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مُسَوَّلَاتُ

COMMENTARY ON THE QUR'ÂN

Chapter 2 Verse 185

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ط وَمَن كَانَ مَرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ط يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ز
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ★

It is the month of Ramadân in which the Quran was revealed. It is a guidance for the people and clear proofs to find the way and to differentiate truth from falsehood.^a

So whoever of you finds this month, should certainly keep its fasts.^b

And whoever is ill or travelling, he has to complete the number in other days.^c

Allah desires for you ease and does not desire for you hardship, and that you may complete the number, and so that you magnify Allah for His having guided you, and so that you may be thankful.^d

^a **The Quran was revealed in the month of Ramadân:** It is mentioned in the Hadîth that the scriptures of Ibrâhîm عليه السلام, the Taurâh, the Injîl were all revealed in the month of Ramadân. Even the Quran was sent down in a complete form from the Preserved Tablet (*al-Lauh al-Mahfûz*) to the first heaven on the 24th night of Ramadân. Thereafter it was revealed piecemeal to Hadrat Muḥammad ﷺ according to the circumstances. Every Ramadân, Jibra'îl عليه السلام used to recite to him the portions of the Quran that were till then revealed. From all this the virtue of the month of Ramadân, its relevance and speciality to the Quran becomes apparent. It is for this reason that the *tarâwîḥ ṣalâh* was stipulated for this month. Service to the Quran should be fulfilled in this month with full devotion because it was appointed and stipulated for this purpose.

^b **The rules of fasting:** Now that you have learnt about the

great virtues that are peculiar to this blessed month, whoever of you finds this month should certainly fast in it. The initial permission that was granted for the payment of compensation in order to lighten things for you has now been withdrawn.

^c It may have been understood from this general ruling that the sick person and the traveller are also not permitted to abstain from fasting and thereby compensate for the missed fasts after Ramaḍān. And that just as those who have the strength to fast have been prohibited from abstaining from fasting, in the same way the sick person and the traveller have also been prohibited. It is for this reason that the sick person and the traveller have been clearly mentioned again and the ruling given that they still have the permission to abstain from fasting in the month of Ramaḍān and to compensate for these missed fasts after Ramaḍān just as they were permitted previously.

^d The first injunction which Allah had issued with regard to fasting in Ramaḍān was that the sick person and the traveller are permitted to abstain from fasting. He then made it obligatory to compensate for the missed fasts in other days. Furthermore it is not necessary to keep them consecutively or separately (i.e. you have the choice to compensate for your missed fasts as you wish). All these concessions and facilities were provided with the following factors in mind:

1. To provide you with ease and not to place you into any hardship.
2. You may be able to complete all the fasts and thereby not allow any reduction in your rewards.
3. To urge you to glorify Allah and remember Him on account of His guiding you to something that has only good in it.
4. To cause you to express your gratitude to Him for all these favours and thereby be included among His grateful servants.

Glory be to Allah ﷻ who made such a beneficial form of worship like fasting incumbent upon us, who provided us with concessions at times of hardship and difficulty, and also showed us the method of compensating for this loss whenever we can.❀

Analogies reflecting on our way of Life compared to the Sunnah of Nabî-e-Karîm ﷺ

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

Today we are witnessing the problems the Muslim Ummah is going through in all parts of the world. We are in darkness, like a person who is groping in the dark and can't find his way around. The light of this world is fulfilling the command of Allâh ﷻ, and practicing on the sunnats of Nabî-e-Karîm ﷺ. Each fard that just one woman, in the corner of her house fulfils, brings about *nûr* (light). Each sunnah that we fulfil, brings *nûr*. More important is that, first and foremost this *nûr* descends into our hearts. A person will first find happiness and enjoyment in his own life, then in his family, then his community, and in this way it will spread throughout the world. This is what will bring light into this world.

There was a poor and simple person who did not possess much. Apart from his meagre possessions, he had a gold coin which he had lost one night in the tiny shack that he lived in. This simple person went to look for the gold coin under a lamp post in the street. A friend of his, who was passing by, asked him what he was looking for. The reply was that he had lost his gold coin and this is what he was looking for. His friend took pity, realizing that as it is, this person owned hardly anything and started searching for the coin with him. After some time the friend asked exactly where the coin was heard to have fallen. This simple person replied that he had lost it in his shack. His friend retorted surprisingly as to why he was looking for the coin in the street when he dropped it in the shack. The reply of the simple soul was that there was more light in the street under the lamp post than in his shack. He could look for the coin under the lamp post till the cows come home, he would not have found it there because it did not lie there. However, if he went into his shack, and despite not having light, he just gently slid his palm around, the chances were that he would have found the coin.

Similarly today, unfortunately we are looking for our peace of mind, and contentment of heart in the glitter and glamour of this world and in the western and material lifestyle of this world, trying to acquire more and more. Remember that it is not kept there. We will never find it there. We can toil to try and attain it there until the time we reach the *qabr* (grave), we will not find any peace or contentment where we are looking. Our peace of mind and contentment of heart of Islam is lost in our homes. We have turned off the light of Islam, by not practicing on the commandments of Allâh ﷻ, and the sunnats of Nabî-e-Karîm ﷺ. If we look for our treasure by leaving the 'lamp post' of the west, of materialism and of the glitter and glamour of the world, return to the darkness of our homes and look for our treasure there, it is there. We will find it.

There is a story of a shepherd who came across a stray lion cub. He took the cub home and tended to it. The cub grew up among the shepherd's sheep. He ate grass like the sheep did. He also imitated the bleating of the sheep. One day another lion came across this lion. He questioned the tame lion asking him that there are so many 'savouries' around him yet he is eating grass, just like they are. The tame lion replied that he, too, was a sheep, and that the other sheep were his brothers. The other lion requested that the tame lion accompany him to the dam. At the dam he showed the tame lion his reflection, and asked him to compare who he looked like. The tame lion had to admit that he looked like a lion and was one. He was then ordered to stop bleating and to roar. After a few attempts he roared a great big roar. This is when he realized that he was the king of the jungle.

Similarly, unfortunately we are living amongst non-Muslims, in a non-Muslim country. We also thought that we are like one of them. We forgot that we are lions. We grew up like them and we learnt their ways. Their object is eating grass, so we also started eating grass (getting involved in the *dunyâ*), and we forgot the *nî'mats* (bounties) of Jannah (Paradise). Our object of life has also become that we have a

nice house, an expensive car, going on holidays, eating out, mixing freely etc.

This is what we regard as treasures in this world. Treasures for us, is the 'price ticket' we attached to people according to their financial standing. He is worth one million, he is worth five million etc. However, the real treasures of this world are following the sunnat way of our beloved Nabî-e-Karîm ﷺ. All businessmen, at the end of the financial year look at their business's financial sheets. The accountant would show them the details on the top, but their eyes are fixed on the 'bottom line' to assess what they are worth. Our real 'balance sheet' will be shown to us when we reach the *qabr* (grave). The end result of our financial year is the end of our lives.

My Shaikh, Hadrat Maulânâ Shah Hakîm Muḥammad Akhtar Sâhib رَحْمَةُ اللهِ عَلَيْهِ says: "Worry more about your expiry date." Our expiry date is the date when we leave this world. Hadrat says that people are more worried about being up to date. Therefore, for example, a person does not keep a proper sunnat beard. He keeps a small beard, so that when he is with Maulânâs and with the people in *jamât*, then he would 'fit' into their company, because he has got a beard. When he is with modern people, he 'fits in' as well because his beard is not full. Therefore he is up to date in all sorts of company.

