



Muharram 1435

(October 2014)

**A QUARTERLY JOURNAL PORTRAYING  
THE PRISTINE PURITY OF ISLAM**

# CONTENTS

Commentary on the Qur'ân.....	3
Ibâdât- A means to Reach Allah ﷻ and the Solution to our Problems .....	5
'Into the World of the Jinn' (Part 5) .....	8
Hadrat Thanwi's Practice with Regard to Ta'widh.....	14
Beautiful Names of Allâh ﷻ (Al-Fattâh).....	20
Clearing the Fog (Part 17).....	25
Disciplining the Lovers of Allah .....	29
Sulûk and Tasawwuf .....	31
Shiasm under the Spotlight .....	35

مَسْئَلَةُ

## COMMENTARY ON THE QUR'ÂN

## Chapter 2 Verse 187

١٨٧ أُحِلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ <sup>ط</sup> هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ  
<sup>ط</sup> عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ <sup>ج</sup> فَالْتَمَسُوا  
 بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ <sup>ص</sup> وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ  
 مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ <sup>ص</sup> ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ <sup>ج</sup> وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ  
 عَاكِفُونَ فِي الْمَسَجِدِ <sup>ط</sup> تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا <sup>ط</sup> كَذَلِكَ يُبَيِّنُ اللَّهُ آيَتِهِ لِلنَّاسِ  
 لَعَلَّهُمْ يَتَّقُونَ ★

(It is) permitted to you, on the night of the fasts, to be informal with your wives.<sup>a</sup> They are your garment and you are their garment.<sup>b</sup> Allah is aware that you have been unfaithful to yourselves.<sup>c</sup> So He forgave you and pardoned you. Now embrace your wives and seek that which Allah has written for you.<sup>d</sup> And eat and drink until the white thread of dawn becomes clearly visible to you from the black thread.<sup>e</sup> Thereafter complete the fast until the night.<sup>f</sup> And do not embrace your wives as long as you are in devotion in the Masjids.<sup>g</sup> These are the boundaries of Allâh, so do not approach them. In this way Allah expounds His verses for the people so that they may continually abstain.<sup>h</sup>

**187<sup>a</sup> The permissibility to cohabit during the nights of Ramadân:** A concession has also been granted with regard to the previous prohibition of eating, drinking, and approaching one's wife during the nights of Ramadân after one falls asleep. You can now engage in cohabitation with your wives throughout the night - whenever you wish.

**187<sup>b</sup>** The purpose of mentioning clothing and garments is to demonstrate the height of attachment and intimacy. In other words, just as the clothes are attached and joined to the body, in the same way husband and wife meet or embrace each other.

**187<sup>c</sup>** The meaning of “you have been unfaithful to yourselves” is that after having fallen asleep, you used to approach your wives (at night) and on account of this being against the injunction of Allâh ﷻ (initially), you make yourselves into sinners. In this way you make yourselves eligible for punishment and cause a decrease in your rewards. Through His bounty, Allâh ﷻ forgave you and granted you permission to approach your wives (during the nights of Ramadân) in future.

**187<sup>d</sup> The aim and purpose of cohabitation:** The children that Allâh ﷻ has written in your favour on al-Lauh al-Mahfûz should be sought through cohabitation with your wives. Mere carnal gratification should not be the aim. We can infer the detestability of *coitus interruptus* (and other forms of family planning) and the prohibition of homosexuality as well.

**187<sup>e</sup> The rules of fasting and I'tikâf:** Just as permission has been granted to engage in cohabitation throughout the night, in the same way you are also permitted to eat and drink during the nights of Ramadân until dawn.

**187<sup>f</sup>** Keep your fast from dawn till dusk. We also learn from this that it is detestable to keep several fasts consecutively in such a manner that the person does not even consume any food at night as well.

**187<sup>g</sup>** During the nights of Ramadân it is permissible for one to engage in cohabitation with one's wife. However, if a person is in I'tikâf, it is not permissible for him to approach his wife neither during the day nor at night.

