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سُئِلَ

COMMENTARY ON THE QUR'ÂN

Chapter 2 Verse 174-176

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۖ
 أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا
 يُزَكِّيهِمْ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى
 وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ
 الْكِتَابَ بِالْحَقِّ ۖ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

Verily those who conceal that which Allâh has revealed viz. the book (Qur'ân), selling it for a paltry sum; these people only fill their bellies with fire. Allâh will not speak to them on the Day of Judgement, neither will He purify them. And they will receive a most painful chastisement. These are the ones who barter error for the price of guidance; and punishment for that of forgiveness. However will they endure the fire? This is because verily Allâh has revealed the book (Qur'ân) with truth, and those who created differences in the Book are most certainly gone far away in opposition

The Plight of Those Who Change the Book of Allâh ﴿١٧٦﴾

The Jews did not stop at the disobedience of Allah and leading His creation astray. Instead, they also took bribes from those whom they led astray in exchange for concealing the truth. They referred to these bribes as gifts, presents and acknowledgements of gratitude when in actual fact this is worse than consuming usury, dead animals and pigs. It is obvious that the punishment for these detestable actions will also be severe.

This verse admonishes those who conceal, adulterate and incorrectly explain the book of Allâh ﴿١٧٦﴾ merely to acquire

some worldly gain. Hadrat Ibn Abbâs ؓ says that this verse was revealed with regard to the leaders and scholars of the Banû Isrâîl. They used to accept gifts from the people in exchange for passing rulings in religion.

They also entertained the hope that the final Nabî would be from amongst them. However, when Rasûlullâh ﷺ was sent amongst the Arabs, these people changed his description in the Taurah. They substituted the description of Rasûlullâh ﷺ with other descriptions so that the public may not believe in him. This they did in order to preserve their dominance over the people and to continue receiving bribes from them.

In a previous verse also a warning was sounded regarding the concealing of Allâh's ﷻ verses. It was repeated because the disease of concealing was very rife amongst the religious scholars of the Banû Ismâ'îl. The reminder is given to them that the actions which they perpetrate for the meagre gains of this reprehensible world will only result in a most grave torment in the Hereafter. It will lead to Jahannam.

Those who are involved fill their bellies with the gains of this world, which will serve to fill the same with the flaming coals of Jahannam. In reality, they do not consume the things of this world, but the fire of Jahannam. What sort of punishment can be more painful than the fact that the fire will not only encompass their external bodies, but will also permeate their inner selves, and that the True beloved (Allah) will be displeased with them? Furthermore, they will never ever attain salvation from this pathetic punishment. We seek refuge from Allah.

They earn the anger of Allâh ﷻ, who will not speak affectionately to them on the Day of Judgement, nor will He purify (forgive) them for their sins. Alternatively, we could say that He ﷻ will not address them directly and that wherever mention is made of His ﷻ addressing them, it would be through the angels of punishment. .❁

Conviction Upon the Qur'ân Sharîf and Holding Firm to the Sunnats of Nabî ﷺ

By: Hadrat Maulânâ Abdul Hamîd Sâhib
(dâmat barakâtuhum)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

What the Rasûl brings to you, then take it and what he prevents you from then abstain from it

"Khudoo" means to hold firmly onto those things which the Rasûl has brought. This has been further explained in the Hadith,

عضوا عليها بالنواجذ

Hold firmly onto it with your molars

Here molars are mentioned. Grasp onto it with the molar teeth not by the front teeth, from which something can easily be pulled out. Thus hold firm onto the Sunnah. This is how we have to live our lives.

But let us examine our lives. Hadratjî, Hadrat Maulana In'amul Hassan Sahib رَحِمَهُ اللهُ and other elders had attended an Ijtima in South Africa many years ago. The last programme was held in Johannesburg. Maulânâ Sa'îd Khan Sâhib رَحِمَهُ اللهُ had also attended. A person invited him for breakfast. He was very free (in his socialising) with Maulânâ. Maulânâ said, "I will not come." The person said, "I am inviting you, and you are not accepting." Maulânâ told him, "You are not inviting me for breakfast. You are inviting me so that you may derive Barakah (blessings) in your house." The man then said, "This is true, I want Barakah." Maulânâ said, "Barakah will not be derived by my presence in your home when your house is completely western-styled." The set-up, the furniture, etc. is such that one cannot make out that this is a Muslim house, with the exception of a few frames. Ayatul-Kursi and Asmâul-Husnâ are hung on top of the TV.

Blessed things such as the names of Allah ﷻ are mixing with filth (i.e. filthy programmes on TV). When we were at school, we were doing an experiment in the laboratory. One of the students mixed a wrong chemical. There was an

explosion and students were injured. When we mix the wrong chemicals, then an explosion takes place. When we mix the greatest verse of the Qur'ân (i.e. Âyatul-Kursî) with the filth of the TV, then a devastating spiritual explosion will occur. Asmâul-Husnâ is hung above the TV whereas naked woman appear on TV. We are watching all filthy videos on the TV and we have Asmâul-Husnâ hung there. So Maulânâ Sa'îd Khân Sâhib رحمته الله said to him, "Get rid of these things from your house. Then Barakah will come into your home, without the presence of any Buzurg." Thereafter, if a Buzurg (pious person) comes, then you will derive further blessings in abundance - There will be light upon light.

So let us analyse our lifestyles, our weddings our clothing, the up-bringing of our children and the education of our children. Which aspect of Islam is in these things?

When a child is born, then from the very beginning, we dress the child in the clothing of the Jews and Christians yet nobody takes objection. But if a child who is a few days old is made to wear a kurta then the grandmother and grandfather will also comment, "You are putting on a kurta from now". However, nobody will ever say, "From now you are putting on western clothing or the dress of the Christians and Jews." No one objects! Let a mother put on a topî or scarf for her two-year old child, and listen to the comments of people. "From now, you want her to look like an old lady." Therefore we have to correct ourselves. The Qur'ân is a *shifâ* (a cure) for the heart. When we have complete Yaqîn (conviction), then we will be able to adopt the correct lifestyle and we will shun the way of the non-believers. We have been severely warned to discard their ways.

The Qur'ân Sharîf says,

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ

And do not even incline towards those who do wrong (the Kuffar), for then the fire of Jahannam shall reach you and you will not have any helpers against the punishment of Allâh ﷻ and you will not be assisted by anyone

The interpretation normally given by the commentators of *تركتونا* is "Al Maylul Yaseer" which means a slight inclination (i.e. don't even incline to the ways of the Kuffar slightly). Maulânâ Alî Miâ رحمته الله has mentioned that one should not even incline from the heart, let alone practicing and promoting their life-style. This is a serious matter.

Doctor Hamidullah was a doctor from Hyderabad in India who had lived in Paris. He had introduced Islam to Europe at a time when there were very few Muslims in the United Kingdom as well. He had done great work of Dîn and reverted many people to Islam. Whilst in Paris, a young French lady accepted Islam but had passed away shortly afterwards. She was buried in a Christian cemetery. He then happened to go for Hajj or Umrah. He attended a Janâzah in Madînah Sharif. In Jannatul-Baqi, the graves are re-used approximately after a six month period for the next burial. However, if the body was found intact, the grave will be closed and a signage placed upon it indicating that this grave should not be re-opened. The remaining bones of those bodies that have disintegrated are moved to the side (of the grave), and another person is buried there. When a certain grave was opened, then to his utter amazement, he saw the girl who had been buried in Paris here (in Madinâh) and her body was completely intact. Where is Paris and where is Madinâh Sharif? He was surprised and shocked. So with permission from the police, he had her grave in Paris dug up and found the body of a learned scholar, who had passed away in Madinâh Sharif. His Janâzah Salaah was read in Masjid-un-Nabawi, and he was buried in Jannatul-Baqi.