Hadrat Maulânâ Shah Hakîm Muḥammad Akhtar Sâhib رَحْمَةُ اللهِ عَلَيْهِ therefore says: "Don't worry about being up to date, worry about your expiry date." In the *qabr* we will be asked: "What do you say about this great and honourable personality (Nabî ﷺ)"? If we had lived in accordance to the sunnah, we will be able to reply, "This is my Nabî Muḥammad ﷺ". Hadrat Maulânâ Muḥammad 'Umar Sâhib Palanpuri رَحْمَةُ اللهِ عَلَيْهِ used to say that in the *qabr*, we will have to recognize Nabî-e-Karîm ﷺ and on the day of *qiyâmah*, at the *haud-e-kauthar*, Nabî-e-Karîm ﷺ will have to recognize us. If we do not have the signs of Islam upon us, how will Nabî-e-Karîm ﷺ be able to recognize us?

Hadrat Maulânâ Shah Hakîm Muḥammad Akhtar Sâhib دامت
برکاتہ says, so beautifully,

جس کے چہرے پر نہ ہو آنہ نبی کی سنت
کیسے معلوم ہو مؤمن کا مسلمان ہونا

Hadrat shows such respect to the believer, in which he confirms that undoubtedly the person has *îmân*. But how can this be established if this *mu'min* does not have an Islamic uniform?

Allâhu Akbar! Nabî-e-Karîm ﷺ said that one should not be the smallest shareholder of one's wealth. A person might think that he has no partners, thus wherefrom comes the philosophy that he could be the smallest shareholder of the wealth that he solely owns? Our lives be sacrificed on the knowledge, the philosophy, the psychology of Nabî-e-Karîm ﷺ. By Allâh! Till the day of *qiyâmah*, if anyone wants to know what philosophy and psychology is, it definitely is not what is taught at Oxford, Cambridge, or any other university of the world. It is at the threshold of the teachings of Nabî-e-Karîm ﷺ. Who are the other partners? Nabî-e-Karîm ﷺ explains it as follows, and now our eyes will open with the belief that we do have other partners in our wealth as well.

The first partner according to Nabî-e-Karîm ﷺ, is what we have consumed in this world. The clothes we have worn, the food we had eaten, the cars that we had driven, the money we had spent and saved. These all constitute this first partner in wealth. The clothes we wore became rags, the cars we had driven had reached the scrap yard, the food we ate, was disposed of in the toilet. The money we spent is gone and has left us. That which we did have in the form of money which we saved or properties etc is the second partner. They belong to and go to our heirs. All this belongs to the wife, the children and others that stand to inherit from us. It does not belong to us. What is ours is what we sent to the *âkhirah*. This is what will stay with us forever. ❀

'Into the World of the Jinn'**(Part 3)****Maulana Ridwan Kajee**

In the last part, a brief description was given of the power Almighty Allâh had given to Iblis, so that he may never later on say that he had not been adequately equipped for the task, i.e. to prove his claim that man should never have been given preference over the jinn, and that man, in entirety, would bring no good to the world, with not a single one of them, except for the Ambiya, remaining obedient.

Part of verse 17 of Surah Isra (وَاسْتَفْزِزْ مَنِ اسْتَفْزَعَتْ مِنْهُمْ بِصَوْتِكَ) - 'Use your voice to trap whosoever you can') was discussed, wherein Almighty Allâh made indication that from the powerful tools of Iblis, one shall be his 'voice', through which he shall be able to easily spread his propaganda, false promises, etc throughout the four corners of the world.

The second unique tool of Iblis (وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ) - 'And (O Iblis) bring upon man your horsemen and foot soldiers!') was also discussed, i.e. his control over the mighty armies of the world, which he may use to force his shaitaani system and beliefs down the throat of humanity.

The third weapon placed in the hands of Iblis was easy access to the wealth and treasures of the world. With regards to this, Almighty Allâh said to shaytaan:

وَشَارِكُهُمْ فِي الْأَمْوَالِ

'Become a partner in the wealth of man'

Through this wealth, Iblis was allowed the opportunity to tempt mankind towards his worship, by offering his devotees whatever luxuries, enjoyments, pleasures, etc, that the world can offer.

It is not always the case, but without doubt, one can easily say that in many, many cases, always remaining ahead of the times, the putting up of enterprises, empires, mansions, sky-scrapers, etc, as though one is playing monopoly, the

burning of cash to light one's cigarette, climbing the ladder from zero to hero in no time, etc, these feats are many a time not accomplished on the basis of one making the right business moves, but rather solely due to one agreeing to enter into the service and obedience of the jinn (shayaateen), to speak according to their tunes, to pass decisions according to their fancies, to allow and restrict in accordance to their discretion, in short the super-powers and lobbies we find today, these are nothing but slaves who have sold the souls to the devil, in lieu of the trivial gains of this perishing world. Such people shall tomorrow, on the Day of Qiyamah, regret ruining their Hereafter for a mere few days of pleasure. They shall lament their plight, saying:

رَبَّنَا اسْتَمِعْ بَعْضُنَا بِبَعْضٍ وَبَلِّغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا (الانعام)

'O Allâh! Some of us (i.e. man) derived benefit from others (i.e. the jinn), until finally death overtook us.' Almighty Allâh shall then say to them, 'The fire shall now be your abode, in which you shall dwell forever!'

In the explanation of this verse, the following has been mentioned in Ruhul-Ma'aani:

أي انتفع الإنسان بالجن حيث دلوهم على الشهوات وما يتوصل به إليها والجن بالإنس حيث اتخذوهم قادة ورؤساء
واتبعوا أمرهم (روح المعاني)

'The shayaateen¹ directs man to whatever he requires to have his carnal passions fulfilled. As a payback, man then has to take the jinn (shayaateen) as his leader and has to fulfill their demands.'

Coming back to the point, from the very beginning of creation, Almighty Allâh had destined that wealth shall be a tool in the hands of the shayaateen, but despite the intense desire that has been engrained within man for wealth, till the very end, there shall always remain a group of devout worshippers of Almighty Allâh who shall forsake and turn their backs upon all such wealth,, which seek to create a divide between them and their Creator.

A point to take note of here is the manner in which Almighty Allâh described this power, i.e. the power of wealth that the shayaateen shall wield. Almighty Allâh states:

¹ والمراد بالجن أو بمعشرهم على ما قيل الشياطين (روح المعاني)

وَشَارِكُهُمْ فِي الْأَمْوَالِ

'Become a partner in the wealth of man'

In explaining how shaytaan enters into partnership with man, in his wealth, scholars of tafseer have rendered various examples, some of which are:

- a) Shaytaan creates such environments that forces man to earn from forbidden avenues and squander wealth in the disobedience of Almighty Allâh
- b) Shaytaan creates and entices man into interest-based transactions
- c) Shaytaan dupes man into regarding wealth, animals, etc. that Almighty Allâh has declared permissible to be unlawful, e.g. how cows are viewed in certain parts of the world

In present times, as the fitna (evils) of dajjal become more and more apparent, various other examples of how the shayaateen create their partnership in the wealth of man, have arisen, some of which are indeed quite glaring.

A few examples of such present-day partnerships could easily include:

- a) Control over natural-resources:
Natural resources have been divinely distributed throughout the world, yet whenever these resources are found, instead of the locals benefiting from it, we find 'imperial-powers', which are nothing but a human front for the shayaateen, suddenly falling upon these resources and establishing such control over it, as though it was theirs from the very beginning. Thereafter many of the companies that get established over these resources, their very names, logos, and signs blatantly expose the partnership of shaitaani/dajjali elements in the mining of these resources.
- b) Present-day banking system
There was a time when man himself held complete control over his gold and silver. Thereafter came a period, wherein man, happily, handed over his most prized possessions of gold and silver, to an international banking setup, in lieu of a paper-guarantee. With this guarantee,

man was allowed to comfortably continue with his daily-life, but no longer did he have any control over his own wealth. His wealth was now in the hands of a forced-upon partner, who would continue issuing paper-guarantees on behalf of all his purchases, but would never allow him to take back his gold ever again. Through this shaitaani system, the hard-earned wealth that man earns is now utilized more by the shaitaani world, than by man himself. As man needs, the shaitaani banking world provides, whilst the rest of his wealth remains under their care and usage.

