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فَسْئَلُكَ اللَّهُ

COMMENTARY ON THE QUR'ÂN

Chapter 2 Verse 183-184

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ

تَتَّقُونَ ﴿١٨٣﴾

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى
الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَن تَصُومُوا
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

183. O you who believe! Fasting has been ordained for you just as it was ordained for those before you, so that you may attain piety.

184. Fast for a prescribed number of days. Whoever amongst you is ill or upon a journey, then he should count the same number of days besides these to fast. Upon those who are capable, is a redemption; the feeding of a poor person. Whoever will do a good act of his own will, then surely this is better for him. And it is better for you that you fast, if you but knew.

The Compulsion to Fast in Ramadân

This âyah announces the compulsion of the Ramadân fasts. Rasûlullâh ﷺ said, "Islam is based upon five pillars: (1) The declaration that there is none worthy of worship besides Allâh and Muhammad ﷺ is the servant and messenger of Allâh. (2) The establishment of Salâh. (3) The payment of Zakât. (4) The performance of Hajj, and (5) To fast in Ramadân." (*Sahîh Bukhârî v.1 p.6*)

Salâh and fasting are both physical forms of worship, while Zakât involves financial strain. In Hajj, both physical and financial exertions are involved, making it both a physical and financial worship. Salâh was made compulsory in the fifth year after Nubuwwat. The fast in the month of Ramadân was made compulsory during the second year after Hijrah.

Just as Salâh and Zakât were compulsory for the previous Ummahs, so too was fasting. This is explained in the phrase where Allâh ﷻ says, "...just as it was ordained for those before you..." Therefore, fasting is nothing new, it should be practised just as the previous nations had done.

The Quality of Taqwa (Piety) is born of Fasting

"... so that you may attain piety..." By fasting, some degree of difficulty is experienced by the carnal self (nafs), which curbs the carnal passions. Taqwâ denotes abstaining from all types of sins, be they minor, major, hidden or apparent. The verse explains that fasting has been made compulsory to attain taqwâ.

Man is imbued with numerous bestial inclinations and carnal desires which encourage him to commit sins. Fasting is a form of worship which curbs these animalistic inclinations, thereby decreasing the capacity to sin. The passions and desires of the fasting person are stunted. Fasting for the entire month of Ramadân is Fard on every sane mature Muslim. Abstaining from eating, drinking and cohabitation during the day for an entire month creates a certain submission and placidity within the soul.

If a person fasts in accordance with the laws and etiquette described in the Ahâdîth, then a person's soul can truly be purified. The causes of most of the sins committed by man, are his tongue and private parts. Rasûlullâh ﷺ was asked what will be the greatest cause for people entering Jahannam. He replied, "The tongue and the private parts." While fasting, the tongue and private parts are restricted, and therefore they are less liable to commit sins. For this reason Rasûlullâh ﷺ mentions in a Hadîth, "Fasting is a shield (offering protection against sins and the fire of Jahannam)." (*Sahîh Bukhârî v.1 p.254*)

Keeping the fast with its laws and etiquette will definitely make it easy for a person to refrain from sins. If a person makes the intention to fast, abstaining from eating, drinking and conjugal relations, but does not adhere to the various

etiquette (by indulging in Harâm earnings and backbiting), he will be deprived of the blessings and benefits of fasting, even though he will be absolved of the compulsion.

Rasûlullâh ﷺ said, "Fasting is a shield as long as one does not tear it." Another Hadîth says, "Allâh has no necessity for a person to leave eating and drinking when he does not abstain from false speech and sinful deeds." (*Sahîh Bukhârî v. 1, p. 255*)

From the above, it is understood that the fast is not complete by mere abstention from eating, drinking and conjugal relations. Fasting includes staying away from all evil and vile deeds. It is improper for a person to speak indecently while his mouth is in abstinence. For this reason Rasûlullâh ﷺ said, "When any one of you is fasting, he should not speak indecently, nor be rowdy. If another person swears him or wants to involve him in a dispute, he should merely say, (without retaliating) 'I am fasting' (i.e. I do not wish to dispute)." (*Sahîh Bukhârî v. 1, p.255*)

Rasûlullâh ﷺ said, "There are many fasting persons who (because they indulge in backbiting, illicit acts and Harâm deeds), achieve nothing from their fast except hunger and thirst. There are also many persons who perform Tahajjud Salâh (late night Salâh) but (because of vanity and show), achieve nothing thereby except the difficulty of staying awake." (*Mishkâtul Masâbîh p.177*)

"...a prescribed number of days." Fasting has been ordained for a prescribed number of days only, which are not very difficult for a person to observe. Thereafter, mention is made of the special concession accorded to those who are sick or on journey. In their respective conditions, should they omit some of the fasts, they will have to fast the same number of days after Ramadân. This making up for missed fasts is referred to as "Qadâ," which will be explained in the ensuing verses (*Inshâ Allâh*). ❀

The Lofty Status of Rasûlullâh ﷺ

Hadrat Maulana Abdul Hamid Is'haq Sahib (dâmat barakâtuhum)

The position of Rasûlullâh ﷺ is likened to the sun in the sky. Amongst the celestial bodies, the sun is superior. Rasûlullâh ﷺ is also most superior amongst all human beings. Madînah Munawwarah is superior to Jannat. Why? Rasûlullâh ﷺ rests in Madînah Munawwarah whereas Jannah is void of Rasûlullâh ﷺ.

Following the Lifestyle of Rasûlullâh ﷺ

In the Qur'ân Sharîf, Allah ﷻ states,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

*There is definitely an excellent example in Allah's Rasûl for the one who fears Allah and the last day, and who remembers Allah ﷻ abundantly.
(Sûrah Ahzâb verse 21)*

From the above verse we learn that a person that is concerned of his Âkhirah will definitely follow the way of life and teachings of Rasûlullâh ﷺ. In following the Sunnah of Rasûlullâh ﷺ lays the solution to our problems and our salvation. The Sahâbah ؓ did not possess much material wealth, nor did they possess many arms and ammunition, yet they were always successful and victorious over their enemies. What was it that allowed them to be successful? It was the Sunnats of Rasûlullâh ﷺ that Sahâbah ؓ had firmly held onto and adhered to at every moment of their lives.

Protection lies in Following the Blessed Sunnah

In previous times, we used to purchase rice in sacks which included straws of grass and stones. We were paying for the stones and grass at the price of rice. The stones and straws of grass had become valuable, due to being in the companionship of the rice. When the rice was stored away, the stones were also taken care of with the rice. However,

the womenfolk finally decided to clean the rice thus they separated the stones and grass from the rice and threw them out. Now the stones lost their value. People will now kick the stones and trample upon them as they are now lying on the roadside. In a similar manner, we were respected and honoured as long as we followed Rasûlullâh ﷺ. Since we discarded the Sunnah and lifestyle of Rasûlullâh ﷺ, we are being kicked from pillar to post. We are humiliated and disgraced throughout the world. We should once again embrace the beautiful lifestyle of our beloved leader and master Rasûlullâh ﷺ.

The Rose and the Thorn

Maulânâ Jalâhud Dîn راجع الدين explains the above point by means of another example. He writes that the thorn had complained to Allâh ﷻ. The thorn was told to remain under the petals of the rose and it would be protected. When the rose is sold, the thorn will be sold with the rose as well, and the person that purchases the roses will pay for it as well. If it is separated from the rose, it will be thrown on the ground and trampled upon. We are, so to say, the thorns and because of Rasûlullâh ﷺ, we are protected.

Durûd upon the Greatest Benefactor

The greatest benefactor to this Ummat is none other than Rasûlullâh ﷺ. If a person has favoured us in the world, we will be grateful and return the favour to the best of our ability. The manner of showing appreciation to Rasûlullâh ﷺ is by reciting Durûd excessively upon Rasûlullâh ﷺ. How often do we recite Durûd?

Maulânâ Shâh Abdul Ghanî Pulpurî رحمہ اللہ mentions, "If a person is able to cry whilst making Du'â, it is a sign of acceptance of his Du'â." However many people are unable to cry. For such people, Durûd Sharîf will solve the problem. Durûd Sharîf is that action that will pull our other actions, and enter it into the register of accepted deeds. Allâmah Shâmî رحمہ اللہ has written, "Sending salutations upon Rasûlullâh ﷺ is an action that is accepted with certainty." Durûd Sharîf is likened to the little truck that pulls the aeroplane onto the runway.