Hadrat Shaikul Hadîth, Maulânâ Zakariyyâ Sâhib رحمته الله said, that our place of burial is only the outward (place). What is happening beneath is something else. So, the Âlim (learned person's) body was transferred from Madinâh Munawwarah to Paris. He went to the learned person's wife to enquire about the condition of her husband. She replied that he was a very religious person, and had done a lot of Dînî work. However, in Islam, it is compulsory for the spouses to take

a bath after cohabiting. The learned person used to say, "In this aspect, the Christian religion is better than Islam as it is not necessary for them to bath". So, because he liked their way, he was transferred to their graveyard (i.e. the graveyard of the Christians).

Many such incidents have occurred. One person said that the sour-milk of Madinâh Munawwarah is very sour. That night, Rasûlullâh ﷺ reprimanded him in a dream, "If you do not like the sour-cream of Madinâh, then go to another place. We do not need you here." So this is a very serious matter. Today we do not have an inclination to their way only, but we follow them completely. We promote and encourage such lifestyles in our families, which are contrary to Islamic teachings.

Spiritual Illnesses

When a person is cured from his spiritual sicknesses, then many physical sicknesses will also be cured. Doctors maintain that one's health is controlled by the brain, by one's mental state. The mental state, the emotions are controlled by the heart. The Qur'ân Sharîf gives the cure from the roots. The stronger one's connection is with Allâh ﷻ, the stronger will he be in every aspect. These are the things which we have to develop. Today, we as Muslims would like to rule the world, but we cannot rule our own body.

Mufti Taqî Uthmânî Sâhib gives a very beautiful example in this regard. He says that in Pakistan and other places, many people protest, go on marches, demanding that Islamic law must be implemented in the country, "Pakistan was formed on the basis of Islam, and on the basis of the Kalimah, therefore we want Islamic law." He says that this is good, but first you should bring Islam within yourselves. Your body is like a small country. Just as there are so many provinces in the country, you have the province of your eyes, the province of your tongue, the province of your ears, the province of your hands and legs, etc. You are the prime minister and president of this body, without any

elections, and you are a lifelong president. There is no voting and no opposition. Without any opposition, you are still unable to bring Islamic law. When Muftî Mahmûd Sâhib رحمته الله was the president of Pakistan for a short while, the people insisted that he must implement Islamic law immediately. He said that he gives the instructions, but the entire bureaucracy at the bottom does not follow instructions. However, you have no opposition. You have no bureaucracy. You have full control of your eyes, why don't you bring Islam in the province of your eyes? Why don't you bring Islam in the province of your tongue? If you are a lover of Islam, then bring Islam in your own life. We are not prepared to do this. How many of us are not punctual on our Salâh, yet we force our children to perform Salâh. We receive complaints many times. In a way, it is good, but we were supposed to set an example. How many wrongs are we involved in? The children notice that we are not performing Fajr Salâh. They see us fast asleep yet we reprimand them for not going for Fajr. We will have to practice first then the family will follow.

One miracle from amongst the millions of miracles of the Qur'ân is that if a person reads without understanding, then also the teachings of the Qur'ân Sharîf will come into his life. Our old people were not learned at all, yet because of recitation of the Qur'ân, they used to say, "My word is my Îmân." When they concluded a deal with somebody, then they would stick to their words even though they had received a more lucrative offer once the deal was done. They were firm on their promises. In-spite of the vast knowledge which we possess, we do not have these qualities. The object of knowledge is not to find loopholes. Today many of the young Âlims and Âlimahs use their knowledge to find loopholes, so that they can soothe themselves. This is not the objective of knowledge. Knowledge is to practice upon, to spur you on and encourage you to do more work of Dîn, not to find more loopholes. A lawyer knows the law, and the loopholes. This does not mean that he must get involved in illegal actions,

using all the loopholes. Muslims want to rule the world, but we do not have the ability to do so. Where are we going to rule the world? First bring Islam into our lives by living according to the Qur'ân Sharîf. Just by reading the Qur'ân Sharîf, even without understanding, will bring practice of the Qur'ân Sharîf into our lives. Let us ask ourselves, how much of Qur'ân are we reciting? The Du'â which is read after recitation of Qur'ân is

وَارْزُقْنِي تِلَاوَتَهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ

And grant me the ability to recite it during the day and during the night

This Du'â actually means grant me the ability to recite all the time. It was not long ago that in every Masjid, there would be people sitting and making Tilâwat of Qur'ân Sharîf. Before and after Fajr Salâh, people would read Qur'ân Sharîf. Nowadays, you are very lucky if you find one or two people engaged in recitation after Fajr Salâh. If the Qur'ân Sharîf is not read in the Masjids, then how will it be read in our homes and in the businesses? My one uncle (May Allâh ﷻ grant him and all the deceased Jannah!) used to go half an hour to three quarter hour earlier to his shop. Before opening the door for the customers, he used to read one Pâra, according to the Islamic date. In this way, he used to make a complete Khatam every lunar month. Today the Qur'ân Sharîf is not even being recited. Merely reciting the Qur'ân Sharîf is not sufficient. It is very good and it is required, but we should try and understand the meaning of the Qur'ân Sharîf as well. We should then go further and even propagate the teachings of the Qur'ân Sharîf.

Then the Qur'ân Sharîf is "Hudan" meaning it is guidance, through and through. How many of us have full conviction on the Qur'ân Sharîf, that it gives me complete guidance? On the other hand, how many of us seek guidance from other sources and places? Our Yaqîn (conviction) has not yet been built that the Qur'ân Sharîf is not hundred per cent but one thousand per cent a book of guidance. We have to understand it and we have to learn how to apply it in our lives. May Allâh ﷻ grant us all the ability. Âmîn. ❀

Have you taken your vitamins today?

Maulânâ Ridwan Kajee

In the world of today, with advertisements, pictures, obscene content, etc. all around, the heart and brain, which perceive the minutest of details, are bound to get affected. Then there is the smoke of usury that has spread over all, and doubtful, contaminated food that lies beautifully displayed on all grocery shelves.

It is not at all surprising then to hear statements like, 'I just cannot find any enthusiasm for Ibâdah,' 'My heart no longer takes any effect from lectures, advices, etc,' 'I do not just find the time to read Qur'ân Sharîf anymore,' 'I feel terrible, but I just cannot stop sinning,' etc.

When a virus affects one, man sets out immediately to find its cure. Different medicines are tried, various doctors are consulted, diets are changed, and no stone is left unturned in finding relief and cure. Why? Because we value our life!

More valuable than our physical being however, is our spiritual state, since on this shall our outcome be based. If the heart's spiritual condition is good, the entire body shall function well. While alive, one shall enjoy life and after death, one shall find life becoming even more enjoyable.

Rasûlullâh ﷺ explained in great detail the illnesses of the heart and soul and prescribed its remedies. All these prescriptions were then summarized and put forward in the following words:

عن عبد الله بن عمر رضي الله عنه عن النبي ﷺ أنه كان يقول : إن لكل شيء صقالة ، وإن

صقالة القلوب ذكر الله عز وجل

For everything there is a polish, and the polisher of the heart is the remembrance of Almighty Allah!

Many wrongly feel that the Zikr of Almighty Allâh ﷻ is only for the very pious, or for those who want to be 'Sûfis'. Rather, when one studies the Qur'ân, Ahâdîth and lives of the Sahâbahؓ, one shall come to realize that the Zikr of Allâh ﷻ is an energy tablet that has been prescribed for the young and the old, the rich and the poor, the strong and the weak, the scholar, the preacher, the warrior, for the brave and for the coward, for the pious and for the transgressor, in short this is a vital pill meant to be taken as frequently as possible, by all classes of people.

The capabilities, which every man has been blessed with becomes apparent when the heart starts to shine with the polish of the Zikr of Almighty Allâh ﷻ.

Due to the amazing effects of Zikrullâh in bringing out the sterling qualities of man, Rasûlullâh ﷺ taught the Ummah the following du'â:

اللَّهُمَّ افْتَحْ أَقْفَالَ قُلُوبِنَا بِذِكْرِكَ

O Allah! Open for us the locks of our heart with Your Zikr

Locks are only placed on items which contain treasures. If these locks are opened, the treasures contained within shall surface, and the hidden capabilities of man to soar towards his Creator come to the fore.