After having been given such power by Almighty Allâh, that the control of economy of the world was placed into the hands of the shayateen and their stooges, then too Almighty Allâh had made it very clear that even with such power, the Imaan of his faithful and devout men shall never be bought off.

Shaitaan would initially never have believed that after being allowed such power and wealth, he would still be incapable of pulling all mankind into disobedience and disbelief. Generations have now passed, throughout which Iblees must surely have seen his efforts and plans fail miserably, yet still he is not, and till Qiyamah he shall never be prepared to accept that he was wrong in questioning Almighty Allâh's divine decree, that man should be placed in control of the earth, instead of the jinn.

Finally, it should be understood that when making mention of the powers that Almighty Allâh have allowed the jinn to utilize, the purpose should never be to create awe for the jinn. The jinn crave for attention and to be looked at with awe, and they burn when man ignores them and pay scant regard to their existence. This should thus be our approach with the jinn, and with Iblees in particular, i.e. to be aware of their existence, and wary of their traps, but never to be awe-struck or amazed with their powers, since their like is naught but that of the web of a spider, which seems so sticky and strong, but disappears into nothingness with just a single blow of a broom. ❀

(To be continued, insha Allah.)

Qualities of Humility and Servitude in the Life of

Hadrat Maulana Ashraf 'Ali Thanwi Sahib رحمته الله عليه

Hadrat Khwājah 'Azīz al-Ḥasan Majdhūb Sāhib رحمته الله عليه

Translated By: Maulānā Mahomed Mahomedy Ḡāhib

Do Not be Proud Over Any Condition

In the course of one of his conversations, Hadrat Wālā² made a very emotional statement in a subdued tone. He said: "One can neither rely on one's knowledge, actions, conditions nor station. Nothing can be relied on. In fact, one cannot even rely on the most essential element, viz. the continuance of one's īmān. Divine decree and will are all tightly bound. We do not know what is destined for whom. Very often a person knows a particular action to be a sin and knows that it is within his control to abstain from it, but is still caught up in it and causes himself to be caught up in it by his own choice. Who is it who is pushing him forward? Furthermore, it is traditionally and rationally imperative not to believe in the concept of fatalism."

"This is a very delicate issue and also a terrifying station. No matter how good a condition you may be experiencing, never be proud over it. No matter how bad a condition you see in another, never castigate him. You have no guarantee that your condition may become worse than his. How can we ever pride over anything when our knowledge, deeds, conditions and stations are all under Allāh's control?"

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا، وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ

Whatever of mercy Allāh opens up for the people, none can withhold it. And whatever He withholds, none can bestow apart from Him. (Sūrah Fāṭir, 35: 2.)

Hadrat Wālā said in a subdued tone on one occasion: "Like a matchstick, all vile elements are found in the self. It is just the striking [of the matchstick] which is left. It remains safeguarded for as long as Allāh *ta'ālā* saves it from striking.

² Throughout this article, Hadrat Wālā refers to Hadrat Maulānā Ashraf 'Ali Thānwī rahimahullāh.

He did not save Pharaoh and Hāmān, so that element was ignited in them. A person can only be protected if Allāh *ta'ālā* protects him. Maulānā Rūmī *rahimahullāh* says:

The sole sickness of Satan was that he considered himself to be superior. This sickness is found in every creation.

When Hadrat Wālā speaks about the baseless beliefs of deviated sects, he spontaneously beseeches and begs Allāh *ta'ālā* with genuine humility and says: "O Allāh! Save us from Your wrath. O Allāh! Save us from Your wrath." He adds: "When Allāh's wrath falls, even false things appear to be the truth, and baseless premises take on the form of truths and facts."

When Shaking Hands With People

A large crowd of people was waiting anxiously to shake hands with Hadrat Wālā after the last Jumu'ah *ṣalāh* of the Ramaḍān of 1353 A.H. Instead of allowing them to shake hands with him the moment he got up from his place, he stopped all of them. He said: "I will not shake hands with anyone until I proceed and sit near the pond." He did this because he feared he might fall down due to the large crowd and his old age. He proceeded towards the pond by having two persons on either side of him who were holding each of his hands. If, while walking, anyone came to shake hands with him, he would say: "Both my hands are restrained at the moment. If you want to shake hands with me, you should rather shake the hands of these two in whose hands are my hands. I will only shake hands after I sit near the pond." He then sat at the pond and continued shaking hands with the people for quite a long time. When he finished, he went to his sitting place and said: "By Allāh, I consider it a great honour that a worthless person like myself has so many Muslims who love him. At the same time, I dislike disorderliness. Had I not made this arrangement, people would have rushed from all sides and I could have fallen due to my old age. By making this arrangement, I was able to shake hands with everyone with total ease. I shook hands with them with the intention that there must certainly be at least one accepted and pardoned servant of Allāh *ta'ālā* from

among them. Allāh forbid, all of them could not have earned Allāh's wrath and all of them could not be the inmates of Hell. If just one person from them earned Allāh's mercy and he sees me burning in the Hell-fire, will he not feel mercy towards me? Will he not intercede on my behalf before Allāh *ta'ālā* and have me removed from Hell?"

I Have no Merit

Hadrat Wālā said on countless occasions: "All the simple and beneficial ways of rectifying the self which Allāh *ta'ālā* instils in my mind are solely through the blessings of the seekers; it is not my achievement. Allāh *ta'ālā* willed for His servants to be rectified and for them to derive benefit. He is therefore taking this service from a worthless person like myself. Anyone who has any pride over his knowledge and understanding must separate himself from the seekers and see how he is totally overturned. This is because Allāh *ta'ālā* gave him this knowledge and understanding for the benefit of others."

"A mother cannot be proud over the fact that she breastfeeds her child. Rather, it was Allāh's will for the child to be reared. This is why He produced milk from flesh. The milk which gushes forth from the breasts is through the blessings of the infants sucking action. If a mother stops breastfeeding her child, the milk will dry up. Similarly, if water is not drawn from a well, it will not get filled with new water. In short, if a shaykh stops conveying [his knowledge and understanding], he will stop receiving."

Neither Knowledge Nor Action

There was a scholar who was in search of a shaykh. Hadrat Wālā was displeased with him because he was self-opinionated. Hadrat Wālā said to him: "I am standing here in a musjid and assuring you that the day you pledge bay'ah to any of our elders and inform me about it, then inshā Allāh, whatever ill-feeling I have towards you will disappear immediately. I will then consider you to be my friend and myself to be your servant. But don't even think of having your objectives fulfilled here because I am totally unqualified

to steer a knowledgeable person like you. If you wish, I can take an oath on this." Hadrat Wālā made a statement which is appropriate to the above condition. He said: "I neither possess knowledge, deeds nor any achievements. However, all praise is due to Allāh *ta'ālā* I have full conviction about my own emptiness. It is enough for me if Allāh *ta'ālā* showers His grace on me solely on this."

Everything is Achieved Through Allāh's Help

A student wrote to Hadrat Wālā asking him for a treatment for a severe psychological illness. Hadrat Wālā replied to his letter and, by the grace of Allāh *ta'ālā*, the illness was completely uprooted. Someone said: "There are clear blessings in Hadrat Wālā's instructions." Hadrat Wālā said: "There is nothing in my instructions. The fact of the matter is that it is solely Allāh's help and support. Allāh *ta'ālā* is the Real Doer, I am nothing. A tanner does not know how to crush stones for road construction. But an engineer places his hand on his stone-crusher and is able to crush the stones for his road. Neither is my knowledge nor my understanding influential in the matter of rectification. Allāh *ta'ālā* merely delegated a task to me and He helps me to carry it out. It is not my achievement in the least."

Overwhelming Respect

Hadrat Wālā is forever overwhelmed by respect for Allāh *ta'ālā* and keeps away from the slightest whispering of disrespect towards Him. If, in the course of a discussion, he has to quote any person's disrespectful statement, he will bring both his hands together and say with absolute submission and tribute: "O Allāh! I repent. O Allāh! I repent."

