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COMMENTARY ON THE QUR’ÂN

Chapter 2 Verse 173

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَمَّ وَلَحْمَ الْخَيْزِيرَ وَمَا أُهِلَّ بِهِ لِقَبْرِ اللَّهِ فَمَنْ أَضْطَرَّ عَبْرَ الْعَدُودِ وَلَا عَادِ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُوٌّ رَحِيمٌ

Allâh has only forbidden for you carrion, blood, the flesh of swine, and those animals which were sacrificed with the name of another besides Allâh. As for him who is driven by necessity, then (should he eat from it) neither rebelliously, nor transgressing the limits, there will be no sin upon him. Verily Allâh is Most Forgiving, Most Merciful.

A Brief Discussion of the Forbidden Things and the Person Driven By Necessity

This verse discusses the prohibition of carrion, blood, pork, and all such animals which have been sacrificed in the name of someone besides Allâh. It was customary for the pagan Arabs to consume all of these together with Halâl foods. The fundamental Harâm foods are mentioned here. The seeming limitation implied by the word “only” is merely relative. Besides the things mentioned here, there are many others that have been stated in other verses of the Qur’ân Sharîf and the Ahâdîth of Rasûlullâh Salla2. Sûrah Mâ’idah contains the mention of other forbidden things.

"As for him who is driven by necessity...” This refers to the person who is starved to the point where he is in danger of losing his life, and has no Halâl food to eat. He may, to save his life, eat just that much of Harâm food which will sustain him. He can only eat so much as will save his life. He should not consume more than this, nor should he eat to derive satisfaction. For example, if a person is dying of starvation, it will be permissible for him to eat pork and drink wine if there is no other food available. Should he then eat and drink to his fill, thinking that he should make the most of
the opportunity, he will be considered to be rebellious and a transgressor to the laws of Allâh ﷺ. If the person eats to derive pleasure or exceed the necessary amount, he will be sinful.

Allâh ﷺ mentions in this verse, "...there will be no sin upon him." This implies that the permission received at this time of necessity is a form of pardon and grace. Allâh ﷺ did not say that these things have been declared Halâl. Even though its consumption may be said to be temporarily permissible, the prohibition still remains.

The pig, irrespective of whether it is dead or alive and even if it is slaughtered according to the Sharî‘ah, is absolutely harâm in all conditions. All its parts whether they be the flesh, skin, fat, nails, hair, bones, tendons, etc. are impure. It is harâm to benefit from them in any way or to use them in any way. Because this verse mentions those things which are consumed, only the ruling concerning the flesh of a pig has been mentioned. However, all the scholars are unanimous that it is najisul 'ayn, i.e. its intrinsic nature is absolutely impure. The reason for this is that it surpasses all animals in its impropriety, shamelessness, greed and inclination towards impure things. It is for this reason that Allah has referred to it in the following words: “Surely it is filth.” No part of it is pure, nor is it permissible to benefit from it in any way. The above mentioned characteristics (of shamelessness, greed, etc.) are clearly discernible on those who eat it abundantly and take benefit from its various parts.

Some people make the absurd remark that they recite “Bismillâh” before eating pork. (May Allâh ﷺ save us from such foolishness.) Taking the name of Allâh ﷺ will not legalise a forbidden act. There exists the danger of losing one’s Îmân in making such a statement. One should also reconsider the reason which takes a Muslim to a land where no Halâl food is found. It is only the vile urge to acquire the paltry material gains of this world. This urge takes them to these lands and feeds them the Harâm.♦
The Ulamā and public are faced with a dilemma regarding the usage of the television as a means for defending and promoting the Dîn of Islam. Some look at it as a necessity and feel it should be allowed, while others are of the opinion that there is no real necessity, thus its usage should remain impermissible, as it has always been. Those who justify its usage do so on the following premises:

Reason No.1: Islam is constantly under attack and it is our duty to defend it.

Our feelings regarding this
Islam has been under attack since its very inception. During the era of Rasūlullâh ﷺ and the Khulefâ-e-Râshidîn, in Makkah Sharîf and thereafter in Madînah Sharîf, Islam witnessed the greatest of threats and attacks that shall probably ever be made against it. The answer to these attacks however, was always given on our (Islam’s) platform and not on the platform of the kuffâr, i.e. Islam counter-attacked all those attacks solely on the basis, and with the aid of the Qur’ân Majîd.

It is quite clear that the kuffâr and hypocrites would neither, with an open heart, read the Qur’ân Sharîf, nor would they ever be prepared to listen to it. Their work was only to object. The Qur’ân Sharîf gave answers to all the objections leveled against it, but at the same time explained that these answers shall only satisfy those who believe, those whose hearts are not filthy, those truly searching for the truth. Today the disbelievers are utilizing the television in their attack against Islam, tomorrow they will make movies against it and very soon they are sure to utilize their women in their war against Islam, (in fact, they have already done so); are we going to now follow suit in repelling their attacks? Are we going to utilize the very material, no matter how filthy it may be, in our counter-attack?!
Those non-believers, who are interested in Islam, have, are and shall always be able to find their road to Islam, without the aid of the TV! From the fact that Âyât would be revealed in answer to the objections of the disbelievers we learn that it is our prime duty to provide answers to the doubts that the enemies of Islam attempt to create within the minds of Muslims. To do this however, there are more than enough permissible avenues that could be utilized; viz. the Masjid mimbar, especially on the Day of Jumu’ah, pamphlets and literature, bayâns of the Ulamâ, etc.

Reason No.2: We have to propagate Islam
Our feelings regarding this
There are more than enough permissible methods available for doing this, as explained above.

Reason No. 3. If we are not going to use these television channels, which have been offered to us, then salafies and others shall grab the opportunity. We will be left out in the cold and will then be able to do nothing but grumble under our breaths about it.
Our feelings regarding this
The same applies here as has been explained under No.1 above. We have sufficient means available and we just cannot allow ourselves to become followers of the enemies of Islam in choosing our methods of propagation, even though we be threatened that if we do not take the opportunity others shall grab it. If we are offered to eat stool, which we will never do, and if we don’t take up the offer others will grab it, so if they want to eat stool, let them. And if the whole world starts eating stool, it does not mean that we must follow suit. If they want to let them do it.

Reason No.4. A dubious convention of 2005 in Bangalore in India is cited for the legality of TV. According to information received from one of the conveners of the convention, the convention was initially arranged to bury, once and for all, the controversy surrounding the permissibility and use of TV
for Islamic purposes. It was on this basis that many Ulamâ attended the convention. But alas, when the convention started, it was hijacked by the hosts and its theme changed into 'looking at the permissibility of TV and its usage for religious/political purposes.

During the convention many spoke out against its permissibility, but the hosts would silence them, with phrases, such as, 'Your time is up; give others a chance to speak; you are too loud; your approach is too strict and harsh; etc. In short the whole convention was hijacked and steamrolled. This information was obtained from a senior and very reliable Ustâd of Dârul Ulûm, Deoband.