How did Allah ﷻ elevate the status of Rasûlullâh ﷺ?

Allah ﷻ states in the Qur'ân Sharîf, "And We have elevated your mention." The name of Rasûlullâh ﷺ will be taken with the name of Allâh ﷻ in acts of worship such as the Azân, Iqâmah, recitation of Kalimah, etc.

In another verse of the Qur'ân Allâh ﷻ states,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"Say O Muhammad ﷺ, If you love Allah ﷻ then follow me Muhammad ﷺ, Allâh will then love you and forgive your sins" (Sûrah Âl-Imrân verse 31)

By inculcating the love of Rasûlullâh ﷺ, a person becomes the beloved of Allâh ﷻ. If a person has contact with some high ranking official or minister in this world then he will get his work done without any hassle. If a person becomes the beloved of Allâh ﷻ, it is as though he has a special contact with Allah. If this person has a need to be fulfilled, then he will contact Allâh ﷻ and his needs will be fulfilled.

We should strengthen our relationship with Rasûlullâh ﷺ. May Allâh ﷻ grant us the ability to do so. ❁

Attaining the Reality of Faith

Imâm Ghazâlî رحمه الله quotes Sahl Tastarî رحمه الله, one of the great Auliya of his time, as saying,

A person cannot attain the reality of Îmân until he possesses four qualities:

1. Performing all obligatory acts in accordance to the Sunnah;
2. Eating only the lawful, meticulously;
3. Avoiding all prohibited matters, whether outward or inward; and
4. Remaining steadfast on the above, till death.

(Ihyâ-ul-Ulûm)

'Into the World of the Jinn'**(Part 2)****Maulana Ridwan Kajee**

In the first part of this series, the first meeting of man (Nabî Âdam ﷺ) with shaytân (Iblîs) was discussed, which ended with Iblis refusing to prostrate in front of Nabî Âdam ﷺ, due to which he earned Divine Wrath and had himself expelled from the heavens. On his way out, burning with jealousy and hatred, Iblîs vowed to prove that the decision to afford 'man' preference over the jinn was wrong, and declared open war upon the progeny of Nabî Âdam ﷺ, a war which would continue until the Last Day. Almighty Allah accepted the challenge of Iblis, and even provided him with whatever he felt was sufficient to prove his point.

In Sûrah Isrâ, verses 17-19, Almighty Allâh, in a concise, yet all-encompassing manner, has outlined the attacks that shaytân shall, time and again, make upon man. In the following lines, a gist of these verses shall be given, through which, Insha-Allâh, much can be understood regarding the world of the shayâtîn and the attacks that that continue falling upon the Muslim world.

Addressing Iblîs, with regards to what powers were going to be granted to him, Almighty Allah declared:

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ

Use your voice to trap whosoever you can!

Explaining the word 'voice', the Mufasssirîn have mentioned that Almighty Allah had vested Iblîs with the power to distract, tempt and trap man through the usage of music, musical instruments, items of play and amusement and through the power of 'waswasah' (by blowing thoughts into the heart and minds of man) (*Qurtubî*). The venue for the final match between 'Man' and Iblîs had, from the very beginning, been set to be this Ummah. Thus, in accordance to the law of

'the greater the power invested to the shayâtîn, the more the obedient shall shine', Almighty Allâh has in this Ummah opened up to the shayâtîn that level of power, which the shayâtîn had never enjoyed in any previous Ummah.

What was the condition of the 'voice' of Iblîs in previous nations, that is an issue which already passed. As for present times, this voice of 'Iblîs' has reached such levels, that there is hardly a soul who does not hear this voice, in some manner or the other, on a daily basis. This voice, through the medium of the television, newspaper, advertisements, cartoons, movies, etc, filters through the minds and hearts of millions every second, yet few are aware of whose voice they are actually hearing.

When one listens to music, he is not merely hearing some musician, but rather he is being captivated by the tunes and messages of shaytân. When a child is entertained with cartoons, he is not just hearing some Donald Duck and Goofy, but rather, through the tongue of cartoon characters, he is being poisoned by the speech of shaytân. Iblîs allows no stage of man to pass, except that he converses and interacts with him or her, according to the mental level of that particular individual, be it through cartoons, novels, magazines, newspapers, soaps, movies, etc. Almighty Allâh afforded shaytân this amazing power of 'voice' and he (shaytân) has left no stone unturned in utilizing this power of deceit to its full. Had there been no continuous shower of Almighty Allâh's grace upon selected individuals in every era, known as taufîq (divine guidance), this voice of Iblîs alone would have been sufficient to entice mankind in entirety into the worship of the Jin and forsaking Almighty Allâh. Yet, despite this amazing tool of 'voice' and the power behind it, instead of finding Masâjid emptying by the day, we are actually witnessing the building of new Masâjid, since the ones present are no longer sufficient to accommodate the crowds flocking towards it. From the very beginning Almighty Allâh had announced that shaytân's efforts shall fail and that in every era, there shall surely be at least a few servants of Almighty Allâh, who shall remain firm upon the truth till the

very end, no matter how fierce the shaytânî attack may be, but shaytân, in his stubbornness, refused to believe.

Regarding the next weapon that Iblîs was to be armed with, Almighty Allâh declared:

وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ

'And (O Iblîs) bring upon man your horsemen and foot soldiers!'

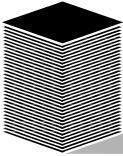
(Rûhul Ma'ânî)

From the very beginning Almighty Allâh had announced that Iblîs shall have at his beck and call armies that shall fall upon the servants of Almighty Allâh, to turn them away from their Creator. In this verse, indication has been given that amongst the tests that the believing Ummah shall have to face, one shall be that of war, and all the difficulties that come with war, viz. mass killing, genocide attacks, rape, plunder, etc. To turn man away from Almighty Allâh, the power of force was placed in the hand of Iblîs, but the area of his force was limited to the physical body. Through his henchmen, he may inflict severe injury, have children slaughtered in front of their parents, have women abused in front of their families, and a list of other atrocities, but the Îmân that lies in the crevices of the heart, that he has not been allowed to touch.

In every era there have been groups of believers that have faced the wrath of unjust, cruel, and blood thirsty rulers, not just because the rulers were corrupt and hated their method of worship, but rather due to the instigation and command of the shayâtîn that operate from behind. Through the aid of the Jinn, rulers acquire powers which enable them to subjugate the masses, but no matter how hard they try, there has and shall always be a group of devout worshippers, who shall display the most unique levels of loyalty and love, in the face of the most trying of conditions. Upon witnessing this unique display of loyalty, the angels receive the answer to the question they had once upon a time asked, that why has 'man' been given preference over the Jinn, despite him being physically weaker. The very angels, who had once stated that man would do nothing but cause corruption and

bloodshed, upon witnessing the acts of loyalty and love being displayed by faithful man, women and children around the globe, those angels again and again admit their folly in having questioned Almighty Allâh's decision and state, without any doubt, that the creation called 'man' is remarkable indeed and that truly such men are worthy of preference over all other creation. ❀

(To be continued, insha Allah.)



History of the Makâtib (Primary Madrasahs)

Islam has placed great emphasis on the education, nurturing and moral upbringing of children. Rasûlullâh ﷺ has said: "First teach your children the *kalimah* (Lâ ilâha illalâh) and make *talqîn* of it (remind the dyeing person) at the time of death." It was also the common practice of the Sahâbah رضي الله عنهم and the Tâbi'în رضي الله عنهم to make a child repeat the *kalimah* seven times as soon as he is able to speak. They also used to focus so much attention on teaching the child Qurân and du'âs between the ages of seven and ten that the child was able to actually perform Salâh at this age. Rasûlullâh ﷺ said: "Command your children to perform Salâh at the age of seven and hit them for not performing by the age of ten."

During the era of Rasûlullâh ﷺ there was no separate Maktab where children used to learn Dîn. The Sahâbah رضي الله عنهم used to teach Qurân and other basics of Dîn to the little boys and girls at their homes. The basis of this is established from a question which the Sahâbah رضي الله عنهم once posed to Rasûlullâh ﷺ: "How will the knowledge of Dîn be lifted when we ourselves read and study Qurân, we teach our children who in turn teach their children?" Furthermore children from the different Arab tribes and delegations used to accompany the adults when they used to come to Madînah. Many of them showed greater keenness than adults to learn Qurân and Dînî knowledge from Rasûlullâh ﷺ.