I am Filled With Faults

A person saw a dream in which he was reprimanded: "You have vile thoughts about the pious elders. You must repent quickly from this." He also came to Hadrat Wālā, clasped his hands and said: "I seek pardon from Janāb as well." Hadrat Wālā immediately held the man's hands, separated them and said: "What are you doing? Why do you have to ask me to pardon you? Why are you including me in your dream? The dream made mention of pious elders. We certainly have to

seek their pardon. I take an oath and say to you that I do not find any excellence within me – not with regard to knowledge, actions, statements and conditions. In fact, I am filled with nothing but defects. If someone speaks ill of me, I can say with certainty that I do not even experience a whispering of not being eligible of the evil which he spoke about me. In fact, if someone praises me, I am astonished and think to myself: 'What praiseworthy quality do I have which has caused him to think of me in this manner? He has certainly been deceived.' It is rather Allāh's quality of concealing which has concealed my faults. I am therefore not offended in the least when anyone speaks ill of me. If anyone speaks of just one good quality in me, I immediately think of ten faults which are in me."

"Secondly, whatever bad things which you may have said about me were probably said out of ignorance. You are therefore excused. Thirdly, I have been making this supplication since a long time and I am refreshing it now: 'O Allāh! Do not take any of Your creation to task because of me.' I have pardoned with all my heart anyone who wronged me in the past or does it in the future. Allāh's creation must therefore have no worry whatsoever about me. No one should harbour any doubts in this regard. You too must be rest assured. I have already pardoned all people from the depths of my heart. You are included in this general pardon. In fact, if you ever feel the need, you have full permission to come and tell me anything you wish." Hadrat Wālā added: "If I do not pardon, or pardon and the other person is punished, what benefit will I achieve from it?"

Hadrat Wālā said on another occasion: "If I do not pardon a person, can I ever bear to see him burning in the Hell-fire because of me?! I seek forgiveness from Allāh." He also said: "No person should think that this pardon includes monetary rights or else people will carry away all my possessions. The pardon only applies to verbal abuses and vulgarities."

Remorse Over Shortfalls in Actions

Hadrat Wālā said on several occasions: "I have a severe shortfall in actions but, all praise is due to Allāh *ta'ālā*, I am not heedless of my rectification. I am always concerned about rectifying such and such condition, and changing such and such situation. In short, I am not smug about any condition. Although I do not consider salvation to be confined to deeds but solely to Allāh's grace, it is the responsibility of man to carry out Allāh's orders and abstain from His prohibitions. This is why I am most remorseful over the shortfalls in my actions and am always worried about my rectification."

When Hadrat Wālā hears about the religiosity and piety of any of his associates and disciples, he says: "The father whose children surpass him in excellent qualities is most fortunate." He also says: "Allāh *ta'ālā* has willed for me to have a good reputation, this is why He sends to me people who are good since before. In this way, I receive a good name for free." A poet says:

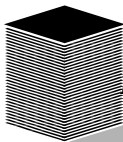
*Neither is the trap good nor the seeds which are placed
in it. But coincidentally, a royal falcon got caught in my
trap on each and every occasion.*

Hadrat Wālā said: "No matter what discipline a person studied under me, he surpassed me in it."

Although Hadrat Wālā was a matchless personality of his time as regards his internal and external excellences, he considers them to be totally insignificant even while accepting certain special excellences as a way of speaking about Allāh's favours on him. There is no sign whatsoever of self-conceit and pride in him. It is absolutely clear to those of insight. This is the grace of Allāh *ta'ālā* which He confers on whomever He wills.



This is an extract from the biography of Hadrat Thānwī *rahimahullāh* titled *Ashraf as-Sawāhiḥ* which is compiled by his senior khalīfah Hadrat Khwājah 'Azīz al-Ḥasan Majdhūb Sāhib *rahimahullāh*. The translator requests the du'ā's of the reader for the completion and acceptance of this project. Āmīn.



SULŪK AND TAṢAWWUF

From the Malfūzât of Hadrat Muftî Mahmūd Hasan Gangohî رحمۃ اللہ علیہ

Our Istighfâr (Seeking Of Repentance) Is In Need Of Abundant Istighfâr)

Hadrat Sirrî Saqatî رحمۃ اللہ علیہ has mentioned:

استغفارنا يحتاج إلى استغفار كثير

Our istighfâr (seeking of repentance) is in need of abundant istighfâr.

This is because our *istighfâr* is a mere lip service and it is not done sincerely. Thus, it amounts to mockery of Allâh ﷻ.

It is similar to the case of where a person beats another and then asks for forgiveness insincerely without any remorse for his doings. (He is not asking for forgiveness but rather mocking the person.)

REALITY OF KHULQ (GOOD CHARACTER)

People understand good character to mean being friendly and speaking politely even though the person may harbour enmity for others.

The statement of Maulânâ Rashîd Ahmâd Gangohî رحمۃ اللہ علیہ is quoted in Al-Kaukab-ud-Durrî where he says that *khulq* (good character) is to interact with others in such a manner that Allâh ﷻ and the creation of Allâh ﷻ become pleased. How could Allâh ﷻ ever be pleased if someone speaks politely but harbours enmity? How can others be pleased if they learn that this person has enmity for people?

MAHABBAT (LOVE) AND `AQÎDAT FOR THE SHAIKH

The basis for deriving benefit from one's Shaikh is to love and display total devotion to the Shaikh.

Someone had posed the question, "Why isn't love made the sole basis, since *aqîdat* is required to create the love?"

Hadrat رحمۃ اللہ علیہ replied, "*Aqîdat* is not a pre-requisite for

mahabbat. A son will love his father but if the father continuously commits sins he will not have *aqîdat* (hold him in high esteem) for him.”

CATEGORIES OF GHÎBAH (BACKBITING)

Allâmah Ibn `Âbidîn Shâmî رحمته الله عليه has written that there are different categories of *ghîbah*:

- Upon hearing the praise of another person someone sarcastically says: “Yes, but I know what type of a person he is.”
- Committing *ghîbah* by writing the faults of others.
- Talking of the faults of others.
- To explain the faults of others by gestures.

He has further written that the worst form of *ghîbah* is when one is cautioned for having made *ghîbah* and he replies: “I am not making *ghîbah*. I am only speaking the truth.”

The reason for this being the worst form of *ghîbah* is because *ghîbah* means to speak about the actual faults of others and it has been explicitly prohibited in the Qur’ân as Allâh ﷻ says:

وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا

Do not backbite one another

This person has indirectly refuted the explicit wordings of the Qur’ân by such a statement. (It is obvious that the worst crime would be to refute the clear text of the Qur’ân.)

SPEAKING ILL OF OTHERS

A person’s evil habits will not be removed by speaking ill of him. In fact, the speaker involves himself in evil. (So why should one engage in an act that is of no benefit to oneself or to others, rather it is purely detrimental?)

IMPORTANCE OF ISTIGHFÂR

Ibn `Umar رضي الله عنه has reported that Rasûlullâh ﷺ would recite *istighfâr* seventy times in each *majlis* (sitting).

Through this we understand the importance of *istighfâr* and how necessary it is for us to make *istighfâr*. Despite Allâh ﷻ stating in the Qur'ân with regards to Rasûlullâh ﷺ:

لَيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ

Allâh ﷻ has forgiven all your past and future sins [2:48]

And him being sinless, yet Rasûlullâh ﷺ would still make so much of *istighfâr* in each sitting. Hence, how much more should we endeavour in making *istighfâr* due to our countless shortcomings.

REPELLING DISTURBING THOUGHTS

Do not attempt to repel disturbing thoughts. Instead, engage in excessive *durûd sharîf*. One will never be successful if one tries to repel these thoughts.

It is like a person who goes on an errand to the marketplace. He will hear many different noises, the blaring hooters, and the barking of dogs etc. and he will also see various items. Despite all these distractions, he will still carry out the errand. In fact, he will not tolerate the slightest disturbance in his work and he will ensure that the work is accomplished.