While writing this article I had been informed by a Mufti who was present throughout the three-day convention that the final decision and verdict of the conference was issued by Hadrat Muftî Saîd Pâlanpûrî Sâhib of Dârul Ulûm, Deoband. Hadrat, who had been appointed as head of all the proceedings, announced that the use of the TV cannot be declared permissible for Dînî (religious) purposes!

At that point, Hadrat Maulânâ As‘ad Madanî Sâhib commented that people are becoming murtad (leaving the fold of Islam) and you are still discussing whether it is permissible or not. Muftî Saîd Sâhib looked at him, smiled and maintained his stand that it is not permissible. The convention ended on this decision. The information dished out to us is completely in contrast to the reality of what transpired there! Even if this convention was not surrounded with so many question-marks around it, it is in any case not a fatwâ, but, merely the opinions of those mentioned, who are not even Muftis!

According to information we have, one such Âlim told the Ulamâ of the Jamiat that leave the Muftis alone, it is a political need of the time! If this is true, it is a very serious statement! If one were to spell out these words it would spell out as, ‘Leave the Sharî’ah, inter alia, leave Qur’ân and Hadîth and look at the political needs of the time!
The very fatwâ of Dârul Ulûm Deoband, and so many other Muftis and Dârul Ulûms, who have always been seen as the true bastions of knowledge, do not permit the usage of the television at all for any purpose.

It is also very surprising and shocking that none of the Muftis or Dârul Ulûms of South Africa itself were ever consulted on the issue, forget getting a fatwâ from them. NOT EVEN THE RESIDENT MUFTIS OF THE JAMIAT ITSELF !!!???

Let us now examine some of the harms and dangers of using the TV, even if for Dînî purposes.

1. It is mentioned in Bukhârî Sharîf that the worst punishment, on the Day of Judgement, shall be meted out to those who make pictures (of animate objects).

\[
\text{إن أشد الناس عذابا عند الله يوم القيامة المصورون}
\]

The worst punishment, on the Day of Qiyâmah, shall be meted out to the picture-makers!

One of the main objections to the use of the TV is the usage of pictures of animate objects.

In another Hadîth, narrated by Imâm Ahmad, a few other groups have been mentioned who shall also be receiving the most severe punishment on the dreadful Day of Qiyâmah. Amongst them is that wretched soul who had killed a Nabî!

\[
\text{أشد الناس عذابا يوم القيامة رجل قتله نبي أو قتل نبيا وإمام ضلالة وممثل من الممثلين (مسند أحمد)}
\]

The worst punishment, on the Day of Qiyâmah, shall be meted out to the one killed at the hands of a Nabî or the one who killed a Nabî, the leader who opens the doors of evil and the picture-makers!

We can well imagine what a serious crime it is to kill a Nabî, and consequently what a terrible punishment will be meted
out to such a person! This same punishment is mentioned for those who make pictures! In the making of pictures, all such people shall be included in the warning of receiving the worst punishment, who voluntary participated in having it made; viz. those who make the pictures, those who voluntarily allow their pictures to be made, etc.

In which ever way these pictures are made, all who involved themselves in its process and aided it, even those who would view it voluntarily, could be in danger of facing this punishment! Whether it is by pencil, carved out, digital, or what ever process, it makes no difference, since its end is nothing but a picture. The warnings that have been issued are with regards to everything related to pictures of animate objects.

The issue behind these warnings is the picture itself, and not the way it is made. We can go into technicalities, discussing whether it is a picture or not, but the bottom line is that in the eyes of simple-minded folk ‘it is a picture’ and it is on the understanding of the simple-minded that laws in Islam have been issued. And then, to make the prohibition of TV even stronger, the very makers of these pictures have themselves declared it to be pictures in their manuals and encyclopaedias!

2. In adopting the TV as a medium of imparting the knowledge of Islam, we shall be departing from the ways of our pious predecessors, whereas we have been commanded to tread in their noble path. Great warnings have been mentioned for those who depart from their ways! For example, Allâh ﷺ says:

فَحَلَفْ مِنْ بَعْدهُمْ حَلَفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوَّفٌ يَلْقَوْنَ

Then (after the pious) came those who departed from their ways, destroyed the institute of Salâh and followed their passions (their desire for pride and show); soon they shall meet a terrible fate!
Then (after the pious) came those who inherited the knowledge of the Kitab (Book of Allâh), but preferred the useless things of this world (viz. pride and money) and vainly hoped that they will be forgiven!

Why have we departed from the ways of our pious, illustrious, learned and noble elders? Why have we departed from the ways of Hadrat Muftî Sanjalîvî Sâhib, Hadrat Maulana Abdul-Haq Umarjee Sâhib, Hâfiz Abdur-Rahman Mia Sâhib, Maulânâ Ansârî Sâhib, Maulânâ Muhammad Akhalwaya Sâhib, Maulânâ Salloo Sâhib, Maulânâ Abdul Qâdir Manekpurî Sâhib, Maulânâ Zubair Alî Sâhib, Maulânâ Ahmed Hathurani Sâhib, Maulânâ Ahmed Garda Sâhib etc, etc?

Why have we abandoned the teachings of our pious predecessors, under whom our Asâtizah studied, amongst whom were giants like Hadrat Moulana Mohammad Zakariya Sâhib, Hadrat Mufti Mohammad Shafî’ Sâhib, Hadrat Moulana Masîhullâh Sâhib, and their Asâtizah, with Hadrat Moulana Ashraf Ali Thanwî Sâhib, Hadrat Moulana Husein Ahmed Madanî Sâhib, Hadrat Maulânâ Rashid Ahmed Gangohî Sâhib, Hadrat Maulânâ Qâsim Nânautwî Sâhib, etc. being in the frontline?

By abandoning their teachings and not treading in their path, we shall ultimately be separating ourselves from our glorious, noble, protected chain that links us directly to Rasûlullâh! We can never accept new, Islamic models and abandon the classic model of Rasûlullâh! This alone is the path to Jannah, and that is where we want to reach and no where else! Rasûlullâh ordered that we grasp firmly to the path which he, and the Sahâbah treaded, as though we are biting onto it with our molars.
Let us not depart from our original and true path - the path of Jannah - and trade it in for some evil path of destruction! We don't have a choice in many issues, which are beyond our control (though we should still cherish and love those ways); however, in things that are in our control, we should not depart from the original.

3. From the time that people began regarding photography of animate objects as permissible, the rûh (spirit) of Islam began disappearing! Posh hotels and shopping malls had done already so much damage in eradicating the spirit of Hajj and Umrah. Now all this photography and videos have added nails to the coffin of the spirit of Îmân and Islam! With TV Islamic programmes the entire spirit of Dîn (true Islam) will be removed, as has already happened in the Middle East and other countries.