Establishment of Three Makâtib during the Era of Umar and the Appointment of Teachers

Hadrat 'Umar ؓ was the first person who established primary Madrasahs for children and appointed teachers during his Khilâfah.

آن أول من جمع الاولاد في المكتب لتعليم القرآن عمر بن الخطاب رضى الله عنه

Umar ؓ was the first to gather children at a Maktab to learn Qurân.

كان بالمدينة ثلاثة معلمين يعلمون الصبيان فكان عمر يرزق كل واحد منهم

خمسة عشر درهما كل شهر

There were three teachers in Madînah who used to teach the children and 'Umar ؓ used to give each of them fifteen dirhams. (Kanzul Ummâl)

The three teachers in Madînah were Nabâtah Wâlibî ؓ, Abdullâh Khuzâ'î ؓ and Abû Sufyân ؓ.

It is recorded in the book الفواكه الدوانى على رسالة ابن ابي زيد القيروانى that

'Umar ؓ was the first to establish the Maktab system and he ordered 'Âmir Bin 'Abdullah Khuzâ'î ؓ to teach the children. 'Umar ؓ also stipulated a stipend (and not a salary) for him from the public treasury. 'Umar ؓ also instructed him that he should write on a slate for the weaker learners and the brighter learners should be taught verbally. According to his instruction, 'Âmir Bin 'Abdullah Khuzâ'î ؓ used to teach in the Maktab from morning to evening. The people then spoke to 'Umar ؓ to shorten his times. Thus he then instructed him to teach from after Fajr Salâh till mid-morning (approximately 10 – 11AM) and from Zuhr to 'Asr. He could take a break after that.

Initiating Quranic Lessons and Writing in the Entire Muslim World

Hadrat 'Umar ؓ used to appoint capable teachers and scholars who were experts in the Arabic language to teach Qurân. He used to impress upon his own children to acquire the knowledge of Qurân and he used to say that first learn

the *tiwâl mufasssal* Sûrahs (from Sûrah *Hujurât* till Sûrah *Burûj*). This is a much easier system.

'Umar رضي الله عنه established Makâtib in all the regions under his Khilâfah and ordered his governors to make arrangements for the writing of Qurân. He arranged for the writing of many copies of the Qurân and widely distributed it. Among many other scribes, Nâfi' Bin Zuraib's only work was to write copies of the Qurân for 'Umar رضي الله عنه.

Ibn Hazm رحمته الله writes after the demise of Hadrat Abûbâkr رضي الله عنه, when Hadrat 'Umar رضي الله عنه became the Khalîfah many countries including Persia, Shâm, Egypt etc. were conquered. Masâjid were then established in every city and town of those conquered countries. Copies of the Qurân were written for those regions. From East to West the Imâms read Qurân and taught the children Qurân. This continued for approximately ten years. By the time of 'Umar's رضي الله عنه demise there could have been easily one hundred thousand copies of the Qurân in circulation just in Egypt, Iraq, Shâm and Yemen. After that came the era of Hadrat 'Uthmân رضي الله عنه, when even more countries came under Muslim rule. One cannot even count the number of copies of the Qurân that must have been in circulation by that time.

Hadrat 'Uthmân رضي الله عنه also showed the same importance to the Makâtib, teachers and stipulating a stipend from the public treasury.

Friday – 'Holiday' for the Makâtib

According to some narrations it is mentioned that during the era of Hadrat 'Umar رضي الله عنه the learners of the Maktab would be off from their studies on a Friday.

It is narrated that when Hadrat 'Umar رضي الله عنه returned from Shâm after spending quite a few months there to Madînah the people of Madînah including their little children went out of the town to welcome him back. This was on a Thursday. All the people spent the night with Hadrat 'Umar رضي الله عنه outside Madînah and entered Madînah on Friday. As the people and

the kids were tired, Hadrat 'Umar ﷺ allowed them to take rest for the two days (Thursday and Friday). From that time this came into vogue. (الفواكه الدواني على رسالة ابن أبي زيد القيرواني)

Thus, Friday being the holiday came into vogue from the time of the Sahâbah ﷺ and Tâbi'în رضى الله عنهم.

Ayûb Bin Râfi' ﷺ says:

كنا نخرج كل يوم الجمعة مع غلمان المدينة غلمان الكتاب

We used to go out every Friday with the Maktab children of Madînah. We then used to stand at a particular place and watch the children of Mus'ab Bin Zubair who used to come out from a place near Mount 'Uhud and leap onto their horses.

{Adapted from: 'Ulamâ-e-deoband kî yâdgâr tahrîre vol 1 p.219-223}

Our Appeal

It is undoubtedly the need of the time that we as a global Ummah once again focus on this very important branch of Dîn to see how we can empower our children with the knowledge of Qurân and Dîn. Therein lays their success, progress and safety. If we fail in our duty, Allâh forbid, we can lose generations. These innocent children are like booty. Either we be quick in gathering and looking after the booty, otherwise it can be snatched away from us.

Hence, it is the duty of every Muslim to see what part he can play in establishing, strengthening or supporting a Maktab wherever possible. In particular, Muslims living in those countries where there is no proper structured Maktab system or where there is shortage of Makâtib should seriously take on this responsibility to initiate Makâtib in their regions.

May Allâh ﷻ assist us and keep our children steadfast on Dîn.
Âmîn ❀

THE BEAUTIFUL NAMES OF ALLÂH ﷻ

By: Maulânâ Moosa Kajee Sâhib

الرَّزَّاقُ **AR-RAZZÂQ** ﷻ (The Provider of Sustenance)

AR-RAZZÂQ ﷻ (The Provider ﷻ)

Allâmah Sa'di رحمه الله states, "Ar-Razzâq ﷻ grants sustenance to all of His creation as Allâh ﷻ has said, 'There is no moving creature on the earth except that Allâh ﷻ has taken responsibility for its sustenance.' Two types of sustenance are provided by Allâh ﷻ to His servants:

- 1) General sustenance which encompasses the pious and evil, the first and last. This is also called sustenance of the body.
- 2) Special sustenance – this is the sustenance of the heart which is knowledge and Îmân.

Halâl sustenance which assists one to practise on dîn, is especially for the believers according to their level of Îmân, which the mercy and wisdom of Allâh ﷻ dictates.

Streams from a Stone

Ar-Razzâq ﷻ sent down *mann* and *salwâ* for the Bani Israîl in the valley of Tîh, when they would experience hunger, through the du'â of Mûsâ عليه السلام. *Mann* was a citrus-like fruit which grew on trees, it was sweet and grew in abundance. *Salwâ* was partridges which would come and gather around them. They would not run away from the people, who would then capture these birds and slaughter them. The Bani Israîl needed water. Mûsâ عليه السلام was commanded to strike a rock with his staff and from this rock, streams gushed forth. When the people complained of the darkness of the night, Allâh ﷻ erected a light in the midst of them in the form of a pillar. When their clothing became dirty and began tearing, Allâh ﷻ miraculously made it such that their clothing would always remain clean and would never tear. The clothing on the body of the children would grow as they grew. (Tafsir Qurtubi v.1 p. 331 Baqarah verse 57)

Box of Gold

Rasûlullâh ﷺ said, "One man bought some land from another person. When he dug the land, he found a box buried there, which was full of gold. The buyer said to the seller, "Come and take your gold from me (your trust has been left by me) because I bought the land from you, not the buried gold (which I can take without any recompense)." The seller said, "I did not only sell the land to you, but I have sold to you whatever is there."

(The two of them were not prepared to take the gold). They took the case to a third person to judge. He asked, "Do any of you have children?" One said, "Yes, I have a son." The second said, "I have a daughter." The judge said, "Get the boy married to the girl and spend the gold on both of them, as well as in charity." (*Bukhârî v. 1 p. 494*)

Ponder over the incidents mentioned above. Memorize them, and then relate them to your children, brothers, sisters and friends, so that by continuously hearing, discussing and pondering over them, such conviction in Ar-Razzâq ﷻ can be achieved, that we are able to abstain from prohibited actions while earning our sustenance.

Sustenance for a Blind Snake

Kurd is the name of a tribe. Amongst them lived a famous thief. He narrates his story, "I was going somewhere with a group of my companions to rob people. We sat at a certain place on the road. There we saw three date palms. Two were fully laden with dates and one was completely dry. A sparrow moved to and fro, carrying fresh dates in its beak to the fruitless tree. Seeing this, we were surprised. I counted ten trips that the sparrow made. The thought then crossed my mind that I should climb this tree and see what the sparrow was doing.