THREE CAUSES FOR RUINING ONE'S ACTIONS

Hadrat Gangohî رحمۃ اللہ علیہ would say: "A person ruins his actions in three ways: (1) Eating improper foods. (2) Associating with inappropriate company (3) Committing sins."

Hence it is imperative for a *sâlik* (person treading the path of righteousness) to totally abstain from these three factors in order to save himself from great loss.

{Adapted from: *Malfoozaat of Faqeeh-ul-Ummat Mufti Mahmood Hasan Gangohi* رحمۃ اللہ علیہ
vol 1 p.409-412} ❀

THE BEAUTIFUL NAMES OF ALLÂH ﷻ

By: Maulânâ Moosa Kajee Sâhib

الرَّزَّاقُ **AL-RAZZAQ** ﷻ (The Provider of Sustenance)

AR-RAZZÂQ ﷻ (THE PROVIDER ﷻ)

Allâmah Khattâbî رحمته الله said, "Ar-Razzâq ﷻ is that being who has taken the responsibility of sustenance and who tends to every soul with such nourishment which will keep it in existence. His ﷻ mercy and sustenance encompasses all of creation. He ﷻ does not single out only some for sustenance (e.g. only to a believer and not to a disbeliever, or only to a friend and not to an enemy. Allâh ﷻ sends sustenance to a weak person who has no skill and no means of livelihood as He ﷻ sends to a strong and able person. Allâh ﷻ states:

وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ

"How many creatures there are which cannot carry their sustenance! Allâh ﷻ sustains them and you."

Someone asked Hadrat Ali عليه السلام, "If you are locked in a room that you are enclosed from all four sides, then where will sustenance come from?" He answered, "From where death will approach (i.e. Allâh ﷻ will provide sustenance in the room just as death will approach him in the room)." Subhanallâh! What an answer was given! None should regard it as far-fetched to receive sustenance in this manner.

Man transgresses and forgets who His True Sustainer is. If Ar-Razzâq ﷻ stops sustaining, then there is no sustainer who will grant sustenance.

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ

"Then, who will grant you sustenance if He stops sustaining you? None, in fact they are firm in disobedience and running away from the truth." (Sûrah Mulk verse 21)

The true Sustainer, Ar-Razzâq ﷻ, creates an abundance of sustenance for whomsoever He wishes and He withholds from whomsoever He wishes.

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

"Do they not know that verily Allâh ﷻ spreads out sustenance for whomsoever He wishes and He holds back?" (Sûrah Zumar verse 52)

Due to not keeping our gaze on Ar-Razzâq ﷻ, man thinks that his shop is sustaining him. Sometimes, he thinks that he is sustaining himself and his family. Due to his defective intelligence, he regards these things as great and begins worshipping them. In adhân, when calling towards the worship of Allâh ﷻ, الله أكبر (Allâh is the Greatest) is pronounced first, thereby removing the roots of all false thoughts. We are shown that everything is small and Allâh ﷻ is the greatest. He ﷻ is more lofty and greater than any other thing. This great Being alone sustains all. Neither can your business, work, or land sustain you nor can you sustain yourself. Sustaining and providence is His ﷻ work. He ﷻ sustains man, animals, birds and even insects. All those means on which you have placed your trust is all temporary. The shop is temporary, the business is temporary, one's wealth is temporary, and every single person is temporary. Never place your trust on temporary beings, but place your trust on that Being who is everlasting. His ﷻ ownership, sustaining, act of creating, power, and knowledge are all everlasting. None of His ﷻ qualities will ever come to an end.

Man has a double-fold responsibility with regards to fulfilling the rights of this quality of Allâh ﷻ:

Firstly, he should understand the reality of this quality and have conviction that besides Allâh ﷻ, none is worthy of this quality. Therefore, one should always regard Allâh ﷻ as the provider of sustenance and have trust only on Him ﷻ regarding it. After creating the heavens and earth, just as Allâh ﷻ has opened the doors of sustenance for man, similarly He ﷻ has opened the doors of sustenance for

animals. Domesticated animals such as cows, sheep, bulls, horses, and donkeys in reality receive their sustenance from Allâh ﷻ, even though outwardly the system of their habitation and food has been left in the hands of man. Besides them, all animals, whether terrestrial or aquatic and birds are such that there is no trace of man's intention and action in their receiving sustenance. These animals are in such huge numbers that man cannot recognize nor count them.

Secondly, Allâh ﷻ should grant him knowledge of guidance, a tongue exhibiting the path of righteousness and a hand that is always giving in charity. Through his good words and actions, he should be a means of conveying the most honourable sustenance to the hearts of people. When Allâh ﷻ gazes with love at any of His servants, then Allâh ﷻ turns the attention of people towards him. When he becomes a means of conveying sustenance between Allâh ﷻ and His servants, then he has attained a huge portion of this quality.

Nabî ﷺ has said,

الخازن الامين الذى يعطى ما امر به مليه به نفسه احد المتصدقين

"A trustworthy treasurer who gives what he has been commanded with wholeheartedly, is also one of those who have given in charity." (Sahîh Bukhârî v.1 p. 311)

In the hand of a person, is the treasures of Allâh ﷻ. That person whom Allâh ﷻ has made his hands a treasury of sustenance to the bodies, and whom Allâh ﷻ has made his tongue a treasury of sustenance to the hearts, then he has attained a huge portion of this quality.

Sustenance

Remember, when a person uses his wealth in noble causes, then Allâh ﷻ places blessings in that wealth.

Maulânâ Dhul Fiqâr Naqshabandî said, "This was at that time when the dollar was equal to eight rupees. We were in Karachi (i.e.), when we met a person who used to sell dhal

(pulses) on a cart. My companion said, "Let us buy some. Then we can eat it at the place where we are going to." We were students at that time. We said, "Very good, take some." Whilst he was purchasing the dhâl, I asked the man, "Brother, you sell dhâl. How much do you sell daily?"

He replied, "It is Allâh ﷻ's great favour." (At this time, an engineer would earn 150 rupees. This then increased to 225 rupees, and then to 300 rupees. We were actually amazed how much an engineer would earn. So when we asked him, he replied,) "Alhamdulillah, I sell dhâl equivalent to 6000 rupees." An engineer was earning less than a thousand rupees a month, and this man selling dhâl was earning 6000 rupees daily. The keys of sustenance are in the control of Allâh ﷻ.

One friend wrote, "Hadrat, since I have chosen the path of virtue, Allâh ﷻ has placed a lot of blessings in my sustenance." Then he wrote an amazing thing, "I have a tea-shop. From this tea-shop, I earn 12000 rupees daily." Today, a school teacher does not even earn so much. Here is an uneducated person who is earning so much money on a daily basis. (*Amal se zindagî bantî he p. 202*)

Advices and Beneficial Points

Every child comes with its own sustenance. Allâh ﷻ has taken responsibility of providing sustenance to all. Sustenance has been ordained and it cannot be less or more. Every person will eat his share and leave this world, utilizing only that amount which has been destined for him. However keep the following points in mind:

1.) This does not mean that one should abandon the means and instruments which Allâh ﷻ has created. The secret is to use these means, but to place one's trust on Allâh ﷻ and not on the means. As long as Allâh ﷻ does not intend, nothing can happen. In fact, this is also a high level of tawakkul (trust) that in spite of possessing means, one's gaze is on Allâh ﷻ's treasures.

2.) One should abstain from using harâm (impermissible) means to attain sustenance. If one earns his living through harâm ways, then he should enquire from the ulemâ and muftis, and immediately make an effort to leave his current occupation, and adopt another means of earning. One should sit alone and ponder that when Allâh ﷻ has taken responsibility to grant sustenance, and I will definitely get what has been predetermined for me, then why should I choose a harâm avenue?

3.) Recite this dua daily thrice after Fajr Salâh:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُّتَقَبَّلًا

"O Allâh, I ask You for beneficial knowledge, pure sustenance and actions which will be accepted by You."