**187<sup>h</sup>** The rules concerning fasting and I'tikâf that have been mentioned with regard to prohibition or permissibility are all injunctions which have been laid down by Allâh ﷻ. Never go beyond the confines of these injunctions. In fact, do not even go near them. Alternatively, this could mean that you should not differ with them even by a hair's breadth based on your personal opinion or on some other evidence. ❀

## Ibâdât– A means to reach Allah ﷻ and the solution to our problems

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

The very first command Allâh Jalla Jalâluhû has given in the Qur'ân Sharîf is '*Ya aiyohannaas u'budu Rabbakum*'. This is sufficient for one to realize how important the ibâdat of Allâh Jalla Jalâluhû is! Firstly it is the speech and word of the King of kings, the Creator, Nourisher and Sustainer of the entire universe, the Most Knowledgeable, He who possesses ALL knowledge. Then it is the first command in the Qur'ân! i.e. from the beginning of the Qur'ân Sharief, this is the first command that is given.

The Ibâdat of Allâh Jalla Jalâluhû basically is Salâh, Fasting, Zakât and Hajj. Also Tilâwat of Qur'ân Sharîf, Zikrullâh (amongst others: 3<sup>rd</sup> Kalimah, Durûd Sharîf and Istighfâr), Du'â etc.

The punctuality of these A'mâl is firstly required, then look at our Qadâ Namâzes, Rozas, Zakât, etc. then work towards bringing the reality of these A'mâl.

The form of the 'Amal is not sufficient - there must be life in it. Today, we are living in a world that is artificial, we have come to accept artificial things, it has become the norm, and we are happy with them, artificial flowers, fruit, etc. Faithfulness and love has also become artificial. We hate somebody who just gives an artificial smile, while we sense there is no feeling in his heart!

We have become used to artificial Namâzes and ibâdat as well. By these examples we can understand that artificial things have no value. If somebody bluffs you with an artificial diamond, how will you feel? So artificial ibâdat, Namâz, Roza, etc. also has hardly any value. There is a great difference in fasting and **staying hungry**! It is narrated in the Hadîth that a person who fasts (thinks that he fasted), but does not keep away from backbiting, lying, etc. Allâh Jalla Jalâluhû is in no

need of him staying hungry. In other words he didn't fast, though he was thinking I fasted. All he did was that he stayed hungry. So reality is required in all our ibâdat. This requires a definite effort. It won't fall from the skies or by wishful thinking. The department of our beautiful Dîn where this reality is taught and cultivated is the Khânaqah under the supervision of the Shaikh. Otherwise, we know how our thoughts stray in Namâz, and, in fact, sometimes the worst and most filthy thoughts are entertained in the most high and supposedly greatest ibâdat: Namâz!

When this reality will be realized, will we get a taste of the greatness and sweetness of our Dîn. Otherwise from artificial flowers and fruit we get nothing but are only fooled.

Marhum Haji Bhai Padia Sahib was travelling by plane. A Jewish rabbi happened to sit next to him, they started talking. The rabbi said we have no fear of the Muslims today, for the help of Allâh Jalla Jalâluhû is neither with them nor with us. Today, he is more powerful who has more material power, but when the Masjids will get full with Musallîs at Fajr time as they get full for Jumu'ah, we will not even fight the Muslims, we will just throw in the towel, for then the help of Allâh Jalla Jalâluhû will be with them, and we can never fight Allâh Jalla Jalâluhû. I mentioned this in a bayân in London in an area which is predominant Jewish. After the bayân, a youngster came to me and told me he goes to India/Pakistan from where he comes once a year. On his return, his Jewish neighbour always asked him how many people are making Fajr? After the third time, being surprised, I asked him why are you asking? He said when your Masjids get full for Fajr as they get full for Jumu'ah, you people will lead the world! Abu Saud is an Arab in Santiago, Chile. He said that his father told him that when they were being sent out of Palestine by the Jews, many years ago, Sharon, the then Army General, who spoke Arabic very well too, said we are sending you out of your mother land today, but you will be back here, not tomorrow, but when your Masjids get full for Fajr as they get full for Jumu'ah!

One Tafsîr of 'li ya'budûn' is 'li ya'rifûn' i.e. to recognize Allâh Jalla Jalâluhû! So this is also a great requirement to acquire the ma'rifat (recognition) of Allâh Jalla Jalâluhû.

