

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Al-Inaam

**An Islamic periodical
promoting the true values of Islam**

Al-Inaam	An Islamic periodical
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Lessons from the Holy Qur'ān

Lessons from the Incident of Hadrat Ādam and Hawwā (A.S)

Since Allāh has created man to be His representative on earth, the latter must adhere strictly to Allāh's commands and make every attempt to ensure that these commands are enforced on earth. This proves the fact that only people who possess the ability to enforce Allāh's laws can be commissioned to posts of authority.

Accordingly, these posts cannot be granted to people who do not accept the Qur'ān or merely claim to do so. Many leaders of Muslim countries are not prepared to enforce the laws of the Shari'ah in their countries but rather adopt the laws and practices of the disbelievers. They do this because the laws of the Shari'ah will certainly curb their freedom to satisfy their carnal passions. As a result of this failure to uphold the post of Allāh's representative, the world has become a chaotic mayhem of strife and anarchy.

Even the Muslim countries are fraught with murder and violence. Muslims should take the initiative to instate a true "representative of Allāh" as their leader, who can enforce Allāh's injunctions and not be from amongst those "who sever those things that Allāh has commanded to join." (Sūrah Baqarah, verse 27)

The ignorance and insubordinate nature of man is evident from the fact that although he was created to be Allāh's representative on earth, yet the majority of mankind are disbelievers, while many of those who claim to be Muslims are grossly disobedient. It is tragic

that the being for whom Allāh commanded the angels to prostrate, should be cast in disgrace into the pit of Jahannam due to disbelief.

Even people who claim to be Muslims, elect irreligious and heretic leaders who lead them to commit all sorts of sins and vices. Murder, usury, bribery, consuming liquor, gambling and all other sins are perpetrated openly in these “Muslim” countries. People do not pay their zakāh, do not perform their salāh and even eat publicly during the month of Ramadān. All this takes place because people have forgotten their status as Allāh’s representatives.

It may occur to one that the angels were then accurate when they said that man will cause anarchy and bloodshed on earth. However, their error was that they generalised this to be the condition of all mankind, whereas there are so many people who are not like this at all. They never considered the Ambiya ﷺ, the martyrs, pious scholars, Mujāhidīn and a host of other sincere Muslims.

Paging through the history of the Ummah of Rasūlullāh ﷺ indicates to us the millions of people who were the epitome of piety and excellence.

Rasūlullāh ﷺ has mentioned that the angels of the day and the night alternate each day. They all gather during the time of the Fajr and Asr Salāhs. When the angels who were with man during the night ascend to Allāh, He asks them (despite possessing more knowledge thereof) in what condition they had left His slaves. The angels reply that they left them while they were performing salāh and they found them the day before while performing salāh. (Bukhārī Vol.1 Pg.457)

A hadīth in Mishkāt informs us that Allāh boasts about mankind before the angels when they all supplicate to Allāh on the plains of Arafāt on the 9th of Dhul Hijjah. The same occurs every Eid after the Eid Salāh. (Mishkāt Pg. 182)

Allāmah Shabbir Ahmed Uthmānī states, “When the angels had a misgiving with regard to such a creature, amongst whom there will be those who cause dissension and shed blood, they wanted to know the reason for appointing such a creature in the presence of the angels who were obedient and submissive. They asked this question in order to satisfy themselves and in no way was it an objection.

As to the question of how the angels came to know of the condition of man, there are many possibilities in this regard. It is possible that they drew an analogy on the jinn, or that Allah had informed them prior to this, or that they had seen this written in the Preserved Tablet (Al-Lauhul Mahfūz).

Alternatively, they must have deduced this from the fact that a ruler or a vicegerent will only be needed when there is oppression and corruption. Alternatively, it is possible that they deduced this through physiognomy, after looking at the form of Ādam ﷺ. This is similar to how Satan looked at Ādam ﷺ and said that he will be deluded and this is exactly what happened.” ●

(Adapted from Tafsīr Uthmānī and Anwārul Bayān by Moulānā Ebrāhīm Muhammad)

Differences of Opinion

Moulānā Mahmood Madani Desai

We are living in an era in which the forces of bātil, both external and internal, are conspiring to exterminate our Dīn. The ‘Ulamā, whom Allāh ﷻ has blessed with the knowledge of Nubuwwat (prophethood), are required to act as buttresses to these sinister forces of bātil.

The external forces of bātil have, from time immemorial, always been at loggerheads with the Haq (truth) of Dīn. However, in the recent past, forces from within are conniving with pro-secular modernists to contaminate this pristine and pure Sharīah, which came down directly from Allāh ﷻ to the mubārak heart of Rasūlullāh ﷺ and then transferred to the Ṣahābah ﷺ. This continued until it has finally reached the Ulama whom Allāh ﷻ has bestowed with the true understanding of Dīn.

Understanding Dīn is not confined to the perusal of books or self-study, rather, the true understanding of Dīn stems from spiritual guidance and the transmission of this knowledge of Nubuwwat from heart to heart. That heart which Allāh ﷻ has chosen for the guidance of mankind is then filled with goodness, understanding and penetrative insight into Sharī matters. It is these hearts that make those ‘Ulama who stand up against these external and internal forces in such a manner that they do not cave in to any threat whatsoever.