For this reason, Rasûlullâh ﷺ prescribed Zikrullâh for all classes of man, and explained that it shall provide power to the weak, and shall cause the strong to shine even more. In the past the Zikr of Almighty Allâh ﷻ would do the work of a polisher, and due to the hearts being polished man would take effect and affect others very easily. Today, not only do our hearts require polishing, rather there is a vital need for it to be cleansed on a daily basis, due to it being attacked by shaitânî forces at every moment and from every angle. If the cleansing of the heart is ignored, the filth of sin shall soon encompass the entire heart, leaving not even a speck open for the rays of guidance to penetrate through.

Unfortunately today there appears to be some sort of fear or allergy for Zikr. So serious has our aversion for Zikrullâh become that not only have we abandoned the making of Zikr, but rather we just cannot tolerate seeing anyone else making Zikrullâh as well.

Remember, whatever criticism has been leveled by certain Ulamâ against Zikr, their intention was never Zikrullâh itself, but rather certain stipulated methods for practicing Zikr which they did not agree with. As for Zikr itself, this is and has always been regarded as the most vital pill for the good health of one's Îmân. Whosoever shall daily consume this pill, and take out just a little of his time to make the Zikr of Allâh ﷻ, he shall find himself shining in all spheres of life.

Ponder over the Ahâdîth below and you shall well realize just how powerful this pill is and how much of harm we have done to ourselves by not having included it in our spiritual diet already.

Hadrat Mu'âz ؓ reports that a man once asked Rasûlullâh ﷺ, "Which Mujâhid (Islamic fighter) earns the greatest reward?" Rasûlullâh ﷺ replied, "The one who excels in the Zikr of Allâh." The man further asked, "Which of those who keep fast attain the greatest reward?" Rasûlullâh ﷺ again replied, "The one who excels in the Zikr of Allâh." The man then repeated the same question regarding Salâh, Zakât, Hajj and Sadaqah, and each time received the same reply, i.e. the one who excels in the Zikr of Allâh ﷻ. Upon hearing this, Hadrat Abû Bakr ؓ said to Hadrat Umar ؓ, "O Abu Hafs!, it seems as if the Zâkirîn (those who make the Zikr of Allâh ﷻ) have taken all that is good." Rasûlullâh ﷺ replied, "Most certainly!" (*Musnad Ahmed*)

Hadrat Abû Dardâ ؓ reports that Rasûlullâh ﷺ once said to the Sahâbah ؓ. "Shall I not inform you of an action which is the best of all deeds, constitutes the best act of piety in the eyes of your Lord, will elevate your status in the hereafter

and carries more virtue than the spending of gold and silver for the pleasure of Allâh ﷻ or taking part in Jihâd and slaying or being slain in the path of Allâh ﷻ." The Sahâbah ﷺ begged to be informed of such an act. Rasûlullâh ﷺ replied, "It is the Zikr of Almighty Allâh ﷻ." (*Musnad Ahmed*)

Abû Razîn ﷺ narrates that Rasulullâh ﷺ said to him, "Should I not show you the leader of all actions, through which you may attain the goodness of both the worlds. Be regular in attending the gatherings of Zikr and when alone, keep your tongue engaged in the Zikr of Allâh ﷻ as much as possible. Love for the sake of Allâh ﷻ and hate for the sake of Allâh ﷻ." (*Mishkât*)

Rasûlullâh ﷺ has said, "Almighty Allâh ﷻ will on the Day of Resurrection, resurrect certain groups of people in such a state that their faces will be radiant with light, they will be sitting on pulpits of pearls and others will envy their lot. They will neither be from amongst the Ambiyâ ﷺ nor Shuhadâ (martyrs). Someone asked, "Let us have more details about these people, so that we may be able to recognize them. The Rasûl of Allâh ﷻ replied, "They will be those people who belong to different tribes and places, but assemble at one place for the love of Almighty Allâh and engage in His Zikr (*Tabarânî*)

The mother of Hadrat Anas ﷺ once requested for some advice from Rasûlullâh ﷺ. Rasûlullâh ﷺ said to her, "Abandon sin, for this is the best thing to abstain from. Remain punctual on your obligatory duties, for this is the best form of Jihâd. Make the Zikr of Almighty Allâh ﷻ in abundance, for verily you can present no action to Allah ﷻ more beloved to Him than the making of His Zikr.

Hadrat Mu'âz ibn Jabal ﷺ has said, "The last words with which I departed from Rasûlullâh ﷺ was that I asked, "Which action is the most beloved to Allâh?" The Rasûlullâh of Allâh ﷻ replied, "That you depart from the world in the condition that your tongue is wet with the Zikr of Allâh ﷻ." (*Tabarânî*) ﷻ

THE BEAUTIFUL NAMES OF ALLÂH ﷻ

By: Maulânâ Moosa Kajee Sâhib

أَلْوَهَّابُ **AL-WAHHÂB** ﷻ (The Being who Grants Favours)

Al Wahhâb ﷻ (The Bountiful Giver)

وهو المتفضل بالعطايا المنعم بها لا عن استحقاق عليه

Allâmah Halîmî رحمه الله states, "Al-Wahhâb ﷻ is that Being who grants so many bounties without anyone being worthy of it (i.e. it is only the favour and kindness of Allâh ﷻ)."

Supplicate for all Major and Minor Necessities to Al-Wahhâb ﷻ

The Ambiyâ ﷺ taught us to ask "Al-Wahhâb" for all our needs. Whether the need was small or big, general or rare, they themselves asked Allâh ﷻ and they also taught man to seek his needs from Al-Wahhâb ﷻ. We request every reader to ponder over these verses of the Qur'ân to see how these noble personalities used to humble themselves and cry in front of Allâh ﷻ for their needs. Therefore, we should also ask Al-Wahhâb ﷻ for our needs. We should never entertain the thought that anyone else is able to fulfil our needs. No matter how great someone is, with regards to religious or worldly matters, we should never take our needs to him.

When Zakariyyâ ﷺ saw out of season fruit by Maryam ﷺ he asked,

أَتَىٰ لَكَ هَذَا

Where have these fruit come from? (i.e. in the winter months, summer fruits and in the summer months, winter fruits).

Maryam ﷺ replied,

قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

This has come from Allâh ﷻ, Verily Allâh ﷻ grants sustenance to whomsoever He wishes without limit'

At his moment, in the heart of Zakariyya ﷺ, the perception of Allâh ﷻ's power came in a strange manner, and he thought to himself that Allâh ﷻ who gave Maryam ﷺ fruits out of season, can also remove the barrenness from my wife and grant us a child.

The Du'â of Zakariyya ﷺ

He had a bath and cried before Allâh ﷻ.

يَا رَازِقَ مَرْيَمَ ثِمَارَ الصَّيْفِ فِي الشَّتَاءِ وَثِمَارَ الشَّتَاءِ فِي الصَّيْفِ هَبْ لِي مِنْ لَدُنْكَ
ذُرِّيَّةً طَيِّبَةً يَعْنِي تَقِيًّا إِنَّكَ سَمِيعُ الدُّعَاءِ

*O Sustainer of Maryam, the granter of summer fruits in winter,
and winter fruits in summer, grant me from Your side pious
offspring, verily, You are the hearer of Du'âs*

It has been mentioned that Zakariyya ﷺ made du'â in the darkness of night and in solitude, in a soft voice as is the actual method of making du'â. Such a du'â is far from show and is full of sincerity.

Allâh ﷻ says to His servants:

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

Call out to Your Rabb, with humility and quietly

Every Muslim should ask only and only Allâh ﷻ. Allâh ﷻ's close and chosen servants, the Ambiyâh ﷺ, whenever faced with any need, would only turn to Allâh ﷻ. The verses of the Qur'ân teach us that until Qiyâmah, no matter how difficult and outwardly impossible anything may seem, one should only ask Allâh ﷻ who is Al-Wahhâb ﷻ, the giver of everything. Whatever anyone has received, Allâh ﷻ has granted. Whatever is by anyone, is not actually his, but has been granted by Him ﷻ.