Close to this tree, I saw an opening. I saw a blind snake lying there with its mouth wide open. This sparrow was placing the fresh dates in its mouth. On seeing this, I became so affected that I began crying. I said, "O my Maulâ (Master i.e. Allâh ﷻ), when this snake, which your Nabî ﷺ commanded us to

kill, became blind, you appointed this sparrow to convey to it its sustenance; I am your slave who affirms Your oneness, yet You have placed me on such a path that I steal from people." After saying this, a voice sounded in my heart, "My door of repentance is open." I immediately broke my sword which I used to rob people. Throwing dust on my head, I began shouting out "Forgive, Forgive."

A voice sounded from the unseen – "We have forgiven, We have forgiven." I went back to my companions. They asked me, "What has happened to you?" I replied, "I had broken my connection. Now I have rejoined it." I then related to them the entire incident. They said, 'We will also rejoin our connection.' They then broke their swords and renounced all their stolen wealth. We tied our ihrâm and set off for Makkah Mukarramah. After three days, we reached a village where we met an old lady. She asked us if there was any Kurdish person amongst us, mentioning my name. The people said, "This is him." She brought out some clothing and said, 'My son passed away three days ago. He left this clothing. For the past three days, I have been seeing Nabî ﷺ in a dream who mentioned, "Give the clothing to so-and-so Kurd." This Kurdish person says, "We took the clothes and we all wore them."

The Means of Sustenance are also the Creation of Allâh



If Allâh ﷻ wishes to assist someone, then there is no difficulty whatsoever for Him ﷻ to create means for him. He ﷻ creates all the means for wealth and poverty.

Rasûlullâh ﷺ said, "A person who is hungry or in need, and he conceals his needs from people, then Allâh ﷻ (due to His kindness and mercy) has taken responsibility to grant him sustenance for one year from halâl wealth." (*Shu'abul-Imân of Bayhaqî v. 12 p. 380*) Another Hadîth states, "That person who is hungry or in need, and he conceals it from people and asks Allâh ﷻ, then Allâh ﷻ will open upon him the doors of halâl sustenance for one year."

We invite one hundred people to our house. As a precautionary measure, we prepare for one hundred and ten

people. Then why, Allâh ﷻ forbid, do we regard the system of Allâh ﷻ so weak that if He ﷻ can arrange for the coming of one hundred thousand new-born babies, can He ﷻ not make arrangements for their food? He ﷻ has created hunger and He ﷻ has created the system of satiating hunger. The child has not yet come out of the womb of the mother, and the blood is already present for the formation of food. When a child grows bigger, it has been bestowed the habit of crying for his sustenance.

Ar-Razzâq ﷻ grants milk teeth to this infant, which is temporary. As the child grows, these milk teeth begin to fall off, and are gradually replaced by permanent teeth. The milk teeth number twenty, five on each upper and lower side, right, and left. These teeth remain till the age of six. During this time, a molar is formed all around, bringing the total number to twenty four. Thereafter, the front teeth fall off, and are replaced. As time progresses, the number of teeth total twenty-eight. At the age of seventeen or eighteen, the wisdom teeth emerge, bringing the total number of teeth to thirty-two.

As food enters the stomach, the acid therein destroys the different types of germs present in the food. This acid is so powerful that it causes effect to all the food consumed, but the stomach remains safe from its effects, since around the stomach lining, there exists a sticky and glutinous layer, which does not allow the acid to cause any effect to the stomach. Within the stomach there are approximately 350 million glands, which expel the special chemical matter.

Ar-Razzâq ﷻ has created sustenance in the air for the birds, and in the water for the water animals. The camel resides in such places where there is not an abundance of water and vegetation. Allâh ﷻ has placed a cache of water and fat in its body, so that at the time of necessity, it can assist it. In fact, every animal's body fat has been created such, that if food is not attained, it can melt and dissolve, transforming into food, thus conserving the meat of the body.

Regard Ar-Razzâq ﷺ as the Sustainer

Hadrat Maulana Yusuf Kândhlawî Sâhib راجي الله تعالى عنه said, "The main thing to learn is Îmân, and man is not ready to learn Îmân. One group are those who earn and their full trust is on their earnings. The second group are those who do not earn. They merely utter with their tongues, "Allâh ﷻ will give." However, they have conviction that so-an-so will give them. Tablîgh is taking place in abundance. However if a person has to judge from within, he will find that his heart is filled with excreta. Knowledge is for Îmân. Salâh, Zakâh, Hajj and fasting are only for Îmân.

Finally, the person who dies on Îmân, will go to Jannah. This duâ is normally read, "Whoever You keep alive, then keep him on good actions, and whoever You grant death to, grant it to him on Îmân." This duâ is not asked for the dead person, but for yourself. The person who passed away has left this world. The duâ for him is اللَّهُمَّ اغْفِرْ لِحَيَّتِنَا - whether the dead person passed away on Îmân or shirk, is known only by Allâh ﷻ. Going into the grave, he will be questioned, "Who is your Rabb?"

Man is always considerate of the one who nurtures him. A farmer feels that he is being sustained by his estate, no matter how much you explain to him. The rains have come. Without crops, he feels that he cannot live. Crops cannot be harvested without an ox. The ox cannot be acquired without money. Thus an interest-bearing loan is taken to purchase an ox. You will find most estate-owners possessing a mindset like this. One is not sustained by one's crops. Allâh ﷻ sustains. The one who has conviction in meeting Allâh ﷻ will not take a loan and will remove the intention of buying an ox. He will share the profits of the crops with the cultivator, or he will do that work in which one is not in need of an ox. The one whose conviction is that I am being sustained by my land, then he will take interest, he will give bribes and he will speak lies also. This man will die and when he dies, the first question will be asked, "Who is your Sustainer?"

This is whether he was earning or not. At the time of need, one becomes obstinate, "Pir Saheb will do. Munshi Ji can do this." At the time of death, the crux of one's entire life will be that he will be asked, "Who is your Sustainer?"

If you have this conviction that Allâh ﷻ provides – provisions is not related to earning nor to any form - if there was none else in the world, Allâh ﷻ would provide for me – then immediately you will answer, "My Sustainer is Allâh ﷻ." If this is not imbedded in the heart, then how will it emerge on the tongue?

A person has to prepare and place this belief in his heart that he is not sustained from anything, neither from the shop nor from the crops. A person has prepared. He does not care about earning. He does not place his gaze on fellow man. He bears difficulty upon himself. He passes his time in great sacrifice. He followed every command. He did not lie, take interest, bribe anyone, and destroy anyone's respect. "If I fulfil Allâh ﷻ's command, He ﷻ will provide for me." At the time of sowing your seeds, a call was made. At this time you went out. There was no form of being sustained. Wherever you went, all things went against you – the Maulvi, the Pir, the Munshi all must realize that Allâh ﷻ is the Sustainer. He leaves everything else. Allâh ﷻ will split open the ground. The one whose conviction in those besides Allâh ﷻ becomes broken, and his conviction in Allâh ﷻ strengthens, then he will become a person of Îmân (Îmân-wâlâ). When this preparation has been made, then he will say, "Allâh ﷻ is only the Sustainer." Nabî ﷺ has clearly informed us that as soon as we go, we will be questioned, "Who is your Sustainer?"

See, one cannot answer parrot fashion. One can only answer with that which is in the heart. When you say that Allâh ﷻ is the Sustainer, then what manner did you choose in regarding Him as your Sustainer? Did you choose the way of your tribe or people, being a yes-man. May Allâh ﷻ protect us!" (Bayân – Hadrat Mawlâna Yusuf رحمہ اللہ) ❀

CLEARING THE FOG (Part Fourteen)**14. Imam Muhammad رحمته الله عليه and his Works (Part 2)****By: Mufti Abdullāh Moolla**

The number of fiqh books that have reached us from Imām Muhammad Ibn al Hasan Shaybānī رحمته الله عليه have not reached us from any man of knowledge of his generation. On the contrary, his books are the foundation for the law books of the fiqh of the madh-habs. How often have we seen among investigative lawyers, over and above faqīh sharī'ah judges, those who sincerely wish to spread the books of Imām Muhammad Ibn al Hasan Shaybānī رحمته الله عليه widely, acknowledging that his books are the foundations for the law books of the fiqh of the madh-habs. The extent to which the law books of the madh-habs were prepared from the books of Imām Muhammad Ibn al Hasan Shaybānī رحمته الله عليه is not hidden. Detail of the major works of Imām Muhammad Ibn al Hasan Shaybānī رحمته الله عليه is provided below,

Kitāb al Asl or Al Mabsūt

Most of what has reached us of his books is the Kitāb al Asl known as Al Mabsūt. It is the one about which it is said that Imām Shāfi'ī رحمته الله عليه had memorized, and he composed Al Umm in imitation of Al Asl. A sage from the ahl al kitāb accepted Islām after studying it, saying, "This is the book of your lesser Muhammad, so how is it with the book of your greater Muhammad?"