4.) The one who recites this dua 70 times after Fajr Salâh, will be protected from straitened sustenance:

اَللّٰهُ لَطِيْفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَّشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيْزُ

"Allâh ﷻ is kind to His servants. He grants sustenance to whomsoever He wishes and He is Most Powerful, Most Strong."

5.) Abstaining from sin and seeking forgiveness abundantly plays a vital role in attaining one's sustenance easily. Therefore, a businessman should keep the following points in mind:

a.) Abstain from lies and deception. Do not sleep after Fajr. Close the shop or business at salâh times, and perform salâh calmly.

b.) Zakâh should be discharged when due. After the death of a person, inheritors should not be deprived of their shares, but should be paid their dues immediately. At times, due to curses received by not giving the due share, and mixing up this wealth with one's own wealth, never mind profit, even the actual capital is destroyed. Some people, in spite of being wealthy, are afflicted with calamities and they eventually land up living on footpaths; or at the end of their life, they become afflicted with such serious sicknesses that all their money is spent in medical treatment. Sometimes, after one's death, the heirs fight amongst themselves for the money, and the money is squandered in court-cases.

Therefore, if a person wishes to attain sustenance easily, and that it should be pure as well as full of blessings, then he should adopt taqwâ (i.e. abstain from sins, never hurt the heart of anyone and never take the curse of anyone).

Similarly a worker should complete his duty properly, he should not misappropriate trust, nor should he cheat in his time. As a result, his earnings will be full of blessings and he will not have to undergo any form of difficulty.

According to the level of one's conviction that Allâh ﷻ alone is the sole provider and sustainer, so much will it become apparent in one's actions. If one believes with certainty that in every condition we are being sustained by the command of Ar-Razzâq ﷻ, then such a person will be saved from the following evils:

- 1) One will not be totally absorbed in earning, completely exceeding the bounds.
- 2) One will not think that whatever he is earning is due to his effort.
- 3) One will not break the commands of Allâh ﷻ in the means of earning (in which all evils are included e.g. being deficient in Allâh ﷻ's rights, the creation's rights and in social etiquettes.)

Also, when halâl money is earned through halâl avenues, then bearing this in mind, one will spend in halâl avenues. By following the commands of Allâh ﷻ, the wealth received by one will be spent and utilized according to the command of Allâh ﷻ, due to His ﷻ special gaze being on it. The object is that our îman should become firm that it is only Ar-Razzâq who sustains.

It is binding on the one who has a relationship with this blessed name that he constantly visualizes this quality in his mind and takes stock of himself: What change has come in me and what is my îmanî feeling due to this quality? Even if I feel I can earn thousands of rands by speaking lies, I will forsake it. I will never speak a lie in order to sell goods. Ar-Razzâq ﷻ has not destined for me this money. If it is destined for me, then I will definitely get it.

CLEARING THE FOG (Part Fifteen)**15. What is Fiqh?****By: Mufti Abdullâh Moolla**

The word 'Fiqh' has several literal meanings. The definition of a Faqīh will also differ according to these. Some of the meanings are:

1. 'To open' or 'to make clear'. Thus, a Faqīh will be someone who opens up and clarifies the injunctions of the sharī'ah.
2. 'To have knowledge of something.' In this case, it will refer specifically to the knowledge of the sharī'ah.
3. 'To be dominant in knowledge.' This term is used when a person attains mastery in a science and will therefore be regarded as a Faqīh.

The Technical Definition of Fiqh

The most popular definition of Fiqh according to the scholars is, 'The knowledge of such injunctions of the sharī'ah that are derived from its detailed sources.'

The injunctions of the sharī'ah are of two types: the fundamentals (uṣūl) and the derivative (furū').

The fundamentals include that which deals with beliefs, such as belief in Allāh, the Ambiyā, the divine scriptures, the day of Qiyāmah etc. These injunctions are not discussed in the commonly known Fiqh books, but in books that fall under the category of Aqā'id (beliefs).

The second type of injunctions (derivative), are discussed in the Fiqh books. The scholars of before classified both types as one, they have been quoted as defining Fiqh as 'a person's knowledge of what rights it owes and what rights are due to it'. However, once the first type began to be discussed separately, the definition then became the one explained above.

In the terminology of the Sufis, Fiqh refers to both the knowledge and practical implementation of these injunctions.

The Subject Matter of Fiqh

The subject matter discussed in Fiqh is the actions that need to be carried out by a person who is sane and has come of age. Moreover, it deals with the types of actions in terms of them being Halāl, Harām, Sunnah, Wājib, etc.

The injunctions pertaining to the insane are also discussed in Fiqh because they address the guardians of the insane. Moreover, the worship of children is included, so that children may learn and prepare for the time when they come of age and need to carry out these injunctions.

The Purpose of Studying Fiqh

The purpose of studying Fiqh is to practice on the injunctions of the Shari'ah in order to achieve success in this world and in the hereafter.

The Sources

Fiqh is derived from the following four sources:

1. The Noble Qur'ān
2. The Sunnah of Rasūlullāh ﷺ
3. Ijmā' (consensus)
4. Qiyās (analogy)

The Noble Qur'ān is the speech of Allāh ﷻ that He revealed to His final Nabi Hadrat Muhammad ﷺ. It has remained protected in its pristine purity since revelation will remain protected until the Day of Qiyyamah.

The Sunnah of Rasūlullāh ﷺ refers to the words and actions of Rasūlullāh ﷺ, as well as the actions of others that he ﷺ sanctioned.

Ijmā' refers to the consensus of the ummah, regardless of whether it was the consensus of the saḥābah ؓ, or the fuqahā' and scholars after them. This is a dependable source because Rasūlullāh ﷺ clearly stated that the ummah will

never be unanimous upon anything that is wrong. Therefore, anything that has been practised continuously by the ummah, throughout the generations will be classified as *ijmā'*.

Qiyās refers to such analytical deduction that is derived from the *Qur'ān*, the *Sunnah* and from *ijmā'*.

The Status of Fiqh

The virtues of studying *Fiqh* are numerous. In fact, Allāh ﷻ says in the *Qur'ān* that the person endowed with '*hikmah*' has truly been endowed with tremendous good. The scholars of *Tafsīr* have stated that '*hikmah*' refers to the knowledge of *Fiqh*. It is for this reason that it is commonly stated that the best of knowledge is that of *Fiqh* because it is a means of acquiring many other forms of knowledge.

Rasūlullāh ﷺ said, "When Allāh ﷻ intends that good reaches a person, he endows him with understanding in religion (*Fiqh*)."

He ﷺ also said, "A single *Faqīh* is harder upon *Shaytān* than a thousand worshippers." This is because the *Faqīh* benefits many other people through his teachings and a worshipper only benefits himself.

Imām Muhammad ﷺ said that it is of utmost importance to master *Fiqh* because it is through this science that matters of *Halāl* and *Harām*, as well as many others, are learnt.

A poet says, 'If scholars are to boast about their knowledge, then it is the knowledge of *Fiqh* that takes the honours, How many perfumes are there, but none like musk, and how many birds are there, but none like the falcon.' ❁

TAKING THE STEP

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

9. Easy Good Deeds

All praise is due to Allāh ﷻ Who has granted us the beautiful and easy way of life in Islām. The deeds prescribed in Islām conform to human nature and bring about joy and peace to society. The more we practice it, the more we will begin to see this reality. In this article, a number of easy good deeds have been listed with a short explanation of each. When we read and realize that the deeds required of Muslims are not difficult, yet they accrue great reward, we will be encouraged to practice them and invite others to do the same. May Allāh ﷻ guide us all. Āmīn

1. Visiting the Sick

Thaubān ؓ narrates that Rasūlullāh ﷺ said, "When a Muslim visits his sick brother, he is in a garden of Paradise."

2. Dhikr of Allāh ﷻ

A sahābī ؓ once said to Rasūlullāh ﷺ, "O Rasūl of Allāh, there are many good deeds and I do not have the strength to perform all of them. Please tell me of one that I can hold onto." Rasūlullāh ﷺ said, "Your tongue should remain moist with the dhikr of Allāh."