Allāh ﷻ mentions: “They strive in the path of Allāh ﷻ and they do not fear the condemnation of the critics. And this is the grace of Allāh ﷻ which He awards to whomsoever He desires.”

This favour of steadfastness bestowed upon the ‘Ulamā by Allāh ﷻ should not be viewed as though these ‘Ulamā are inflexible and uncompromising. The ‘Ulamā are always taught through the teachings of Rasūlullāh ﷺ not to be abnormal extremists in matters of Dīn and dunyā (the world). The true ‘Ulamā have assumed the path of moderation within the confines of Shariah. However, amongst certain ‘Ulamā and some self-taught individuals of today, there is a perception that these aforementioned ‘Ulamā have undertaken the path of extremism, radicalism and fanaticism. This is a total slander against the ‘Ulamā who undertook to stand the test of time.

A great scholar has mentioned that the similitude of Darul-Uloom Deoband is that of a mountain and the similitude of those ‘Ulamā who cave in to outside pressure is that of sheep. The sheep comes to the mountain and bangs its head against it in an attempt to ram it aside. The sheep loses its head but the mountain remains resolutely unyielding. Today’s so called self-taught scholars and those who capitulate to their line of thinking, are like the sheep. Allāh ﷻ mentions in the Qurān: “We will hurl haq onto bātil and it will rupture the brains of bātil.”

The differences of our Akābir of Deoband did not deter them from engaging in healthy relationships with their peers. They assisted one another in common issues and always reprimanded their disciples who spoke ill of their Akābir's differences.

On one occasion, one of the murīds of Hadrat Thānwī (Rahimahullāh) spoke ill of Hadrat Madanī (Rahimahullāh) in the Majlis of Hadrat Thānwī. Hadrat Thānwī (Rahimahullāh) severely admonished this Murīd to the extent that he commanded him to leave the Khānqāh and to return only after Hadrat Madnī had forgiven him. Thereafter, this Murīd returned informing Hadrat Thānwī that Hadrat Madnī had forgiven him. Hadrat Thānwī did not accept this verbal apology and commanded him to present a written apology from Hadrat Madanī. The Murīd then returned to Hadrat Madanī and explained his predicament. Hadrat Thānwī accepted his Murīd's apology only after Hadrat Madanī wrote a letter forgiving this Murīd. This incident clearly shows that regardless of their personal differences, our seniors did not tolerate derogative and unfounded allegations against one another.

We make Du'ā that Allāh ﷻ cleanse the atmosphere of false perceptions, misrepresentation and deception. May Allāh ﷻ protect all Dīnī institutes and all their departments from elements who are bent on discrediting Dīnī institutions and the Ulama. May Allāh ﷻ guide such people, open up their

narrow hearts and minds to visualize that these custodians of Dîn are entrusted with the protection of His Dîn.

A GOLDEN RULE

In the upbringing of children, a rule to be written with liquid gold, according to Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thaanwi (rahmatullah alayh) is:

“If you have refused to give a child something and he unleashes a tantrum of obstinacy demanding that his desire be fulfilled, never accede to his desire.”

If the parents accede to the child’s obstinacy, the disease of stubbornness will take firm root in the child. This attribute should be neutralized by denying obstinate demands of the child. After the tantrum has subsided and the child has forgotten about his demand, the parent may at that stage of his/her own accord, provide the item the child has demanded, that is, if it is not something harmful. Rasulullah said that a father has not given his child any better gift than good akhlaaq (moral character).

[Awake to the Call of Islam vol.6, no.4]

Shariah Compliance

Mufti Ebrahim Desai

This is an edited version of Mufti Ebrahim Desai's paper delivered at the 7th Annual Shariah Compliance Business Campaign which was held in Camperdown on 18 May 2008.

Almighty Allah ﷻ has blessed us with innumerable bounties and favours. Allah ﷻ states in the Holy Quran, "If you try to count the favours of Allah, you will never be able to do so."

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

One of the greatest favours of Allah ﷻ is the religion of Islam which is complete, comprehensive, perfect and absolute. There are no flaws and discrepancies in Islam. Islam provides complete guidance in each and every aspect of our life, be it domestic, social, politics, business and economics. We do not require guidance from any other source. In this age of scientific calculations and technological advancements, we have the comforts and luxuries of many bounties of Allah ﷻ. In spite of that, we still complain of grief, agony and depression. Unfortunately, we have joined Club 99.

Once, a king was sitting in his palace looking out of his balcony. He saw a labourer with his spade and hoe in hand, full of joy and happiness. The king was puzzled that such an ordinary peasant who barely owned anything and who had to toil so hard, was so happy. He asked one of his courtiers regarding this. His courtier mentioned that the reason for this was that he had not yet joined Club 99. The courtier advised

the king to give the labourer 99 gold coins, not more and not less and then observe his attitude. The king gave a bag of 99 gold coins to the labourer. The following day, on his return home, he saw this labourer in a very agitated and disturbed state. He summoned the labourer and asked him regarding his condition. He told the king that when he took the bag of coins home, he found that there were only 99 gold coins. The whole night he planned and plotted on how to increase one more coin to top it off to 100. In the morning, this caused him to get into an argument with his wife and family. During the day, he was grieved and concerned regarding maintaining the 99 coins and increasing it to one hundred. Being unsuccessful, the tension had mounted upon him and he was unable to find peace do to this preoccupation. The courtier then told the king that this peasant had lost his contentment due to joining club 99. If we do not fulfill the rights of Allah in our wealth, we will suffer grief, agony and depression and our wealth will be a burden on us.

