflict, friction, violence, abuses and misbehaviour with non-Muslims in retaliation to their denigrating and oppressive measures. The Holy Qur'an lays stress on it and says "Hold to forgiveness: command what is right but turn away from the ignorant. If a suggestion from Satan assails thy mind (of taking revenge etc.) Seek refuge with Allah, for he heareth and knoweth all things". (Araf 199-200) The forgiveness in effectiveness increases when one is in anger. The Holy Qur'an emphasizes on the same point, it says in the praise of Prophet's companions "And when they are angry even then forgive".

No doubt those who suppress their anger and forgive the people who commit mistakes demeanour and misbehaviour they are loved by one and all and become Allah's favourite. Such people win hearts of offenders as well as of others. In another place the Holy Qur'an guides those who insist to take revenge, it says,

*"And if ye punish, let your punishment be proportionate to the wrong that has been done to you. But if ye show patience, that is indeed the best (course) for those who are patient". (Nahl-126)*

Mohammad Al-Ghazali explains it in his famous book. 'Muslims character' when Islam came it removed the intensity of feeling and emotionalism and introduced the practice of pardon and forgiveness in the society. If one could not pardon, then one was given the command to act justly. This objective could be achieved only when anger and wrath could be kept under the con-

trol of the intellect.

Let us examine the prophet's tradition regarding forgiveness. Ibada bin Samit narrates that Prophet (Sallallahu Alaihi Wasallam) has said, "May I not tell you those qualities for which Allah will give you tall buildings in the Paradise and he may raise your rank?" The people said: "certainly tell manner of an uneducated person, you behave with him with tolerance, forgive the oppressors, and give to those who deprive you and he who cuts away from you, try to join him." (Tibrani)

It is reported from the prophet that once he was requested to invoke God's wrath against the Polytheists and to curse them. He said; I have been sent as a blessing (Rahmat), I have not been sent as a rebuker and reproacher. (Muslim)

Ibn Masood has narrated a Hadith from the prophet. He asked: whom do you call a sandow, People replied, one who is not knocked down by any body is called a sandow among us." He said; No, sandow is one who controls his self in his anger."

A man requested the prophet: Give me some advice but not such a lengthy one that I may forget." The prophet said: "Do not be angry." (Malik)

All these Qur'anic verses and prophet Traditions reveal that much a person would control his self, as well as well as anger and pardon others errors, in the same proportion his rank will be raised before Allah.

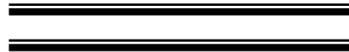
Today when individuals, peoples groups, societies and civilizations are at loggerhead with one another, the importance of tolerance and forgiveness increase manifold, especially in the present scenario of International Politics. The growing intolerance is really posing a serious threat. We can overcome it only with the weapon of tolerance, forgiveness and non-violence.

Alongwith these injunctions of the prophet regarding tolerance and forbearance his ideal character is a role model for us. What a model of tolerance he offered when angels came to him asking for the destruction of Taif people who had stoned him severely,

till blood started oozing out from his sacred feet. Prophet said to the angels, "Don't destroy them. May Allah forgive my people because they are ignorant".

The second example is that of the old woman who used to throw rubbish on the Prophet (Sallallahu Alaihi Wasallam), when she failed to do it one day prophet asked for her well-being and went to enquire her welfare. The best example is that of Fath-e-Makkah. The day Makkah was conquered". When the prophet along with his companions entered the Makkah city victoriously, where they had been tortured badly. He as well as his companions adopted the method of forgiveness, tolerance and non-violence. He forgave all the bigwigs of the Quresh who had harassed, humiliated and inflicted them, and compelled them to leave Makkah when they were weak. Above all he (Sallallahu Alaihi Wasallam) forgave the most formidable enemy of Islam and Muslims Abdullah Bin Ubai. Now he was in full power and could easily take revenge from his enemies but he forgave them all. History is unable to offer such grand examples of tolerance, forgiveness and forbearance.

No doubt these were the Islam's traits which won hearts of people across the world and bound all humans with the bond of love and brotherhood, unmindful of their religion, caste, and creed. With the force of good manners and morality it spread all over the world not by sword as some people allege and propagate. Jawahar Lal Nehru describing the dynamic energy of Islam with which it spread from Spain to border of Magnolia, writes in his famous book, "The Discovery of India", "They (Muslims) carried with them the brilliant culture. The triumphant career of a people whose homelands were the deserts of Arabia and who had thus far played no notable part in history is most remarkable. They must have derived their vast energy from the dynamic and revolutionary character of their Prophet and his message of human brotherhood". .



# The Rights of Oneself

*Mawlana Ashraf Ali Thanvi (RA)*

Man's life is the property' of Allah Ta'ala and He has imposed on us rights in respect to our own lives. Life has been bestowed to us as an Amaanat. (Trust). It is therefore incumbent to utilize and guard this Amaanat according to the Divine Command. Among the rights incumbent on us in respect of our lives are:

- The protection of its health and strength.
- The guarding of its peace. This means to refrain from any such activity, which unnecessarily imposes strain and frustration. Neglect in these rights results in interference with one's Deen. Peace of mind and courage are destroyed and in consequence one will fail to render service to others. At times, due to the frustration and weakness, one's condition aggravates to the degree where one's very Imaan is in danger of elimination. This grave state results because of impatience and ingratitude fostered by the frustration and depression which overtakes man who has failed in fulfilling the rights of his own body and soul.

Some aayaat and ahadith will now be mentioned in this regard.

1. Allah Ta'ala mentions in Surah Shu'raa, Nabi Ibraheem's (alayhis salaam) statements in which he enumerates the bounties of Allah Ta'ala on him. Among these bounties, He states: "When I become sick, only He cures me." The desirability of health is obvious from this ayat.

2. Allah Ta'ala says: "Prepare to the best of your ability power for them (the enemies)." Surah Anfaal)

This ayat categorically commands the protection of strength and power. The hadith of Uqban Bin Aamir (radiallahu anhu) narrated in Muslim, mentions that Rasulullah (sallallahu alayhi wasallam) explained the above ayat as a reference to martial training since this strengthens both the

heart and the Deen. Rasulullah (sallallahu alayhi wasallam) mentions specifically training with the bow and arrow in the Tafseer of the above ayat because the bow and the arrow were the weapons of that age. This Ayat and its Tafseer will be applicable to whatever weapons in vogue during any age.

3. Allah Ta'ala states in the Qur'aan Shareef: "Do not be wasteful." Waste leads to destitution, which in turn produces hardship, worry and frustration. Thus, this Ayat in actual fact commands abstention from frustration and despondency which one invites upon oneself by extravagance. Peace of mind is thus commanded by the Qur'aan.

4. Regarding excessive fasting and remaining awake at night in ibaadat. Hadhrat (Abdullah Ibn Amr A's (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "Your body too has a right over you; your eyes too have a right over you." (Bukhari, Muslim)

Excessive striving and staying awake at night have a detrimental effect on the health and this is negatory of the rights which the body of man has.

5. Hadhrat Ibn Abaas (radiallahu anhu) narrates: "In regard to two bounties, most people remain in loss (deprived of their benefits). One is health and the other is peace of mind." Health and peace of mind are two bounties which are strong aids in the development of one's spiritual and Deeni life. Peace of mind will exist when one has sufficient material possession. The worry of poverty and want will thus not overtake one. From this narration we realize that the two favours mentioned above are to be cultivated.

6. Hadhrat Amr Bin Maimoon Udi (radiallahu anhu) narrates that while admonishing a man, Rasulullah sallallahu alayhi wasallam said: "Consider (certain) five things as a treasure before (another)

five things overtake you. (1) Youth before old age; (2) Health before sickness; (3) wealth before poverty; (4) peace of mind before worry; and, (5) Life before the event of death. (Tirmizi)

The five treasures mentioned should be valued and advantage be taken of them while they endure. These five treasure or bounties should be expended in the interests of the Deen and one's spiritual reformation and development. Once these treasures have ended, the great opportunity of rendering perfect *ibaadat* will have passed, hence Nabi (sallallahu alayhi wasallam) exhorted that maximum benefit be derived while these conditions last.

7. Hadhrat Ubaidullah Ibn Muhsin (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "He among you who arises in the morning with Imaan, health and sufficient food for that day, should consider himself as being in possession of the whole world." (Tirmizi)

8. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "Whoever seeks lawful earnings so as to refrain from begging and to fulfill the rights of his family and neighbour, he will meet Allah Ta'ala on the Day of Qiyaamah with his face glittering like the moon of the fourteenth night." (Baihaqi and Nuaim) This establishes that the seeking of wealth for a valid reasons is exhorted and is full of significance. Lawful wealth too plays its part in the acquisition of peace of mind, which is an end desired by the Deen.

9. Hadhrat Abu Zarr (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "Abstention from the world (which is ordered by the Deen) does not mean making unlawful what is lawful nor the destruction of wealth." (Tirmizi, Ibn Majah)

Destruction of the material bounties and means which Allah Ta'ala has created is not advocated by Islam since possession of material wealth is conducive for the attainment of peace of mind which is a desirable end. The overwhelming majority of

people on earth cannot enjoy peace of mind without material prosperity.

10. Hadhrat Abu Darda (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "Allah has created both medicine and sickness. For every sickness there is a medicine. Resort to medicine and refrain from using *haraam* substances as medicine." (Abu Dawood)

This hadith clearly commands the protection of health.

11. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "The stomach is the fountain of the body. If it is maintained in a healthy state, one remains healthy. If it is despoiled, the health deteriorates." (Shu'bul Imaan, Baihaqi) This hadith too refers to the guarding of one's physical health.

12. Hadhrat Umm Munthir (radiallahu anhu) narrates that once Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Ali (radiallahu anhu): "Do not eat of these dates, for you are sickly." Umm Munthir (radiallahu anhu) then prepared some beet and barley. Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Ali (radiallahu anhu): "This suits you." (Ahmad, Tirmizi, Ibn Majah)

This hadith also pertains to the protection of one's health.

13. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) would make the following dua: "O Allah! I seek your protection from starvation ....." (Abu Dawood, Nisai, Ibn Majah)

In Teebi it is said that the reason for asking protection against starvation is that starvation produces physical weakness and mental anguish. Again this hadith too implies the desirability of health and peace of mind. Another hadith mentions the significance of hunger while the hadith cited above mentions the seeking of protection against hunger. Although there seems to be an apparent contradiction here, in reality there is no contradiction. The significance of hunger mentioned in the hadith is similar to

the significance of sickness also stated in the ahadith. Like sickness, hunger is not an end to be acquired. The significance in this regard refers to the thawaab one will receive by adopting patience when overtaken by the calamity of sickness or hunger. When this has been imposed on one, there is nothing but patience to adopt. Thus, the significance stated, is from that direction.

13. Hadhrat Uqbah Bin Amir (radiallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) say: "Practise arrow-shooting and horse-riding ..." (Tirmizi, Ibn Majah, Abu Dawood, Daarami)

This hadith points to the maintenance of physical health and strength.

14. Hadhrat Uqbah Bin Aamir (radiallahu anhu) also narrates that he heard Rasulullah (sallallahu alayhi wasallam) say: "Whoever gives up arrow-shooting after having learnt it, is not of us ..." (Muslims) The emphasis on physical strength and power is indeed great in this hadith.

15. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "A strong Believer is better than a weak Believer."

This hadith speaks of physical strength as is clear from the explanation of the hadith by the authorities of the Deen. Physical power and strength are abilities which Allah Ta'ala loves in his servants. Physical strength has to be developed by Believers. Since this is desirable, it follows that it is a duty upon one to preserve one's health and develop one's strength while at the same time it will be un-Islamic to resort to such practices which are harmful and injurious to one's health. Excessive eating, excessive sleeping, excessive indulgence in sexual relations are destructive to one's health. In the same way excessive reduction in food and sleep produces physical weakness.

Physical training, martial arts and ways of defense are all included within the scope of this hadith. (This should not be misunderstood. The inference should not be

drawn that the sports of the kuffaar also come within the purview of this hadith. Kuffaar sport is prohibited by the Shariah. – (Translator)

Physical training and methods of defense should be practiced within the bounds of the Shariah and the law.

16. Hadhrat Amr Bin Shuaib narrates on the authority of his father the following hadith of Rasulullah (sallallahu alayhi wasallam): "One traveler is a shaitaan; two travelers are two shaitans while three travelers constitute a caravan. (Maalik, Tirmizi, Abu Dawood, Nisai)

This criticism of one or two persons undertaking a journey applies to times of danger. Three being a fair group, obtained the description of 'caravan' from Rasulullah (sallallahu alayhi wasallam). By labeling one or two travelers as 'devils', Rasulullah (sallallahu alayhi wasallam) discouraged traveling by single persons and even two people since they may not be able to adequately protect themselves along the journey during times of danger. Thus, we realize from this hadith that it is essential to make preparations for our protection and defense.

17. In one hadith narrated by Hadhrat Abu Tha'labah (radiallahu anhu), Rasulullah (sallallahu alayhi wasallam) forbade a traveling group breaking up and scattering at a place where the group halts on the journey. Rasulullah (sallallahu alayhi wasallam) attributed such scattering and wandering about to the shaitaan. Travelling companions should remain together so that they may aid one another if some difficulty, calamity or emergency overtakes them. (Abu Dawood)

This hadith too stresses the need for arranging one's protection and taking precaution against sudden calamities.

18. Hadhrat Abu Saeed Khurdi (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said to one man. "Take along your weapons. I fear the Bani Kuraizah (who were Jews and the enemies of the Muslims) ..."

This man went home and brought

along his weapons ...” (Muslims)

In times of danger, arming oneself in a lawful manner is stated in this hadith.

19. Hadhrat Abdullah Ibn Mas'ood (radiallahu anhu) narrates: “On the Day of Badr, three persons sat on a camel (i.e. due to the poorly equipped army of Muslims, each camel had three persons to carry). Abu Lubaabah and Hadhrat Ali were Rasulullah's (sallallahu alayhi wasallam) partners on a camel. When it was Rasulullah's (sallallahu alayhi wasallam) turn to walk, both these companions insisted that they would walk on behalf of Rasulullah (sallallahu alayhi wasallam) and that he the should remain on the back of the camel. Rasulullah (sallallahu alayhi wasallam) said to them: “You are not stronger than me; I depend on thawaab as you do.” (Sharhus Sunnah)

From this hadith we realize that one should not be accustomed to too much comfort. One has to be prepared for all exigencies and emergencies.

20. Hadhrat Fudhaalah Ibn Ubaidah (radiallahu anhu) narrates: “Rasulullah (sallallahu alayhi wasallam) forbade us from becoming accustomed to much comfort and he would order us sometimes to walk barefooted.” (Abu Dawood)

Again, too much comfort has been depreciated. Muslim have to be alert and prepared at all times.

21. Hadhrat Huzaifah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: “It is not proper for a

Believer to disgrace himself.” It was asked: “O Rasulullah (sallallahu alayhi wasallam)! What is meant by this?” Rasulullah (sallallahu alayhi wasallam) said: “To undertake something which you cannot bear.” (Tirmizi)

To assume a task beyond one's capability is not proper for a Mu'min. The consequence will be failure, disgrace, worry, and shame. Frustration will then overtake one. This hadith covers all such acts and tasks which are beyond one's power. In all cases of difficulties and hardships adopt sabr (patience) and supplicate unto Allah Ta'ala for aid. The foregoing discussion establishes clearly that health, strength and peace of mind are desirable ends to be pursued. All such acts which interfere with the attainment of these ends are detestable. Such impediments are at times totally prohibited and sometimes they are reprehensible.

Sometimes these laudable aims (health, strength and peace) are wrecked, not by any voluntary action by man himself, but by an Act of Allah Ta'ala. In such cases of hardship sabr has to be adopted. Thawaab accrues in the wake of these divinely imposed hardships while at the same time divine aid is granted to enable one to withstand the difficulties and hardships. In this way frustration and despondency do not settle over one. Such divinely imposed hardships occurred to all Ambiyaa (alayhi sallam) and Auliyaa Kiraam. The Qur'aan and Hadith are replete with such episodes.

### ***Six Claims of Muslims***

*Abu Huraira (RA) narrates that the Prophet (Sallallahu Alaihi Wasallam) said that a Muslim has six claims on other Muslims.*

1. *When he is ill the others go to enquire about his health.*
2. *When he dies others go to offer the Janaza prayers.*
3. *When he is met by others they say As-salamu Alaikum to him.*
4. *When he invites for meals others accept it.*
5. *When he sneezes and says **يُرحمك الله** other should say **الحمد لله**.*
6. *They must be his well-wishers (in all matters of this world and the Hereafter) both in his presence and absence. (Al-Hadith)*

# Islamic Finance

*Justice Mawlana Taqi Usmani (DB)*

The Principle Of Limited Liability

- 1) Introduction
  - 2) Waqf
  - 3) Baitul-Mal
  - 4) Joint Stock
  - 5) Inheritance under debt
  - 6) The Performance of the Islamic Banks - A realistic evaluation
- Islamic Finance

## Introduction

The concept of 'limited liability' has now become an inseparable ingredient of the large scale enterprises of trade and industry throughout the modern world, including the Muslim countries. The present chapter aims to explain this concept and evaluate it from the Shari'ah point of view in order to know whether or not this principle is acceptable in a pure Islamic economy. The limited liability' in the modern economic and legal terminology is a condition under which a partner or a shareholder of a business secures himself from bearing a loss greater than the amount he has invested in a company or partnership with limited liability. If the business incurs a loss, the maximum a shareholder can suffer, is that he may lose his entire original investment. But the loss cannot extend to his personal assets, and if the assets of the company are not sufficient to discharge all its liabilities, the creditors cannot claim the remaining part of their receivables from the personal assets of the shareholders.

Although the concept of 'limited liability' was, in some countries applied to the partnership also, yet, it was most commonly applied to the companies and corporate bodies. Rather, it will be more true, perhaps, to say that the concept of 'limited liability' originally emerged with the emergence of the corporate bodies and joint stock companies. The basic purpose of the introduction of this principle was to attract the maximum number of

investors to the large-scale joint ventures and to assure them that their personal fortunes will not be at stake if they wish to invest their savings in such a joint enterprise. In the practice of modern trade, the concept proved itself to be a vital force to mobilize large amounts of capital from a wide range of investors.

