



# Vinegar

### Prophet Muhammad (saws) liked vinegar. Modern medicine also acknowledge its anti-cough, anti-inflammation and digestive properties

**By Dr. Hassan Shamsi Basha**

Jabir narrated, "The Messenger of Allah, peace be upon him, took me one day with him to his house. He was served some bread. He asked: 'Is there any dip?' They replied 'No, only some vinegar.' He said, 'Vinegar is a good dip.'

Jabir used to say, "I have loved vinegar since I heard it from Allah's Prophet". And Talhah ibn Nafa said, "I have loved vinegar since I heard it from Jabir." (Muslim, Abu Dawud, Nasaai')

What is Vinegar and Why is it a Good Dip?

07tibbi.gifVinegar is made by fermenting the juice of sweet fruits and grains such as barley, apple and grape. The process of creating vinegar entails fermenting in an aerobic environment (in the presence of oxygen) as opposed to alcoholic fermentation, which is done in an anaerobic environment (in the absence of oxygen). The alcohol in these liquids is oxidized to acetic acid. Vinegar contains 4 per cent or more acetic acid. Its colour and tastes differ depending on its base. Vinegar contains small amounts of protein and starch. 100g of vinegar has only 16 calories. It also contains sodium, potassium, calcium, magnesium, phos-

phorous, iron, zinc and chlorine but it has no vitamins. Ibn Seena (died 1037 CE) wrote in his famous book Al-Qanoon fit Tibb (the Canon of Medicine), that vinegar is a powerful clotting agent. If poured on an external wound, it will stop the bleeding and prevent swelling. It aids digestion and is an expectorant. It helps with felons (inflammation of the tissues of a finger or toe) and carbuncles (a kind of skin inflammation). It acts quickly on burns. When mixed with old and applied to the head, it helps with headaches caused by heat. It strengthens gums. It is an appetizer and aids digestion.

**Vinegar is treating External Injuries**

The Martin-Dale Encyclopaedia of Pharmaceuticals 1989 indicated that vinegar has many beneficial uses. Some are:

- To treat poisoning by alkaline (non-acidic) substances.
- To help reduce fevers by applying a cold pad to the forehead which is soaked with vinegar and water.
- To cure 'black hairy tongue,' a disease caused due to intake of antibiotics like penicillin, tetracycline by using vinegar once or twice daily for a week.
- To soothe pain

caused by rheumatoid arthritis by applying a pad soaked with vinegar and water to painful joints.

- To treat bee and jellyfish stings by whomsoever He wishes. Verily, Allah is Self-Sufficient, All-Knowing." (Maaidah: 54)

The second category is that of a person who obeys certain commandments of Islam, not for the sake of Allah, but because he fears people will look down on him and criticise him if he does not do it. For example, a man may make his formal prayers in the mosque because he does not want people to criticise him for praying at home, or to think that he is not praying at all.

- Greed for people's possessions: If a person covets what other people possess, whether it is rank, money or power, then he will wish them to envy him similarly.
- For example, if he is jealous of a position of a certain person in society, he will try by every possible means to attain the same position. Such desires lead people to spend their lives putting on a show for other people so that they will admire their rank, money, or power.

These three categories are implied in the following statement of Prophet Muhammad (Sall Allahu alaihe wasallam).

Abu Musa related that a person came to the Holy Prophet (Sall Allahu alaihe wasallam) and

# The hidden polytheism

**By Abu Ammar Yasir**

Linguistically "Riyaa" comes from the root "Ra'aa" which means to see, to behold, to view. The derived word 'Riyaa' means "eye-service, hypocrisy, dissimulation; dissemblance."

From the Shara'i point of view, "to perform acts which are pleasing to Allah, with the intention of pleasing other than Allah" is called Riyaa. Thus, Riyaa originates in the heart.