Allah ﷻ presents to us the incident of Qaroon in the Holy Quran. He was the cousin of Mūsā ﷺ. Allah blessed him with abundant wealth. The keys of his treasures were so weighty that a group of people was required to carry the keys. If that was the condition of the keys of his treasure, imagine what type of wealth he must have had.

Musa ﷺ was the head of the Banu Israil. Haroon ﷺ was his deputy. Qaroon said, "I am wealthier than the two, why shouldn't I be the head of the nation?" Musa ﷺ explained to

him that Allah decrees the position of prophethood; no one has any choice in the matter. When a person has wealth and does not fulfil the rights of it and he abuses the wealth, that wealth will be a burden for him.

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ

Allah says, "Verily Qaroon was from the nation of Mūsā and he oppressed them." It is human nature to revolt against oppression. The Banu Israel did not submit to the oppression of Qaroon. They revolted against him and gave him five points of advice.

The first advice was: (لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ) Don't be proud, Allah does not like the proud ones.

The second advice was: (وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ) Seek the life of the hereafter through the wealth Allah has given you.

The third advice was: (وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا) Do not forget your share of the world.

The fourth advice was: (وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ) Favour the people as Allah has favoured you.

The fifth advice was: (وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ) Do not seek mischief on earth. Allah does not like the mischief-makers.

Qaroon did not take heed to these points of advice. He did not fulfil the right of his wealth. Allah Ta'ala tells us in the noble Quran,

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ

“We made the earth swallow him with his wealth and there was no group to assist him against Allah.”

We should take heed from the incident of Qaroon. If we do not fulfil the rights of wealth, then the same wealth will be a burden for us in this world and the hereafter.

In these verses, the mindset of a Muslim merchant is expressed. He does not have a socialist or capitalist mindset. He knows that wealth is from Allah. He believes in life after death, seeks the pleasure of Allah in his wealth, and makes an investment for his Akhirat. He considers the rights of others in his wealth.

We will never know what impact we can have on the underprivileged with the little contribution we make to them. Today with the rising cost of food, how significant is the Hadīth of Rasullullah ﷺ.

Abdullah Ibn Umar ﷺ narrates that Rasullullah ﷺ said,

اعبدوا الرحمن و اطعموا الطعام و افشموا السلام و ادخلوا الجنة بسلام

Worship Rahmān (Allāh), feed the people and spread salām; you shall enter Jannah peacefully. (Tirmidhi v.4 pg. 287, Dar Ihya al-Turath al-Arabiya)

Umm Bujaid ﷺ said, “O Prophet of Allah, a beggar comes to my door. I feel ashamed as I don’t have anything to give him.” Rasulullah ﷺ said, “Give whatever you have even if it is a burnt hoof.” (Tirmidhi v.3 pg. 52, Dar Ihya al-Turath al-Arabiya)

Once, a hungry student was going from house to house begging for food. He came to one house. A woman gave him a glass of milk. He was satisfied and satiated and there was no need for him to continue begging for that day. Life carried on. This student qualified as a specialist in medicine and finally became a consultant to doctors. Once a woman came with a rare disease and the matter had to be referred to him. He saw the name and recognised that it was the same woman that gave him a glass of milk. He gave orders to offer her the full treatment. When she was cured, obviously, the bigger worry is the bill. The specialist wrote behind the bill: ‘Fully paid for with a glass of milk’. When she saw this, she became emotional. The specialist then reminded her how he appreciated her favour to him with a glass of milk. Today it was his turn to pay her back.

May Allah give us the ability to fulfil these five points of advice in the Qurān, Āmīn.

The following technical issues were discussed in detail and the transcript of the talk can be obtained from the Madrasah’s website (www.al-inaam.com):

- 1) Medical Aid - The alternate to conventional medical aid designed by the Darul Ifta was announced.
- 2) Rental based on Income, 3) Pension Payout Machines
- 4) Hire – Purchase, 5) Futures and Forwards, 6) Lay-by Sales,
- 7) Deposits, 8) Zakat in business, 9) Inheritance.

Be Conscious

According to some Mufasssireen, the very last verse that was revealed and upon which wahi (revelation) terminated was, “Be fearful of a day when you shall be returned to Allah, then every person shall be paid, in full, what he has earned. And they shall not be wronged.”

A Muslim must always be conscious of death and life after death – accountability in the court of Allah. The more a person is conscious of death, the more straight and upright he will be. The core of our mutual dealings is to be truthful and honest.

During the farewell pilgrimage, Rasulullah ﷺ said, “A loaned item must be returned, a borrowed animal must be given back, a debt must be paid and guarantors will be responsible.”