No doubt, the concept of 'limited liability' is beneficial to the shareholders of a company. But, at the same time, it may be injurious to its creditors. If the liabilities of a limited company exceed its assets, the company becomes insolvent and is consequently liquidated, the creditors may lose a considerable amount of their claims, because they can only receive the liquidated value of the assets of the company, and have no recourse to its shareholders for the rest of their claims. Even the directors of the company who may be responsible for such an unfortunate situation cannot be held responsible for satisfying the claims of the creditors. It is this aspect of the concept of 'limited liability' which requires consideration and research from the Shari'ah viewpoint.

Although the concept of 'limited liability' in the context of the modern commercial practice is a new concept and finds no express mention as such in the original sources of Islamic Fiqh, yet the Shari'ah viewpoint about it can be sought in the principles laid down by the Holy Qur'an, the Sunnah of the Holy Prophet ﷺ and the Islamic jurisprudence. This exercise requires some sort of ijthad carried out by the persons qualified for it. This ijthad should preferably be undertaken by the Shari'ah scholars at a collective level, yet, as a pre-requisite, there should be some

individual efforts which may serve as a basis for the collective exercise.

As a humble student of Shari'ah, this author have been considering the issue since long, and what is going to be presented in this article should not be treated as a final verdict on this subject, nor an absolute opinion on the point. It is the outcome of initial thinking on the subject, and the purpose of this article is to provide a foundation for further research.

The question of 'limited liability' it can be said, is closely related to the concept of juridical personality of the modern corporate bodies. According to this concept, a joint-stock company in itself enjoys the status of a separate entity as distinguished from the individual entities of its shareholders. The separate entity as a fictive person has legal personality and may thus sue and be sued, may make contracts, may hold property in its name, and has the legal status of a natural person in all its transactions entered into in the capacity of a juridical person.

The basic question, it is believed, is whether the concept of a 'juridical person' is acceptable in Shari'ah or not. Once the concept of 'juridical person' is accepted and it is admitted that, despite its fictive nature, a juridical person can be treated as a natural person in respect of the legal consequences of the transactions made in its name, we will have to accept the concept of 'limited liability' which will follow as a logical result of the former concept. The reason is obvious. If a real person i.e. a human being dies insolvent, his creditors have no claim except to the extent of the assets he has left behind. If his liabilities exceed his assets, the creditors will certainly suffer, no remedy being left for them after the death of the indebted person.

Now, if we accept that a company, in its capacity of a juridical person, has the rights and obligations similar to those of a natural person, the same principle will apply to an insolvent company. A company, after becoming insolvent, is bound to be liquidated: and the liquidation of a company corresponds to the death of a person, because a

company after its liquidation, cannot exist any more. If the creditors of a real person can suffer, when he dies insolvent, the creditors of a juridical person may suffer too, when its legal life comes to an end by its liquidation.

Therefore, the basic question is whether or not the concept of 'juridical person' is acceptable to Shari'ah. Although the idea of a juridical person, as envisaged by the modern economic and legal systems has not been dealt with in the Islamic Fiqh, yet there are certain precedents wherefrom the basic concept of a juridical person may be derived by inference.

### Waqf

The first precedent is that of a Waqf. The Waqf is a legal and religious institution wherein a person dedicates some of his properties for a religious or a charitable purpose. The properties, after being declared as Waqf, no longer remain in the ownership of the donor. The beneficiaries of a Waqf can benefit from the corpus or the proceeds of the dedicated property, but they are not its owners. Its ownership vests in Allah Almighty alone.

It seems that the Muslim jurists have treated the Waqf as a separate legal entity and have ascribed to it some characteristics similar to those of a natural person. This will be clear from two rulings given by the fuqaha' (Muslim jurists) in respect of Waqf.

Firstly, if a property is purchased with the income of a Waqf, the purchased property cannot become a part of the Waqf automatically. Rather, the jurists say, the property so purchased shall be treated as a property owned by the Waqf. It clearly means that a Waqf, like a natural person, can own a property.

Secondly, the jurists have clearly mentioned that the money given to a mosque as donation does not form part of the Waqf, but it passes to the ownership of the mosque.

Here again the mosque is accepted to be an owner of money. This principle has been expressly mentioned by some jurists of the Maliki school also. They have stated that a mosque is capable of being the owner of

something. This capability of the mosque, according to them, is constructive, while the capability enjoyed by a human being is physical.

Another renowned Maliki jurist, namely, Ahmad Al-Dardir, validates a bequest made in favour of a mosque, and gives the reason that a mosque can own properties. Not only this, he extends the principle to an inn and a bridge also, provided that they are Waqf.

It is clear from these examples that the Muslim jurists have accepted that a Waqf can own properties. Obviously, a Waqf is not a human being, yet they have treated it as a human being in the matter of ownership. Once its ownership is established, it will logically follow that it can sell and purchase, may become a debtor and a creditor and can sue and be sued, and thus all the characteristics of a 'juridical person' can be attributed to it.

#### **Baitul-Mal**

Another example of 'juridical person' found in our classic literature of Fiqh is that of the Baitul-mal (the exchequer of an Islamic state). Being public property, all the citizens of an Islamic state have some beneficial right over the Baitul-mal, yet, nobody can claim to be its owner. Still, the Baitul-mal has some rights and obligations. Imam Al-Sarakhsi, the well-known Hanafi jurist, says in his work "Al-Mabsut":

"The Baitul-mal has some rights and obligations which may possibly be undetermined."

At another place the same author says: "If the head of an Islamic state needs money to give salaries to his army, but he finds no money in the Kharaj department of the Baitul-mal (wherefrom the salaries are generally given) he can give salaries from the sadaqah (Zakah) department, but the amount so taken from the sadaqah department shall be deemed to be a debt on the Kharaj department".

It follows from this that not only the Baitul-mal, but also the different departments therein can borrow and advance loans to each other. The liability of these loans does

not lie on the head of state, but on the concerned department of Baitul-mal. It means that each department of Baitul-mal is a separate entity and in that capacity it can advance and borrow money, may be treated a debtor or a creditor, and thus can sue and be sued in the same manner as a juridical person does. It means that the Fuqaha of Islam have accepted the concept of juridical person in respect of Baitul-mal.

#### **Joint Stock**

Another example very much close to the concept of 'juridical person' in a joint stock company is found in the Fiqh of Imam Shafi'i. According to a settled principle of Shafi'i School, if more than one person run their business in partnership, where their assets are mixed with each other, the Zakah will be levied on each of them individually, but it will be payable on their joint-stock as a whole, so much so that even if one of them does not own the amount of the nisab, but the combined value of the total assets exceeds the prescribed limit of the nisab, zakah will be payable on the whole joint-stock including the share of the former, and thus the person whose share is less than the nisab shall also contribute to the levy in proportion to his ownership in the total assets, whereas he was not subject to the levy of zakah, had it been levied on each person in his individual capacity.

The same principle, which is called the principle of 'Khultah-al-Shuyu" is more forcefully applied to the levy of Zakah on the livestock. Consequently, a person sometimes has to pay more Zakah than he was liable to in his individual capacity, and sometimes he has to pay less than that.

That is why the Holy Prophet has said: 'The separate assets should not be joined together nor the joint assets should be separated in order to reduce the amount of Zakah levied on them.

This principle of 'Khultah-al-Shuyu" which is also accepted to some extent by the Maliki and Hanbali schools with some vari-

*Cont'd on page 40*

## Current Affairs: Tainted Earnings

*Mufti Zubair Bayat, South Africa*

***At a time when Muslim names are stinking in corruption and scandals, it is time for serious reflection ...***

When a Muslim loses direction and purpose in life, then all he lives for is the short-lived enjoyment of this short life. When a Muslim lives just to own and drive an expensive car like a friend of his does, when he lives just to have a fabulous house like the neighbours have, when he lives just to jetset around the world like fellow businessmen, when he lives just to have fun, entertainment, enjoyment, leisure and pleasure like others do, then he is walking on a dangerous road.

He begins to make 'Tawaaf' of material wealth ... The day he begins to think in this way, the day these become important objects in his life, when he begins to make 'Tawaaf' of these things, that come what may, he feels he must have these things no matter how, he MUST have it. From that day onwards, the lines separating Halaal and Haraam become blurred for him! Trying to differentiate between right and wrong, honesty and corruption becomes meaningless for him because these desired and coveted things HAVE to be achieved no matter how! This is greed in its raw and ugly form – the desire to have at any cost. Greed drives this greedy man. He sets out with a dirty intention, waiting for any opportunity to grab what he can. Sadly, this is the way many Muslims have become these days.

**His "eyes become bigger than his stomach!"**

Allah has blessed this greedy man with a good business which provided for all his basic needs and ten times more. But he feels this is NOT enough. He wants bigger and more. Nasty greed consumes his intelligence, taking hold of him. He feels he MUST expand, have a bigger business. He wants to knock out the 'small guys' in town,

he wants to be 'king'! He wants it all for himself. His "eyes become bigger than his stomach!" He can only eat a plate of food, but he wants the whole pot of food for himself! His mentality becomes one of "Live and let die!"

**He is drowning and he knows it. But he is not cared!**

To expand his business operations, he incurs big time debt. The cash-flushed banking institutions are hunting for his 'type' to advance an exorbitant riba loan. Merchants are ever-willing to fill him up with stocks. All looks like it is going well for him. He does well for a while. Then suddenly the economy takes a down turn (very common these days). Business is down. Things take a turn for the worst. Interest rates shoot up. Banks hurriedly call their monies in. Creditors clamour for payment. The man can't make it. He starts to go down and under. He is drowning and he knows it. But he is not cared! He seems to have no worry in the world.