Mahmood bin Labeed reported that the Allah's Messenger (Sall Allahu alaihe wasallam) said, "The thing that I fear most for you is the minor Shirk; Riyaa." (Musnad Ahmad)

Abu Saeed (Radhi Allahu anho) reported that the Messenger of Allah (Sall Allahu alaihe wasallam) came to us while we were discussing about Dajjal and said, "Should I not inform you of that which I fear for you even more than the dangers of Dajjal? It is the hidden Shirk; a person stands to pray, and he beautifies his prayer because he sees the people looking at him." (Sunan Ibn Majah Vol 2, No 3389)

Abu Musa al-Ash'ari reported that Allah's Messenger (Sall Allahu alaihe wasallam) delivered a sermon to them one day and said, "O people! Fear this Shirk (meaning Riyaa), for it is more inconspicuous than the crawling of an ant." (Authenticated in Sahih al-Targheeb wat-Tarheeb, No 33)

The primary cause of Riyaa is weakness in faith. When a person does not have strong faith in Allah, he will prefer the admiration

of people over the pleasure of Allah.

There are three symptoms that are indicative of Riyaa, and it is essential that a believer should avoid all of them.

- The love of praise: As mentioned in a Hadith of the first three people being thrown into the hellfire; the scholar (who taught for fame), the martyr (who fought for fame), and the person who gave his money in charity (so that people would say he is generous).
- All three of these people desired the pleasure of people over the pleasure of Allah. The person who desires the praise of people must feel some pride in himself, for he feels himself worthy of being praised. There is a danger, therefore, of him becoming arrogant and boastful.
- Hadhrat Abu Hurairah (Radhi Allahu anho) quoted Allah's Messenger (Sall Allahu alaihe wasallam) as saying: "Allah, Most Great and Glorious said: Pride is My cloak, and greatness is My robe, so whoever competes with Me, with respect to

either of them, I shall cast him into Hell." (Sahih Muslim, Vol 4, No 6349, Sunan Abu Dawood, Vol 3, No 4079)

Hadhrat Abu Hurairah (Radhi Allahu anho) quoted Allah's Messenger (Sall Allahu alaihe wasallam) warning about a person's adoration of himself: "There are three destructive things: desires that are followed, greediness that is obeyed, and a person's self-admiration and conceit; and this is the worst of the three."

Allah also warned against falling into the category of those Christians and Jews whom the Holy Qur'aan mentions: "Do not assume that those who rejoice in what they have done, and love to be praised for what they have not done, think that they are absolved from punishment, (but rather) for them is a painful torment." (Aal-Imraan: 188)

- Fear of Criticism: No one likes to be criticised. The dislike of criticism regarding religious practices may be divided into two categories:

a. The first category is that of a person who neglects a commandment of Allah in order to avoid the criticism of his peers. However, the true believers are described in the Holy Qur'aan as follows: "...They do not fear the criticism of those who criticise. And this is the blessing of Allah; He gives it to whomsoever He wishes. Verily, Allah is Self-Sufficient, All-Knowing." (Maaidah: 54)

b. The second category is that of a person who obeys certain commandments of Islam, not for the sake of Allah, but because he fears people will look down on him and criticise him if he does not do it. For example, a man may make his formal prayers in the mosque because he does not want people to criticise him for praying at home, or to think that he is not praying at all.

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Abu Musa related that a person came to the Holy Prophet (Sall Allahu alaihe wasallam) and

asked: "A person fights to defend his honour (ie to avoid criticism), another to prove his bravery (ie to be praised for it), and a third to show off (ie so that his position can be seen); of these three, which one fights in the way of Allah?" The Holy Prophet (Sall Allahu alaihe wasallam) answered: "Whoever fights to make the word of Allah prevalent [ie to bring honour to Islam, and to establish it in the land], he is the one who fights in the way of Allah." (Sahih Bukhari, Vol 4, No 65)

Some scholars advised: "Remove the causes of Riyaa from yourself by considering the opinion of people as important to you as animals and small children. Do not differentiate in your worship between the presence of people or their absence, or between their knowledge of your actions and their ignorance. Rather be conscious of the infinite knowledge of Allah alone."

There are several ways to avoid Riyaa, which are as follows:

- Increasing knowledge of Islam
- Du'aa
- We are taught the specific Du'aa for Riyaa: "O Allah, we seek refuge in you from committing shirk knowingly, and ask your forgiveness for the shirk that we may commit unknowingly."
- Reflecting upon Heaven and Hell
- Hiding one's good deeds
- Reflection upon one's shortcomings
- Accompanying the pious
- Knowledge of Riyaa.