العَارِيَةُ مُؤَدَّاةٌ وَالزَّعِيمُ غَارِمٌ وَالذَّيْنُ مَقْضِيٌّ

All three points of advice reflect a common course – be honest and truthful! If you borrowed an item, return it. If you stand as a guarantor, then keep up to it and pay your creditor. Remember, truthfulness and honesty yield blessings in one’s wealth. ●

A Synopsis of Arabian Commerce

In Pre-Islamic Times

Makkah was a busy and prosperous city, set amidst barren rocks, almost monopolizing the local trade between the Indian Ocean and the Mediterranean. According to the majority of exegetes, Makkan trade had become international since time immemorial and Makkans were widely known as international traders before the rise of Islam.

Nonetheless, Makkah was the most suitable place to become an international trade centre in the region. One of the additional factors which helped in making Makkah a centre for trade, was the concept of *al-haram*. The existence of a *haram* (sanctuary), a place where men could come in without fear of any hostility and molestation, contributed to the growth of the city of Makkah as a typical combination of a place of pilgrimage and of a commercial centre, centuries before the rise of Islam. Makkah and the *Ka'bah* in it, had been a great international meeting place, and the crowds of pilgrims, which it attracted from almost every Arabian tribe, raised its status and materially contributed to its commercial prosperity.

By the end of the sixth century of the Common Era, the Makkans had gained control of the entire trade in the Arabian Peninsula and the surrounding regions. Among the influential men in Makkah were able and skilful financiers who were knowledgeable in their speculations and the manipulation of

credit, and the technique of loans with interest, and were on the lookout for profitable or lucrative commercial undertakings and enterprises anywhere in the region. The financial operations extended not only to the Makkans but also to leading figures of the tribes outside the city as well.

In Makkah, there must have been an elementary institution of archives to preserve treaties or agreements of commerce or alliance. The *Dārun-Nadwah* (Senate or Grand Council), although its authority was purely moral, was involved in planning, studying and advising the merchant community, and they were the recipients of the benefits of its expertise. The *Dārun-Nadwah* was the departing point for the caravans from Makkah. All commercial levies were collected by a special office for the purpose. There were also available, in the Makkan shops, the books for accounts and scales to verify and check payments of all kinds of transactions, besides weighing goods.

Makkah being a banking centre, businessmen could make payments to many distant places or countries. Makkah was also a clearing house for international trade, thus the business included great trading facilities as well as insurance of goods on a very dangerous route. The Red Sea passage between Ayla and Adulis, the famous Abyssinian port, was the only rival of that route. The greater part of the luxury trade by Byzantium also depended on Makkah.

It is conceivable that considerable amounts of money had eventually been accumulated in the hands of the Makkan

financiers or businessmen, who were of a thrifty disposition. The Arabs, during this time, were generally importers with respect to the Roman Empire. They carried back to Makkah only articles of high value. The Makkan caravans used to be large in size. Sometimes, the number of camels rose to 2500. The number of merchants, guides and guards or scouts in each caravan varied from 100 to 300, or even more. This gives some idea of the commercial and financial position of Makkah and the Makkans.

Beside the big financiers, and opulent and rich bankers, who ran the risks of speculation on a large scale in such complex financial operations, there were the petty traders, brokers and shop-keepers who became the *petite bourgeoisies* of Makkah. There were also some big and small industries of ironwork, carpentry and others.

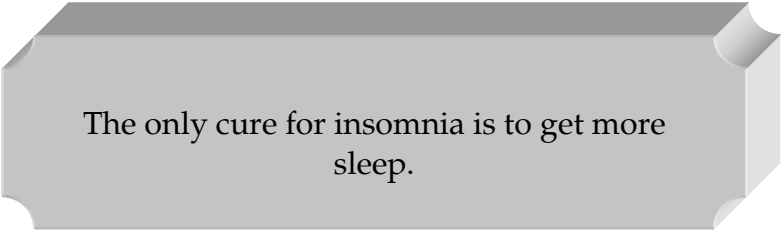
No port or ships were available near Makkah apart from the desert shore in the little bay of Shu'aybah and the desolate shore of Jiddah. During this time, in Makkah, taxes on exportation, a departure tax, tithes, extra levies and charges, including market dues or *'ushr* (custom duties) for crossing the borders of the market areas, were imposed on foreign merchants, especially on those who did not acquire *al-jiwār* (the neighbour protection). Such charges or taxes were for their entry, travelling about in the city, permits to stay, passage of their goods, trading and departure. These strict regulations were measures taken by the Makkans to

recompense themselves from foreign traders, who, on their part, treated them unjustly in their own lands.

There is some evidence to show that in Makkah, in pre-Islamic times also, certain customary laws, were enforced by the businessmen among themselves. This included some laws on agricultural contracts which may be postulated in both the cities of Makkah and Madinah and other places. There were also the legal procedures for loans with interest.

This synopsis proves that the legislation of Islamic Law especially pertaining to the commercial law is not in the midst of a back-dated isolated community, rather at the heart of a complex and highly developed business society. Their administration, finance, laws and customs is a yard stick of their advancement. ●

(Adapted by Muhammad Al-Marbuqi from "The book of Sales and Contracts in Early Islamic Commercial Law" by Abdullah Alwi Haji Hassan)



The only cure for insomnia is to get more sleep.