Soon nothing will remain of Islam, except it's name, and nothing of the Qur'ân but its writing (i.e. Islam and Qur'ân shall become a mere custom, with none really concerned regarding what it really wants)

A body without the soul is dead, it is not worthy of anything! So it has or will become of us. We will only be happy with an outward show of things, whereas there shall be no life and reality left. People will listen to Islam on the radio or watch it on TV and will feel that they have shown their loyalty to Islam, but will forget that practicing Islam is what is required! As it is, many are already found glued to the radio, spending valuable hours of the day and night of Ramadân, with no other purpose but to find answers for the Ramadân Quiz, or merely to just enjoy the entertainment. With so much hours being wasted. When shall the time for practice ever come?

Now if Islam has to come on TV the little reality that is still left shall also be obliterated and only an outward show of Islam will remain. We may fool ourselves that we are good
Muslims, but in the Âkhirah (Hereafter) will we realize where we stand, but then it shall be too late.

**Conclusion:**

Even if a fatwâ is obtained on the permissibility of using TV for religious purposes, the harms in it are so many, and so grave, that for fair and reasonable thinking people it can never be even envisaged. It will destroy the very fabric of our Dîn (religion).

Inevitably people will go onto other TV channels, which will totally destroy them, as has been witnessed and confessed to by Qadianis and Christians themselves, that they erred greatly by using the TV for their religious purposes. They confess that they lost, in particular, their youth to the devil in the process. Will our eyes still not open?!

By Ulamâ appearing on TV, the public will regard it as permissible, and soon extend its permissibility to other programmes, like news, sports, etc. and eventually to all the other filth and dirt that appears on the screen! And the sin of this will ultimately fall upon those who are promoting it! The TV is basically a means of entertainment, crime and sexual vulgarity as affirmed by the experts of this field (non Muslims). At the moment those who watch news, sports, etc. regard it as wrong and switch it of on Jumu’ah, during Ramadân, etc. but with Ulamâ now appearing on the screen, that sense of guilt will also vanish and no respect for Jumu’ah, Ramadân, etc will remain, nor will the urge or time to practice on Dîn remain. Together with all of this, the question shall always remain: Is it correct for women to stare at men?

The means and methods of maintaining and promoting items and ideologies differ, as the item differs! The method of moving an ox-wagon is by drawing it with oxen, this method cannot be used to fly a jet - there you need jet fuel! How stupid would it not be to attempt flying a jet with oxen! Islam is the greatest power. It cannot be drawn and promoted by bâtil and false, devilish means of Satan!
Devilish means will only spread devilism. The truth of Islam will only flourish with pure and noble means. If the shoes do not fit, nobody chops his toes to make the shoes fit, either stretch the shoes or buy a bigger size! If Islam does not fit into modern times, do not cut and chop Islam, rather make the modern world fit into Islam!

The Tablîghî Jamâ’at has shown their success in being able to gather the hugest religious crowds and influence people from all sections of society - even non Muslims are influenced and are well introduced to the Tablîghî Jamâ’at. This they have accomplished without the use of any media means - radio or TV! Dîn has spread to the four corners of the world without radio and TV! Why the sudden need today?

Our Asâtiza (Teachers), sitting on their masnads (places of teaching) in Dabhel, Tadkeshwar, etc. perhaps never traveled out of their provinces, yet they spread true Dîn to the four corners of the globe. Through the Makâtib, Dîn is being preserved and coming into the lives of millions. The Khânqahs have worked miracles throughout the annals of Islamic history in preserving and promoting Dîn and in producing men of Imaan and Islam - not iron or steel. What is iron or steel in front of Imaan and Islam - absolutely nothing!

With Islamic schools, radio stations and now TV, the information of Dîn may increase, but Dîn will be destroyed! In the beginning stages of radio Islam, listeners were asked what they had benefited from the radio station. A youngster phoned in to say that before he should read 5 Paras of Qur’ân Sharîf, now he does not read at all! He is hooked on the radio, listening the whole day! Where is he ever going to find the time to practice? Dîn is not to have information, it is to practice! When are the veils of our hearts going to be lifted? Are we ever going to come out of our cocoons, which the enemies very subtly have jailed us into?!
From first hand information that I have received, the enemies, the agents of the devil, study our Dîn, and where they find the dangers which we have been warned about in the Qur‘ân and Hadîth, they use those very ‘dangers’ to ensnare and trap us! For example, the Hadîth, that nothing will remain of Islam, but it’s name, that wealth, women are a fitna (test) for this Ummah, etc. – the enemy promote these very things in the Ummah to trap them - and they use the scholars, albeit in a very subtle form, at times not even known to those who are being used, for their sinister plots. These scholars in their ignorance and innocence still regard themselves as the heroes and champions of Islam and view the true upholders of the pristine Dîn of Nabî Muhammad ﷺ as those of the camel age, backwards, etc.

Rasûlullâh ﷺ, with great emphasis ordered that we grasp firmly onto Dîn that he ﷺ had brought. The Dîn that we have been ordered to hold unto is not a new salafî or Turkish model of Dîn of the 21st century, but rather the Dîn of 1400 hundred years ago!

Allâh ﷺ orders:

آمِنُوا كَمَا آمَنَ النَّاسُ

Believe like the Sahâbah believed (of 1400 hundred years ago)

فَإِنَّ آمَنُوا بِيَسْلَ مَا آمَنَتمُ مِّلَ فَقَدْ اهْتَدَوا

If you believe as they (the Sahâbah ﷺ) believed then are you guided

(otherwise not)!

The munâfiqîn (hypocrites) said:

أَنْوَمَنَ كَمَا آمَنَ السُّفَهَاءَ

Must we believe like these idiots (backward, camel age people, those with blinkers on their eyes, etc.)

Allâh ﷺ replies to their question:

آَلَا إِنْهُمْ هُمُ السُّفَهَاءَ وَلَحَيْكَنَّ لَا يَعْلَمُونَ
Know full well that it is they who are idiots! (i.e. those who regard themselves as advanced and modern!).

بنَّأ الْإِسْلَامُ عَرَبِيًا وَسُيَعْوَدُ كَمَا بَنَّأ عَرَبِيًا فَطَوْنُ إِلَّا غُرَبَاءٌ (مسلم)

Islam began as a stranger and shall return as a stranger as it began. So give glad tidings to the strangers". (Sahih Muslim)

The ‘Gurabâ’ (strangers) are those who ‘look out of this world’ and belong to the ‘camel-age’.

A Hadîth mentions that in later times, to hold on to (true) Dîn will be like holding embers in the hand. This does not refer to a ‘watered-down’ Dîn of the modern age but rather to the original true Dîn.

May Allâh ☪ be pleased with us, guide us all to the correct path and accept it from us. Âmîn ☪

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**A UNIQUE FORMULA OF ISTIGHFÂR**

_Hadrat Jâbir bin `Abdullâh ☪ narrates that a man once came to Rasûlullâh ☪ saying, ‘Alas! How many sins have I committed? Alas! How many sins have I committed?’ After repeating himself two or three times, Rasûlullâh ☪ addressed him saying, ‘Rather you should say’.  