The Qur'ân has mentioned the du'â of Zakariyya ﷺ in this way:

رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

O my Rabb, my bones have become old, and from my head, the flames of old age have appeared, and by asking You, I will never be deprived

The meaning of Zakariyya عليه السلام's du'â is,
1.) I am old. 2.) My wife is barren. 3.) There are no outward means of begetting children. Grant us children from your limitless power and mercy, who can fulfil Your Dîni services and who can carry Your blessed trust! What can I do in this weakness and old-age?

My heart desires a worthy son who can further the mission of his forefathers and who can connect the link of man to His true Creator. He should be the owner of the treasures of knowledge and wisdom, and the beneficiary of the perfections of Nubuwwat.

In the final sentence of the du'â, he said, "You ﷻ have always accepted my du'â's due to Your mercy and kindness and have always bestowed me with your special favours. Now in this final time and old age, how can I ever imagine that You will reject my du'â and deprive me of Your mercy?

The du'â which Zakariyya عليه السلام supplicated for children is mentioned in the following blessed words of Sûrah Maryam:

فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

Grant me from Your side an assistant

In Sûrah Âle-Imrân, the following blessed words have been mentioned:

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

O My Rabb! Grant me from Your side pious offspring. Verily You are the Hearer of du'âs

من لَدُنْكَ "from Your side", this statement clearly shows that the gaze of the one making du'â was focussed more on *musabbibul-asbâb* (the Creator of Means) than on the means itself. ❀

To be continued, Inshâ Allâh

CLEARING THE FOG (Part Ten)**10. Imâm Abû Hanîfah رحمته اللہ علیہ and the Science of Hadîth 1****By: Mufti Abdullâh Moolla**

Imâm Abû Hanîfah رحمته اللہ علیہ was ahead in understanding and in ijtihâd. The basis of his understanding and ijtihâd is the Qur'ân and the Sunnah. Without them, a scholar cannot become a faqîh or mujtahid. However, he (the faqîh) gives more attention to the understanding of the Hadîth and drawing rulings from them, as compared to narrating Ahâdîth. Therefore, it is necessary for every faqîh and mujtahid to be a muhaddith.

The stately student of Imâm Abû Hanîfah رحمته اللہ علیہ, Imâm Abû Yûsuf رحمته اللہ علیہ says, "I have not seen a scholar who knows more regarding the explanation of the Ahâdîth and the fiqhî secrets and rulings of them. In certain rulings, I had a difference of opinion with Imâm Abû Hanîfah رحمته اللہ علیہ and then pondered over them. I then came to know that the stance he adopted was correct. Sometimes, I would incline more to Ahâdîth, in comparison to Fiqh, but afterwards I learnt that Imâm Abû Hanîfah رحمته اللہ علیہ had greater foresight into authentic Ahâdîth than me."

Hasan Ibn Sâlih explains that Imâm Abû Hanîfah رحمته اللہ علیہ used to be very strict in weighing the abrogated and abrogating Ahâdîth. In accordance to his yardstick in narration and understanding, he would practice on whichever Ahâdîth came to him from Rasûlullâh ﷺ and the Sahâbah رضی اللہ عنہم. He knew the Ahâdîth and Fiqh of the scholars of Kufa and he would follow the practices of the masses (ta'âmul) of the people of his city. He would know the last

¹ For a long time, Imâm Abû Hanîfah رحمته اللہ علیہ has been the target of criticism regarding the science of hadîth. Moreover, efforts have been made to harm his standing as a muhaddith. The true scholars have given superb and silencing replies to this baseless argument. Many books have also been written on this subject. This article has been summarized and translated from the work, A'immah Arba'ah ke Dilchasp Wâq'ât pp.64-72, Maulânâ Muḥammad Uways Sarwar, Bayt ul 'Ulûm, Lahore, Pakistan,

practice of Rasûlullâh ﷺ, upon which he ﷺ passed away, and that which reached the scholars of Kufa.

Once, Muhammad Ibn Wâsi' went to Khurâsân. The people enquired about fiqhî rulings from him. He said, "Fiqh is the science of the young man of Kufa, Abû Hanîfah." The people said, "He does not know Ahâdîth." 'Abdullâh Ibn Mubâarak رَحِمَهُ اللهُ عَلَيْهِ was present there. Upon hearing this, he immediately said, "How do you say that Abû Hanîfah does not know Ahâdîth? Once, he was asked about selling fresh dates in exchange of older ones and he said it is permissible. Contrary to this, the scholars presented the Hadîth of Hadrat Sa'd رَحِمَهُ اللهُ عَلَيْهِ. Imâm Abû Hanîfah رَحِمَهُ اللهُ عَلَيْهِ said that the Hadîth is rare (shâdh). It is not accepted on account of the narrator, Zayd Ibn Abû 'Ayyâsh. Does a person who says such things not know Ahâdîth?"

'Abdullâh Ibn Dâwûd Kharîbî رَحِمَهُ اللهُ عَلَيْهِ used to say that it is obligatory on the Muslims to make du'â' to Allâh for Imâm Abû Hanîfah رَحِمَهُ اللهُ عَلَيْهِ, he preserved the Sunan, i.e. the Ahâdîth and Fiqh for the ummah.

Sufyân Thaurî رَحِمَهُ اللهُ عَلَيْهِ says, "Imam Abû Hanîfah رَحِمَهُ اللهُ عَلَيْهِ only used to take authentic Ahâdîth. He had firm knowledge of the abrogating and the abrogated. He would narrate from the reliable narrators. He would practice on the last action of Rasûlullâh ﷺ and the way of the people of Kufa, and he used to make this, the Dîn. A group had criticized him. We maintain silence regarding such people and seek forgiveness from Allâh."

Imâm Abû Hanîfah رَحِمَهُ اللهُ عَلَيْهِ said regarding the narrating of Ahâdîth,

لا ينبغي للرجل أن يحدث من الحديث إلا ما يحفظ من وقت ما سمعه

"A person should only narrate that hadîth which he has memorized from the time of hearing it."

Once, Yahyâ Ibn Ma'în رَحِمَهُ اللهُ عَلَيْهِ asked Sufyân Thaurî رَحِمَهُ اللهُ عَلَيْهِ about the Ahâdîth that he narrated from Imâm Abû Hanîfah رَحِمَهُ اللهُ عَلَيْهِ. He said,

ثقة ، ما سمعت أحدا ضعفه هذا شعبة بن الحجاج يكتب له أن يحدث ويأمره ، وشعبة شعبة

"He is reliable (thiqah). I have not heard of anyone that has called him weak. Shu'bah Ibn Hajjâj wrote to him, telling him to narrate Ahâdîth and he would command the same, and Shu'bah is anyway, Shu'bah."

The Reason for Very Few Narrations

The special field of Imâm Abû Hanîfah رحمته اللہ علیہ was Fiqh and ijtihâd. That is why he was very strict and cautious regarding Ahâdîth. He would pay more attention to the understanding and purport, rather than narrating. Therefore, his Ahâdîth apparently seem little. Those jealous of him turned this minor matter into a mountain, whereas other imâms also narrated very few Ahâdîth on account of extreme caution. For example, the collection of the Ahâdîth of Imâm Mâlik رحمته اللہ علیہ is only in his book, Mu'attâ – this book is quite short compared to the other books of Hadîth. It does not mean that Imâm Mâlik رحمته اللہ علیہ did not know Ahâdîth, but he adopted severe caution and stayed away from narrating large numbers of Ahâdîth.

Ibn Abî Hâtim explains, "I said to Yahyâ Ibn Ma'în, "Why are the Ahâdîth of Imâm Mâlik رحمته اللہ علیہ very few?" He said, "On account of his great differentiation, i.e. this is because of his extreme caution and scrutiny." Imâm Mâlik رحمته اللہ علیہ says, "I heard many Ahâdîth from Ibn Shihâb Zuhri رحمته اللہ علیہ but I have never narrated from him, nor will I narrate." When he was asked the number of these Ahâdîth, he said that these Ahâdîth are not practised upon. After the demise of Imâm Mâlik رحمته اللہ علیہ, his books were taken out, in which were many Ahâdîth of Hadrat Ibn 'Umar رضی اللہ عنہ and from them, only two were in the Mu'attâ.