Depression – Part 2

A Sahabi ﷺ said, “I will accompany him forever.” He emerged with him. Wherever he (the brave Sahabi) halted, he (the companion) halted, and when he hastened, he hastened with him. Then he (the brave Sahabi) was seriously wounded. He hastened death by rooting his sword into the earth and placing its tip on his chest. Then he climbed onto his sword thereby taking his own life. (It was the unbearable pain of the injury which caused him to carry out such a foolish act).

Then the Sahabi returned to Nabi ﷺ and said: “I bear witness that you are the Messenger of Allah.” So Nabi ﷺ asked: “Why is that?” He said: “When you mentioned about the man earlier to be from the dwellers of the fire, the people found it hard to believe. I tracked him and shadowed him.” Then he narrated the whole incident. Rasulullah ﷺ mentioned: “Verily a man does actions which seem to be the actions of Jannah, whereas he is from the dwellers of Jahannam. And verily a man does actions which seem to be the actions of Jahannam, whereas he is from the dwellers of Jannah.” So, one should not hasten to judge the actions of people.

The gravity of suicide can be clearly seen from the above hadith. Some solutions to depression and suicide are as follows:

1. Glorify Allah:

Allah commands us in the Qur'an: "Glorify the praises of your Rabb and be from those who prostrate." Also, Allah has assured us that by remembering Him, there is tranquillity of the hearts. "Listen carefully, in the remembrance of Allah, is the tranquillity of the hearts."

Hence, we should remember and glorify Allah excessively. This should include abundant recitation of the Qur'an and salaah and salaam upon our benefactor Rasulullah ﷺ.

2. Abundant Istighfār (Seek forgiveness from Allah)

Allah Ta'ala proclaims in the Qur'an: Allah quotes the words of Nuh عليه السلام to his nation, "I said, seek forgiveness from your Rabb, He is most forgiving, He will soon send down rain upon you in torrents, and increase you in wealth and offspring and create gardens and rivers for you."

Therefore, through abundant istighfār, Allah will change conditions and circumstances.

3. Tawwakkul (Reliance on Allah)

Allah Ta'ala states in the Qur'an: "Whoever has reliance upon Allah, then Allah is sufficient for him (to fulfil his needs)."

We should repose our full trust and reliance in Allah and remember that Allah is the holder of unlimited treasures. Once we have reposed our trust in Allah, then we should use every possible means at our disposal.

4. Consultation

Allah states in the Qur'an: "Their affairs are decided through mutual consultation." Allah Ta'ala also commands, "And consult, O Nabi ﷺ with them (the Sahabah ﷺ) in matters."

Whatever problem we have, we should consult with others, take their viewpoints, listen to their advice and consider their opinions. One should consult with one's parents, teachers, elders of the family, influential persons in the community or anyone one feels comfortable with. However, a pious, respectable and experienced Aalim should be our first resort. ●

(Moulānā Ilyas Essack)

*All of us could take a lesson from the weather. It pays
no attention to criticism.*

The Anthem of Madrasah Inaamiyyah

Mufti Radāul Haq Saheb (Dāmat Barakātuhum)

The mark of our grandeur is the height of the mountain.
Inaamiyyah is undoubtedly a star of illumination.

May this garden of Dīn of South Africa remain forever.
May every atom of it have splendour.

Think of it as a lamp in a desolate place.
Inaamiyyah is undoubtedly a star of illumination.

The sounds of tablīgh, the du'ās of Moulanā Ināmul Hasan,
the recitation of the Qur'ān and the echoes of education (reverberate
from it).

Here, knowledge and practical application shine.
This scene can be witnessed throughout time.
Inaamiyyah is undoubtedly a star of illumination.

The melodies of tajwīd, the anthems of tafsīr (can be heard).
Learn fiqh, hadīth and the treasures of every subject.

It is a minaret of light in South Africa.
Inaamiyyah is undoubtedly a star of illumination.

Islam has dignity and awe on the heart of falsehood.
It is a measure of Shariat, this wine of love.

The channel of your life will change course quickly.
Inaamiyyah is undoubtedly a star of illumination.

It is the manifestation of Mount Tur, this wine of Madīnah.
Perfumed with ambergris, this ark of Nuh ﷺ.

O Radā, this has become the support of the students.
Inaamiyyah is undoubtedly a star of illumination.

The Modern Potato Chip

America's favourite snack was invented by George Crum of Saratoga Springs, New York in 1853 in a moment of temper.

To teach the customer a lesson for complaining that his French fries were **"too thick, soggy and not salty enough,"** the cook sliced the potatoes paper-thin, fried them to crisp brown, and dumped a huge amount of salt on them.

The customer was ecstatic with the result and the Saratoga chips were born. It was later popularized by entrepreneur Herman Lay in the 1920's whose company then merged with Fritos in 1961.

Your Role Model

When becoming humiliated, remember the Prophet ﷺ in Ta'if.

When being starved, remember the Prophet ﷺ tying two stones to his stomach in the battle of Khandaq.

When becoming angry, remember the Prophet's ﷺ control of his anger on the martyrdom of his beloved uncle, Hamza ﷺ.

When losing a tooth, remember the Prophet's ﷺ tooth in the battle of Uhud.

When bleeding from any part of the body, remember the Prophet's ﷺ body covered in blood on his return from Ta'if.

When feeling lonely, remember the Prophet's ﷺ seclusion in Mount Hira.