It is in six volumes, each volume of which is approximately five hundred pages. A group of his companions narrated it, such as Abū Sulaymān Jauzjānī, Muhammad Ibn Maslamah Tamīmī and Muhammad Ibn Samā'ah. Allāh ﷻ decreed that this book will be spread far and wide. It comprises of derivative rulings amounting to tens of thousands of cases concerning the halāl and harām, of which, people may not remain ignorant. Complete copies of it exist in the libraries of Istanbul, one of which is in six volumes, and that is the copy of Faydullāh, and there are other copies in four volumes. The

oldest is the copy of Murād Mullā, but all of them are in the narration of Jauzjānī.

Al Jāmi' As Saghīr

Among the books of Imām Muhammad Ibn al Hasan Shaybānī رحمته الله عليه that have reached us is Al Jāmi' As Saghīr. It comprises of approximately 1532 cases. The reason behind its compilation was that Imām Abū Yūsuf رحمته الله عليه and Imām Muhammad Ibn al Hasan Shaybānī رحمته الله عليه, after he had completed Al Mabsūt, to write a book in which he would collect what he had memorized from him (Imām Abū Yūsuf رحمته الله عليه), which he narrated from Imām Abū Hanīfah رحمته الله عليه. So he compiled this book and then showed it to him, and he said, "How excellently has Abū 'Abdullāh memorized from me, except that he has made a mistake in three cases." Imām Muhammad رحمته الله عليه said, "I was not mistaken, but he forgot the narration." It is said that along with the high rank of Imām Abū Yūsuf رحمته الله عليه, he could not be without this book whether at home or on journey.

As Siyar As Saghīr

As Siyar as Saghīr is among the books of Imām Muhammad Ibn al Hasan Shaybānī رحمته الله عليه, which he narrated from Imām Abū Hanīfah رحمته الله عليه. Imām Auzā'ī رحمته الله عليه had tried to refute Imām Abū Hanīfah رحمته الله عليه and Imām Abū Yūsuf رحمته الله عليه responded to him. That book of his is the source of As Siyar As Saghīr.

Al Jāmi' al Kabīr

Al Jāmi' al Kabīr is the book that compiles the most essential cases, comprising the source narrations and the key texts of knowledge so much so that it is almost a miracle. Muhammad Ibn Shujā' said, "The similitude of Muhammad Ibn al Hasan with respect to Al Kabīr is that of a man who built a house such that, as it rose higher, he would build a staircase by which he could ascend to a higher point of the house until he had completed its building. Then he descended and demolished its staircases and said to the people, "It is your business, ascend."

This book has been circulated among and deliberated over by the jurists and tested by them using all of their different faculties and the fullest reach of their alertness with respect to fiqh, and the people of knowledge confirm the author's deep penetration in knowledge and that he is a decisive authority in language just as he is in fiqh. Ibn Taymiyyah has affirmed this as well.

Az Ziyādāt and Ziyādāt az Ziyādāt

Imām Muhammad رحمته الله compiled Az Ziyādāt and Ziyādāt az Ziyādāt after Al Jāmi' al Kabīr in order to amend what cases he had left out of it, and they are both counted among his original works. It is said that one of the reasons for compiling Az Ziyādāt was that Imām Abū Yūsuf رحمته الله said in one of his gatherings, "Deduction of these derivative rulings would be difficult for Muhammad Ibn al Hasan." When that reached him, he composed Az Ziyādāt as proof that similar derivative rulings and even more subtle ones would not be difficult for him to deduce. And Allāh سبحانه knows best

As Siyar al Kabīr

One of the last works that Imām Muhammad رحمته الله wrote was As Siyar al Kabīr. Hārūn ar Rashīd celebrated this book a great deal and made his two sons, Amīn and Ma'mūn listen to it. The tremendous rank of this book is well known. A large group of scholars wrote commentaries on it.

These six books, Al Mabsūt, the two Saghīrs, the two Kabīrs and Az Ziyādāt are counted as the Zāhir narrations in the madh-hab, because the narrations in them were transmitted by well known chains.

Other works

The other works of Imām Muhammad Ibn al Hasan Shaybānī رحمته الله include Ar Raqqiyyāt, AL Kaysāniyyāt, Al Hārūniyyāt, Kitāb an Nawādir, Al Mu'attā, Kitāb al Hujjah, Kitāb al Āthār and Musnad Abū Hanīfah. ❀

(To be continued...Inshā Allāh)

TAKING THE STEP

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

8. Ill Gotten Love¹

Ill gotten love and fulfilment of one's carnal desires was something never heard in times of before. However, this is sugar coated and glamorized before the young boys and girls today. In almost every place, this idea is made to seem the 'in thing' and if you don't have a partner (even if you are in primary school), you are backward and a monk!

As Muslims, it is the command of Allāh ﷻ and Rasūlullāh ﷺ that we refrain from such ill gotten love and relationships with the opposite gender before marriage. Understandably, it has become something extremely difficult in the times we live in. However, we must remember that the eternal reward and bliss that Allāh ﷻ promises for those who control their desires is definitely something to work hard for. Moreover, the reward is worth the effort.

Hereunder, we quote two incidents that will serve as encouragement to all my young brothers and sisters taking the step into maturity and those in their teens. It will help in understanding that relationships before marriage is actually not the 'in thing' and must be discarded totally.

I make du'ā' for every young boy and girl facing these issues, that may Allāh ﷻ save you from ill gotten love and relationships before marriage, and may Allāh ﷻ take you out of it if you are in the mess already.

Divine Love Replaces a Perishable Love

A very handsome young man was a worker in the king's palace. Everyone in the palace commented on his handsomeness. Once when his eyes fell on the princess who was famed for her beauty, the worker fell in love with her.

¹ The stories in this article are adapted from *Hayaatan Tayyibatun, A Wholesome Life*, published by Mujlisul Ulama of South Africa

The princess too had fallen in love with him but there was no possibility of them meeting in the palace. They exchanged letters surreptitiously.

A plan dawned on the princess. She wrote to the young man that her father, the king, honoured pious people. She suggested that he should abandon his work at the palace and take up residence in a hut on the outskirts of the city and engage in worship. Soon the news will spread of a holy man in the vicinity. She will take permission from her father to visit the 'holy man' to gain du'ā' and blessings from him. The young man acted accordingly. He abandoned his post at the palace, donned the garments of a Sufi and set himself up in a hut in the woods outside the city. Soon word spread in the vicinity that a pious man had taken up residence near the city. People visited him and would find him in worship. They requested for du'ā' and sought advice. The imposter would satisfy them with his du'ā' and advice.

The king was also informed of the Sufi. The princess asked her father for permission to visit the Sufi to gain his benediction. The king readily granted her permission. When the princess arrived at the hut, there were many people outside waiting to be granted permission to enter. However, being the princess and known to all, she entered alone. When the young man saw her, he sternly rebuked, "Who gave you permission to enter? Lady, go out immediately! How dare you enter without permission?" The princess responded, "I am your beloved one whose beauty had captivated you, and for whom you had yearned in solitude night and day. I have now come to present myself to you."

The Sufi, turning away his face from her, said, "Lady, that was a bygone time. That time has departed. My heart is now filled with the love of my true Beloved. Now, I cannot tolerate even looking at you. So take leave." Note: Although the young man had entered the realm of worship with insincerity, his engrossment with the dhikr of Allāh effaced the perishable love from his heart. Allāh ﷻ then bestowed him with the treasure of His own love. This was the blessing of dhikr.