اللهُمَّ مَغْفِرْنِي أَوْسَعَ مِنَ ذَنْبِي وَرَحَمْنِي أَرْجِي عَنْدِيَ مِنْ عَمَلِيَّ  

O Allâh! Your forgiveness is greater than my sins and I have more hope in Your mercy than my deeds

When the man recited the Du’â, Rasûlullâh ☪ asked him to repeat it. After repeating it, Rasûlullâh ☪ bade him once more to repeat it. After repeating it thrice, Rasûlullâh ☪ said to him, ‘You may leave as Allâh ☪ has forgiven your sins.’

(Hayâtus Sahâbah)
The Tajallî (Divine Splashes of Grace) of Allâh ﷺ upon Rasûlullâh ﷺ (Part 7) Maulânâ Ridwan Kajee

The Continuous Tajallî of Salawât (Peace and Blessings) upon Rasûlullâh ﷺ

The Tajaliyyât that poured upon Rasûlullâh ﷺ, were indeed innumerable, each one of a different nature. One Tajallî however rose above the rest, which shall continue pouring until the Day of Qiyâmah, elevating the status of Rasûlullâh ﷺ and benefitting all those in its vicinity.

Regarding this Tajallî, Almighty Allâh ﷺ has stated:

‘Verily Allâh and His angels continue sending peace upon His Nabi! (i.e. Allâh sends down peace, while the angels continue making du'â for it)

So amazing and wonderful is this Tajallî of peace and blessings, that together with the angels, every individual of the Ummah has been exhorted to continue asking Allâh ﷺ to allow this waterfall to flow, and to increase its force. Almighty Allâh ﷺ orders:

‘O People of Îmân, continue sending Salâh and Salâm upon Rasûlullâh ﷺ! (i.e. continue asking Allâh ﷺ to send peace and blessings upon him ﷺ).

The Tajallî which falls upon the House of Allâh, The Ka'bah, is one of beauty, creating an atmosphere of intense love between the lover and The Beloved (i.e. Almighty Allâh ﷺ). In expressing love, great effort is required. An environment is required in which one’s claims of love may be tested. Thus we find the stay in Makkah Mukarrama, despite all that modern technology has done to make it easy, to be a most tiring, exhausting episode. Its crowds are always found to be more than that of Madînah Munawwarah, and the effects that it has on the body is always found to be more taxing than that of Madînah Munawwarah.

Madînah Munawwarah on the other hand, due to receiving splashes of the continuous downpour of peace which settles
upon Rasûlullâh ﷺ, has been blessed with an atmosphere of peace and serenity. This feeling is experienced by the inhabitants themselves, who just cannot imagine living out of Madînah Munawwarah. Those visiting for a short time too feel affected by the peaceful environment of the blessed city of Madînah and by the friendly nature of its inhabitants.

Benefiting from the blessings of Madînah Munawwarah and drawing from the Mubârak heart of the Messenger of Allâh ﷺ

In previous articles mention was made of how one could, until today, continue deriving benefit from the Tajalliyât falling upon The House of Allâh ☪ in Makkah Mukarrama, by physically visiting it, through Hajj, Umrah and Tawâf, or by merely just looking towards it. As for those far away, their connection with this Most Blessed House gets established whenever their bodies and hearts turns in its direction in Śalâh, and whenever one shakes hands or embraces those returning from Hajj or Umrah, and whenever one sips the blessed water of ZamZam, etc. as has been previously mentioned. The question that now arises, is how does one draw from the Tajalliyât of peace which pours continuously upon the blessed heart of Rasûlullâh ﷺ, as well as from the Tajalliyât of awe, speech, beauty, etc. which his blessed heart carries.

Rasûlullâh ﷺ, in his extreme kindness and concern to ensure his Ummah receives nothing but the best, exhorted his Ummah towards the following, by which their connection with his blessed heart would always remain strong:

Visiting his most blessed grave, time and again

Due to the immense benefit experienced from such visits, the Ummah of Rasûlullâh ﷺ has never been found lax in this regard, despite the false notion that certain quarters have attempted propagating, that there exists no proof regarding the virtue of visiting the grave of Rasûlullâh ﷺ. In refuting this false notion, Ulamâ of all ages have written extensively, a summary of which shall now be given, as written by Haḍrat Maulânâ Abdul Hay Lucknowî ﷺ:
'The Ulamâ of Islam have reached consensus that visiting the grave of Rasûlullâh ﷺ is from the most noble of virtuous deeds. Only he who walks astray disputes this matter. Yes, with regards to its Fiqhi ruling, i.e. whether it is Wâjib (compulsory), close to Wâjib, Sunnah, Nafl, etc. a difference of opinion does exist.

The proofs in this regard, include amongst others, the following Ahâdîth:

من حج ولم يزري فقد جفاني
1) ‘Whoever performs Hajj, but does not come to visit me, he has shown an indifferent attitude towards me!’

Ibn Adî ﷺ, Dar-e-Qutnî ﷺ and others have recorded this narration. Some scholars have erred in labelling this narration as fabricated, whereas in reality it borders between ‘hasan (sound)’ according to some and ‘dhaéef (weak)’ according to others.

من زار قبري وجبت له شفاعتي
2) ‘Whoever visits my grave shall assure for himself my intercession.’

Dar-e-Qutni and Ibn Khuzaima have recorded this tradition with a sound chain.

من جاءني زائرا لا تعلم له حاجة إلا زيارتي كان حقا على أن أكون له شفيعا
3) ‘Whosoever comes to me, with no other purpose but to visit, I shall most certainly intercede on his behalf.’ (Narrated by Tabrâni)

من زارني محتسبا كنت له شفيعا وشهيدا
4) ‘Whoever visits me with the hope of reward, I shall bear witness for him (on the Day of Qiyâmah).’ (Narrated by Ibn-Abi-Dunya)

Despite the chains (sanads) of Hadith No. 3 and 4 having some weakness, yet due to the weakness in some not being severe, the strength it acquires after joining it to other similar narrations, make it acceptable. Hâfiz ibn Hajar ﷺ has made mention of this in Talkhis-al-Kabîr, as well as As-Subkî in his book 'Shifâ ul Asqâm Fi Ziyârati Khairil Anâm'.
An error occurred from the side of the contemporary of As-Subki, i.e. Ibn Taiymiyya, who felt that all the Ahâdîth regarding the virtues of Ziyârah (Visiting the grave of Rasûlullâh) are extremely weak, and in fact fabricated. I too, (i.e. Hadrat Maulâna Abdul Hay Lacknowî) have compiled many articles on this topic, especially after learning that a ‘learned’ scholar of our era had returned from his journey to Makkah Mukarrama, without having visited the grave of Rasûlullâh, despite having the full ability to do so. May Almighty Allâh save all of us, as well as him, and may He bless all with the ability to do that which pleases Him. (End Quote - التحليق المُمْجَد لمؤِّثُ الإمام محمد)

Just as one gets drenched with the Tajalliyât of beauty that pours upon the Ka’bah while making Tawâf around it, looking at it, holding unto it, or by merely just facing it, due to which one’s love, submission, obedience, recognition and awe of Almighty Allâh increases, so too does the Tajalliyât that descends upon the heart of Rasûlullâh splash upon those standing with respect in front of his most honoured room. The Tajallî that descends here is one of peace, and that is what settles into the hearts of those whose vessels remain open at this most honourable location.