Imâm Shâfi'î رحمته اللہ علیہ says that whenever Imâm Mâlik رحمته اللہ علیہ had a doubt about a portion of a Hadîth, he would leave the entire Hadîth.

In exactly the same way, Imâm Abû Hanîfah رحمته اللہ علیہ would adopt strictness regarding Hadîth. In this matter, he was a follower of Hadrat 'Abdullâh Ibn Mas'ûd رضی اللہ عنہ. His condition was such that a year would pass and he would not say 'Rasûlullâh ﷺ said...". Whenever he would say this

sentence, he would shiver and the colour of his face would change. Also, because Imâm Abû Hanîfah رحمته الله gave preference to the understanding of Hadîth and he adopted a way of drawing rulings from the Qur'ân and Hadîth, which is why he would pay more attention to those Ahâdîth which would aid in Fiqh and Ijtihâd. Ibn Shubrumah رحمته الله said,

اقل الرواية تفقه

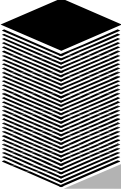
"Narrate Ahâdîth less, you will become a Faqîh."

In order to be a Faqîh, it is necessary to be a Muhaddith. As long as a person does not have knowledge of Ahâdîth and Âthâr, how can he derive and draw rulings from them? However, his objective is not to narrate in abundance. Therefore, he does not strive to gather Ahâdîth like the Muhaddithîn in general. They travelled far and wide for a single Hadîth of Rasûlullâh ﷺ, and undertaking hardship, they collected it. ❀

(To be continued...Inshâ Allâh)

Four Actions to gain the 'Love of Allâh ﷻ:

1. Compare the immense kindness and favours of Allâh ﷻ to our ingratitude and disobedience of Him.
2. Exert oneself and strive to do those righteous deeds that Allâh ﷻ desires of us and leads us to Him, (Salâh, Zikr, Recitation of Qur'ân, etc).
3. Make specific time for engaging in the Zikr of Allâh ﷻ daily.
4. Keep the company of the pious friends of Allâh ﷻ, in whose companionship, the effects of Allâh's ﷻ mahabbat is generated into our hearts.



MAULÂNÂ ABUL HASAN ALÎ NADWÎ رحمۃ اللہ علیہ IN AMERICA

Excerpts from the Lectures delivered in America
(Part 21)

MAULÂNÂ ABUL HASAN ALÎ NADWÎ رحمۃ اللہ علیہ IN AMERICA Excerpts from the Lectures delivered in America (1977)

This is a continuation of a lecture (excerpts) (part 3) which was delivered by Hadrat Maulânâ Abul Hasan Alî Nadwî رحمۃ اللہ علیہ 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 Îmân Must Take Precedence Over Everything.
Acknowledge the Services of the Pious Predecessors and
Entertain Respect for them**

Fourthly, you live in America, and are also interested in Islamic literature. I have seen that there is a growing demand in the United States and Canada for good religious books in English and Urdu, and Ulama, writers and leaders from Islamic countries come here and programmes are arranged in their honour. Now, I want to impress upon you one thing: Do not denigrate the pious predecessors and think ill of those who have served the cause of Islam in their own spheres. It is a most dangerous trend and a grave folly. Our brothers whose knowledge is derived solely from books are, generally, more prone to it. When they read such articles or books they jump to the conclusion that no one had yet undertaken a thorough study of Islam. In their immature minds they form a tapeline for measuring the service to Islam, and proceed to pronounce judgement on every reformer on the basis of it.

You have no idea of the difficult circumstances in which these deep-hearted men carried out their mission. I can only sympathize with him who, for instance, blames Shaikh Abdul Qâdir Jailânî رَحْمَةُ اللهِ عَلَيْهِ for spending all his time for giving sermons and caring nothing for the establishment of an Islamic state, although, in his days, the Abbâsî Khalîfah had suspended the Islamic order.

Gentleman! Are you not aware of the magnificent work done by this illustrious man of Allâh ﷺ? Africa is still indebted to him for it was through his *silsilah* (order) that Islam spread there and similar has been the case with India, Indonesia and many other countries. Allâh ﷻ alone knows how many dead hearts were revived by him and many men were saved from apostasy and polytheism to Islam through his efforts. He knew that the Abbasid Khalîfahs belonged to the family of Rasûlullâh ﷺ; they were Arabs and Hashmites, and understood the Qur'ân as well as he did. Then, why did they acquit themselves in a fitting manner as the Khalîfahs of Islam!? He was convinced that at the root of it lay the excessive fondness of power and wealth. So, he set himself a task of the moral and spiritual regeneration of the society as a whole. I ask you what is wrong with Pakistan? Is that country and its rulers not Muslims? Had it not been created in the name of Islam? Only the other day a Pakistani friend was telling me that a young man, who was related to him, had joined a procession that was taken out at Lyallpur to protest against the government. Someone in the procession raised the slogan, "On what was the foundation of Pakistan laid?" "On Lâ Ilâha Illallâhu Muhammadur Rasûlullâh," replied the young man. He had hardly finished the sentence that a bullet hit him in the chest and he dropped dead on the ground. Now, tell me, whether the shot was fired by a Muslim or a non-Muslim? Why is it happening? Why is a Muslim killing a Muslim? If a person sincerely believed that the malaise was due primarily to headlong absorption in worldly aims and pleasures and spent his life fighting against it, what was wrong with it?

Sometimes it is imagined that if anyone did not work for the establishment of an Islamic state, he simply wasted his time and did nothing, no matter whether he was Shaikh Abdul Qâdir Jailânî رحمته الله عليه, Mujaddid Alf-ê-Thânî رحمته الله عليه or Shah Waliyullâh رحمته الله عليه. This is because of an imperfect reading of history. I say without hesitation that if Islam is safe and alive in the world, today, the credit for it does not go to any section of the Ummah. The Ulamâ, the jurists, the Ulamâ of the Ahlîdîth, the religious teachers, the Mashâikh, and the Sûfis have all played their part.

Were anyone to assert that Imâm Abû Hanîfah رحمته الله عليه only taught the rules and proprieties of Salâh and fasting while he should have seized power and established an Islamic state, then, my friends, the Islamic state would have come into being, but who would have been there to teach how Salâh should be offered? And of what worth is khilâfah in which no one knows how to perform Salâh?

Allâh ﷻ says:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

Those who, if We give them power in the land, establish Salâh and pay the Zakâh and enjoin what is right and forbid evil. And with Allâh rests the end of (all) matters. (Sûrah Hajj, verse 41)

The Qur'ân does not say that those whom We will teach how to offer Salâh will establish the Islamic government, but that power and rule is meant for paving the way for Salâh so that there remained no excuse for neglect.

Allâh ﷻ says:

حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

....Until *fitnah* is no more and the religion (worship) is all for Allâh (alone) (Sûrah Anfâl, verse 39)

Never imagine that those who preceded us were worthless men, none of who understood Islam or tried to establish the whole of it, in form as well as in spirit. Infact, they all were doing their best to serve the cause of Islam. Someone was giving sermons, someone was teaching Aḥādīth, someone was issuing religious decrees and someone was writing books. According to his aptitude and circumstances, every one of them was engaged in the propagation and preservation of Islam and moral and spiritual instruction of the Muslims.

We must not denigrate those who dedicated their lives to the teaching of the name of Allāh ﷻ and the training and upliftment of the Muslims. It will be the height of ingratitude to deny or depreciate their services. These tasks were performed, generally, by those who, in common parlance, are called Sūfis. Do you not know what a glorious role the Sūfis have played? They have saved the Islamic society from debasement and degeneration. I can prove this.

The tide of materialism would have swept the Muslim nation away like a straw had they not performed their fundamental duty. It was owing to them that sensuality and self-indulgence could not become the order of the day with the Muslims, and when anyone succumbed to the temptations of Shayṭān or to his own base desires, he went to those men of Allāh ﷻ and repented. The Sūfī-saints and Mashāikh produced the right kind of men and took from them the work for which they were most suited. Our history is defective.