His equally-crooked lawyers have worked it all out for him - some of them actually 'specialize' in this field! He makes a wicked and calculated move – planned in advance. He has done his 'homework'. His equally-crooked lawyers have worked it all out for him - some of them actually 'specialize' in this field! Stocks are moved out quickly and stealthily from his premises to unknown locations. Other valuables and assets find their way into 'safe' places. Nothing is on his 'name'! Now he simply gets liquidated, gets sequestered and walks away scot free! The people he has done in know it all. He has 'taken them' for millions! They wring their hands in despair, they grit their teeth in anger, but there is little they can do. They are helpless against the law to do anything much. Yet in the law of Allah, he is obligated to pay back every-

thing, to the last cent! He can never walk away from this fact!

**How can he enjoy that what is tainted with the blood, sweat and tears of others?**

In the meanwhile, he simply walks away without a care - to enjoy his ill-gotten fortune! While he is enjoying his break, his crooked mind and greedy heart is already at work thinking to start up another scam ... But all the time, his inner voice of Imaan, the conscience, screams at him from deep inside "How can you do this!" In his silent thoughts he manages a weak reply "But everyone else is doing it!" But within himself, he knows this is no justification. In the midst of enjoying his little "successes" and pleasures, deep inside he feels guilty, unhappy and miserable. He knows this is not HIS! He hasn't earned it. He cannot enjoy it because it is tainted with the blood, sweat and tears of others. How can he enjoy it then!

**He knows fully well "Easy come, easy go!"**

He is also gripped by an unknown fear. He knows fully well "Easy come, easy go!" He worries and worries. "Will I lose it all after making it?" Perhaps a robbery, a hold-up, the law, the taxman, maybe his own wife or children ... He is demented by his fears. These thoughts begin to haunt his mind! He can't shake them off no matter how much he tries. His front of happiness is a deceptive façade. Deep inside, only he knows how he feels...

**Already here, the 'hot flushes' of guilt torture his mind, heart and soul!**

And this is the torment of this life. What awaits him in the other life - at the time of death, in the grave and on the day of Judgment - is altogether another matter. That is still to come. Already here, the 'hot flushes' of guilt torture his mind, heart and soul! How is he going to face the severe 'hot flushes' of the actual Fire! If only he

*Cont'd on page 36*

# Islamic Morality in War

*Dr. Mustafa Saba'i*

This is one of the aspects of humanitarianism of our civilization. And from this aspect too the Islamic civilization is singular. Under conditions of peace and security every nation can manifest courtesy, gentleness, kindness to the weak and the infirm and tolerant attitude towards the relatives and the neighbours when it is doing existence as a weak nation bereft of all power and authority..... But under conditions of war to be just to people, to be gentle and tolerant towards the vanquished nations, is not given to every nation nor every military general necessarily has these traits. The sight of blood makes man's blood boil, and the inimical attitude of a nation creates malice and rouses rage in him. The intoxicating effect of conquest goes to the conqueror's head, and under these conditions he is at times guilty of the manifestation of the worst hard-heartedness and revenge. This is the history of nations, be they ancient people or the modern....rather it is the history of the whole world since Cain shed the blood of his brother Abel. The Quran says:

*Behold! they each presented a sacrifice (to God):*

*It was accepted from one, but not from the other.*

*Said the latter: "Be sure I will slay thee".*

*"Surefy", said the former, "God doth accept of the sacrifice of those who are righteous.*

(Al Qur'an V: 27)

On this occasion (of Power and glory and war) history has placed the crown of life eternal on the heads of the leaders of civiliza-

tion, whether they be soldiers, or citizens, and conquerors or the rulers, since out of all civilizations ours is the only one whose great men even under the most difficult war times, manifested the highest form of humanity based on justice and affection, particularly in situations where the circumstances rouse man to blood-shed, oppression and revenge. God is our witness that if these morals of the Muslims under conditions of war had not been proved as undeniable historical events, I, for one, would have regarded it a tale of something non-existent on this planet.

### The Blessings of the Islamic Civilization

When Islam came to the world in its most perfect form and the last authentic version, people here were doing existence like wild animals in a jungle. The mighty remorselessly murdered the weak and the armed man unhesitatingly robbed the unarmed of his belongings. Fighting was something usual in the lives of all faiths and the religious laws, nations and tribes, which was not limited by any conditions nor confined to any limits. No distinction existed between the permissible and the unlawful and oppressive war. Whichever nation found itself powerful enough to snatch another nation's land, enslave its men and women and compel it to abandon its creed and thought, unhesitatingly and without any feeling of guilt did accomplish it. But our civilization could not put up with the idea that this tyrannical practice should continue in the world, which had lowered mankind to the level of beasts literally. Rather, it proclaimed to the world that in the matter of mutual relations between nations the real issue is recognition and co-operation (and not hatred and war against one another). The Quran said: *O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verify the most honoured of you in the sight of God is (he who is) the most righteous of you.*

(Al Quran: XLIX: 13)

On this basis a state of peace and security is the natural form of relationship between one

nation and another. God says:

*O ye who believe! Enter into Islam wholeheartedly; (Al Quran II: 208)*

### A Few Instruction About War

The instructions given by Islam in connection with war are not to be found in the history of any other civilization. For example Abu Bakr the first caliph of the Prophet issued the following instructions to the army led by Usamah :

"Do not mutilate and disfigure your enemies after you have killed them. Do not kill the children and old men who cannot fight. Have nothing to do with women (do not kill them. Tr.). Do not destroy the groves (date, palm and others). Do not resort to arson. Do not cut down a tree yielding fruit (for fuel. Tr.). And slaughter only as many animals as you actually need for your food. (Do not kill animals and waste their meat that can serve as food for you or for others later on Tr.). You will come upon people who have devoted themselves to churches and monasteries. Leave them alone and let them pursue the mission for which they have renounced the world."

That makes evident enough the features of the war waged in the cause of God and not for mischief, tumult and oppression. And that it adheres to the principles and elements which are a blessing to humanity and the war culminates either in victory or treaty. In case of treaty its terms are strictly adhered to which are religiously binding since (like all agreements, Tr.) it is a covenant with God.

*Fulfil the covenant of God when you have entered into it, and break not your oaths after you have confirmed them, indeed you have made God your surety;*  
(Al Quran XVI: 91)

And if they gain victory, it is the victory of a party that has strived for seeking the countenance of God alone, and its individuals become martyrs in the way of God. Such a party takes only those steps after victory which make the roots of the order of truth firmer in the land, and puts an end to all

kinds of tumult and oppression among the people.

*(They are) those who, if We establish them  
in the land,  
establish regular prayer and give regular  
charity (Zakat),  
enjoin the right and forbid wrong: With God  
rests the end  
(and decision) of (all) affairs.*

(Al Quran XXII: 41)

These are the limits prescribed by the Islamic civilization for the activities of its conqueror....lofty spiritualism, social justice, co-operation in deeds of righteousness and general welfare and ceaseless struggle against evil and mischief. These are the principles and elements of war of our civilization, and these our moral principles relating to wars which can be summed up in three words: "Justice, Mercy and fulfilment of agreements."

#### **And All this is not Mere Show**

To my mind, what we have said so far is not enough for the deposition of the peace loving policy of our civilization during the war, since presentation of principles and their general proclamation is not enough for proof of the eminence and the philanthropy of a nation. Since long we have been witnessing many nations that came forward before the world with very lofty and sublime objectives, but their behaviour towards other nations was extremely disgraceful, cruel and far from human principles of mercy and justice. The game played by the colonial powers in our own country is no secret, nor the history of their shameful and cruel deeds is far removed in time. Therefore it becomes indispensable to have a close look at the practical demonstrations of these principles during the period of the zenith of our civilization. This is the point where disgrace is the portion of some nations and others are honoured. Here the Islamic *millat* becomes distinguished from all other *millats*. And in the matter of philanthropy neither any nation comes close to it nor any civilization can touch it.

#### **Evidences from the Period of the Prophet**

We shall first of all present some events from the life of the Prophet, since he is (under injunctions from God, Tr.) the originator of our civilization, its founder and responsible for the formulation of its rules and regulations. And it was he who was competent to correctly interpret the aims and objects of the Islamic civilization. The history of the prophets and the reformers bears out the fact that no other prophet had to face such torments and hardships in the way of his call to the truth in quantity or quality as confronted and patiently gone through by the Prophet. His Meccan life, spread over thirteen long years of suffering is before us all. During this whole period, both he and his party of believers had to face the malice, enmity, torments and reproach and revilement of the opponents, so much so that attempts were made on his own life and those of his companions. After that even a cursory glance at his ten years of life at Madinah, reveals that this entire period is occupied by untiring struggle and constant *Jihad* and Maghazi (religious wars in which the Prophet took part in person). He could not discard completely the armour until, a short while before his passing away, the entire Arabian Peninsula had been dominated by him. It has been generally observed that one who has constantly been a prey to enmities, oppression and tyranny and conspiracies, becomes revengeful and when he enters the battlefield and lifts the sword and comes to grips with the enemy, his nature becomes ferocious and cruel. But look at the moral behaviour of the Prophet in all those wars that were actually forced on him, and how he practically demonstrated the principles of war of the Islamic civilization proclaimed by him.