## The Explorer Monitoring Desk

What is the spiritual goal of Islam? That is, what is that spiritual target which Islam sets before man? The answer in the words of the Qur'an is: 'A soul at rest' (89:27). Thus the spiritual goal of Islam is to attain this state of peace in the soul.

According to the Qur'an this is the ultimate stage in a man's spiritual development. When he reaches this stage of progress, he qualifies himself to be ushered into Paradise, the perfect and eternal world of the Hereafter. The Qur'an addresses such soul in these words: 'O serene soul! Return to your Lord joyful, and pleasing in His sight. Join My servants and enter My paradise' (89:27-30).

In this world man has to lead his life in circumstances in which he experiences various kinds of situations: there are times of gain and times of loss; times of happiness and times of grief. Sometimes he receives good treatment at the hands of others, at other times his fate is quite otherwise.

The ideal human being of the Qur'an is one who undergoes all these experiences without losing his integrity. Under no circumstances is his inner peace disturbed. However, untoward the occasion, he can maintain his natural balance. Success does not make him proud. Power does not make him haughty. No bad treatment by others drives him to seek vengeance in anger. At all events, he remains serene. It is such a man who is called 'a peaceful soul' in the Qur'an. And it is this man who, according to the

Qur'an, has achieved the highest spiritual state.

The realization of God joins man with his Maker. Such communion with the divine brings about a state of spiritual elevation. Having been thus raised to a higher plane of existence, man becomes of a 'sublime character,' (68:4) as it is expressed in the Qur'an. The law of nature governing this world accounts for the difference made by altitude. Islam's aim is to foster human beings whose altitude has changed. The superior qualities desired in him will come later, on their own.

Just as the Prophet of Islam (PBUH) was God's messenger, so also is he a perfect example of the peaceful soul. By studying his life, one can learn the nature of God's ideal man, that is, a peaceful soul. In the Qur'an Prophet Muhammad (PBUH) is described as an example of "sublime character" (68:4).

When is it that a man's spiritual progress brings him to the state of peace? The best way to describe the soul being at complete rest is to give certain examples from the life of the Prophet of Islam (PBUH).

One day the Prophet (PBUH) was sitting with his companions in Madinah when a funeral procession passed by. The Prophet (PBUH) stood up. His companions pointed

out that it was the funeral of a Jew, that is, a non-Muslim. The Prophet (PBUH) replied: 'Was he not a human being?' (Fathul Bari, 3/214). This incident shows that the Prophet was looking at the matter by separating two different aspects of the Jew, that is, his being non-Muslim, and his being a human being. At that moment he overlooked his non-Muslim identity and saw him simply as a human being.

It is only a man who, in the words of the Qur'an has acquired a sublime character who can show such respect for every human being. It is only one whose spiritual progress has elevated his mental level who can do honour to one of another creed.

On another occasion the Prophet of Islam (PBUH) was in the Masjid al-Nabi in Medina, the second most sacred mosque in Islam, when a Bedouin, that is, a desert Arab, entered the mosque and urinated inside it. It was obviously a very provocative matter. But the Prophet (PBUH) was not at all provoked. After the nomad had urinated, the Prophet simply asked his companions to bring a bucket of water and wash the place clean (Fathul Bari, 1/386).

This is a clear example of the kind of behaviour one may expect of a man with a peaceful soul. The Prophet's (PBUH) keeping cool at such obvious provocation was

possible only because he had attained the highest state of spirituality. He had risen above all negative feelings.

These examples make it clear what a peaceful soul is. The peaceful soul is one which being on a higher spiritual plane, can live in tranquillity, regardless of the circumstances. It subsists within its own self. No external event can disturb its inner peace.

Maulana Ashraf Ali Thanawi, a famous Sufi of India, one day arose to perform his ablutions. Having been brought a jug of water by his disciple, he sat down at one place to begin his ablutions, but then he got up again and went to another place. From there too he got up. Only when he had gone to a third place did he finally perform his ablutions.

The disciple found this very strange. With proper reverence he observed, 'Sir, you have done something new. Twice you sat at different places and then got up and finally you performed your ablutions at a third place.' Maulana Thanawi answered that at the first two places he had found ants creeping about on the ground. He thought that if he dropped water on them, they would be in trouble. Finally he had gone to a third place where there were no ants, and only then did he perform his ablutions.