As I have written in the foreword of 'Saviours of the Islamic Spirit', the fault lies not with the history of Islam, but with the writing of it. The history as it has been written revolves around the courts of kings and noble lords, and no worthwhile study has been made of the endeavours of reformation and renovation, otherwise there is no vacuum in it.

{To be continued, Inshā Allāh}

{Adapted from: From the Depth of the Heart in America}

TAKING THE STEP

Dedicated to all our young Muslims taking the step
into maturity and to those in their teens!

4. Being Yourself²

Growing up is such a challenge. We have to cut teeth, bump our heads, scrape our knees, fall out of trees, lose teeth, break bones, deal with acne, change schools, lose friends, "fit in", stand out... may Allâh ﷻ help us... And then starts the real trying part... being yourself.

In Allâh's ﷻ Wisdom, He has placed all these events in our lives purposefully and at the most perfect junctures, when we are ready for them. We might not have the ability to deal with new challenges straight away, but when we are ready to learn how, they present themselves, disguised mostly as difficulties. In dealing with them, we develop new skills, sharpen our senses and broaden our horizons, Alḥamdulillâh.

I'd like to pay particular attention to the challenges that come with "being yourself", a challenge that not only adolescents, but also grown men and women grapple with. Why is it so difficult for us to live our truth? Why is it so important to us to look good in the eyes of our peers and critics? Don't we understand that our true value lies in preserving our natural state? Don't we "get" that the only time we will be at ease and at peace with ourselves is once we are being who we really are? The answer, I am afraid, is that even as we get older, a huge part of our lives is spent trying to make "the people" feel happy and comfortable. Yet the people are faced with exactly the same dilemma we are, because we are, to them, one of the people they themselves

² This is a valuable article shared by a reader. It discusses important information for both teenagers and parents. It is presented verbatim for the benefit of all Muslim teenagers and parents.

feel a need to impress. It gets very confusing very quickly...which is why it is such a relief to put things into perspective, by remembering the ultimate truth. The ultimate truth is that there is none worthy of worship but Allâh and Nabî Muhammad ﷺ is His final messenger. In this single statement of truth, lies the answer to all our questions. We are required to worship none other than our Rabb.

If we look at how the Sahâbah ﷺ lived their lives, we see that their worship was genuinely reserved for Allâh ﷻ. They were not concerned with out-doing each other, except in good deeds. They didn't see a need to beautify themselves with expensive attire they couldn't afford, but instead adopted beautiful manners. Their meals were simple, their intentions were pure – their submission was to Allâh ﷻ. How things have changed...

Think in earnest about how we compare to our pious predecessors... Bleak picture, wouldn't you agree? Our children are allowed to compete with each other for the world, sporting the latest hairstyles, flashing the latest phones, dressing to imitate their pop idols, however gay or mentally deranged they may be... the list is never-ending. We are not investing the same amount or level of effort in our children. We are selling our Ummah's future, our youth, to the world, and we are doing it at a cheap price.

The results are evident in our schools, our homes, our places of gathering, what you sow is what you reap. Unfortunate too, is the fact that those who are meant to be their role models in society today, their parents, older brothers and sisters, aunts, uncles, teachers, neighbours, etc are all involved in similar pointless and unproductive activities. They too are engaged in competition, on a larger scale: businesses, houses, cars, holiday houses and even mind you, number of times they have travelled to the Holy cities of Makkah Mukarramah and Madînah Munawwarah. It is a bitter pill to swallow, but the harsh reality is that as a

community, as a society, we are falling short in our duty to our children. We are teaching them, unknowingly, that the important things in life are those things which money can buy, and we are showing them that good morals and sound Islamic principles may take a back seat when they are not in "conformity" with our lifestyles, when in fact, it should be the other way around.

We should be living the truth of Islam. We should be showing our youth, by example that Islam comes first in all aspects of life, because there *is* no life without Islam. We should be living our truth, demonstrating our appreciation of Dîn and our willingness to mould the rest of our lives around what Allâh ﷻ has instructed us to do. First, submission of the heart, and then utterance of faith. If what we learn about our Dîn doesn't penetrate our hearts then we are simply performing rituals every day. If we cannot inject some sincerity into our worship and our beliefs then what are we doing? Where are we going?

Being yourself is a truth that many of us have not yet mastered because it requires the kind of guts that allow you to stand up and walk away from a crowd who is considered "cool" or "nice" when you realize they are backbiting. Or the kind of guts that allow you to say no to a "good friend" who is asking you to lie. Being yourself means that you have to reject lies and stand only for the truth in the face of a society that thrives on immorality in order to succeed. Inherently, all of man is good, and all of man has the kalimah imprinted in our souls. Inherently, we are good people, so being ourselves, being true to what is deepest within us, the truth and light of Islam, would make the world a better place, instantly. But we have chosen to imitate those people who are rushing, racing towards the Hellfire and we don't want to believe it. We have chosen the world over the hereafter and we refuse to stop and turn to Allâh ﷻ. We don't have a choice *but* to stop right now. If we continue in this manner, if we insist on imitating those inmates of Jahannam then we must be prepared to be

thrown into it alongside them when that Day arrives on which no soul will be wronged.

The good news is that Allâh ﷻ wants us to turn to Him, for when we go to Him walking, He comes to us running. We need only take that first step. Search deep within yourself, break away from the hustle and bustle of your busy life and just reflect on the promise of Allâh ﷻ to the believers, that no soul will be wronged, that every believer will enter Jannah. Remember that we have no control over when we will take our last breath, but we can control how we spend what breaths we have remaining. Will we spend them in obedience to Allâh ﷻ? Living our truth? Or will we feed our desires day by day while we wait for death to claim our souls? The choice is ours.

We have a responsibility to the future; the youth of this Ummah to get onto the straight path ourselves, and then make sure that they are watching and following us on that path. Don't assume that you will do it tomorrow, that you will tell your children tomorrow, and that they are still young. They were born Muslim and do not "become" Muslim at a particular age. Your responsibility to them, to guide them, started the day they were born. Life is short and time is precious. Take the necessary steps today.

Allâh ﷻ guide us, save us and protect us from all evils, and may He accept us for the service of His Dîn. Âmin

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 ﷻ. Was Salâm. ❀

Rewards for Enduring a Difficulty

Rasûlullâh ﷺ said, "Whatever difficulty afflicts a Mu'min will be an atonement for his sins, whether it be a sickness, worry, grief, or even a thorn prick." (Bukhari v.2 p.843)

Some Intricacies and Realities of Salâh

Maulana Imran Kajee

Allâh ﷻ had created Jinn and man to serve, obey and worship Him. To create within mankind the qualities of humbling themselves before Allâh ﷻ and submitting to His commands, Allâh ﷻ has provided us with a 'training course'; such acts of worship which will teach us the method of becoming true slaves and lovers of Allâh ﷻ. Since man is the most honourable of Allâh's ﷻ creation as well as the vicegerent of Allâh ﷻ on earth, Allâh ﷻ has blessed man with the greatest method of worship in the form of Salâh.

The Ambiyâ ﷺ of the past, along with their nations, were also commanded to perform Salâh, as borne out by innumerable verses of the Qur'ân. However, the Salâh which we, the Ummah of Rasûlullâh ﷺ, have been granted is the most comprehensive and all-encompassing form of worship ever carried out, a method which could only have been designed by Allâh ﷻ alone, which is nothing short of being a miracle and a proof of the truthfulness of Islam.