3. Helping a Muslim

To help a Muslim in his work or to remove his troubles and worries is an act for which great reward is promised in the Ahādīth.

Abdullāh Ibn 'Umar ؓ narrates that Rasūlullāh ﷺ said, "Whoever sees to the needs of his brother, Allāh will take care of his needs, whoever removes any worry from a Muslim, in return, Allāh ﷻ will remove his worry on the day of Qiyyamah."

4. Concealing the faults of others

If one comes to know of the shortcoming in a person, there will be great reward for concealing it from others, on condition that this shortcoming is not harmful or dangerous for others.

Abū Hurayrah ؓ narrates that Rasūlullāh ﷺ said, "A person does not conceal the faults of someone in this world, except that Allāh will conceal his faults on the day of Qiyāmah."

5. Encouraging or commanding towards goodness

To encourage others towards acts of goodness is an act of great merit. If a person does a good deed because of the effort of another person on him, both will earn the reward for the good deed done.

Abū Mas'ūd Ansārī ؓ narrates that Rasūlullāh ﷺ said, "The one who guides another person towards goodness will earn as much reward as the doer of the good deed." (Muslim)

6. Treating one's Parents well

Abdullāh Ibn Mas'ūd ؓ narrates, "I asked Rasūlullāh ﷺ, "Which is the most beloved action to Allāh?" He replied, "To perform salāh on its time." I asked, "Which is next?" He replied, "Good treatment of one's parents." I asked, "Which is next?" He replied, "Jihād in the path of Allāh." (Bukhārī and Muslim)

7. Respect for the Elders

The youngsters in Islām have been commanded to give due respect to their elders. Rasūlullāh ﷺ said, "He is not of us who does not show mercy to our young and does not honour our elderly." (Abū Dāwūd and Tirmidhī)

May Allāh ﷻ grant us all the ability to hold on firmly to all the good deeds that will bring us closer to Him and earn us the eternal reward for them in Jannah. Āmīn

To all parents, teachers and teens:

Please forward feedback about the Taking the Step articles. Your comments, criticism and feedback is highly appreciated. It can be forwarded by email to darululum@webmail.co.za This will help in topic selection and method of writing for future issues. ❁

Some Intricacies and Realities of Salâh

Maulana Imran Kajee

Continued from Issue No: 126

Salâh - Ordained at the Most Perfect Times

Salâh has been ordained at the most perfect times, as if one's entire day is encompassed in the remembrance of Allâh ﷻ: Since Salâh is the best method of remembering Allâh ﷻ and the easiest method of ridding oneself of sins, it ought to have been compulsory throughout the day. However, Allâh ﷻ has, in His compassion and mercy, considered man's necessities, engagements and responsibilities and instructed man to perform Salâh at regular intervals during the day. This is so that the negligence caused by involving himself in worldly matters and occupations does not enshroud his heart. Added to this, after every Salâh, he will begin anticipating the next, and the spirituality gained from one Salâh will remain with him till the next. The periods of negligence between the two Salâh will now be passed with one's gaze fixed firmly upon Allâh ﷻ and rooted in His obedience. In this manner, it is as if one is perpetually engaged in Salâh.

The times chosen for the various Salâh are most appropriate, neither too long apart, nor too short. If too much time was allowed between the two Salâh, negligence will settle deep into the heart and one will be distanced from his Allâh ﷻ, due to which the effects of Salâh will not perpetuate till the next. Had the time period been too short, it would become difficult for people to complete their daily activities due to their being engaged in Salâh for most of the time. The times of work and rest have also been catered for in the most perfect manner. It will be difficult for people to perform Salâh during the time when they are resting, due to which no Salâh has been ordained between Ishâ and Fajr. In the same manner, there are certain works which require a long period of time to complete, during which it would become difficult to take out time for Salâh. This need has been seen to by not ordaining any Salâh between Fajr and Zuhr, and by prolonging the time between them.

Wisdoms In the Timing of Every Ṣalâh

In the timing of every Ṣalâh, there are innumerable wisdoms, some of which will be mentioned hereunder:

Fajr- a) There are two times that the angels of the day and those of the night change shifts. When people gather to perform Fajr and Asr, the Angels whose shift has ended return to Allâh ﷻ. When they are asked of the condition in which they left His servants, they reply that they had left them while they were performing Ṣalâh and had arrived there (at the beginning of their shift) while they were performing Ṣalâh (*Sahîh Bukhari, Muslim*).

b) At this time, the minds and hearts of people are free from occupations and activities. Thus, one will now be able to focus his mind and heart fully towards Allâh ﷻ.

c) This is a time when most are negligent of Allâh ﷻ and wish to be in bed. Allâh ﷻ has used this Ṣalâh as a means of determining His true servants from those who are mere claimants, and as a means of removing the believers from their negligence and forgetfulness.

d) Through this Ṣalâh, one is able to end the previous night as well as begin his day with the remembrance of Allâh ﷻ.

Zuhr- a) The doors of the heavens are opened at this time, from which good deeds ascend as well. (*Tirmidhî*)

b) The sun has always been revered by the mushrikîn (polytheists) and taken as an object of worship, due to the fact that it gives brightness to the earth and is the brightest star in our universe. When its decline begins, Allâh ﷻ has ordered us to perform Ṣalâh, indicating to the fact that, while the sun declines and finally sets, the grand being of Allâh ﷻ is pure from any such decline.

c) This Ṣalâh does the job of removing and wiping away the negligence and unmindfulness of Allâh ﷻ which would naturally have overcome a person due to his worldly engagements in which he had passed the morning. Ṣalâh at this time reduces one's engrossment in worldly matters and serves as antidote for the poison of the love of this world and its adornments, by reminding one of Allâh ﷻ and His greatness

Asr- a) As explained regarding Fajr, this is also a time when the angels change shifts, and those ascending bear testimony in the court of Allâh ﷻ that they had left his servants in the condition that they were performing Salâh. b) This is the time that people are busiest in their occupations, rounding up their work for the day. The marketplaces are bustling with trade at this time and labourers are exhausted after the day's work. This Salâh serves the function of reminding all of Allâh ﷻ, when everyone is generally totally unmindful of Him.

c) Through this Salâh, one ends his day with the remembrance of Allâh ﷻ.

Maghrib- a) This is the time just after the day-end. This Salâh is a form of thanks to Allâh ﷻ for having granted us another day in which we were showered with His many bounties. (It should be kept in mind that every day begins from the time of sunset, according to the Islamic calendar) It is also an opportunity to seek Allâh ﷻ's forgiveness for the evils committed during the last day.

b) This is normally the time in which man wishes to return home, eat, mix with his family or friends and rest his mind after a taxing day of work. This too is generally a time of unmindfulness of Allâh ﷻ which has been remedied through this Salâh.

c) Through this Salâh, one is able to begin the night in the remembrance of Allâh ﷻ.

Ishâ- a) This Salâh is performed before going to bed, so as to remove the rust which had set in the heart throughout the day. This will truly impact the heart and cleanse it, since a person does not (and should not) have any other activities to engage in, nor is he being bombarded with his daily routine, due to which he will immediately go to bed and spend the rest of the night with a spiritually pure and cleansed heart.

b) This is a time when people wish to be in bed, and only the true lovers of Allâh ﷻ will sacrifice their sleep, inspite of their tiredness and fatigue, for the sake of Allâh ﷻ.