This shows that when we should not harm

even tiny creatures such as ants and earthworms, the harming of human beings is out of question. We ought to live in this world doing no harm and giving no pain. That is in the true spirit of Islam.

Another incident relating to a Muslim saint very aptly illustrates the spirit of the mystic individual. The story goes that once when a Muslim Sufi was travelling with his disciples, he encamped near a large grove of trees upon which doves used to perch.

During this halt one of the Sufi's disciples aimed at one of the doves, killed it, cooked it, then ate it. Afterwards something strange happened. A flock of doves came to the tree under which the Sufi was resting and began hovering over it and making a noise.

The Muslim Sufi, communicating with the leader of the birds, asked what the matter was and why they were protesting. The leader replied, 'We have a complaint to make against you, that is, one of your disciples has killed one of us.'

Then the Muslim Sufi called the disciple in question and asked him about it. He said that he had not done anything wrong, as the birds were their foodstuff. He was hungry, so he killed one for food. He thought that in so doing he had not done anything wrong. The Sufi then conveyed this reply to the leader of doves.

The leader replied: "Perhaps you have failed to understand our point. Actually what we are complaining about is that all of you came here in the garb of Sufis, yet acted as hunters. Had you come here in hunter's garb, we would certainly have remained on the alert. When we saw you in the guise of Sufis, we thought that we were safe with you and remained perched on the top of the tree without being properly vigilant."

This anecdote very aptly illustrates the reality of a true mystic or spiritual person. One who has reached an advanced stage of spiritual uplift, having found the true essence of religion, no longer has the will or the capacity to do harm. He gives others life, not death. He benefits others, doing injury to no one. In short, he lives among the people like the rose and not the thorn. He has nothing but love in his heart to bestow upon others.

According to Islam, the highest spiritual goal for man is his spiritual uplift when he has attained the high state called 'peaceful soul' in the Qur'an. This may also be termed as complex-free soul which can withstand all kinds of negativity.

Thus a developed or complex-free soul is one which, having reached a high level of thinking, has risen from all kinds of negativity and has attained a positive identity in the full sense of the word. The importance of the peaceful soul, according to Islam, is its being deserving of salvation and thus eligible to enter the purest and finest realm of paradise.

# The spiritual goal of Islam

## Etiquettes and Rules of Tilawat

- To memorize one Ayah of the Quran is Fard-e-Aeen on every Mukallaf Muslim; to memorize the entire Holy Quran is Fard-e-Kafyah; to memorize Surah Fatihah and a small Surah or something similar like three small Ayahs or one long Ayah is Wajib-e-Aeen. (Durre Mukhtar)
- To read the Holy Quran while looking at it is better then reading without looking at it because in this case one touches the Holy Quran, sees the Holy Quran, and reads the Holy Quran and all this is Ibadat. (Bahar-e-Shariat)
- To read the Holy Quran in the restroom and such places of impurity is not allowed (Na-Jaiz)
- It is Haraam that everybody read the Holy Quran in a gathering loudly at once, however, it is necessary to read loudly enough so that one can hear what he/she is reading, that is, if there is no other distraction like noise. (Bhare-e-Shariat) Also, many children read together at once in a Madrsa loudly for learning purposes and this is okay.
- It is better to read the Quran loudly that is if somebody praying, sleeping, or somebody ill will not be distracted. (Gunyah)
- If somebody is reciting the Quran incorrectly then it is Wajib to tell him/her unless if one fears jealousy and hate. (Gunyah)
- To memorize the Holy Quran and then to forget it is a sin.

8) It is from the etiquettes of respecting the Holy Quran that one does not put their back towards the Quran or spread their legs towards the Quran or sit in a high place when the Quran is beneath. (Bahare Shariat)

9) During recitation reflect on what you are reading. For example, when reading about punishment, one should repent; when reading about paradise, one should rejoice and pray for Jannah.