Hereunder follows a few aspects from which we might be able to get a small glimpse at the wonders of this great form of worship:

Salâh is the highest and greatest form of Ibâdah. Ibâdah has been explained by Allâmah Baidâwî as 'the highest level one can possibly reach while humbling oneself (before Allâh ﷻ)'. The greatest form of humiliation one can experience with regards to other humans is to become someone's slave. Ibâdah is actually a level of abject humility which is higher than that of slavery. Salâh, in its every aspect, is an exposition of man's submission and slavery to Allâh ﷻ. The Adhkâr and Du'âs recited during Salâh either express man's lowliness and inability or else discuss the greatness, majesty and kindness of Allâh ﷻ. The postures of Salâh are of standing in humility, bowing in submission and prostrating by placing one's most valuable and honourable asset, one's brains and intellect, on the ground in total humiliation before the grandeur and honour of Allâh ﷻ. It

was this level of humiliation which Abû Tâlib, the uncle of Rasûlullâh ﷺ was not ready to bear, due to which he once commented after observing Rasûlullâh ﷺ and Alî ؑ performing Salâh, "There is nothing wrong with what you are doing. However, I can never bring myself to allow my posterior to rise above my head (i.e. it is below my dignity to do so)." (*Ahmad*) It was on account of this conceit that he finally passed away on disbelief. (May Allâh ﷻ protect us all)

Salâh is a combination of the Ibâdah of all the creation of Allâh ﷻ. Every creation of Allâh ﷻ has been given its own form of Salâh (worship). This is explained in the Qur'ân where Allâh ﷻ says:

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ

Do you not see that everything in the heavens and the earth, as well as the birds with their wings spread out, all glorify Allâh ﷻ. Every one of them knows its 'Salâh' and its

Tasbîh-particular method of glorifying Allâh ﷻ. (Sûrah Nûr v. 41)

Included within the scope of this verse are all living creatures, as well as vegetation and even inorganic bodies. The only difference is that man and jinn have been commanded to perform Salâh, whereas all the other creation are at all times intrinsically and naturally involved in their form of Salâh.

Salâh of the Creation

Shâh Abdul Azîz Dehlawî رحمہ اللہ has written that all the other creations of Allâh ﷻ have been assigned their mode of worshipping Allâh ﷻ in accordance to their physical structure and their assigned duties. For e.g. trees have been created standing straight and upright, due to which the Salâh of the trees would be Qiyâm (the standing posture). Four-legged animals like goats, sheep, cows, elephants etc. were created bowing, always in the position of Rukû. Reptiles, such as crocodiles and snakes, and insects which either slither or crawl on the ground have been created prostrating, in the position of Sajdah. The mountains have been created in the position of Qa'dah or Qu'ûd, sitting humbly before Allâh ﷻ. Birds were created to fly, due to which they are always changing their position, either flying up or coming down. They have no fixed

position, and are sometimes found sitting on a branch in the position of Rukû, sometimes flying upwards resembling the position of Qiyâm and sometimes flying downwards as if in the position of Sajdah. This changing of positions has been made the Salâh of the birds (*which we refer to by the term 'Intiqâl'*). The stars and planets continuously rotate around their axes, moving through their fixed orbit. Once a cycle is completed, it begins the next, moving through the very same orbit. Thus the Salâh of the stars and planets is to rotate until a cycle is completed and then begin a new cycle running the same course. Jannah and Jahannam ask Allâh ﷻ to fill them with inhabitants. On the night of Me'râj, Rasûlullâh ﷺ heard Jannah making Du'â in the following words: O my Rabb, send to me my inhabitants and grant me what You have promised me! Plenty are my trees, my different types of silk, my multi-coloured carpets, my pearls, my gold and silver, my goblets, trays and pitchers, my fruits, my honey, water, milk and wine. Grant me what You have promised me!" Allâh ﷻ then answers this supplication by informing Jannah that it will soon be blessed with its inhabitants, those who believed and did good actions, at which Jannah expressed its happiness. Rasûlullâh ﷺ then heard Jahannam making the following Du'â: O my Rabb, send to me my inhabitants and grant me what You have promised me! Plenty are my chains, my yokes, my blazing fire, my boiling water, my blood and my pus. My depth is great and my heat is severe. Grant me what You have promised me! Allâh ﷻ then pacifies it by informing it that it will soon be filled by the polytheists and sinners. (*Bazzâr*) Thus the Salâh of Jannah and Jahannam is the making of Du'â. From amongst the angels, there are some who are always standing still in Qiyâm, some always in Rukû, others always in Sajdah while there are some who are always ascending up to the skies or descending into the earth, either going up or down. Nabî ﷺ had explained that the sky is creaking as there is not a place therein where an angel has not placed its head in Sajdah. (*Tirmidhî*) There are angels of Allâh ﷻ in the first sky standing humbly with their heads lowered who will never lift their heads till the day of

Qiyâmah. In the second sky are angels of Allâh ﷻ in Sajdah who will never lift their heads till the day of Qiyâmah. In the third sky are angels of Allâh ﷻ in Rukû who will never lift their heads till the day of Qiyâmah. On the day of Qiyâmah, they will all raise their heads and say "You are most pure. We have not worshipped You as You ought to be worshipped. (*Hakîm*) All the different angels carry out their Salâh and Ibâdah after forming *sufûf* (rows), which is one specialty of their Salâh. Allâh ﷻ thus takes an oath on the angels who form rows in the first verse of Sûrah Sâffât The angels will also introduce themselves on the day of Qiyâmah by saying: 'We are those who form rows" (*Sûrah Sâffât* v.165). Even followers of other religions of the world have confined their worship to mere standing (as is the case with many Jews), or to only bow (as is the practice of most idol-worshippers), or to mere prostration (as is still found in some sects and minorities), or to just sit with reverence and respect (as is common amongst the Christians), while reciting their prayers.

Our Salâh – Amalgamation of the Creations Salâh

The Salâh which was given to us is a combination of the Qiyâm (standing) of the trees, the Rukû of the four-legged animals, the Sajdah of the reptiles and insects, the Qu'ûd (sitting) of the mountains, the changing of positions (intiqaâl) like the birds, Du'â which is the Salâh of Jannah and Jahannam and the commencement of the second Rak'ât after completing the first which bears a resemblance with the cycles of the stars and planets which commence with a new cycle as soon as one is completed, in the same course as the last. In Salâh with Jamâ'ah, we are also told to stand in rows as is done by the Angels. Nabî ﷺ once remarked, "Will you not form rows as the angels form rows before their Rabb!" On being asked for clarification, Nabî ﷺ explained, "They complete the front rows (before forming rows behind) and stand close together (*Muslim*)."

Our Salâh also encompasses the forms of worship adopted by the angels as well as that of other religions. Thus the Salâh which we have been blessed with is the most comprehensive form of worship. ❀

To be continued....Sources: Falsafa-Namâz of Qârî Tayyib, Al-Habâik of Suyûtî, Anwârus Salâh, Tafsîr Ibn Kathîr

Strategic Method of Waking Up for Fajr

**by Arif Billah Hazrat Maulana Shah Hakim Muhammad
Akhtar Saheb (dâmat barakâtuhum)**

1. Make Du'â to Allâh ﷻ with the following supplication:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

O Allah, make me one who establishes the prayer, and from my progeny [make those who will establish the prayer] as well. O Allah, accept this supplication. O Allah, forgive me, my parents, and the believers on the day that reckoning will commence (Sûrah Ibrâhîm, 40-41)

2. If possible, try and have a mid-afternoon nap (qailulah - siesta), which is a Sunnah. Through this, a person will be assisted greatly in waking up for Fajr.
3. Supper should be eaten early and eating heavy foods/ heavy meals should be avoided.
4. Do not drink water at night, and if a person experiences extreme thirst, then drink the least amount necessary to satiate the thirst.
5. Sleep early at night. Some benefit will be experienced by adhering to these pointers.
6. Sleep at night after performing the Sunnah practices that have been mentioned before sleeping. Cross-reference the book "Beloved Sunnats of the Beloved Messenger ﷺ."
7. Ask someone to wake you up for Fajr before sleeping.
8. Turn an alarm on, and keep the alarm so far away that you will have to walk a few steps to turn it off. In this method the effects of sleep will wear off.
9. As a person's eyes open awakening from sleep, then he should rub his face. This action is in accordance with the Sunnah. By doing this, a person will find energy over his previous sleepy condition.
10. Be courageous in dispelling your sleep by getting up instantaneously; right away. The carnal-self never wants

this to happen. It consoles one, "Rest a little while longer, and then get up." This continues until Fajr becomes Qadâ.

11. Upon awakening, make intention of gaining strength in Îmân by reading "Alḥamdulillâh" thrice and the other Masnûn Du'âs. Refer to the book "Beloved Sunnahs of the beloved Messenger ﷺ" for more details.