Salâh and Salâm
The second method of acquiring from the Tajalliyât of peace that settles upon Rasûlullâh is by exerting oneself in Salât and Salâm (send salutations and making du’â that Almighty Allâh continues sending peace upon Rasûlullâh).

Explaining the effect this simple and easy deed has in pulling the splashes of Almighty Allâh’s Tajallî upon Rasûlullâh towards oneself, Rasûlullâh mentioned: ‘Almighty Allâh has appointed an angel to remain by my grave, after my death. Whenever any person sends Salât and Salâm upon me, he shall inform me, saying, O Muhammad, so and so, the son of so and so (mentioning his name, as well as the name of his father), has sent Salât and Salâm upon you.’
As an immediate reward, Almighty Allâh ﷺ shall send upon him ten times the amount of peace he had requested for Rasûlullâh ﷺ.

Through Salât and Salâm, the connection between the heart of Rasûlullâh ﷺ and his follower is strengthened. The stronger the connection, the easier it becomes to draw from his blessed heart, no matter where one may be. Detailed books have been written regarding this most virtuous deed, famous amongst them in the English language being ‘Virtues of Salât and Salâm’ (translation of Fadâil Durûd), written by Shaikhul Hadîth, Ḥadîrat Maulânâ Muhammad Zakariyyâ Sâhib.

Constant Salât and Salâm will create miracles for the reciter, since the splashes of Almighty Allâh’s ﷺ Tajalliyât shall always be falling upon him.

Some idea of the effect it creates can be gauged from the following Ḥadîth: Ḥadîrat Ubay bin Ka‘b once asked Rasûlullâh ﷺ as to what portion of his time allocated for remembering Allâh (Wazâif) should be used for Salât and Salâm. Rasûlullâh ﷺ replied, ‘As much as you wish.’ Ubay ﷺ said, ‘I shall utilize a quarter of my time for this noble purpose.’ Rasûlullâh ﷺ commented, ‘As you wish, and the more you increase, the more shall you benefit.’ Ḥadîrat Ubay ﷺ then said, ‘What if I make it half of my time?’ Rasûlullâh ﷺ again commented, ‘As you wish, and the more you increase, the more shall you benefit.’ Ḥadîrat Ubay ﷺ then said, ‘And if I increase it to two-thirds?’ Rasûlullâh ﷺ repeated his statement, ‘As you wish, and the more you increase, the more shall you benefit.’ Finally Ḥadîrat Ubay ﷺ asked Rasûlullâh ﷺ, ‘What if I utilize all of my free time only for Salât and Salâm?’ Rasûlullâh ﷺ replied, explaining the power behind this simple, but most virtuous deed, ‘In that case, all your worries shall be removed, all your needs fulfilled, and all your sins forgiven!’ (Musatadrak Hâkîm - قال الذهبي في)
Meeting those returning from Hajj and Umrah

Just as how meeting those returning from Hajj and Umrah and drinking the Zam-Zam offered by them transfers the Tajalliyyat of the Ka’bah from them into one, so too does the Tajalliyyat falling upon Rasûlullâh ﷺ get transferred through these most fortunate souls, and through the dates of Madînah Tayyiba as well, which they bring back. Even the gifts brought back from these places are never found void of the effects of the Tajalliyyat of these two Mubârak areas. For this reason the pious are found appreciating the gifts of these lands by placing it over their eyes, kissing it, etc. When asked why they show so much of respect to these items, whereas ‘their labels clearly show that they are China manufactured, they reply: ‘Even though they were made in China, but the winds of Madînah Munawwarah have indeed passed through it!’

(To be continued, Inshâ Allâh)

Amazing Rewards for a Muadhin

✓ ‘The Muadhin is forgiven till as far as his voice reaches. And every animate and inanimate creation testifies in his favour.’
  (Abû Dâwûd) Imâm Nasaî has added, ‘He shall receive a reward equal to that which all those who offer Salâh with him shall receive.’

✓ ‘If the people only knew the rewards that are in store for the Adhân and the first row (of Salâh) and they had no alternative but to draw lots, they would have drawn lots.’
  (Bukhârî)

✓ Rasûlullâh ﷺ said, ‘The Muadhins shall have the longest necks on the Day of Resurrection.’
  (Muslim) This could mean that they would have the most good deeds. The literal meaning could also be taken – when the people will be terrified and there will be those whose mouths will be sealed by their perspiration, the Muadhins shall have the longest necks and be saved. It could also mean that they will be on elevated positions – on a hill of musk – while the rest of the people will be on the field of resurrection.

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Al-Wahhâb (The Being Who Grants Favours)

Allâmah Halîmî states,

هو المنفّض بالعطايا المنعم بها لا عن إستحقاق عليه

Al-Wahhâb is the Being who awards us with many gifts and favours, not due to us being worthy of them.
(These are granted solely due to His grace.)

Allâmah Khattâbî states,

والذي يُوجد بالعطاء عن ظهر يوم من غير إنتِباهة

Al-Wahhâb is the Being who grants favours abundantly, without any desire of remuneration

Allâh’s bounties on His servants are too numerous to count. Amongst them is our hand, which despite being of minimal size, is an amazing art of workmanship. The most outstanding quality of the hand is that it is able to do multiple tasks most perfectly, despite its petite form. In different conditions, it is able to hold different objects, according to their demands. For example, when the hand is in a fist-shape, then a person is able to strike another. At this time, the weight of the hand on the object will be approximately 45 kilograms. A few seconds later, this thumb and index finger will be able to raise a sheet of paper, which is only 1/10th of a millimetre. Both these actions are of a different nature, one requires elasticity, whilst the other demands brute force.

A person does not need to even think for a second before doing these actions. When we raise the sheet of paper or when we strike a punch, we never have to prepare our hands before for the action. There is no need to change any settings, as is the case with machines and computers. We
never say, “I am lifting a piece of paper. I will have to utilize 500 grams of strength. Now I am raising a drum full of water. I will need 40 kilograms of strength.” There is really no need to ponder over these matters. The reason for this is that the hand has been created to multi-task. Every finger has been made a different size so that they can work together, fulfilling different functions.

No part of the hand is unimportant. The finger-nails play an important part in picking up fine and minute objects. For example, if a needle falls to the ground, then one will only be easily able to retrieve it by using the tips of the finger-nails. The nails play a role in creating the strength needed by the fingers to hold something.

Another quality of the hand is that it never tires. Generally, the hand works in co-ordination with the eye. The signs which are seen by the eye are immediately transported to the brain, which then causes the hand to move into play. In a short space of time, this action is carried out. We are not subjected to any special effort. When a person ponders further and he sees the co-ordination of both his hands, then the perfection of the formation of both hands become more apparent.