When feeling tired in Salāh, remember the Prophet's ﷺ blessed feet in Tahajjud.

When being pricked by thorns, remember the Prophet's ﷺ pain caused by Abu Lahab's wife.

When being troubled by neighbours, remember the old woman who would empty rubbish on the Prophet ﷺ.

When losing a child, remember the Prophet's ﷺ son, Ibrāhīm ؑ.

When beginning a long journey, remember the Prophet's ﷺ long

journey to Madinah.

When going against a Sunnah, remember the Prophet's ﷺ concern for his Ummah, (Ummati, Ummati).

When sacrificing an animal, remember the Prophet's ﷺ sacrifice of 63 animals for his Ummah.

Before shaving your beard, remember the Prophet's ﷺ face rejecting the two beardless Iranians.

When falling into an argument with your wife, remember the Prophet's ﷺ encounter with Aisha ؓ and Hafsa ؓ.

When experiencing less food in the house, remember the Prophet's ﷺ days of poverty.

When experiencing poverty, remember the Prophet's ﷺ advice to Ashaabus-Suffah (People of Suffah).

When losing a family member, remember the Prophet's ﷺ departure from this world.

When becoming an orphan, remember the Prophet's ﷺ age at six.

When sponsoring an orphan, remember the Prophet's ﷺ sponsorship of Zaid Ibn Harithah ؓ.

When fearing an enemy, remember the Prophet's ﷺ saying to Abu Bakr ؓ in Mount Thour.

Whatever situation you may find yourself in, remember your role model, the best of creation: Prophet Muhammad ﷺ.

Dārul-Úlum Deoband

as Seen by Sheikh Ábdul-Fattāḥ Abu Ghuddah
(Rahimahullāh)

The renowned Hadith scholar of the last century, Államah Sheikh Ábdul-Fattāḥ Abū Ghuddah (Rahimahullāh) wrote the following regarding Darul-Úlum Deoband:

“The great madrasah of Deoband is a radiant sun that has illuminated various parts of India. It revived the Prophetic way (sunnah) academically, practically and in terms of sulūk (tasawwuf), and it removed the darkness of innovation (bid’ah), which had amassed in those lands for a lengthy time. It stripped the pools of knowledge and Shari’ah from all that was alien to them in the same way that it stripped the sulūk of the Sūfis from new customs — such as sama’ and stringed instruments and their like from the gatherings of bid’ah that were prevalent in India in those days. It replaced those innovations with the clear and radiant sunnah — in terms of teaching and studying, sulūk and propagation — until the madrasah became a powerful, great and authentic source of light from which came droves of Allāh-fearing (Rabbānīyyīn) Úlama, who combined the excellence of knowledge and action (amal), while adhering to the sunnah and eliminating bid’ah.”

(Quoted in *Tarājim Sittah Min Fuqahā Al-Álam Al-Islamī* (Six Biographies of Jurists of the Islamic World) by Sheikh Ábdul-Fattāḥ Abū Ghuddah, page 15.)

Get the Most Out of Your Drinks

Allah ﷻ says, “We have created every living thing from water.” Water and fluid intake play a vital role in man’s life. Inadequate drinking leads to dehydration which can cause heatstroke, sometimes with fatal consequences as attested by health experts, whilst improper drinking habits can lead to liver and other related diseases as mentioned in the Ahādith.

The Qurān and Hadith contain wonderful teachings which are greatly beneficial for our hereafter as well as our life in this world. So perfect are these guidelines, that experts coming 1400 years later, visualize Nabi ﷺ as a specialist in all fields. This is due to their ongoing discoveries of the immense benefits found in his blessed way of life.

Amongst these great teachings, one is the aspect of drinking. Just as it is important for one to drink an ample amount of water daily (about 4-6 glasses, varying according to individuals), so too is it important for one to know the *proper method* of water intake. Since, it is these ‘external’ factors which allow the body to derive full benefit from the liquids drunk. It is in this light that we present a few points which will Inshā-Allāh, assist us in following the sunnah as well as in getting the *most out of our drinks!*

1) SIT AND DRINK – One should always sit and drink. Habitually standing and drinking is detrimental to the health. It is also less effective in quenching the thirst as opposed to

sitting. ¹ Zamzam water and the leftover water in the utensil used for wudhu (which is a cure for several sicknesses), are exempted from this i.e. it is permissible to drink such water while standing.

2) DRINK WITH THE RIGHT HAND – Nabi ﷺ has prohibited eating and drinking with the left hand as this is the practice of Shaytan.² The right hand should *always* be used for drinking even at meal times when the hand may have traces of food like gravy, etc. It is often misunderstood that by utilizing the right hand, one's glass will get 'dirty'. However, by adopting the sunnah of licking the fingers thoroughly before drinking, the worry of 'dirtying' the glass will be minimised. If one still fears the cup slipping due to the right hand being sticky, one should *still* drink with the right hand while using the left hand as a support under the glass.

3) RECITING BISMILLAH – One should recite بِسْمِ اللّٰهِ (Bismillāh) before drinking and اَلْحَمْدُ لِلّٰهِ (Alhamdulillah) after drinking.