During the battle of Uhad, when, due to violation of the instructions of the Prophet, the believers were confronted with a set-back and the enemies surrounded him and to put an end to his life they fell upon him from all sides and he was wounded, and one of his teeth was lost, his face was injured and one of the rings of his helmet got embedded in his cheek, his companions imperilled their own lives to defend him against the enemies and res-

cued him from their circle. At this juncture some of his companions requested him to curse the enemies. He said in reply, "God did not send me to reproach (and curse) people but as a mercy to them and as one calling them to the truth." This is that love of truth that at times compels a Believer to take up arms against the opponents, but he does not wage wars to quench the thirst for blood. Rather, in the battle field itself and under such dire circumstances, the words uttered by the Prophet bear testimony to the fact that blood-shed and conquests are not the aim of war but an intense desire to lead humanity to the right path (of guidance).

And it was in the battle of Uhad that the prime martyr Hamzah met his martyrdom. Hamzah was the Prophet's uncle and one of the most outstanding horsemen of Arabia. He was murdered by a slave, Wahshi by name. And this murder was not accidental but pre-planned and at the behest of Hind, the wife of Abu-Sufyan. And when he fell a martyr in the battle-field, Hind searched his dead body out and taking out his heart and liver, tried to chew them, thus establishing a world record of malice and hard-heartedness. Strange as it may appear, the change of circumstances brought both Hind and Wahshi to the fold of Islam and they appeared before the Prophet, who not only gave them asylum under the canopy of Islam, but prayed to God for the forgiveness of Hind. To Wahshi he said only this, "It would be better for you to live far away from us (to keep out of our sight so as not to remind us of the murder of Hamzah, Tr.). This is the treatment that 'the Prophet (a Mercy for mankind, Q.XXI: 107 Tr.) meted out to his uncle's murderer and also the one who chewed his liver and heart.

In one of the battles, the Prophet found a woman who had been killed. He was very angry and strictly warning the fighters in the way of God said to them. "Did I not prohibit killing of women in battle? She was not fighting against you?" This is the Prophet of God (Peace and Blessings of God on him) who is giving a lesson of humanity even in

the battle field, thus making a practical demonstration of his instructions (teachings) relating to war, when he himself is the Supreme commander of the Islamic army and personally participates in the battles.

He conquers Makkah, and enters the city in pomp and glory at the head of ten thousand venturesome companions, and the scene is totally different from the usual. The malicious and spiteful enemies of twenty one years standing, the Quraish of Makkah, who had crossed all limits in tormenting him and his companions, were standing before him vanquished, humiliated and with bowed heads, waiting for his decision against themselves. Looking at them in this plight, he put to them just one question, "O ye people of Quraish! What do you think I am going to do with you?" They said in reply to his query, "We expect extremely benevolent treatment from you. You are a noble brother and the son of a noble brother." To this he replied, "I will say the same to you that Joseph had said to his brothers that 'This day let no reproach be (cast) on you; God will forgive you, and he is the Most Merciful of those who show Mercy! Go, ye are all free (from blame and punishment)'. This is the person, the Chief of the created beings, the holy Prophet, who taught all goodness to mankind, and not a blood-thirsty general who wages wars for self-aggrandisement and authority and becomes intoxicated with his military successes.

### **The Rightly Guided Caliphs Also Followed in his Footsteps**

After the Prophet the attitude and behaviour of his caliphs and companions was the same in all their wars and victories. "They lighted their lamps borrowing heat and light from this lamp spreading light," (Al Quran XXXIII: 46), followed the same course that he had taken and kept on demonstrating practically the principles and elements of the Islamic civilization, under the most difficult conditions and at the most critical stages, they kept themselves under control and even after the greatest victories they did not forget their principles.

### The Governor had to Change his Decision

Some miscreants of Lebanon rose in revolt against the governor Ali bin-e-Abdultah bin-e-Abbas. He fought against them and defeated them. He deemed it in the fitness of things not to allow the rebels another chance to join forces and rise in tumult and insurrection against him, and decided to disperse them, and de-port some of them. This was the minimum punishment that in our own times also the rulers of even the most 'civilized' countries resort to and execute also. But a contemporary, Imam Auza'i, a great learned man, held in great esteem, wrote to him that his action would go against the Islamic *Shari'ah*. To punish other *Zimmis*<sup>1</sup> along with those that took part in rebellion and their deportation could not be permitted. Only those whose guilt was proved could be punished. In the letter he had written to the governor of Lebanon, this particular part is noteworthy :

"It has come to my knowledge that you have executed some *Zim-mis* (*Zimmis* : Literally those living under protection; As a technical term of the Islamic *Shari'ah*, the unbelievers who did not embrace Islam but were will-ing to live under the protection of the Islamic state and were thus tacitly willing to submit to its ideals being enforced in the Islamic state, saving only their per-sonal liberty of conscience as regarded themselves. *Jizyah* or a kind of poll-tax was levied from them. There was no amount fixed for it, and in any case it was symbolical....an acknowledgment that those whose religion was tolerated, would, in turn, not interfere with the preaching and progress of Islam- The tax varied in amount and there were exemptions for the poor, for females and children (according to Abu Hanifah) for slaves and for monks and hermits. Being a tax on able bodied *Zimmi* males of military age, it was, in a sense, a commutation for military service, when the Believers fought in the way of Allah and could be called to arms at a very short notice, and also paid *Zakai* regularly. (Tr.)) of the Lebanon mountains and others you have deported. Some of the exiled are those who did not co-operate with the rebels. Let me know under which principle you are

punishing the people in general for the sins of a particular person or a group. You are turning them out of their homes and sending them away from their properties, whereas God had ordained :

*No bearer of burdens can bear the burden of another.* (Al Quran XVI: 15)

This is the best stand and worth pursuing. And also the following injunction of the Prophet must always be kept in view : "Whoever oppressed a person living under guarantee of protection by the Islamic state (*Zimmi*) or burdened him with a burden beyond his capacity, I shall uphold his cause on the Day of Reckoning.

And the governor had no option but to repatriate the deported people to their homes and hearths honourably.

### And this is the Behaviour of the Britishers and the French

I have no intention of commenting on the incident itself. However, it would suffice for the purpose of this book to remind people of the behaviour of the French with us during our struggle for freedom, when they were usurpingly occupying our country. And presently they are meting out the same treatment to the Arab people of North Africa. They have murdered millions of people and razed so many cities and towns to the ground that they present an appearance of wilderness where it seems no body ever lived. Also the barbaric treatment of the Britishers with the Arabs during their struggle for freedom of Palestine is very much before us. I believe, to have an idea of the merciful treatment of our civilization during the wars and after the victories it would be enough to point out this practice of the most civilized nations of the modern age.

### Is there any Parallel in any Civilization ?

When 'Umar bin-e-Abd-al-Aziz came to the office of caliphate, a delegation of men from Samarqand saw him and represented that the general of the Islamic armies, Qutai-bah, had unjustifiably stationed his army men in the town in their midst. Umar bin-e-Abd-al-Aziz wrote to the governor of Samarqand that he

should appoint a tribunal to judge and settle the dispute between Qutaibah and the people of Samarqand. If the judgement of the tribunal goes against the army chief and his men are asked to vacate they must do so at once. The governor appointed Jami' bin-e-Hadhir Albaji as judge for enquiry. After the enquiry was over, he, though himself a Muslim, passed the judgement that the Muslim army must vacate the town. He also remarked that the commander of the Muslim forces ought to have served an ultimatum of war to the city, and according to the Islamic Law relating to war, he ought to have cancelled all the treaties with them so that the people of Samarqand could get time to prepare for the war. "Sudden attack on them without warning was unlawful."

When the people of Samarqand witnessed this state of affairs, they were convinced that this was an unparalleled case in the history of mankind the state keeping its Commander-in-Chief and the armies under such strict discipline and control, bound by lofty moral principles. And consequently they decided that fighting against such a people would be futile. Rather, they came to regard it as mercy and a blessing from God. Therefore they agreed to live with the Islamic army in Samarqand.

Just imagine. An army conquers a city, and enters it. The inhabitants of that city complain to the victorious government and the judges of that government decide the case against the victorious army, and order its extermination, saying that they could not live there without the consent of the people of that city. Can either the ancient or modern history of mankind point out any war in which the fighting men kept themselves so strictly bound by the moral code, and followed such lofty principles of truth and justice, as demonstrated by the sons of our civilization? In so far as my own knowledge is concerned, not one among the nations of the world can be pointed out which demonstrated such lofty morals.

#### **And here is Regard for Agreement and Nobility**

Our victorious armies conquer Damascus, Hams and the remaining towns of Syria

and according to the terms of the treaty they realize some amount of tax for the protection of the life and property of the citizens and the defence of the country. But later the Muslim leaders received news that Heraclitus had brought a big army which he was anxious to bring against the Muslims. Therefore they decided to bring together their own scattered armies in various conquered towns to concentrate at one point to face the hordes of Heraclitus with joint effort. So in keeping with this decision our armies started leaving the towns of Hams, Damascus and other towns. Khalid in Hams, Abu 'Ubaidah in Damascus and other generals in other towns addressed the citizens thus:

"The money or monies we had realized from you were meant for the protection of your lives and properties, and also to defend your lands from outside aggression. But we are sorry to inform you that we are parting with you and since we would not be able to protect and defend you, we are returning the amounts of taxes collected from you."