There are many more such wisdoms which have not been mentioned here for the sake of brevity, but which can be

found in the books of the Ulamâ. During *Salâh*, the different limbs of the body are all involved in Allâh's ﷻ worship; The tongue is involved in the *Zikr* of Allâh ﷻ, the heart is overtaken by the love and fear of Allâh ﷻ, the mind is working, deciding and recalling what action or which form of *Zikr* will be carried out or recited next, the hands, legs and other limbs are throughout involved while changing into the different postures and the face is placed on the ground during *Sajdah*. Even the fingers are to be kept spread wide apart during *Rukû* and closed during *Sajdah*, while the toes have to be kept facing the *Qiblah* throughout. ❀

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

Disciplining the Lovers of Allâh ﷻ

Selected Islâmî correspondence with Shaikhul-Arab Wal-Ajam,
Ârifbillah Hadrat-e-Aqdas Mâulânâ Shâh Hakîm Muhammad
Akhtar Sâhib راجي الدين

Condition: I more or less understand the meaning of Qur'ânic verses. When I recite verses which state that in these are signs for people who possess intelligence, I immediately think that because of my constant disobedience and my remaining in the company of ill-mannered people for quite some time, I have lost my intelligence and am therefore not able to understand the sign in this verse. Is it correct or incorrect to have such thoughts. Kindly correct me.

Answer: The filth and rust that your intellect experienced by remaining in the company of ill-mannered people is gradually being embellished by the bounty of purity and glitter. Be grateful to Allâh ﷻ for this. Had your intellect not been bestowed with this light, then instead of experiencing distaste from the filth of ill-mannered people, you would have remained inclined towards them. To consider such people as ill-mannered and to recognize that their companionship was the cause of destruction for your intellect is no small gift. Be extremely grateful for this because this very gift is the sign of light in your intellect. ❀

From the Master Scholars

2. The Outstanding Characteristics of Islam

Hadrat Maulana Sayyed Muhammad Yusuf Binnori رحمہ اللہ ³

Who does not know that backbiting is a major sin in Islām? This is a sin that is mentioned in the Qur'ān. It has been clarified by means of a unique and strange example. It is quite apparent that in backbiting, a person does not say anything that is contrary to reality. Backbiting entails speaking about the shortcoming of someone in his absence. This is such a bad sin that Allāh ﷻ Himself speaks about it in the Qur'ān and the Muslims have been prohibited from it.

Who does not know that lying is a major sin? Lying is a sign of hypocrisy. A hypocrite is a person on whose tongue is the claim of Islām but disbelief is hidden in his heart.

Who does not know that falsely attributing something to someone, or a false accusation is a major sin? If this false attribution exceeds the limit, people hear it and the person is negatively affected, then this is slander, and it is a major sin.

In summary, backbiting, falsely attributing something to a person, slander, all of them are major sins. Warning of Jahannam is given for the person that does them. This is because Islām has established a universal brotherhood amongst Muslims.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

All believers are but brothers. [Sūrah Hujurāt (the Chambers) 49:10]

The Ahādīth explain unique realities of Islāmic brotherhood. What are the rights of one Muslim upon another? Rasūlullāh ﷺ said, "A Muslim is a brother of another Muslim. He does not oppress him, he does not hand him over to the enemy, he helps him in time of need, he hides his fault if he commits a sin, and whoever hides the fault of a Muslim, Allāh ﷻ will hide

³ Adapted and Translated from *Baṣā'ir wa 'Ibar* vol.1 p.28

his faults of the world and the hereafter.” Rasūlullāh ﷺ also said, “The example of the Muslims is like that of the limbs of a single body. If one limb experiences pain, then the entire body is restless.” Rasūlullāh ﷺ also said that when a Muslim is a true Muslim, then he will like for his brother what he likes for himself. Moreover, he ﷺ said that a Muslim is he from whose harm other Muslims are safe. To what extent should this be explained?

When a Muslim meets another Muslim, then he says, ‘Assalāmu Alaykum’. If a Muslim sneezes (and says Alhamdulillah), then one should immediately say ‘Yarhamukallāh’. It is a sin to swear a Muslim.

In essence, there is so much detail in the Qur’ān and Ahādīth that the mind will be baffled. These are the special characteristics of Islām. Other religions cannot claim to be on the same level. Honouring and revering a Muslim is from amongst the foundational rights in Islām. Well-wishing for a Muslim, helping him, consoling him, thinking good about him etc. These are the aspects of Islām that other ‘civilized’ nations cannot present. ❁

Advices of the Pious Predecessors – Part 2

Take Lesson from an Innocent Girl

Ḥadhrat Maulānā Ashraf ‘Alī Thānwī رحمته الله عليه said, “Take lesson from an innocent and uneducated girl. Only two sentences are said and she is then linked to her husband. One person says, ‘I have married’ and the other person says, ‘I have accepted’.” This girl honours these two sentences in such a way that she leaves her mother, she leaves her father, she leaves her brothers and sisters, she leaves her family and her entire tribe, and she becomes her husband’s. She comes to him and is restricted. This innocent girl has honoured her word so much and she was so faithful.

So, Ḥadhrat Thānwī رحمته الله عليه says that an innocent girl trusts these two sentences so much that she leaves

everything and goes to someone else but you cannot do this much that after reciting two sentences, 'There is no deity but Allāh, Muḥammad is the Rasūl of Allāh', you become Allāh's – the Being for Whom you recited these two sentences. So, this innocent girl is better than you, she honours these two sentences. You cannot honour your word so little that you can become Allāh's.

The Humility of Hadrat Thānwī رحمته الله عليه

Hadrat Maulānā Ashraf 'Alī Thānwī رحمته الله عليه said, "I take myself to be lower than all the Muslims currently, and lower than all the disbelievers in future, i.e. currently, lower than all Muslims, and lower than the disbelievers because of the possibility that they could become Muslims and go ahead of me, I therefore take myself to be lower than them." ❀

*Pearls of Wisdom from the Majālis of
Muftī-e-A'zam, Muftī Muḥammad Shaḥī' Sākib* رحمته الله عليه
By: Maulānā 'Abdullāh Ismā'īl

Incident of Hadrat Ibrāhīm bin Adham رحمته الله عليه

Once Hadrat Ibrāhīm bin Adham رحمته الله عليه, out of severe thirst, began searching for a bucket and a well in the desert. From a distance he noticed a deer approaching a well. The deer gazed into the well and noticed the level of the water to be quite deep. The deer lifted its gaze towards Allāh ﷻ and implored Him. The level of the water rose and the deer quenched its thirst.

Thereafter, Hadrat Ibrāhīm bin Adham رحمته الله عليه approached the well. When he gazed into the well, he noticed that the level of the water had dropped. He felt extremely sad. He exclaimed in his heart: "O Allāh ﷻ! This is strange!" Immediately a voice addressed him saying: "Ibrāhīm! There is a big difference between you and the deer. The deer fixed its gaze only on Us. On the other hand you engaged yourself

in searching for a bucket and a rope. Moreover the deer has no intelligence, whereas We had blessed you with the same". In short, Allâh's ﷻ dealing with His creation is amazing [p. 74]

Cure for all Worries

It is reported in the Hadîth that believing in *taqdîr* (destiny) removes all worries. [p. 75]

The difference between 'Ujb' (Self-Admiration) and Takabbur (Pride)

...When we do any good deed, we regard it as wonderful and perfect. If we notice anyone to be weak in the same good deed, then we become proud. This is more evil than sin itself. It ruins all good deeds.

Do not regard your good deeds to be perfect. This does not mean that you should not regard *salâh* and *sadaqah* (charity) to be acts of goodness. However do not attribute its goodness to yourself. *Taufîq* (ability to accomplish goodness) is from Allâh ﷻ. Think, I did not have the ability to achieve this goodness. Allâh ﷻ had placed the intention in my heart to do it. Furthermore, He gave me the physical strength to do it. In short do not attribute the good deed to yourself.

'*Ujb*' means to attribute your good deed to yourself. On the other hand, '*takabbur*' means to regard others as inferior when comparing them to yourself. This is the difference between '*ujb*' and '*takabbur*'. Both are devastating diseases. [p. 81]

TAWAKKUL

(Placing Ones Reliance Upon Allah ﷻ)

Rasûlullâh ﷺ said, "If you place your reliance upon Allah according to the right of reliance, He will provide you sustenance as He provides for the birds - they go out in the morning with empty stomachs and come back in the evening with full stomachs."

(Tirmidhî)