4) SIPPING OR GULPING – Gulping refers to *swallowing (pouring down) a large mouthful of liquid at once*, while sipping refers to the act of *drawing the liquid into the mouth gradually*. The hadith clearly states that, "When you drink water, sip it, and do not gulp it, since gulping causes liver related illnesses."³ This indicates that Nabi ﷺ would *sip* his water in

¹ Zādul Ma'ād – v.3, p.117

² Sahih Muslim #2020

³ Musannaf Ibn Abdur Razzak # 19594

such a manner that the water would touch his blessed lips as is done when drinking from a bowl or a tumbler.⁴

5) HOW MANY BREATHS – Nabi ﷺ has mentioned that, “When you drink, do not drink in one gulp (or, one breath) as camels do, rather drink in two or three breaths.”⁵ This means that, in one breath, one may swallow the water many times. However, this procedure of sipping should be repeated at least thrice. Nabi ﷺ would himself drink in 3 breaths and would say that sipping is far more thirst-quenching, healthier and more enjoyable (than just one gulp).⁶ Drinking in 3 breaths is mustahab (preferable), though drinking in more (in odd numbers) is also permissible.⁷

6) BREATHING IN THE GLASS – One should not breathe into the glass, bowl etc. Instead, after each sip (breath), one should move the glass away from the mouth and then breathe.⁸

7) CHIPPED GLASSES – It is *permissible* to drink from those utensils which are chipped. However, it appears in a hadith that Rasulullah ﷺ has prohibited drinking from the *chipped edge* of a glass.⁹ The wisdom behind this prohibition is due to the dirt and traces of food\drink which generally accumulate and remain behind on these edges even after thorough

⁴ Shamail Kubra – v.1, p.217

⁵ Shu’abul Iman # 6015

⁶ Sahih Muslim # 2028

⁷ Umdatul Qari – v.21, p.201

⁸ Ibn Majah # 3427

⁹ Abu Dawud # 3722

washing. Hence, the consideration and beauty of Islam's teachings demand that one even stays away from areas of potential harm and dirt! The possibility of one getting cut with the sharp edges is also ever present.

8) DRINKING AFTER EATING – Allāmah Ibnul Qayyim رحمه الله has mentioned that the habit of Nabi ﷺ was that of *not* drinking *immediately* after eating as this is harmful to the digestion process.¹⁰ However, if there is a pressing need to drink immediately after that, then only drink *enough* to quench the thirst. One may subsequently drink after some time elapses.¹¹

NOTE: This elapsed time is estimated to be 20-30 minutes afterwards.

9) GARGLING AFTER MILK – On one occasion, Nabi ﷺ drank some milk and cleansed his mouth thereafter. He then commented, "Milk has some stickiness in it (indicating the reason for gargling)."¹² Modern research has discovered that *excessive* drinking of milk can be harmful to the teeth and lips.¹³ It was probably due to these residues that remain in the mouth (after drinking) that led Nabi ﷺ to rinse his mouth.

10) THE LAST TO DRINK – The one who is serving should himself be the last to drink.¹⁴ Serving and preferring others over oneself are commendable traits which Islam encourages.

¹⁰ Zadul Ma'ad – v.3, p.114

¹¹ Adabut Ta'am Fi Dowi Sunnati Khairil Anam, lil- khurasoni p.182

¹² Abu Dawud # 3830

¹³ Adabut Ta'am p1.82

¹⁴ Abu Dawud # 3725

11) BELCHING (BURPING) – There are certain drinks or foods that cause one to repeatedly burp. Therefore, if compelled to burp, one should do so in a respectful and dignified manner. Nabi ﷺ mentioned that, “When anyone burps or sneezes, then do not raise the voice because Shaytan loves high-pitched voices when doing these two (acts).” (referring to those who *can* muffle the sound).¹⁵ By placing a handkerchief or tissue over the mouth, it will assist in lowering the sudden loud sound which is emitted and will also prevent discomforting odours from exiting the mouth. These rules will apply more so when in the company of others especially in the Musjids, while standing next to fellow musallees in salah, etc.

12) PIPING HOT DRINKS – It is permissible to drink or eat hot foods even though they may be steaming. What has actually being prohibited in the hadith, as being devoid of blessings, are those drinks or foods which are unbearably hot and which scald (burn) the mouth or hands.¹⁶ Herbal teas and other similar drinks or foods are also exempted from this prohibition since these are only beneficial when hot.

13) ELDERS FIRST – If there are several people to be served, then as a rule, *if the status of those present is equal*, one should commence with those on the *right*, as with every desirable act. However, if a scholar, a reputable person or an elder is present, the sunnah is to start with such a person *and then* to move to *his* right in an anti-clockwise fashion. One should not

¹⁵ Shu'abul Iman #935

¹⁶ Fatawa Mahmudiyah v.18, p.90, Jamiah Faruqiyah

proceed to the left even if the person on the left is of a high status in knowledge, virtue or age, unless those on the right agree to pass their turn.