To this the citizens said in reply : "God be with you and bring you back victorious. Your governance and your justice and equity have enamoured us, since the Romans in spite of being our co-religionists, we have bitter experience of their oppression and tyranny. By God! If they had been in your position they would not have returned a copper out of the taxes collected from us. Rather, they would have taken away everything they could from here belonging to us."

Even in our so-called civilized period it is like that. If an army has to vacate a station, it does not leave there anything that the enemy could utilize to advantage. But is there a single example of the practice of the victorious armies of our civilization, in the entire history of mankind. By God! If I had no faith in lofty values, and did not believe in their success or like the politicians of the modern age, considered it necessary to keep morals and principles dominated by the political interests, I would have said that the leaders of our armies stuck to lofty values and love of principles due to their unawareness and simplicity. But it is a fact that they were really true Believers and did not like to say things they could not put into practice.

# Hardships Benefit the Believer

*Mohammad Ziya*

Allah has decreed that, in this life, hardships and disasters strike both believers and non-believers. For a non-believer, they are inconveniences that hinder him from proceeding with his normal involvement in the worldly life. For a believer, on the other hand, they are instances of rest and remembrance, tests that promise great rewards, and indications of atonement and expiation of sins. Regardless of how little is the harm that strikes a believer, it carries with it good news of forgiveness and elevated rank (in Jannah). The Righteous Predecessors used to be pleased when a hardship afflicted them, seeing it as a token of Allah's forgiveness and benevolence.

## Expiations of Sins

Abu Hurayrah (RA) reported that the Prophet said: "Hardships continue to befall a believing man and woman in their body, family, and property, until they meet Allah (S) burdened with no sins." [Tirmidhee]

## Sign of Allah's Love

Abu Hurayrah (RA) reported that the Prophet (Sallallahu Alaihi Wasallam) said: "Whenever Allah wills good for a person, He subjects him to adversity" [Bukhari and others]

## Sign of Eeman

Abu Hurayrah (RA) and Ka'b Bin Maalik (RA) reported that the Prophet (Sallallahu Alaihi Wasallam) said: "The parable of a believer is that of a fresh and moist plant; the wind tilts it this way and that way; and so is the believer; he continues to be subject to affliction. And the parable of a hypocrite is that of a firm cedar tree; it does not shake - until it is uprooted all at once." [Bukhari and Muslim]

## Sign of Righteousness

The prophets and righteous people are afflicted the most, and their rewards are the highest. Sa'd (RA) reported that the Prophet (Sallallahu Alaihi Wasallam) said: "The most in their suffering among the people are the prophets, then the best, then the (next) best. One is afflicted in accordance with his deen (faith). If his deen is firm his affliction is hard, and if his deen is weak, his affliction is light. Indeed, one would be so much subjected to adversity until he walks among the people without any sins." [Ahmad, Tirmidhee]

## Early Punishment

Anas (RA) reported that the Prophet (Sallallahu Alaihi Wasallam) said: "When Allah wills good for a servant of His, He expedites his punishment in this life; and when He wills retribution for a servant of His, He holds his sins for Him to judge him by them on the Day of Resurrection." [Tirmidhee]

## Multiplication of Rewards

Anas (RA) reported that the Prophet (Sallallahu Alaihi Wasallam) said: "The amount of reward is in accordance with the amount of suffering. When Allah (SWT) loves some people, He tries them (with affliction). He who then is content (with Allah's decree) has achieved the acceptance (of Allah), and he who is dissatisfied (with Allah's decree) will attain the anger (of Allah)." [Tirmidhee]

## Rewards for Sickness

One should not look to sickness as a gloomy episode, but should remember the great good in it. It is one form of affliction with which Allah (SWT) tests His 'ibaad (servants), giving them a chance to acquire rewards, as was explained above, as is further emphasized below.

### Removal of Sins and Elevation in Ranks

Abu Hurayrah (RA) reported that the Prophet (Sallallahu Alaihi Wasallam) said: "Whenever a Muslim is afflicted by harm from sickness or other matters, Allah will drop his sins because of that, like a tree drops its leaves." [Bukhari and Muslim]

Abu Sa'eed al-Khudree (RA) reported that the Prophet (Sallallahu Alaihi Wasallam) said: "A Muslim is not afflicted by hardship, sickness, sadness, worry, harm, or depression - even if pricked by a thorn, but Allah expiates his sins because of that." [Bukhari and Muslim]

Sa'eed said, "I was with Salmaan (RA) when he visited a sick man in Kindah (in Persia), and he said to him: "Expect good because Allah (SWT) makes a believer's sickness an expiation (for his sins) and a period of rest. However, when a disbeliever falls sick, he is like a camel whose owner ties it then lets it loose - it does not understand why it was tied nor why it was freed." [Bukhari]

'Aishah (RA) narrated that once some pain afflicted the Prophet (Sallallahu Alaihi Wasallam) causing him to suffer and turn about in his bed. she said: "Had one of us done this, you would have blamed him." He (Sallallahu Alaihi Wasallam) replied: "An ailment is intensified for the righteous. whenever a believer is afflicted by a hardship, whether it is a thorn or more, a sin is taken off from him because of it, and he is elevated by one rank (in Jannah)." [Ahmad]

### Retaining Rewards for Deeds Before Sickness

Usually, when a believer falls sick, he would not be able to do the same amount of good (prayer, fasting, helping Muslims etc) that he used to do when he was well. But Allah out of His great mercy, continues to record for him the good deeds that he was forced to stop because of his sickness. Abu Moosa Al-Ash'aree narrated that the Prophet (Sallallahu Alaihi Wasallam) said: "For a traveling or sick person, his deeds will be recorded in accordance with what he used to do when he was resi-

dent or well." [Bukharee]

'Abdullah Bin 'Amr reported that the Prophet said: "No (believing) person gets sick, but (his deeds) will be recorded for him in accordance with what he used to do when he was well." [Bukharee] Anas (RA) reported that the Prophet (Sallallahu Alaihi Wasallam) said: "No Muslims body is afflicted by Allah, but He will record (his deeds) for him in accordance with what he used to do when he was well - as long as he is sick. Thus, if He takes his life, He forgives him; and if He cures him, He washes him (from sins)." [Bukhari]

'Uqbah Bin 'Aamir reported that the Prophet (Sallallahu Alaihi Wasallam) said: "Each days deeds are sealed with it. thus, when a believer gets sick, the angels say, "Our lord! Your servant such and such, You have restrained him (from doing good this day)." And the lord replies, "Seal his day in accordance with his (usual) deeds, until he is cured or dies". [Ahmad]

### Reason for the Reward

'Atta Bin Rabaah reported that Ibn 'Abbaas (RA) told him, "Do you want to see a woman from the people of Jannah (paradise)?" He said "Yes". He said: "It is this black woman. She came to the Prophet (Sallallahu Alaihi Wasallam) saying, "I have (epileptic) seizures, and I get exposed, so supplicate to Allah for me." He (Sallallahu Alaihi Wasallam) said: "If you wish, be patient and you will attain Jannah; or if you wish, I will ask Allah to cure you." She replied, "I will be patient! But my body gets exposed (because of the fall), so supplicate to Allah for me that I do not become exposed." and he (Sallallahu Alaihi Wasallam) did." [Bukhari and Muslim]

The scholars have differed in opinion as to whether a sick person will be rewarded for the sickness itself or for being patient during it. the correct opinion is that if he is patient and submits to Allah's will, as in the above hadeeth, he would be rewarded for both the submission and the sickness, otherwise, he would not be rewarded at all; because he resented Allah's

decree. This is what should be understood from Ibn Hajar al-'Asqalaanee's words: "The authentic hadeeths are clear in that the rewards are recorded once affliction strikes a Muslim. As for patience and acceptance, they are virtues for which a person may get additional rewards over those for the affliction." 'Abdullah Bin 'Amr reported that the Prophet (Sallallahu Alaihi Wasallam) said: "If a Muslim is pricked by (as little as) a thorn in the worldly life, and he seeks its reward from Allah, some of his sins will be removed, because of it, on the Day of Judgement." [Bukhari]

"True believers are only those whose hearts are filled with awe whenever God is mentioned, and whose faith is strengthened whenever His revelations are recited to them. In their Lord do they place their trust." (Chapter 8: Verse 2)

*Cont'd from page 28*

could think about these things! Maybe there is still hope for him if he does ...

**He will perhaps receive lenient treatment for trying or even attempting to try!**

What is the way out for this "poor" man if he really is looking for a way out? The road to repentance and repair starts with a good guide. Let him go to a pious, experienced and learned man – an Aalim. Let his place before him his entire case from end to end in full honesty and ask him to show the way out. Let him then follow the advice to the letter. One day, he will find his way out. It may take a long time, even the rest of his life to pay back every cent, cutting back his standard of living, but it will be worth it at the end. Even if life did not allow him enough time to make full amends, at least he was on the road! He will perhaps receive lenient treatment for trying or even attempting to try! Better try and fail than fail to try, as the saying goes. But if he didn't do even this much, then tears of blood too will not avail him ...



# Saviours of Islamic Spirit

*S. Abul Hasan Ali Nadvi (RA)*

## Tartars—The Scourge of God

### The Causes of Tartar Invasion:

Islam was confronted with another danger in the seventh century, unparalleled in the annals of the world, which was about to wipe it out of existence. This was the invasion of the wild and savage hordes of the Tartars who issued forth from the Mongolian steppes and over-powered almost the whole of the Islamic world with a lightning speed.