10) The way to do Sajdah of Tilwat is as follows: If one hears or reads the Ayat of Sajdah then he should stand with the intention of performing the Sajdah of Tilawat and saying Allahu Akbar should go into Sajdah and should recite the

Tasbeeh of Sajdah atleast three times. Then, saying Allahu Akbar, one should stand up. To say Allahu Akbar both times is Sunnah. Similarly, to stand before and after the

Sajdah is Mustahab. (Durre Mukhtar)

Lastly, learn how to read the Quran in the company of a Qualified Sunni Alim [and mature sisters must go to a Qualified Sister] who can teach them how to read as this is necessary. At times, while reciting many brothers and sisters unknowingly make mistakes in recitation which change the meaning which breaks their Salah. Likewise, send your children to Madrsas where they may learn how to recite the Quran with correct pronunciation and Qirat. If there is not a Madrsa in

your town, then establish one. Knowledge of Islam leads one to Love Allah and helps to build a good moral character within the Muslim community. By learning the Quran, a Muslim saves his Salah, his Iman, and his Akhirah. Learning the Quran is not limited to just learning how to recite the Holy Book, rather, it is a life long process of learning how to recite it and understand what the Quran says. The noble Ulama have worked hard and written volumes of Tafseer which consists of Ahadith, Stories, and important points. After learning the Quran, we must practice it and spread the word into our family and community.

Method of praying Qaza Salahs Quickly Send this page to friends

If someone have missed Salahs in their account. Either one time's or of many years, they must pray their Qaza as soon as possible. Salah is a Fard and not forgiven. On the day of judgement Salah will be the first thing asked about.

For the people who have many years of missed Salahs. There is a way to pray them quickly. Following instructions have four exeptions and has all Fards and Wajibis for a complete Salat. Please pray your Qaza as soon as possible. Even of you could pray one days Qaza Salahs every day which are only 20 rakahs (3 wajiib witr), please do it. It only takes few mins to perform 20 rakahs according to the following instructions.



## Ruling on saying salaam to one who is praying

**Q:** Is it mustahhab to say "assalam alaikum" aloud when one enters the hall in the masjid where people are praying? And if it is should a person who enters the hall say "assalam alaikum" aloud even if the Jamaah for the salaah has begun and it might disturb the khushoo of the jamaah? I am asking this question since few of our brothers say "assalam alaikum" aloud even when the imam is reciting in the loud prayers?

**A:** The majority of scholars are of the view that it is permissible to say salaam to the one who is praying if that will not lead to spoiling of the prayer of one who is unaware of the things that invalidate the prayer, because he may think that it is obligatory to return the salaams verbally, so he will reply and thus invalidate his prayer. The Hanafis are of the view that it is makrooh. It says in Tabyeen al-Haqaa'iq: It is makrooh to say salaam to one who is praying, reading Qur'aan, sitting to pass judgement, researching a fiqh matter or is relieving himself, and if one does say salaams to them, it is not obligatory for them to respond, because it is inappropriate. End quote.

In Sharh al-Kharashi 'ala Mukhtasar Khaleel (a Maaliki book) (1/325) it says: It is not makrooh to say salaams to one who is praying either an obligatory or a naafil prayer. End quote.

Said-Nawawi (may Allaah have mercy on him) said in al-Majmoo' (a Shaafa'i book) (4/105): The words of our companions suggest that it is not makrooh to say salaam to one who is

praying. This is what is suggested by the saheeh ahaadeeth. End quote.

Shaykh Muhammad ibn 'Uthaymeen said in Liqa' al-Baab al-Maftooh (24/31): Saying salaams to one who is praying is permissible because the Prophet (peace and blessings of Allaah be upon him) did not criticize those who greeted him with salaam. But if the Muslim fears that he may confuse the worshipper, then he should not say salaams, or if he fears that he may talk and reply - i.e., because most of the common folk do not understand so if you say salaam to them they may reply Wa'alyaika al-salaam, thus invalidating their prayer - if he knows that the prayer will be invalidated thereby. Whatever the case, we say that saying salaams to one who is praying is not wrong, because the Prophet (peace and blessings of Allaah be upon him) approved of it, unless there is the fear that the person who is greeted may be confused or his prayer may be invalidated, in which case one should not say salaams. But how should he respond? He should not respond verbally by saying 'Alayka al-salaam, rather he should respond by means of a gesture, by raising his hand so that the one who greeted him will know that he has returned the greeting. Then if the one who greeted him is still there when he has said the salaam and finished his prayer, he may respond verbally, but if the person has left, then the one who was greeted does not have to do anything more than what was mentioned, namely gesturing.