Purity in Love is Martyrdom

Rajā' Ibn Amr Naka'i narrated that in Kufa there was an extremely handsome young man who had devoted himself to the worship of Allāh ﷻ. Once he was captivated by the beauty of a girl. Love for this girl disturbed his mental balance. When the girl saw him, she too was overwhelmed by love for him. The young man sent his proposal of marriage to her father who replied that she was already engaged to marry her cousin. The girl sent a message to him expressing her love and asked if she should leave home to be with him or she could arrange for him to come and meet her. The young man informed the messenger to tell her that he declines both proposals for the fear of Allāh ﷻ. He feared the punishment of the fire. When the messenger delivered the man's response to the girl, she said to herself, "In addition to his handsomeness, he is a man of piety. I take an oath, by Allāh, I too shall cultivate fear." She abandoned her worldly associations and renounced all luxuries and comforts of this world, donning a dress of course cloth and devoting herself to the worship of Allāh ﷻ. However, her love for the young man consumed her. Day by day she melted away, and soon death overtook her. After her death, she appeared to the young man in a dream. She appeared to be in a very good and happy state. He asked her of the condition in which she was. In response, she said, "I am in the midst of such happiness and bounties which will never perish. I am in Jannatul Khuld, which is a land which will never be destroyed." In his dream, the young man said, "Remember me there. I too am remembering you here." She said, "By Allāh, even here, I have not forgotten you. I am constantly making du'ā' for you." As she turned to depart, the young man said, "When shall I see you again?" She replied, "Soon." Seven days after the dream, the young man also died. Note: In this episode lies a lesson for those who become entangled in worldly love affairs. It is essential to maintain purity of the mind, heart and body by reflecting on the punishment of Allāh ﷻ. Rasūlullāh ﷺ said that the one who falls in love, but maintains purity, then dies in the state of purity becomes a martyr. ❀

Some Intricacies and Realities of Salâh

Maulana Imran Kajee

Continued from Issue No: 122

Tasbîh During Salâh

Salâh contains in it the best forms of remembrance of Allâh ﷻ; As is clearly borne out by the verse mentioned previously, Allâh ﷻ has also inspired every creation, including inanimate objects, with its own special formula, termed as Tasbîh in the above verse, by which it remembers or glorifies Allâh ﷻ. This Tasbîh is expressed by every creation in its own language or in its own peculiar style and method, and cannot be understood or sometimes not even heard by mankind.

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ

Everything glorifies Allâh ﷻ, by announcing His purity along with His praises, however you do not understand their Tasbîh. (glorification)

(Sûratul-Isrâ v.44)

Included in this Tasbîh is glorifying Allâh ﷻ, praising Him, making Du'â to Him and seeking His protection.

- Abdullah ibn Mas'ûd ؓ stated that the Sahâbah ؓ would sometimes hear their food making Tasbîh while being eaten (*Sahîh Bukhârî*). On another occasion, he explained that would sometimes hear the Tasbîh of water while being drank (*Nasaî*).
- Once, while Abû Dardâ ؓ and Salmân ؓ were eating together, their plate along with the food in it began making Tasbîh (*Abû Nuaim in Hilyah*).
- Abû Zar ؓ once witnessed Rasûlullâh ﷺ pick up seven or nine stones from which those sitting close by suddenly heard their Tasbîh which sounded similar to the buzzing of bees. As these stones were placed onto the ground, they were unable to hear anything. Then, Rasûlullâh ﷺ placed it into the hands of Abu Bakr ؓ after which they again began to hear the stones buzzing their Tasbîh. Once it was placed down onto the ground, they were unable to hear anything. The Tasbîh was again heard in

the hands of Umar and thereafter in the hands of Uthmaan. (*Bazzâr, Tabrânî in Al-Mujamul Awsat*)

- Ibn Abbâs ؓ mentioned that even crops make Tasbîh and praise Allâh ﷻ and even clothes are involved in Tasbîh (*Ad-Durrul Manthûr*).
- Ikrimah has explained that pillars and trees are also involved in Tasbîh. Some Ulamâ have explained that the sound of a door creaking or of water running is also Tasbîh (*Ibn Kathîr*).
- Nabî ﷺ had stated that the croaking of the frog is its Tasbîh (*Nasâî*), while Ibn Abbâs mentioned that the cock crowing at dawn is actually involved in Tasbîh (*ad-Durrul Manthoor*).
- The grandson of Husain ؓ, Muhammad ibn Alî once, on hearing the chirping of birds, mentioned to his students that they were making Tasbîh and asking Allâh ﷻ for their Rizq (sustenance). (*Abu Nuaim in Hilyah*)
- Nabî ﷺ mentioned that all the creation of Allâh ﷻ in the skies and earth, including the fish in the seas, seek forgiveness on behalf of an Âlim. (*Abu Dâwûd*) Nabî ﷺ had said that the utensil of a person who cleans it thoroughly supplicates to Allâh ﷻ, "O Allâh ﷻ, save him from the fire of Jahannam as he has saved me from Shaytaan!" (*Razîn, as in Mishkât*)
- Abdullah ibn Amr ibnul Âs once heard the roar of a fire. He cried out, "me too." When asked regarding his sudden outburst, he explained that the fire was actually seeking Allâh ﷻ's protection from being returned to the fire of Jahannam (*Abu Nuaim in Hilyah*).
- There are many more narrations which establish and explain the fact that all the creation of Allâh ﷻ are involved in glorifying Him, praising Him and making Du'â to Him. Just a few have been quoted above.

Regarding the Angels, the Angels in the different skies are involved in Tasbîh. When Rasûlullâh ﷺ was asked as to which is the best form of speech, he replied, "That form of speech which Allâh ﷻ chose for his angels or servants which is "سبحان" (which combines glorifying Allâh ﷻ and praising Him) (*Sahîh Muslim*). Amongst the Angels are those who were the transmitters of Wahî (divine revelation) (like Jibrâîl ؑ).

Some Angels travel around the earth, street by street, searching for the gathering of Zikr. When they find such a gathering, they call out to their companions to come towards that which they were in need of (i.e. the remembrance of Allâh ﷻ, at which Angels surround the gathering (*Sahîh Bukhârî*). Others travel through the earth, searching for people who are sending salâm upon Rasûlullâh ﷺ, so that they might be able to convey it (*Nasaî*). The carriers of the Arsh (grand throne) of Allâh ﷻ recite Tasbîh along with Allâh's ﷻ praises and seek forgiveness on behalf of the believers (*Sûratul-Mu'min* v.7). Even amongst mankind, some are overtaken by fear of Allâh ﷻ and are always seeking His protection. Some are concerned only of acquiring some personal benefit due to which they are always found in Du'â. Others, whose gazes are fixed towards the Grandeur or Kindness of Allâh ﷻ are habituated to Tasbîh and Tahmid (glorifying and praising Allâh ﷻ). This is the case of even the non-believers who claim to follow the religion of any of the previous Ambiyâ ﷺ.

Salâh contains all forms of Zikrullâh

In our Salâh, we have been blessed with all the above forms of Zikr in a most unique way. It begins with Takbîr (expressing the greatness of Allâh ﷻ), followed by Thanâ which is in actual fact Tasbîh (glorifying Allâh ﷻ by expounding on His purity). Then comes Ta'awwuz in which Allâh's ﷻ protection is sought against evil, after which is Bismillah through which Allâh's ﷻ help and assistance is requested by taking His blessed name. Sûrah Fâtiha begins with Tahmîd (the praises of Allâh ﷻ) and ends with Du'â. In Salâh is Qirâ'ah (recitation) of the Qur'ân, which is the greatest form of Zikr, as well as remembering the great qualities of Allâh ﷻ during the postures. Towards the end, Salâh (durûd) and Salâm is also sent to Rasûlullâh ﷺ and Du'â is then made again. Therefore Salâh encompasses the different, best forms of Allâh's ﷻ remembrance.

Benefits of the other Ibâdat found in Salâh

Fasting: Fasting refers to abstaining from food, drink and intercourse for a certain time period on account of the command of Allâh ﷻ. In Salâh too, one is prohibited from the above mentioned acts, and should they be committed during

Salâh, it would render the Salâh null and void. Rather, in one aspect, the fast kept during Salâh is of a higher level, since one has to also abstain from speaking (which was one type of fast kept by the previous Ummahs (nations)), laughing, walking, fiddling and letting ones thoughts stray, which are all not permitted during Salâh.

I'tikâf: To spend a period of time in the Masjid without leaving is called I'tikâf. This too is found to a greater extent in Salâh, wherein one is not only made to stay in the Masjid, but also not even permitted to walk about within the Masjid, nor is one permitted to lie down, sleep or talk, whereas it is all permitted during I'tikâf.