The immediate cause of the Mongol invasion can be attributed to a grievous mistake of Ala ud-din Muhammad, the Shah of Khwarism. A body of traders who had arrived from Mongolia was put to death, and when Chengiz Khan deputed an embassy to enquire into the reasons for it, Muhammad replied by killing the envoy too. On receiving the news of this outrage upon international courtesy, the Mongol Khakan Chengiz Khan unloosened the whirlwind of savagery upon the world of Islam.

However, if one were to look into the moral behaviour and attitudes of ancient nations, particularly those relating to the Bani Israel as well as their destruction and massacre, demolition and sacrilege of Jerusalem, and the reasons therefore described in the Qur'an, one can clearly see with the insight provided by the Scripture into the nature of historical process, that the reason for converting the Islamic world into a vast charnel-house was not a solitary act of cruelty on the part of a reckless and haughty sovereign. As the Quran tells us, it was certainly not due to the mistake of a single individual that the storm of death and destruction burst forth on the entire world of Islam. If we were to

cast a glance over the religious, moral, social and political conditions of the Muslim peoples in those days, there would be no difficulty in finding out the reason for this calamity. Such a survey would amply bear out that the carnage did not take place all of a sudden. It had deeper and far-reaching reasons than those narrated hitherto by the historians. We shall have to look for these reasons into the political situation and the social condition of Muslim society over a century or more prior to the Mongol invasion.

After the death of Salah ud-din in 589 A. H., the vast empire carved out by him split up into several independent principalities and kingdoms headed by his sons or other successors. Like many other founders of the Empires his successors did not possess the talent of their progenitor, and, what was more, they continued to fight each other for a fairly long time. Some of these even did not hesitate to seek the assistance of the Crusaders against their own brethren, an instance of which has already been cited in the previous section. The whole of Islamic world was, in fact, in a state of chaos; nowhere was to be found peace and tranquillity; a moral and social disintegration was at work which was clearly visible in the rapidly deteriorating political situation. The Crusaders were again making inroads into the Muslim territories and had recaptured the lands emancipated from their clutches by Salah ud-din. All those factors had already contributed to the repeated famines and epidemics. A fertile country like Egypt was so devastated by the fratricidal warfare between al-Malik al-Adil and his nephew al-Malik al-Afzal that when the floods in Nile failed in 597 A.H., the country was overtaken by such a severe famine that the people had to take resort to cannibalism. Death stalked over the land killing the people in such large numbers that the dead had to be buried without shrouds. The annalist Abu Shama relates that Sultan al-Malik al-Adil provided shrouds for two hundred and twenty thousand dead bodies in a single month. People began to take the dogs and human flesh without any feeling of revulsion; innumerable children

were eaten away. Ibn Kathir writes that a stage came when the children and youth offender age were all eaten up and people began to kill one another to satisfy their hunger.' These were grim reminders of God calling people to a sincere penitence for their sins and mending their ways. The ravages of famine and pestilence were followed by a severe and widespread earthquake which hit the region covering Syria, Asia Minor and Iraq. The devastation and destruction wrought by the earthquake can be judged from the fact that in the town of Nablus and its surrounding district 20,000 people were crushed under the fallen houses. Another historian writes in Mir at al-Zaman that eleven hundred thousand people died as a result of this earthquake. On the one hand, these natural calamities were visiting the Islamic world with unwelcome regularity, and on the other, fratricidal feuds and forays were continuing unabated. In 601 A.M. the two chiefs belonging to the same family, Qatadah Husaini of Mecca and Salim Husaini of Madina were locked up in a hotly contested battle. In 603 A.H. the deadly feuds between the Ghorids of Afghanistan and the ruler of Khwarizm flared up which encouraged the Muslims to waste their energy and power by shedding each others' blood. This was the state of affairs on the one side, while the Christendom had inflamed another Crusade, on the other, barely two years after the death of Salah ud-din, and landed its forces on the Syrian coast in 604 A.H. The rulers of al-Jazirah were secretly in league with the Franks in 607 A.H. while Damietta in Egypt, a city of considerable military importance, had fallen to the Crusaders in 616 A.H.

In the metropolis of Islam, Baghdad, the magnificence and splendour of the Caliph's court, copied from the etiquettes and ceremonials observed by the Iranian and Byzantine Emperors, had touched the summit of extravagance. It is difficult to imagine the wealth amassed by such personal servants of the Caliphs as pages, cupbearers, attendants of wardrobe, who normally entered the service merely as slaves. The an-

nual income from the property acquired by Alaud-din al-Tabrasi al-Zahri, a slave purchased by the Caliph al-Zahir, is reported to have been as much as three hundred thousand Dinars. The house built by him in Baghdad was conspicuous for its size and beauty. Similar was the case with other state officials—Mujahid ud-din Aibek, al-Salah Abdul Ghani, to name only a few. The former had an annual income of live lakh Dinars while the latter, although an illiterate man, lived like a prince. Annalists have left staggering accounts of their lavish expenditure on the marriages of their sons and daughters. On the other hand, the teachers of the celebrated Madarsa al-Mustansaryah were doled out such paltry sums which bore no comparison to the wages paid to the meanest of the slate officials. The most erudite scholars and professors did not get more than twelve Dinars a month while the servant of al-Sharabi, a grandee of the Abba"sid regime, could spend four thousand Dinars on a marriage and pay another three thousand as the price of a bird brought for him from Mosul.

The royal processions of the Caliphs on the occasion of Id and to mark the anniversary of their succession to throne were seized as an opportunity for ostentatious display of royal pomp and pageantry. The whole of Baghdad came out to witness these processions in a mood, free and easy, amusing and entertaining itself and oblivious of even obligatory congregational prayers. In 640 A.H. the royal procession taken out on the occasion of Id terminated after the night-fall with the result that most of the people witnessing the procession performed the Id prayers just before midnight. Again in 644 A.H. a large number of people missed the prayers on the occasion of Id al-Ad' ha and performed the same at the time of sunset.

The usual mode of making obeisance to the Caliph was to bow almost to the ground, or touch the ground with one's nose, but nobody even felt in it anything opposed to the teachings of the Shari ah or degrading to his independent and manly character. Confiscation of private property had become a common affair; illegal gratification by offi-

cials was widely prevalent; immodesty and grossness of conduct was on the increase; the Batinites, charlatans and swindlers were basking in sunshine; everyone seemed to be after wealth; love of music had grown almost into a craze; in short, the common pursuits of the people and the social and moral disintegration of the society threw a lurid light on the state of chaos then prevailing in the Muslim world.

This was the time when the Mongols were devastating Turkistan and Iran and were casting a covetous glance over Baghdad. "The year 626 A.H. began writes Ibn Kathir, "with the indecisive yet sanguinary battles between the monarchs of the house of Ayyubids." Such a state of chaos prevailed in Baghdad, the centre of Caliphate, that from 640 A.H. to 643 A.H. no arrangements could be made by the Caliph for sending out Hajj parties nor was the covering for Kaba sent by the Caliph. For 21 days the walls of the holy shrine remained without a cover, which was taken as an ill-omen by the people.

Ahmad Abul Abbas succeeded his father, Caliph al-Mustadhi, in 575 A.H. under the title of Al-Nasir ud Din-Allah. He had had an opportunity to rule for forty-six years. His reign was the longest one ever enjoyed by any Abbasid Caliph yet, perhaps, it was also the darkest of all the regimes of the house of Abba"sids. Historians have severely criticised his regime for tyranny and maladministration. Writes Ibn al-Athir:

"He was a tyrant who ill-treated the populace. Iraq was a devastated land during his regime; its population migrated to neighbouring countries, and their possessions were confiscated by the Caliph. He gave contradictory orders; rescinded the orders given by him a day earlier.... Being too much interested in sports and pastime, he had prescribed a special uniform which could be put on only by those permitted to take part in gymnastics and athletic sports. His orders so severely curtailed the sports that these activities practically came to an end in Iraq. His interest in the entertainments had grown almost into a craze.... Iranians accuse

him of inviting the Mongols to attack the Muslim territories and hatching a conspiracy for the same."

Al-Nasir ud Din-Illah died in 622 A. H. and Mustansii b'llah (623-640) ascended the throne. He was a just, mild, benevolent and pious ruler, recalling the right-guided Caliphs but unfortunately he did not get enough time to reform the administration. He was succeeded by his son Must asim b'llah in 640 A.H. He too was a pious and just sovereign who never touched wine nor indulged in immodest acts. He had committed the Qur'an to memory and observed fast on the Mondays and Thursdays in addition to those during the months of Ramadhan and Rajab. He is reported to be punctual in the performance of prayers but, according to Ibn al-Athir, he was too mild and miserly and also lacked foresight.

In 642 A.H., a man by the name of Muwayyid ud-din Muhammad Ibn 'Alqami was appointed as Prime Minister by the Caliph Mustasim. Disorders and disturbances were a source of constant trouble in Baghdad especially when the Sunnis and Shi ahs quarrelled in 655 A.H. It is reported that in these riots the Shi ah quarters including those of the relatives of Ibn Alqami were plundered which led him to seek revenge from the Sunnis. Although the danger of the Mongol invasion was hovering over Baghdad, a great reduction was made in the armed forces on the advice of Ibn Alqami. The number of cavalry was reduced to mere 10,000, their allowances and promotions were withheld; the disbanded soldiers were directed to take to trade and husbandry with the result that many of them were later on seen begging alms in the bazaars and in front of the mosques. Islam was reduced to the state of imbecility which led many poets to compose elegies to lament the helplessness of the Muslim peoples.