By ibâdat a person must become an 'abd' - a slave of Allâh Jalla Jalâluhû. A slave has no choice, works for his master and gets no pay. That is how we should become the slaves of Allâh Jalla Jalâluhû, have no choice of ours, accept every order of Allâh Jalla Jalâluhû. But, Alas! we have been putting our heads down in Sajdah for how many years now, but we have never surrendered our brains to Allâh Jalla Jalâluhû!

By ibâdat, *abdiat* (humility) must come into a person. If our ibâdat is bringing pride in us, and we are developing a 'holier than thou attitude' then we are driving the top of the range, the latest model of a Merc or BMW, but to where? to hell fire!

Finally, by making the correct intentions our 24 hour daily life can become ibâdat, our earning our livelihood, our sleeping, eating and drinking, everything can become ibâdat, and we can be 24 hours in Allâh Jalla Jalâluhû top ibâdat, by making the necessary and correct intention!

All this requires Suhbat of Mashâikh and Ahlullâh! A person should avail himself for this at his first opportunity. ❁

## DO NOT RUN!

Abdullah Ibn Qatâdah ؓ says: "Once while performing salâh with Rasûlullâh ﷺ, he heard the noise of some people (rushing). After salâh, Rasûlullâh ﷺ asked: "What was the matter?" They replied: "We were rushing for salâh". Rasûlullâh responded by saying: "Do not do that. Whenever you come for salâh, you should come with **calmness** (composure) and perform whatever (rak'ât) you get (with the Imâm) and complete (the remaining rak'ât) which you have missed. {*Sahîh Bukhârî*}

**'Into the World of the Jinn'****(Part 5)****Maulana Ridwan Kajee**

In previous articles we had discussed in length how and why Almighty Allâh had handed over the power of voice, force, wealth and the ability to educate and entertain the youth of the world, allowing Iblîs and his army the full opportunity to prove that Almighty Allâh's decision to hand the vicegerency of the world over to Nabî Âdam ﷺ and to the faithful of his progeny. As the Shayâtîn utilize these powers and spread out traps and snares for mankind, whilst many, shall fall for these traps, there shall always be a minority that shall stand firm against all odds, through which the perfection of the knowledge of Almighty Allâh manifests itself, causing the world of the angels to marvel at Almighty Allâh's unique creation, known as 'man' and constantly admit their error, when they had questioned the wisdom behind Almighty Allâh's decision to have man created as His vicegerents on earth.

The full details behind how Almighty Allâh has placed this extra power into the hands of the Shayâtîn, that shall always remain a mystery, however in the light of indications made by the Qur'ân and the Sunnah, one can indeed find some leads, which makes understanding the happenings of the world around us much easier.

In the parts to follow, Insha Allâh, some of those leads shall be discussed, but every understood lead has the possibility of having been misunderstood, and should thus never be regarded as a clear teaching of Islam, but rather as a mere possibility, which time itself shall prove either correct or incorrect.

For the Shayâtîn, who are ugly and evil in nature, to be able to attract, dupe and force man into their slavery, it was



necessary that they possess such an ingredient which man craves for, for which man would be prepared to sacrifice all basic human morals, and even stoop to levels worse than that of animals. This ingredient, in the understanding of this lowly one, was what the world would later term as 'magic'. Through this very 'magic' the strength of man against his carnal passions and desires was going to be tested to the full, with only the best coming out unscathed.

For one to fight the enemy, it helps greatly if one understands the weapons and the tactics of his opponent. If it is indeed 'magic' that the Shayâtîn utilize in order to snare man, it would only be appropriate that one gain some sort of understanding of 'magic', with regards to its origin, its reality and how the Shayâtîn utilize it to their benefit.

### ***The Origin and Basic Ingredient of 'Magic'***

When the first news of Rasûlullâh ﷺ reached Madînah Munawwarah, all would have expected that the first to jump at the opportunity to become amongst his illustrious companions would have been the Jews, who had settled in that land, hundreds of years previously, solely for that purpose. These Jews had by them the description of the final, long-awaited Messenger of Almighty Allâh, through whom they would be able to once again return to Jerusalem, and to the glory and honour, which they had enjoyed during the reign of Nabî Sulaimân ﷺ.