Zakâh: The actual purpose of Zakâh is to make tazkiyah of (purify) the heart and soul from the love of the adornments and wealth of this worldly life, so that the heart could be free for the love of Allâh ﷻ. By spending in the path of Allâh ﷻ, the heart and soul acquire a certain level of purification from the love of this world. Salâh too aims at freeing ones heart from all other than Allâh ﷻ and to focus ones full attention and love towards Allâh ﷻ. Thus, before Salâh, we raise our hands above our shoulders, signifying that we have thrown the world and all its attractions behind our backs. We then fold our hands, understanding that we are filling our hearts with the greatness of Allâh ﷻ which is expressed in Allâhu Akbar (Allâh ﷻ is the greatest). Salâh therefore also helps fulfil the purpose for which Zakâh was ordained. If we take a look a little deeper, even the outward form of Zakâh, spending wealth in the path of Allâh ﷻ, is found in Salâh. One will have to spend a certain amount of wealth for the sake of Allâh ﷻ when purchasing clothes which will be needed for covering ones awrah (private parts) during Salâh, and when paying for water which is used for performing wudû or taking a bath. In a similar manner, the Muslims would be required to donate towards purchasing land on which a Masjid could be built, towards the actual building of the Masjid and even towards the running costs and maintenance of the Masjid, for e.g. lights, water, carpets, etc. This proves that Salâh also contains within it spending in the path of Allâh ﷻ.

Hajj: Hajj, in reality, is a way of showing respect and reverence to the Ka'bah, the house of Allâh ﷻ, and its precincts i.e. the Haram. In Salâh, the extent of reverence and respect shown to the Ka'bah can be judged from the fact that facing towards the Qiblah is one of the conditions for the validity of Salâh. The one reciting Takbîr-Tahrîmah when beginning Salâh can be compared to one entering into the state of Ihrâm by reciting Talbiyah, as many things would now become prohibited for both of them. The raising of the hands at the time of Takbîr-Tahrîmah is similar to raising of the hands (Istilâm) when a person making Tawâf intends beginning his Tawâf or starting a new circuit. Rasûlullâh ﷺ himself explained, "Tawâf around the Ka'bah is Salâh, the difference being that you are permitted to speak during Tawâf." (Tirmidhî) Throughout Hajj, the Qur'ân commands us to remember Allâh ﷻ, whether in Muzdalifah, Arafât, Mina and throughout the days of Hajj. (Sûratul-Baqarah v.198-203) The very purpose of Salâh is to remember Allâh ﷻ. Allâh ﷻ commands "واقم الصلوة لذكري" 'Establish Salâh for my remembrance.' (Sûrah Tâhâ v.15) Even the Masjid we attend is actually a branch of Masjidul-Harâm due to which it gains its sanctity. During Hajj, we attack the Shayâtîn by pelting them with stones, whereas in Salâh they are attacked and driven away by Ta'awwuz (A'ûzu Billâh). The standing position in Salâh is symbolic of our standing at Arafât, and our salâm is symbolic of our final Tawâf-Widâ, through which we end off these great forms of Ibâdah.

Hijrah: Hijrah refers to abandoning whatever Allâh ﷻ has prohibited us from. The highest form of it being forsaking ones home, family, wealth and luxuries and setting out towards that land wherein Allâh ﷻ has commanded man to live (i.e. Dârul Islam). During Salâh, a person is naturally saved from all actions which Allâh ﷻ has prohibited us from, thus making Hijrah from all sins. Men are also required to leave their homes, families and luxuries and set out to the Masjid for performing Salâh, which is also Hijrah in a sense. ❁

To be continued....Inshâ Allâh

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

Disciplining the Lovers of Allâh ﷻ

Selected Islâhî correspondence with Shaikhul-Arab Wal-Ajam,
Ârifbillah Hadrat-e-Aqdas Mâulânâ Shâh Hakîm Muhammad
Akhtar Sâhib رَحْمَةُ اللهِ عَلَيْهِ

Condition: *An 'âlim who is seeking reformation wrote that a strange girl always makes salâm to him on the road. I also reply to this greeting but my heart is becoming inclined towards her. I turn my attention away from her, but she makes advances towards me.*

Answer: It is harâm for a strange woman to greet a strange man and vice versa. Therefore, if you display softness in this regard, you will be knowingly placing yourself into destruction. This is especially disgraceful for an 'âlim and religious person. You should immediately scold her in a harsh tone that she should not greet you. She is influenced by Shaytân and he is making an effort to have you to accept that influence. You should therefore be cautious, and it is easy to fight this in the beginning. If excessive love overtakes you, it will be difficult to save yourself later on.

You should envision the Hell-fire and death. Negate everything by repeating لا اله الا الله 300 times. One needs to distance oneself from sin as far as the distance between the east and the west.

When a person becomes a little soft and lax, and himself becomes inclined or fills himself with one glance of remorse, he begins to harbour hopes. You should strictly lower your gaze and pass by [her]. In fact, you should change your route even if it is longer. Then you will experience ease in your heart, then you will acquire the light of dhikr and the light of knowledge.



Condition: *A person writes about his condition: all praise is due to Allâh ﷻ that through the blessings of Hadrat, I am beginning to keep my eyes away from young boys and girls even if they are close by.*

Answer: To avoid one's eyes from strange women and handsome young boys while being close to them – if both these factors are present – then although a person may safeguard his eyes, he cannot remain safeguarded from the tribulation of sin, just as it is possible for a person to commit criminal acts even if a bandage is placed over his eyes. His eyes may be protected, but he is still a criminal (in other words, he is a sinner).

"It is obligatory on the *sâlik* (person treading the path towards Allâh ﷻ) and *tâlib* (sincere seeker of Allâh ﷻ) that he keeps himself away from young boys and women both physically – that is bodily distance – and metaphysically – that is he should not imagine himself close to them even in his heart. This is especially so if he is attracted to young boys and women when he is still young because it is inevitable that he will be attracted to them when he gets old as well. He should therefore strive in this worldly journey until the inevitable, i.e. death, overtakes him. If Allâh ﷻ wills, then on the Day of Resurrection, he shall receive the reward of the greatest Jihâd."

Condition: *In the course of engaging in dhikr, I remember most of my sins.*

Answer: Do not pay any heed to this. Make a proper *taubah* and forget your sins. You and I [all of us] have been created for the dhikr and remembrance of Allâh ﷻ and not for the remembrance of our sins. Repentance and remorse over past sins, and the determination for piety and caution in the future (while having placed one's trust in Allâh ﷻ) are sufficient. Resort to firm courage and abundance of du'â. ❀

From the Master Scholars

Why are the Muslims being Thrashed Everywhere?

Hadrat Maulana Qari Muhammad Tayyib Sahib رحمہ اللہ

Nowadays, people from various circles complain that the nations of the world are oppressing us. The Christians have oppressed, the Hindus have oppressed, and they burnt homes and destroyed lives.

I say that this complaint is incorrect. No one has hit you, you have oppressed yourself. It is in this way that the thing that gives you life is the soul of the Qur'ān, the soul of īmān, and when you have spoiled that soul, destroyed it, and turned it into a corpse, then it is the duty of every nation to bury a corpse, to burn it. If it is left lying around, a stench will spread from it. The health of people will be affected.

So, if a nation burns corpses, thrashes them, then why is there a complaint? Create the soul; no one will have the audacity to attack a living being. A corpse is lying around, whoever wants, he can attack it. You have become like corpses. So, if someone sets (you) ablaze, then why do you cry? If someone thrashes you, why do you cry? Create the soul within yourselves. When you get life, then no one will have the strength to look at you adversely. If you have nothing in you, then anyone can do whatever he wants. Have you seen a ball? When it is filled with air and then placed on the ground and kicked, it will go ten yards. It is not the strength of the ball; it is the strength of the air that was filled in it. Take the air out, then kick the ball, it will remain there. It will not go up in the air at all. So, if the air of the Qur'ān and Hadīth was filled in you, the air of the soul of īmān, and then you took it out, so whoever thrashes you, you will remain there. If there is something in you, and someone thrashes you, then you will go ten yards up, turn around and then they will fear you. Therefore, do not ridicule others. Correct your soul. Create life in yourself. Then, no one will have the strength to look up at you. This is the soul of the

Qur'ān and Hadīth. The Sahâbah ﷺ took this soul and went along. That is why they changed the map of the world. Today, we have taken this soul out so the world has changed our form. This is the difference. You have become such that the world changes you. Akbar said,

کیا ہوا آج جو بدلا ہے زمانے نے تجھے

مرد وہ ہیں جو زمانے کو بدل دیتے ہیں

What happened, the times have changed you?

