

Questions & Answers

Q Can one make salam with a person who is busy making wudhu?

A One should not greet someone making wudhu because wudhu is a form of 'ibadah and an act that is rewarded. It is therefore necessary to focus one's attention on it. Furthermore, there are some limbs that may remain dry if one does not pay attention to washing them properly. There are many fara'idh, waajibat and sunan that need to be considered along with many makruhaat. One should therefore not greet a person making wudhu. However, if a person does greet, it will be best to reply (and Allah ﷻ knows what is most correct).

Q A woman gave birth for the first time and her nifas (postnatal bleeding) stopped before forty days. Can she take a bath and perform salah or must she wait for forty days?

A It is not necessary to wait for forty days. The nifaas will end as soon as the bleeding stops. She should take a bath and perform salah, failing, she will be sinful. It is wrong to believe that a woman must wait for forty days. Forty days is the maximum period of nifaas and there is no minimum period. Bleeding after forty days will be regarded as istihadhah.

Q A man has no hair on the front of his head. The hair starts to grow only halfway up his head. Up to where will this person wash his face when making wudhu? Will the normal definition of the forehead be taken into account, requiring him to wash until where the hair normally starts to grow?

A The place where the hair normally starts to grow is the place up to where the face must be washed in wudhu. It is fardh to wash up to here and not necessary to wash any further.

Q Will salah be valid if a handkerchief is tied around the head, with the centre of the head exposed?

A A topi (skull cap) should be worn because wearing a handkerchief in this manner is makruh and prohibited.

THE MOST INFLUENTIAL PROPHET

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.

Michael H. Hart

Muhammad was the most successful of all the religious personalities.
Encyclopaedia Britannica

Four years after the death of Justinian, AD 569, was born at Makkah, in Arabia the man who of all men exercised the greatest influence upon the human race....Muhammad...

John William Draper

.....Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational beliefs, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, **is there any man greater than he?**

Lamertine

The Punishment for Jealousy

Jealousy is an especially grave evil. The person who is jealous, without doubt, will mentally and psychologically destroy himself. In the Glorious Qur'an we have been taught to ask protection from jealousy:

"I seek refuge in you from...the evil of the jealous one when he is jealous." (113:5)

In a hadith it is mentioned that the Prophet ﷺ said:

"Save yourself from jealousy, as it devours good deeds just as fire devours dry wood." (Ibn Majah)

The scholars have mentioned that a major reason for the prohibition of jealousy is born from the fact that whatever Allah ﷻ has given to a person is not without wisdom. So, if a person wishes that another person should not have a particular blessing, then, he is, so to say, questioning Allah ﷻ as to why He gave him this blessing? Why did he not, out of his wisdom, put him in a different condition?

It is obvious that the creation does not have any right to meddle in the affairs of the Creator; nor does the creation have the ability to involve itself in such affairs. Daily, in our public and private lives we do such things that are over and above the understanding of our children or subordinates. If any of them were to question us regarding any action, how acrimoniously would we react? Therefore, when Allah ﷻ is the 'doer of what He wishes', what right does anybody have to disagree with His distribution?

When a person becomes jealous, then he looks for opportunities to cause harm to the subject of his jealousy. He begins to backbite about him and slanders him; continually trying to cause physically and financial harms as well as attempting to tarnish his reputation. Due to this, he will embroil himself into many sins.

Such a person now becomes too preoccupied to do his own good deeds, and even if he was to do some good deed, in the Hereafter it will be given to the person of whom he was jealous; therefore, he is now in such a predicament that for him to do good deeds or not is alike.

The person who harbours jealousy for others destroys both his worldly life and his Hereafter. He does not get the ability to do good deeds, and if he does do them then the fire of jealousy leaves them as ashes. Jealousy is a punishment for its perpetrator even in this world. The fire of which continues to burn in his heart, whilst the one for whom he is jealous does not suffer in the least. A wise man said:

"(There is no need in taking revenge from the one who may have jealousy towards you.) It is enough for the jealous one that he is saddened at the time of your happiness."

Another famous saying is:

"Jealousy is a thorn; whosoever clutches it will be destroyed."

LESSONS FROM THE LIVES OF THE PIOUS PREDECESSORS

Humbleness of Shaykh I'zaaz 'Ali ﷺ

Mufti Muhammad Shafi' ﷺ relates an incident of Shaykh I'zaaz 'Ali ﷺ:

"Once, we set off from Doeband on journey with our teacher Shaykh I'zaaz 'Ali, known in Darul 'Uloom Deoband as 'Shaykh-al-adab' also accompanying us. When we reached the station there was still some time for the train to arrive. Shaykh I'zaaz 'Ali said, 'It is mentioned in a tradition that when going anywhere on a journey, someone should be appointed ameer, therefore we should appoint our leader also!'

Because we were the students and he the teacher, we said, 'There is no need to select an ameer, a ready-made ameer is already present.' The Shaykh asked. 'Who?' We replied by saying. 'You are the teacher and we are the students.' The Shaykh remarked, 'So you wish to appoint me as the ameer!' We replied, 'Yes of course, who else other than you can be the ameer?' *Continued on page 4...*