DUA AFTER DRINKING MILK

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَ زِدْنَا مِنْهُ

Allāhumma bārik lanā fīhi wa zidnā minhu

O Allah! Bless us in it, and grant us more of it! ¹⁷

DUA AFTER DRINKING WATER

اَلْحَمْدُ لِلّٰهِ الَّذِيْ سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهِ وَلَمْ يَجْعَلْهُ
مِلْحًا اُجَاغًا بِذُنُوبِنَا

*Alhamdulil lāhil lazī saqānā ‘azban furātan bi rahmatihī walam yaj
‘alhu milhan ujājan bizunubinā*

All praises are due to Allah, who, through His mercy has given us sweet, tasty water to drink, and has not made it salty nor bitter due to our sins. ¹⁸

Let us ‘take in’ these wonderful teachings of Nabi ﷺ thereby benefiting our physical and spiritual bodies!

PRACTICE AND CONVEY TO OTHERS!

(Hāfiz Zeyad Danka)

¹⁷ Abu Dawud #3730

¹⁸ Tafseer Ibn Katheer v4, p380

Developing Good Character

Talking

1. A Muslim does not raise his voice because Allah dislikes this.
2. Speak in a low, polite and humble tone, yet neither be timid nor half-hearted.
3. Don't be over confident.
4. Speak with respect to young and old.
5. If you have nothing to say, remain silent.
6. Speak simply, directly and truthfully.
7. Don't talk too much because it causes hardness of the heart.
(Hadith)
8. Do not always remain silent.
9. Speak when it is necessary.
10. A loose tongue leads man to the fire of hell. (Hadith)
11. Unnecessary talking leads one to backbite, flatter, disclose secrets and to joke excessively.
12. It also causes one to argue, make false oaths and to curse.
13. Don't indulge in useless and evil conversation.
14. Don't "back answer" your elders, teachers and parents.
15. Don't talk of worldly things nor raise your voice in the masjid.
16. Speak to a person according to his level of understanding.

(Ismail Jeewa)

The best manners are stained by the addition of pride.

Children's Corner

The Things Kids Say

Here are answers provided by sixth graders in history tests.

- Ancient Egypt was inhabited by mummies and they all wrote in hydraulics. They lived in the Sarah Dessert. The climate of the Sarah is such that all the inhabitants have to live elsewhere.
- The Greeks were a highly sculptured people, and without them we wouldn't have history. The Greeks also have myths. A myth is a female moth.
- Socrates was a famous Greek teacher who went around giving people advice. They killed him. Socrates died from an overdose of wedlock. After his death, his career suffered a dramatic decline.
- In the Olympic Games, Greeks ran races, jumped, hurled biscuits and threw Java.
- Writing at the same time as Shakespeare was Miguel Cervantes. He wrote Donkey Hote. The next great author was John Milton. John Milton wrote Paradise Lost. Then his wife died and he wrote Paradise regained.
- Beethoven wrote music even though he was deaf. He was so deaf he wrote loud music. He took long walks in the forest even when everyone was calling for him. Beethoven expired in 1827 and later died for this.

Word Search

Find the following names of Allah ﷻ in the word search below. Some words are horizontal and some are vertical.

B	Q	L	P	C	X	A	J	M	K	D	F	E	K
A	H	A	L	E	E	M	N	A	O	R	T	A	H
S	B	Z	D	G	P	E	B	L	A	G	D	F	A
E	M	A	J	E	E	D	E	I	G	H	I	M	A
E	N	Q	U	Z	W	A	X	K	K	A	B	J	L
R	R	A	Z	Z	A	A	Q	A	C	F	Y	A	I
Q	A	U	C	R	E	S	F	I	H	F	I	L	Q
A	H	D	H	L	R	A	H	M	A	A	N	E	P
T	E	X	C	E	I	L	O	Y	M	A	A	E	S
B	E	W	K	A	B	E	E	R	A	R	E	L	N
C	M	K	W	V	O	A	E	Z	W	U	N	L	O
H	A	S	E	E	B	U	G	H	A	F	O	O	R

1. Baseer
2. Haleem
3. Majeed
4. Razzaaq
5. Raheem
6. Haseeb
7. Kabeer
8. Rahmaan
9. Malik
10. Ghaffaar
11. Jaleel
12. Khaaliq
13. Ghafoor

(Hafez Shuaib Sulaiman)

Exercise Your Brain

1. What is the name of the only surah in the Quran in which Allah Ta'ala's name is mentioned in every āyah of it?
2. A man owned a fox, a duck and a bag of corn. One day he was on the bank of a river, where there was a boat large enough for him to cross with only one of his possessions. If he left the fox and duck alone, the fox would eat the duck. If he left the duck and corn alone, the duck would eat the corn. The river was too rough for the duck to swim. How can he get safely across the river with all three of his possessions?
3. Which part of the earth did the sun shine upon once, but it will never shine again on it?

Answers:

- (1) Sūrah Al Mujādalah
- (2) He should take the duck across first. Then he should come back, take the fox across and return with the duck. Then leave the duck on the other side and take the corn. Then he should come back and finally take the duck across.
- (3) When Mūsā ﷺ was pursued by Firoun, he fled to the sea. When Mūsā ﷺ reached the sea, he had no way of crossing it, so he struck the water with his staff. When he did this, the sea split open so that he was able to walk on the sea bed and get to the other side. The sea bed that Mūsā ﷺ walked upon is the only place in the world on which the sun shone and will (probably) never shine on it again. And Allāh knows best.

(Hafez Husain Ahmed Esmailje)

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