This mechanical system of Allâh is performing countless actions, whilst we are completely oblivious. These are merely the outward limbs. As for the systems working internally, we are completely unaware and unmindful. The pumping of our heart, the digestion of our food in the stomach, the filtering of blood in our kidneys, the inhalation and exhalation of air by the lungs, the elimination of waste products by our digestive system are all beyond our scope of knowledge. A person only values his body when he falls sick, and these limbs cease to function. For example, when a person’s kidneys fail, then he has to go for dialysis to remove the waste from his body. Exorbitant fees have to be paid for such an action which the body was doing till now gratis. These systems are all controlled by the brain, another sign of Allâh’s power.
The Brain
The brain is a soft mass of tissue inside the head floating in shockproof fluid that is protected from knocks and jolts by a ‘helmet’ of bone, the skull and wrapped in three cushioning layers of tissue. The outer layer of the brain is the cortex. It is about a millimetre thick. It is like a piece of cloth crumbled over the rest of the brain. The folds and lumps are made of grey matter.

The brain is the central office which controls, directs and coordinates the varied activities of all the innumerable organs of the body. It receives messages from each of the senses, interprets them, sends the proper replies to the organs concerned so that the body reacts appropriately (jumps out of the way of an approaching car, for instance), and registers all the information received in the archives of the memory. The brain can remember more than 50,000 different smells. Think of a huge telephone exchange in continual contact with every man, woman and child on earth, sending and receiving messages to and from each one every few seconds - and you have a faint idea of the incredibly complex organization of the brain.

In the white and grey matter of the brain, there are nearly a thousand million nerve cells, each of which is, by turns, an electric battery and a small telegraph transmitter. Each cell branches out into a number of fine conducting threads, the nerve fibres, which extend to all parts of the body. A large number of them run down the hollow back-bone, twisted together into a thick cable, the spinal cord, admirably protected by the bony and well-cushioned walls of the spine. Through these tiny threads, each of which is covered with an insulating sheath, a current flows at the speed of about 70 metres per hour, carrying messages to and from the brain, with marvellous speed and accuracy. There is an elaborate system of relays, condensers, switches, etc, which permits the transmission of the most unexpected messages between the brain and each of the millions of cells it controls, without the least confusion or delay.
The most complicated radio station, the most up-to-date telephone exchange is like a tin of sardines compared to the incredibly elaborate maze of the nerve system of the brain. The brain accounts for about 3% of body weight. But it uses 20% of all the oxygen we breathe, 20% of the calories in the food we eat and about 15% of the body’s blood supply.

**Nerve Cells in the Body**
There are between 10,000 million and 100,000 million nerve cells in your body! Most are in your brain. Although you have so many nerve cells, your nerves have only two main types of nerve fibres: sensory nerve fibres, which carry messages from your sense organs (like your eyes) to your brain, a spinal cord and motor nerve fibres, which carry messages from your brain and spinal cord to your muscles and other parts of your body.

Most nerves contain both types of fibres. If you looked at the surface of the brain (the cortex) under a powerful microscope, you would see a complicated mass of nerve cells known as grey matter. These are connected by a network of nerve fibres to nerve cells all over your body. This amazing network of pathways carries millions of messages between your brain and the rest of your body every second. In this way all parts of the body and brain ‘talk’ to each other. The fastest impulses travel at 90m/s.

This amazing organ is more powerful, more inventive, more complicated than any computer. Every moment it deals with floods of information about the world around you - from your eyes, ears, nose, mouth and sense of touch. Your brain sorts, thinks, remembers, creates, compares, solves and coordinates. Even when you sleep it is still active. *(From Creation to Creator)*

May Allâh ﷺ grant us the ability to appreciate these great bounties and utilize them in the manner prescribed by Him ﷺ. Âmîn ﷺ.
CLEARING THE FOG  [Part Nine]
Imám Abú Hanîfah and his specialties
By: Mufti Abdullâh Moolla

The Tâbi’în inherited the knowledge of the Sahâbah and the Imâms of *ijtihâd* were the inheritors of the knowledge of Hadîth and fiqh of the Tâbi’în. The religiousness of the Ummah and the Madhâhib are based on their deep understanding. The Imâms who were the most outstanding during the era of the Mujtahid Imâms were Suﬁyân Thaurî, Muhammad bin ‘Abdur Rahmân bin Abî Laylâ and Abû Hanîfah. In terms of deep understanding and *ijtihâd*, Imâm Abû Hanîfah was the most outstanding and accepted. Allâh accepted such service from him that the mind is baffled.

It is quite apparent that the muhaddithûn and mujtahid fuqahâ’ that Imâm Abû Hanîfah was exposed to, other Imâms did not find. None could compare with the natural deep foresight, thoughts and complete share of intelligence that Imâm Abû Hanîfah received. Then, the mind is boggled at the patience, steadfastness, enthusiasm for well wishing and desire for beneficence he had. In summary, Allâh blessed Imâm Abû Hanîfah with natural talents that were not found in the scholars of his era. The characteristic of his madhâhab that is most worthy of appreciation is that after Hadrat ‘Umar, in the history of Islam, Imâm Abû Hanîfah is the first of the Imâms who established a system of *fiqh* based on consultation and forty Fuqahâ’ and muhaddithûn were the members of this council. The names of some of them are, Imâm Abû Yûsuf, Imâm Zufar, Imâm Dâwûd at Tâî, Imâm Asad Ibn ‘Amr, Imâm Yûsuf bin Khâlid Samtî, Imâm Yahyâ

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1 This article has been adapted and translated from *Basâ‘îr wa ‘Ibar* v.1 pp.48-51, the articles of Hadrat Maulânâ Muhammad Yûsuf Binnorî, compiled by Maulânâ Muhammad Habîbullâh Mukhtâr, Maktaba Binnoriyya, Karachi, 1408, 1988
Those who codified the fiqh of Imâm Abû Hanîfah were forty such people who were the seniors of the seniors. Muwaffaq Makkî writes in Manâqib Abû Hanîfah, "Every one of those forty people who were the seniors of the seniors was not acquired by any method to the truth. Through it the heart is put at ease and is pleased, in comparison to the madhhab of a single person, which is codified by the views of a single person, relying on his views and making it the foundation."