A man is he who changes the times

You should become men, not people who beat their spouses. A man should not become a woman. Strive to change the times, not to be carried away by it, it will happen when you make the effort. When the power of īmān and the power of spirituality and the power of the Qur'ān is within you, then no one will have the audacity to look at you directly, but they will look at your gaze.

Twelve hundred years ago, the Jews and Christians would come on their own saying, "We want you to rule". We want to stay under you. Today, they are not prepared to become your subjects. The difference is the same; the soul was present at that time. Today, you have spoilt this soul, so the nations do not even want to become your slaves. This is the difference.

I remember an incident. Maulānā Salīm Sāhib رحمۃ اللہ علیہ was living in Makkah Mukarramah. During the Zionist Revolution the Jews had taken control of some areas of Egypt and they had taken control of Masjid al Aqsā as well. He narrated an incident of a person that came from Egypt when Gaza was taken over by the Jews. The Muslims fled from there to Egypt, to save their lives and honour. A poor old scholar also left with his wife, they had no conveyance, they travelled on foot, struggling and panting 30 to 40 kilometres to Al 'Arīsh. From there, the border of Egypt is close. He said that he will somehow reach Cairo. The Jews then caught him. From the opposite side, a Jeep of one of the Jewish commanders was coming and this scholar was holding the fingers of his

children. The commander had some mercy on him due to his old age. He stopped his Jeep and asked, "Who are you?" He said his name. "Where do you want to go?" He replied, "Cairo." "Why?" "There is unrest here." The commander said, "Do you not have transport?" The old scholar replied, "No, I do not have transport. There was a revolution and the Jews took control." The Jewish commander said, "I have mercy upon your old age. Sit in my car; I shall take you to the border. Where will you take this wife and weak children and go? It is forty miles from here."

At first, the old scholar was apprehensive that this person should not take me somewhere and beat me up. The commander then gave word that he was merciful upon the age of the old man. "Please be convinced, I shall take you there." He sat down with his wife and children. It was a camp of Egyptians. Now the Jews had taken control of it. The commander took him to a tent, left him there saying, "Rest for a while. Rest, I shall bring food. You eat, and then I shall take you."

He made the old man sit on a sofa, while the commander sat on the ground. The commander said, "You should be aware of Umar (ؓ)?" The old man said, "What aware? He is a saḥābī and a great khalīfah of the Nabī (ﷺ)." The commander said, "Can you mention some of his qualities?" the old man replied, "Yes." He then began to mention the virtues, status, and perfection of Hadrat Umar ؓ. The Jewish commander listened. He said, "Are these the qualities of Umar (ؓ)?" He said, "Yes." The commander said, "When these qualities were in the Muslims, then we, the Jews, were beneath their feet. What is your condition today? The room that I have seated you in, it is the room of an Egyptian Lieutenant. Yesterday, twenty five soldiers were under him. This is his tent. Bottles of liquor are lined in it. There are couches here. Permitted and forbidden women were with him. He came to fight the Jews, so why should the Jews not overpower him? When the qualities of Umar (ؓ) were present, the Jews were beneath your feet. Why are you grieving?" The scholar was now

silent. What answer should he give? It is reality. He said, "I only wanted to show you this. Now come, I shall take you."

He took the scholar in his Jeep and left him at the border of Cairo. The scholar thanked him. The commander said, "We do not oppose your religion, we oppose you people. You do not follow your religion or our religion. You are engaged in liquor and amusement, so why should we not fight you? Why should we not take control over you?"

I said this because the same Jews and Christians that were beneath your feet are advising you today. What a change? What were we and what have we become? There is a need to change this condition. The first foundation of this is education and nurturing. Seek knowledge from the Rabbānī scholars, seek knowledge of the Qur'ān and Sunnah, acquire the training to practice upon it, correct your interests and understanding, stay in their company and create 'colour'.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

The colouring of Allāh, for who is better in colouring than Allāh? [Sūrah al Baqarah (the Cow) 2:138]

Build the colour of Allāh within you. Reading the Qur'ān is not sufficient, it is necessary to create this colour. The path of the heart should be corrected. It will not be corrected without striving and training. There is a need for this. These madāris and the true khānqahs have been established for this – to correct the hearts and the bodies. This must be done. If you will not do this, then be prepared for all the enemies to overpower you and you will be under them. You have come to overpower,

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

So that the religion of Allāh can overpower all the religions of the world.

When this religion is not in you, then who will you overpower? Therefore, there is a need to take lesson. ❀

(Adapted from Maqālāt Hakīm ul Islām, Idāratul Ma'ārif, Karachi, 1427, 2006, pp. 282-286)

Advices of the Pious Predecessors

When Allāh ﷻ accepts a person for the service of *Dīn* or for the reformation of the creation, He inspires such wisdom into his heart that has the special effect of affecting the hearts. These pearls of wisdom take the form of concise sentences, easy guidance and simple puns, but sometimes a revolution occurs in the heart of the listener or the reader. The direction of his thoughts change and his life takes a new course. Many times, a doubt that was lingering in the heart of someone for a long time is removed immediately by a few words from a pious luminary and the person is contented.

This is why the company of a pious person is said to be better than a thousand years of unostentatious worship. If this is not possible, then their advices fulfil the purpose of their company. This is why the task of preserving the statements and discourses of the pious predecessors has been given due importance in every era. This is so that it could provide the light of guidance for the future generations.
– Muftī Muḥammad Taqī 'Uthmānī *dāmat barakātuḥu*. *Irshādāt e Akābir*, p.4, *Idāra Ta'lifāt Ashrafiyya*

This series, Advices of the Pious Predecessors, is adapted and translated from *Irshādāt e Akābir* – a collection of the advices and discourses of the pious predecessors that have been related by Muftī Muḥammad Taqī 'Uthmānī *dāmat barakātuḥu*. May Allāh ﷻ reward him abundantly for preserving them and relating them. *Āmīn*. The task of translating them and presenting them in English is indeed a noble and delicate one. However, the benefit is tremendous. We sincerely hope that the readers will benefit from these advices and practice upon them.

An exemplary lesson of a pious person

Hakīm ul Ummah, Hadrat Maulānā Ashraf 'Alī Thānwī رحمه الله has written the incident of a pious person. His wife was very argumentative; she should fight all the time. Whenever he would enter the home, she would begin cursing, scolding and arguing. Someone said to the pious man, "Why do you

tolerate this daily nonsense and fighting? Finish off this story and divorce her.” The pious man replied, “Brother, it is easy to issue a divorce, when I want to issue it, I will. The matter is that I see many bad characteristics in this woman, but she has such a quality due to which I shall never leave her, nor shall I ever divorce her. It is that Allāh ﷻ has placed such loyalty in her that assuming I were to be imprisoned and I had to stay in jail for twenty five years, I have conviction that she will stay in the same corner that she was when I left, and she will not look at anyone else. This loyalty is such that no value can be attached to it.”

The Women of our Society are the Hūrs of the World

Hakīm ul Ummah, Hadrat Maulānā Ashraf ‘Alī Thānwī رحمہ اللہ علیہ used to say that the women of our Hindustān and Pakistan society are the hūrs of the world. He used to explain the reason for this, that they have the quality of loyalty. Ever since the calamity of Western civilization and ways has come, this quality is also slowly going away. However, Allāh ﷻ has kept the quality of loyalty in them such that no matter what happens, they will be ready to sacrifice their lives for their husbands. They will never look at anyone other than their husbands. Anyway, these pious personalities practiced upon the Hadīth, “If you dislike one thing in the woman, then you will like something else,” in reality. Turn your attention to this and think. As a result of this, treat them in a good way. All evils begin from this point, that a person looks at the bad characteristics, and not at the good qualities. ❀

Reward upon the Passing Away of a Child

When a child of a person passes away, Allāh ﷻ asks His Angels, “Have you taken away the apple of his eye?” When they reply in the affirmative, Allāh ﷻ asks further, “What did My servant say?” They reply, “He praised You and said, ‘Verily to Allāh we belong and unto Him is our return (i.e. *Innâ Lillâhi wa innâ Ilayhi Râji’ûn*).’” Upon hearing this, Allāh ﷻ instructs the angels, “Build for My servant a mansion in Jannah and call it the Home of Praise.” (Tirmidhî v.1 p.166)