12. After performing the Fajr Ṣalâh, say "Alḥamdulillâh, three times, with the intention that Allâh ﷻ has granted us the ability and bounty without any right from our side. That bounty which has been appreciated will be increased. Through this action a person should be able to attain steadfastness on Fajr.

13. In the event that Fajr is missed then a person should seclude himself and cry over this travesty. If he cannot cry then he should try to [sincerely] imitate a crying person, asking forgiveness from Allah in abundance. He should beg Allah for the ability to pray Fajr, so that Allah has mercy upon him and allows him to pray Fajr. He should also pray 10 rakaats nafl of Salaat at-Tawbah.

14. When a person's Salaah goes Qadha, then he should give charity to the amount that he can feel the pinch and pain of parting with that amount of money.

15. If a person is complaining of high blood pressure, what would he do if a snake were to be slithering around his blanket? Would his high blood pressure be too high to get up then? When a black mamba is around? Rather his high blood pressure would become completely normal and he would get up and dart out of the room.

If someone is informed that after Fajr he will have to go and buy a ticket for an important meeting, he will think, how much earlier do I have to arrive at the airport before the flight? He will check his luggage, belongings, tickets, and visas thoroughly before embarking. He has conviction that if I don't reach on time, then I will be at a loss. How much concern do we have for Salaah? Why do we lack any conviction in regards to salah? ❁

Islam: Fastest-Growing Religion in Britain

Soeren Kern

Islam is the fastest-growing religion in England and Wales, according to new census data that the British government says 'describes the defining characteristics of the population, who we are, how we live and what we do.'

The latest of data from Britain's 2011 Census was released on December 11. The statistics are for England and Wales only; the census in Northern Ireland and Scotland is separate and the government will release those figures at a later date.

The census data shows that the number of Christians in England and Wales declined by 11% (4.1 million) during the past decade, from 37.3 million in 2001 to 33.2 million in 2011.

During the same period, the Muslim population in England and Wales increased by 80% (1.2 million), from 1.5 million in 2001 to 2.7 million in 2011, making it the second-largest religion in Britain.

The third-largest religion in England and Wales is Hinduism (817,000), followed by Sikhism (423,000), Buddhism (248,000) and Judaism (263,000).

As a proportion of the population as a whole (56.07 million people were counted in the census), the number of those describing themselves as Christian has dropped from 72% in 2001 to 59% in 2011. The number of Muslims has increased from 3% to 5% over a decade.

To be sure, some analysts believe the true number of Muslims in Britain may be much higher than indicated by the census data. This is because the religion question was the only voluntary question on the 2011 Census and 7.2% of people did not answer the question.

It is believed that many of those who completed the census data were reluctant to identify themselves as Muslims and that the true number of Muslims in the country is considerably higher than the 5% indicated by the census data.

The number of people who say they have no religious affiliation jumped by 83%, from 7.7 million in 2001 to 14.4 million in 2011. In proportional terms, this would imply that one-quarter of people in England and Wales now identify as being non-religious.

The census data corroborates information gleaned from other recent surveys. For example, the 2012 British Social Attitudes Survey found that only about half of Britons claim a religious affiliation, down sharply from 20 years ago, when two out of three did. Barely a quarter of young people identify themselves as religious.

If the increase in agnosticism and atheism in Britain is mostly generational, the surge in the number of Muslims is due to immigration and conversion.

The census data shows that during the past decade, England and Wales experienced their greatest-ever population growth (7.1%) in any 10-year period since 1800. Much of this increase is due to immigration.

In real terms, 13% (or 7.5 million) of the population of England and Wales was born abroad. Of that number, 3.8 million arrived between 2001 and 2011. In other words, most of the immigrants living in England and Wales today arrived within the past 10 years.

The census data shows that London is now the most multicultural region in Britain with the highest proportion of people identifying themselves as Muslim, Buddhist, Hindu and Jewish. The north-eastern and north-western parts of Britain have the highest proportion of Christians and Wales has the highest proportion of people reporting no religion.

Knowsley, a borough near Liverpool in northwest England, has the highest proportion of people reporting to be Christian, at 80.9%. Tower Hamlets, a borough in east London, has the highest proportion of Muslims, at 34.5% (nearly seven times the figure for England and Wales as a whole). Norwich, a city in eastern England, has the highest proportion of the population reporting no religion, at 42.5%.

The data shows that 13 of the 20 fastest-growing boroughs are those with high concentrations of Muslim residents, led by Tower Hamlets and Newham in east London. The 2011 Census shows that nearly 40% (or about one million) of the Muslims in England and Wales live in London.

Although immigration is the biggest factor in the rise of Islam in Britain, it is also true that hundreds of Britons are converting to Islam every month.

According to a recent survey conducted by an inter-faith group called Faith Matters, the number of British converts to Islam recently passed the 100,000 mark, and there are as many as 5,000 new conversions nationwide each year. Previous estimates had placed the total number of Muslim converts in Britain at between 14,000 and 25,000.

The survey revealed that nearly two thirds of the converts were women, more than 70% were white and the average age at conversion was just 27.

The survey, conducted by Kevin Brice from Swansea University in Wales, asked converts for their views on the negative aspects of British culture. They identified "alcohol and drunkenness," a "lack of morality and sexual permissiveness" and "unrestrained consumerism."

More than one in four acknowledged there was a "natural conflict" between being a devout Muslim and living in Britain. Nine out of ten women converts said their change of religion had led to them dressing more conservatively. More than half started wearing a head scarf and 5% had worn the burqa.

Separately, government authorities recently revealed that an increasing number of inmates at British prisons are converting to Islam. For example, one-third of the inmates at one of Britain's most notorious youth jails are Muslims and the religion is attracting a large number of converts. Prison insiders say most non-Muslims are locked up during Friday prayers because so many guards are needed to monitor the lunchtime service. As a consequence, many disillusioned youngsters are becoming attracted to Islam by the prospect of getting better food and superior treatment at the prison.

Most conversions to Islam are being triggered by a combination of increasing proselytizing activity by Muslims as well as by a growing disaffection with Christianity. Some observers say the decline of traditional Christian churches in Britain, a trend that is being accompanied by the demise of Judeo-Christian moral codes in British society, is creating a spiritual vacuum that Islam is beginning to fill.

In any event, all indications are that a growing number of Britons who grew up in nominally Christian households are converting to Islam. This partially explains why the number of Muslims is increasing while the number of Christians is declining. This trend can be expected to continue. In a study released in 2005, the British-based association Christian Research said that successive generations attend church less frequently than previous ones.

The study, English Church Census 2005, predicted that the number of Christians attending Sunday services in Britain will fall by two-thirds over the next three decades. The study also expected that poor attendance will force some 18,000 churches to close. At the same time, all indications are that the Muslim population in Britain will continue to grow in the future. At the current rates of growth, the number of Muslims will double again by the time the next census is conducted in 2021, and will then make up 10% of the population.

<http://www.gatestoneinstitute.org/3500/islam-growing-religion-britain>

Strive To Become a Sâhib-e-Tartîb

Let us all strive to become a Sâhib-e-Tartîb. A Sâhib-e-Tartîb is that special servant of Allâh ﷺ who from the day of *bulûgh* (maturity) to the present day, has no Qadâ (missed) Salâh.

Those who may have missed some Salâh simply need to sit down, apply their minds and to the best of one's ability calculate the number of Salâh that were missed since becoming bâligh. Thereafter on a daily basis one should make up the missed Salâh. Once one has completed the missed Salâh, one will Inshâ Allâh qualify to be a "Sâhib -e-Tartîb".

Becoming a Sâhib -e-Tartîb and remaining one, should be a goal in our life. Let us encourage our family and friends, especially our little ones, to become a Sâhib-e-Tartîb. Let us speak about it and allow it to become a reality in our lives.

Allâh Allâh ﷻ the One we obey

In Nabî Muhammad's ﷺ chosen way

As the Sahâbah ﷺ truthfully did convey

And our Akâbirîn (Pious Elders) beautifully display

Inshâ Allâh night and day

In the Ulamâ's company we will stay

Never ever will we move away

Or else Dîn will become a play

And our life all astray and grey