It is for this reason that Ibn Khaldûn, a research historian, follower of the Mâlikî madhhab, and accepted scholar of Andalus had to say, "The resoluteness found in the madhhab of Abû Hanîfah was not acquired by any other madhhab." (See Muqaddamah Ibn Khaldûn)

**Imâm Abû Hanîfah and the laws of Sharî’ah**

There are a number of views regarding the number of Sharî’ah laws and rulings that Imâm Abû Hanîfah dictated for the Ummah. One view is that these laws and rulings number...
more than 1,270,000. It is for this reason that the acceptance and expansion of the madhhab of Imâm Abû Hanîfah is beyond comprehension. Subsequently, it is said that the followers of Imâm Abû Hanîfah number more than half the Muslims. The other half contains the followers of the other Imâms. Looking at these realities, Imâm Yahyâ bin Sa’îd al-Qattân, Imâm Yahyâ bin Ma’în, Imâm Wâkî’ bin Jarrâh and other great muhaddithîn have been mentioned to be followers of Imâm Abû Hanîfah by the research scholars. It is as though the position of making general *ijtihâd* was so high and so deep that such great scholars of Hadîth were not independent of following Imâm Abû Hanîfah. Undoubtedly, their following him was not like that of the general Muslims that they followed the Imâm in every ruling, but in the deep, intricate rulings that would come before them and they could not come to a conclusive decision in the light of Hadîth, they would follow the madhhab of Imâm Abû Hanîfah and they would pass fatwâ based on it.

Imâm A’mash, the teacher of Imâm Abû Hanîfah and Imâm Abû Yûsuf, was once asked regarding a ruling which he was helpless to answer. Imâm Abû Hanîfah was present. He said, “If you permit, I can give the reply.” Imâm A’mash said, “Yes.” When Imâm Abû Hanîfah gave the reply from the Hadîth known by Imâm A’mash as well, then Imâm A’mash was surprised and he involuntarily said,

O group of Fuqahâ’, we are the pharmacists and you are the doctors

Once, in the presence of Imâm Abû Yûsuf, a person enquired about a ruling. Imâm A’mash could not give the answer. With the permission of his teacher, Imâm Abû Yûsuf gave the answer. Imâm A’mash said, “O Ya’qûb (the name of Imâm Abû Yûsuf), your parents were not even married when I knew of this Hadîth, but I did not know that this ruling could be drawn from it.”

(To be continued...Inshâ Allâh)
MAULÂNÂ ABUL HASAN ALî
NADWÎ ـ IN AMERICA
Excerpts from the Lectures delivered in America
(Part 20)

This is a continuation of a lecture (excerpts) (part 2) which
was delivered by Hadrat Maulânâ Abul Hasan Alî Nadwî at the Muslim Community Centre of Chicago on the 20th of
June 1977. As there was a very representative gathering
and it was going to be the last lecture of the tour, Hadrat
Maulânâ felt it appropriate to briefly restate what he had
seen and felt during his stay in that part of the world, and,
also to offer some suggestions.

This lecture is entitled:

**PROTECTION OF İMÂN MUST TAKE PRECEDENCE OVER
EVERYTHING. ACKNOWLEDGE THE SERVICES OF THE PIOUS
PREDECESSORS AND ENTERTAIN RESPECT FOR THEM**

Next, let all your deeds be intended for seeking the
countenance of Allâh and no other consideration, like that
of place or position, should prevail. Worldly gain will, Inshâ
Allâh, come your way according to your ability and
application, but take care of your intention so that you may
receive the due reward on what you do.

As a Hadîth of Rasûlullâh reads:

> Actions are judged according to intentions, and to every person is
due what he intended. Thus, whosoever migrates for the sake of
Allâh and His Rasûl, his migration is accounted for the sake of
Allâh and His Rasûl; and whosoever migrates for worldly gain or
to wed a woman, it will be accounted only for the purpose for which
it is intended. (Sahîh Bukhârî)
Look into your intention from time to time, and correct it. The aim and idea behind all your acts should be the propitiation of Allāh ﷻ and the service of Islam and the Muslims. You will, then, Inshā Allāh, earn the reward equal in value to that of jihād, and sometimes, even of martyrdom.

Your effort should be to do everything with Îmân and Îhtisâb (confident expectation of Divine recompense). A deed carries weight with Allāh ﷻ only when it is performed with Îmân and Îhtisâb. For example, it is stated in a Hadîth about the fasts of the month of Ramadān that, “Whoever keeps the fasts of Ramadān with Îmân and Îhtisâb, all his previous sins will be forgiven”.

You may well ask how can fasting be observed with bid-niyyatî (a bad intention)? Brothers! Bid-niyyatî is one thing and bê-niyyatî (absence of intention) is another, and as I often say, the Muslims are more a victim of bê-niyyatî than bid-niyyatî. At the time of performing a deed they care not to ask themselves whether they are doing it with the intention of pleasing Allāh ﷻ or out of habit or custom.

Thirdly, do not be self-complacent. Look inward, into your own heart and mind. Keep your deeds under constant review. Cultivate the habit of self-criticism. Be your own examiner. I will advise you to visit your native countries regularly, every two years or so. Maintain a living contact with your places of your origin. It would be better if you could go to India, Pakistan or the cities of Makkah and Madīnah and spend some times there in a religious environment and in the company of the virtuous and pious men. The wells of religious fervour and Allāh-consciousness would dry up within you if you went on living here without a break. The battery of the heart must be charged from time to time by going to your country and spending a few months there. I have noticed that there is a marked difference between those who maintain a contact with their native lands and those who do not. People who are out of
touch with their home countries, generally, develop insensitiveness towards religious feelings, values and ideals.

Even if they offer Salâh and observe the fast, it is in a routine manner. I agree that this, too, is not unavailing, but they grow indifferent to the spiritual content of these acts. They fail to appreciate their solidity and have no idea of the state of the chosen bondsmen of Allâh ﷺ and of the quality of their prayers and the depth and intensity of their feelings.

Religious environment is in the nature of a power-house. By the grace of Allâh ﷺ this environment still exists in India and Pakistan and men of high moral and spiritual stature are found in whose company the rust is removed from the hearts. I am saying it from personal experience. The same way I have felt even in Saudi Arabia, which I visit frequently. There, also, I have observed that families who remained in contact with India are in a much better shape than those who have adopted the Arab culture and severed their ties with India. Makkah and Madînah are, of course, the real centres of Islam, but they, too, have started accepting thoughtlessly the influence of the Western civilization and the petro-dollars are playing havoc with the social and cultural values of the Arabs. What is more, a sort of complacency is created when people take up residence in those blessed cities. We are the inhabitants of Hijâz, we live under the shadow of the Baitullâh (Ka’bah). This is how they begin to feel. On the contrary, the religious condition of those is, definitely, better who maintain a living contact with India, make regular visits to it, do not lose touch with Urdu in which religious books and magazines are published, and make the scholars and spiritual mentors coming from India and Pakistan their guests and learn the laws and principles of the Sharî’ah from them. They go more frequently to Makkah and Madînah, perform ‘Umrah more often and bear a greater attachment for the sacred city of Madînah.

{To be continued, Inshâ Allâh}
{Adapted from: From the Depth of the Heart in America}
As you pass your teen years, you will find that there are many decisions to make. These decisions can be about life, relationships, school, or even something moral. You are faced with questions like should I play soccer or do homework? Should I visit my relatives or should I hang out with friends? Should I take that puff or should I walk away and be laughed at?

Making these decisions can be tough, but when someone else gets involved and pressures you to decide something it becomes worse.

**Who is a peer?**
A peer is defined as someone your age, a classmate etc. So, when the peer tries to pressure you into doing something, it is called peer pressure.