Al-Mustasim was personally a man of unimpeachable character. He also wanted to reform administration and bring peace and prosperity in his realm but unfortunately he lacked the courage, zeal and ability of the founders of empires which alone could have

saved the situation by infusing a breath of new life in the then tottering society and the administration. It has happened more than once that the last monarch of any ruling dynasty was just and wise, virtuous and humane but the degeneration of social and political order had reached the point in his time where its only natural outcome was final decay and crumbling down of that dynasty. This was the case with Mustasim too whom Providence had chosen for the badge of infamy, although he was better than most of his predecessors and had also a desire to set right the fastly deteriorating situation.

It is undoubtedly true that a group of people, pure in spirit and righteous in conduct, were there teaching and preaching in the mosques and seminaries of Baghdad but the affluent and those in authority, had become so corrupt that an annalist of that age, Abul Hasan Khazraji had to describe the conditions prevailing in his time in these words:

"The desire to acquire estates and effects has become a craze with these people who never think of the community's welfare. They are so engrossed in feathering their own nests that it can never be deemed as a rightful course. The officials of the government are all tyrants who are obsessed with the idea of amassing as much wealth as possible.... This is the most dangerous state of affairs for the government can co-exist with apostasy but never with tyranny." In the eastern part of the Islamic world, the kingdom of Khwarism, raised towards the end of the fifth century of the Muslim era on the ruins of Saljukid Empire, held sway over almost the entire Islamic territories excluding the principalities of Saljukid Sultans over parts of Egypt, Syria, Iraq, Hejaz and Asia Minor and that of the Ghorids in Afghanistan. Sultan Ala ud-din Muhammad Khwarism Shah (596-617) was one of the most powerful Muslim monarchs or perhaps the greatest sovereign of his day. Harold Lamb writes in his famous book Chinghiz Khan: "In the centre of Islam, Mohammed Shah of Kharesm had enthroned himself as war lord. His domain extended from India to Baghdad,

and from the sea of Aral to the Persian Gulf. Except for the Seljuk Turks, victors over the crusaders, and the rising Memluk dynasty in Egypt, his authority was supreme. He was the emperor, and the Kalif who quarrelled with him but might not deny him was restricted to the spiritual authority of a pope."

Muslim historians have not mentioned any noticeable personal laxity in the character or moral behaviour of Khwarism Shah. On the other hand, they speak of him as a brave and chivalrous ruler, just and pious, but there is no denying the fact that he spent his prowess and capabilities in subjugating the Muslim Kingdoms around his dominions. In the north-west of his territory he forced the Saljukids to retreat to the farthest end while he restrained the westward ambitions of the Ghorids by subjugating Khorasan, Mazandran, Rinnan, Ghazni and Trans-oxiana. These unending wars of Khwarism Shah had, nevertheless, worn out his troops who had to strain every nerve in achieving the conquests they had had so far. Apart from the war-phobia normally created by the continuous warfare over a long period of time, the conquest of the most fertile and industrially developed areas had brought to the capital of Khwarism Shah all that toil and labour could produce, along with the attendant vices of opulence and luxury, it is difficult to find any detailed account of these social ills in the annals of the time which are mostly concerned with the descriptions of kings and emperors. Unfortunately, however, the treatises and sermons, monographs and discourses of the saints and preachers, which would have thrown a lurid light on the subject, were all destroyed by the Mongolian avalanche. There is hardly any reason for attributing the following statement of Harold Lamb to his religious prejudice or exaggeration:

*"It was a martial world, appreciative of song,  
With an ear not unmusical. A world beset by  
inward throes,  
slave-ridden, wealth gathering, and more  
than a little  
addicted to vice and intrigue. It left the man-  
agement of*

*its affairs to extortionist and its women to the  
custody of  
eunuchs, and its conscience to the keeping  
of Allah."*

The Sultans of Khwarism made the same fatal mistake which was committed by the Moors in Spain—an unpardonable blunder under the Divine Law of Retribution governing the historical process. They set about, body and soul, to extend and strengthen the bounds of their domain and subjugate their enemies but they never tried to diffuse the message of God and enlist adherents to it from the neighbouring lands which constituted a world different from their own. Quite apart from the religious fervour which should have diverted their energies towards this imperative task, commonsense as well as political foresight too dictated the same course which would have won over a vast but hostile population to their side and thus saved themselves as well as other Muslims from the tragic fate which was soon to engulf all of them.

Such were the conditions when the Mongols issued forth from the steppes of Mongolia under Chenghiz Khan and swooped down upon Iran and Turkistan, the eastern part of the Islamic world, like the scourge of God. By 656 A. H. the Mongols had reached the centre of Islam, Baghdad, converting it into a shamble fulfilling the Qur'anic dictum: And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrongdoers, and know that Allah is severe in punishment."

*Cont'd from page 26*

ance in details, has a basic concept of a juridical person underlying it. It is not the individual, according to this principle, who is liable to Zakah. It is the 'joint-stock' which has been made subject to the levy. It means that the 'joint-stock' has been treated a separate entity, and the obligation of 'zakah has been diverted towards this entity which is very close to the concept of a 'juridical person', though it is not exactly the same.

## **The Aadaab Of Listening To Talk**

- Listen attentively. If any part of the talk is not clear or a doubt lingers, seek its clarification from the speaker immediately. Don't act on what has been said on the basis of your opinion.
- When someone calls you, reply immediately so that the caller knows that you have heard him.
- When someone speaks to you, do not listen with indifference. This attitude will hurt his feelings. This applies to a greater extent when someone speaks for your benefit or answers your question.
- When someone assigns a task to you, express your intention verbally. Say yes or no, etc. Perhaps you have no intention of doing the work and by your silence the speaker gains the impression that you have agreed to undertake the task.
- When someone speaks ill of your Ustaaz (teacher), then remain silent. If it becomes unbearable, then leave the place.
- When your Ustaaz speaks, apply your whole attention to him.
- After having attentively listened to your Ustaaz's discourse, if you do not understand anything, do not attribute it to your Ustaaz. On the contrary, regard your inability as a result of your defective understanding and inattentiveness.
- It is not permissible to listen to music and singing. The heart is corrupted thereby. Evil dominates the Nafs (base desires). Music gives impetus to the evil qualities of the Nafs. The inclination to commit wrong is thus stirred in man. Whatever leads to haraam is likewise haraam.
- Avoid listening to the voices of females and young boys. A woman should exercise caution in this regard. She should ensure that her voice does not reach the ears of non-Mahram males (males for whom Hijaab is compulsory).
- Do not get up and leave while someone is addressing you. This will hurt the feelings of the speaker, and will exhibit your unappreciativeness of the talk. This applies to lawful talk. If the talk is unlawful, then it will not be permissible to listen to it.
- When listening to a lecture, do not engage in any other conversation. Pay attention to the discourse. It is disrespectful to engage in a conversation at such time and it displays lack of appreciation of the discourse.
- When someone calls you from behind the partition, etc., reply immediately to put the caller at ease. Do not remain silent, for then the caller will persist in calling.
- When someone assigns a duty to you, listen to it well and after having executed it, notify him of its accomplishment. This will avoid suspense and anticipation.
- If you have not understood, say so. Do not pretend that you have understood. Do not say, 'yes, yes'.
- On announcing yourself, e.g. by having made salaam, if the inmates of the house have not recognized you and they ask, 'Who is it?', do not say: 'It's me.' State your name.
- It is highly disrespectful to remain silent after having heard the question. Similarly, it is disrespectful and cause for much annoyance to reply after some delay.

## ***Something to think about...***

*-Funny how a 100 rupee note looks so big when you take it to Mosque, but so small when you take it to the market.*

*-Funny how long it takes to do Zikr for an hour, but how quickly a team plays 60 minutes of basketball.*

*-Funny how long a couple of hours spent at Mosque are, but how short they are when watching a movie.*

*-Funny how we can't think of anything to say when we pray, but don't have difficulty thinking of things to talk about to a friend.*

*-Funny how we get thrilled when a baseball game goes into extra innings, but we complain when a "Tarahvi" during Ramadhan is longer than the regular time. -Funny how hard it is to read a Para in the Quran, but how easy it is to read 100 pages of a best selling novel.*

*-Funny how people want to get a front seat at any game or concert, but scramble to get a back row at mosque so that scramble out.*

*-Funny how we need 2 or 3 weeks advance notice to fit a Mosque event into our schedule, but can adjust our schedule for other events at the last moment.*

*-Funny how hard it is for people learn a simple Preaching well enough to tell others, but how simple it is for the same people to understand and repeat gossip.*

*-Funny how we believe what the newspaper says, but question what the Quran says.*

*-Funny how everyone wants to go to heaven provided they do not have to believe, or to think, or to say, or do anything.*

*-Funny how you can send a thousand 'jokes' through e-mail and they spread like wildfire, but when you start sending messages regarding the Lord, people think twice about sharing.*

***FUNNY, ISN'T IT?***

*Are you laughing?*

*Are you thinking?*

*Spread the Word and give thanks to Allah for He is Good & Mercifull!*

*Arsalan Naeem*