**We have heard this ‘peer pressure’ thing many times. So, what is peer pressure?**
Peers influence your life, even if you don’t realize it. Just by spending time with your peers you learn from them and they learn from you. A peer can have a positive influence on you. Someone may have taught you how to learn well, someone else might have taught you how to play sport well, while someone else might have done you a favour.

However, peers can also influence you in a negative way. For example, someone can pressure you into bunking school along with them, smoke with them; listen to music with them etc. Many friends might have given in to peer pressure only to regret later on. They ask themselves, why did we give in?

They gave in because they want to be liked, they want to fit in and other people will poke fun at them or mock them if
they don’t get along or give in. Sometimes they give in because they are curious to try something out, even if it be wrong or evil. Also, the idea that ‘everyone is doing it’ makes one lose his sense of identity and he easily gets swayed by everybody else.

It is quite tough to be the only one who says ‘no’ to something. Therefore, you should pay attention to your own feelings about what is right and wrong and what you have been taught to be right and wrong and follow that. It can be a great help if you have a friend or peer who thinks in a similar way to you and also says ‘no’. It takes the power out of peer pressure and gives you a sense of relief. This is the reason why parents and teachers advise you to adopt good company and stick with those who do the right thing.

If you are faced with peer pressure on your own and have no one to back you up, then do something else or change your company. If you find this too difficult and cannot cope, then peak to your parents and teachers. Don’t feel guilty if you’ve slipped up once or twice. It is better to remedy the situation as soon as you can. May Allâh جلَّ وَلَطِهَّ make the growing up stages easy for you and grant you all the strength to avoid bad peer pressure and make you good Muslims, Âmîn.

Please remember to forward feedback to the ‘Taking the Step’ articles to darululum@webmail.co.za. In this way, we can help each other in avenues of goodness and please Allâh جلَّ وَلَطِهَّ. Was Salâm.

Rewards for Losing a Child in Infancy

Rasûlullâh ﷺ said, “The couple who loses three children will be made to enter Jannah by the grace of Allâh جلَّ وَلَطِهَّ.” The companions queried regarding the loss of two children, to which Rasûlullâh ﷺ replied, “The same applies for them too.” Someone then asked regarding one child, to which the reply was given that the same would apply to them as well. Then Rasûlullâh ﷺ added, “I swear by the Being in whose control lies My life that even the unformed fetus will pull its mother into Jannah if the mother had aspired for her reward at the time of its death.” (Mishkât p. 153)
When the body is afflicted with any disease then to help the body regain its health, appropriate treatment has to be used. To achieve the appropriate treatment a qualified practitioner would have to be consulted and after evaluating the condition, he would make a diagnosis and prescribe the recommended treatment.

The reasons why a practitioner should be consulted are too many to mention here, however, a brief overview of how a diagnosis is made will be mentioned hereunder so that one may understand some of the complexities associated with a diagnosis. Firstly, it is necessary to determine the original temperament of a person and this is done by looking at different indicators as well as taking other factors into consideration.

When the diagnosis is being made then the temperament of the organ affected would have to be assessed and if any of the humours are imbalanced then it would also have to be assessed as to what imbalance had taken place. For example, if a person is sanguineous meaning that temperamentally the person has heat and moisture, now if this person is getting a headache then it would have to be assessed to see if the problem is only in the head or is it caused due to any other organ. Now if the problem is only in the head and we know that the head is more moist, it will have to be determined whether the headache is caused due to an excess of cold, heat, or cold and moist etc. This is because the factors causing a headache are so many and now the practitioner would also see whether the headache is being caused by an imbalance of the humour e.g. excess phlegm etc, or is it caused just because of the effect of other factors such as cold, excessive heat, stress, etc.

Only once the diagnosis is made, can the practitioner prescribe the appropriate treatment. This is also the reason...
why a consultation in person is so important and also why self-diagnosis is not always a good option. Now once diagnosis has been completed, treatment would begin and there is a three step approach to treatment. They are:

1. Diet
2. Medication or any other therapy e.g. cupping, massaging.
3. Lastly, and only if there is no other option would surgery be prescribed.

A brief explanation of these steps or stages of treatment will be discussed. Before I begin there are a few guidelines that should be followed, before, during and after treatment. Always adhere to the advice given by the practitioner. Do not jump between practitioners. Continue with the treatment of one practitioner not both together. In treatment, a complete recovery would take time and this does not happen instantly, therefore be patient!

A treatment prescribed for one person would not necessarily work on another and at times it could be harmful. A practitioner would prescribe the steps needed in a treatment and it is possible that only one step would suffice and if the necessity arises two or even all three steps could be combined to get the desired result.

We will continue, Inshâ Allâh with our discussion on the three steps of treatment in the coming issue.

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**Great rewards for Awwâbîn Salâh**

The rewards for performing six rak’âts Awwâbîn Salâh (the Salâh of one who abundantly repsents to Allâh) after Maghrib Salâh include:

1. Reward equivalent to the ‘ibâdah of twelve years (Targhîb)
2. Forgiveness of sins, even if it is as much as the foam on the ocean (Targhîb)
3. Allâh’s building a house for him in Jannah (Tirmidhî)
4. Being recorded as one who repents abundantly to Allâh (Fathul Qadîr)
Hate Disbelief, but not the Disbeliever

Hadrat Maulânâ Hakîm Muḥammad Akhtar Sâhib (dâmat barakâtuhum) narrates: “Maulânâ Qâsim Nânautwî once saw a Hindu street-cleaner that he knew, taking a stroll in Jannah in his dream. He asked him in the dream,

“Oh Lâlâ Jî! How have you entered Jannah?” The Hindu man answered, “At the time of death, I uttered that phrase…”

Notice that he is referring to the kalima as “that phrase” due to the fact that for a Hindu, the kalima is an unutterable phrase. But Allâh ﷺ granted him the taufiq of uttering it before his death. He had been worshipping idols and statues throughout his entire life, but in the end, he was blessed with Îmân. This is the reason why having hatred in the heart for a disbeliever is harâm as we do not know what a person’s end will be upon.

Maulânâ Rûmî ﷺ said, ‘Do not ever look at any disbeliever with hate, because there is still hope for him to become a believer!

Do not consider any disbeliever as low and inferior. Do not look at him with the eye of scorn. It might be that his end has been written to be amongst the believers. And in relation to oneself, one should always meditate on the fact that it could possibly be that my end might be upon disbelief. May Allâh ﷺ save us all and grant us death upon complete Îmân. Âmîn (Hayât-e-Taqwâ, p. 24)

Translator’s Note: One of the most deadly spiritual diseases is the disease of kibr (looking down upon others and rejection of truth). Rasûlullâh ﷺ said: “Anyone who has an atom’s weight of kibr in his heart will not enter Jannah.”

Pondering deeply over the above mentioned utterance of Hadratwâlâ is an excellent antidote to this deadly disease. May Allâh ﷺ save us from all spiritual diseases. Âmîn ✝

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