Contrary to what was expected, the seniors of the Jews, who controlled the masses, through their magic, their flowery words, and their wealth, flatly refused to even receive Rasûlullâh ﷺ with honour, forget pledging loyalty at his hands. This refusal of theirs shocked all, even their own people, since it was these very leaders, who, year in and year out, would brag to the Arabs of Madînah regarding the coming of the final messenger of Allah, and how they, i.e. the Jews, had been selected to receive and host him.

When questioned as to why they had now retracted from their previous claims of love and obedience for the coming messenger, these seniors offered many false excuses, each one more ridiculous than the other. Amongst their excuses, one commonly presented was that since they were from the progeny of Is'hâq (عليه السلام), they were not prepared to follow an Arab, one from the lineage of Isma'îl (عليه السلام), since they regarded him as inferior. This answer, to a great extent did pacify their own people, but its falsehood was evident from the very beginning, since these people had already been given, by the Ambiyâ (عليه السلام) that had passed, a perfect, complete description of Rasûlullâh (ﷺ), by which they knew very well that the final messenger of Allâh shall be an Arab, yet this fact never caused them to become upset in all the years that preceded the coming of Rasûlullâh (ﷺ). When all along this was never an issue, why then should it now become the sole reason of one not accepting? The truth is that this excuse was nothing but a false front for the masses, so that the truth behind their rejection remains concealed. Had the reason for their rejection merely been an Arab/Isrâ'îlî issue, then why did the Jewish seniors that had preceded them not accept Nabî Îsâ (عليه السلام), and why did they go out of their way to execute the Ambiyâ (عليه السلام) before him?

Despite great attempts to conceal the truth, there were times when these Jewish seniors allowed part of their secret to slip out, but that too, with words and sentences most ambiguous in meaning.

Under the verse:

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ

And when the messenger of Allâh came to the people of the book, testifying to what they had already received, a group from the Ahle-Kitâb threw the book of Allâh behind their backs

one of the explanations given, as narrated from Suddî, is that when Rasûlullâh (ﷺ) came to the Ahle-Kitâb, they first sought to challenge him with the Taurah, but when they found the meaning of the Taurah being the same as that of the Qur'ân,

they discarded the Taurah and held onto the writings of Âsif and the magic of Hârût and Mârût<sup>1</sup>.

The fact that the Jews of Madînah Munawwarah were deeply involved with magic, especially with that magic, which has been attributed to Hârût and Mârût, this has been confirmed by the Qur'ân itself. Discussing the stubbornness of the Ahle-Kitâb, Almighty Allâh declares:

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمَانَ وَمَا كَفَرَ سَلِيمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ

‘And when the messenger of Allah came to the people of the book, testifying to what they had already received, a group from the Ahle-Kitâb threw the book of Allah behind their backs, as though they knew nothing of it. They instead chose to follow that which the shayâtîn had read during the reign of Suleiman. It was not Suleiman who had fallen into kufr practices (black-magic), but rather it was the shayâtîn of his era that committed acts of kufr, as they taught the people ‘black-magic’, and the formulas that had been revealed to the two angels in Babylon, Hârût and Mârût.

From the above verse we learn the following:

- a) Certain Jews of Madînah Munawwarah were deeply involved with black-magic, and that, apart from the knowledge of the Taurah, they were in possession of some other secret knowledge, which Qur'ân declared as ‘the knowledge revealed in Babylon, upon the angels Hârût and Mârût’.
- b) This knowledge of theirs, i.e. black-magic and the knowledge of Hârût and Mârût, was so precious to them that they were prepared to forsake the Taurah in lieu of it, even at the cost of their Hereafter. In fact, as Qurân

حدثني موسى قال، حدثنا عمرو قال، حدثنا أسباط، عن السدي: (ولما جاءهم رسول من عند الله مصدق لما معهم نبذ فريق من الذين أوتوا الكتاب كتاب الله وراء ظهورهم)، قال: لما جاءهم محمد صلى الله عليه وسلم عارضوه بالتوراة فخاصموه بها، فاتفقت التوراة والقرآن، فنبذوا التوراة وأخذوا بكتاب آصف، وسحر هاروت وماروت. فذلك قوله الله: (كأنهم لا يعلمون) (الطبري)

further explains, this was not only their trait, but rather the trait of all those who got involved with the knowledge of Hârût and Mârût, i.e. they would find it so appealing, that they would be prepared to happily sacrifice their Hereafter just to attain it. Describing the appeal in the knowledge of Hârût and Mârût, Almighty Allâh declares:

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (١) وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ

‘And they understood very well that whosoever would purchase this knowledge would find no share of his in the Hereafter (i.e. he would be destroying his Hereafter). (Despite knowing this, they would still fall into this knowledge) How terrible indeed is that which they have purchased for themselves. Alas, if only they knew! Had they instead brought Imaan and abstained (from this type of knowledge) they would have found a reward from Allah, which is far superior. If only they could understand!’

What now requires clarification is the following:

- a) What was the knowledge that Hârût and Mârût came with, that had such an attraction, due to which one would be prepared to sacrifice his eternal abode, and why were the shayâtîn so concerned that this knowledge be imparted to the world.
- b) If Hârût and Mârût had been sent to Babylon, which is in Iraq, how did their knowledge reach the Jews, whose centre, before coming over to Madînah Munawwara was Shâm. The Jews of former times would explain that they acquired this knowledge when they were taken as captive to Persia, whereas in the verse above, Almighty Allah declares that this knowledge was imparted to them, by the shayâtîn, during the era of Nabî Sulaimân عليه السلام, years before their being exiled to Persia. If the matter had been so clear-cut, what was the reason for the Jews lying about where they had received their knowledge from? It seems that the Jews did not want the truth of what had occurred during the era of Sulaimân عليه السلام to ever become known. Why? What was so special of this knowledge and the place from where it

was acquired that it had to be kept secret from the rest of the world?

It is my understanding that in the answer to the above, one shall find an explanation to many present-day unexplainable issues, for example:

- how do a few lobbies manage to pass their decisions down the throat of the rest of the world?
- How did western powers manage to grab and control all the gold, diamond, oil reserves, etc, that sprung up in lands thousands of miles away from them?
- Why do the international media only play to the tune of certain lobbies and groups, despite the creed, colour, etc of the editors and reporters of the various news agents differing completely from those sitting in these lobbies
- How did the entire Christian world come to forgiving and thereafter becoming the friends of the Jewish people, despite still holding the belief that these very people had killed their 'god' (Jesus)?
- Why is Shakespeare regarded as the greatest writer in the English language, and why have his writings been made compulsory in practically every education system that the British have spread in the world?
- Why do European Ashkenazi Jews show so much of interest in archeology and the study of the 'ancient world', its material culture and its languages, especially Latin, Greek and Aramaic, that in its pursuit they are prepared to pour billions wherever there is even a rare chance of excavating an ancient ruin?

To understand the above and many other related-issues, the need now arises to delve a little deep into the mysteries surrounding the knowledge of Hârût and Mârût, in order to find answers to the many unexplainable events that occur almost daily around us.

*To be continued, insha Allâh..... ❁*

## Hadrat Thanwi's Practices With Regard to Ta'wīdh 2

Hadrat Khwajah 'Aziz al-Hasan Majdhūb rahimahullah

Translated By: Maulānā Mahomed Mahomedy Ḡāhib

Hadrat Wālā<sup>3</sup> severely dislikes matters related to ta'wīdh and similar practices. The first reason for his dislike is that it causes the masses and worldly people to come in crowds. This results in Dīnī harm and there is a strong possibility of wasting time. The second reason is that people have exceeded the limits in their beliefs in this regard and have elevated the status of ta'wīdh beyond what it actually is. Consequently, they do not consider du'ā' to be as effective nor those procedures which have been laid down for this purpose. If the ta'wīdh proves to be effective, they consider it a sign of piety. Hadrat Wālā constantly rectifies the beliefs of people in his speeches, writings and practices. He considers the effects of 'amalīyyāt to be by and large the results of mental powers. Hadrat Wālā wrote detailed treatises on this subject. Malfūz No. 135 of Husn al-'Azīz volume one contains a discussion on the effects of mesmerism and mental powers. It is worth reading it.

In short, Hadrat Wālā severely dislikes the occupation of writing ta'wīdh. However, Hadrat Hājī Sāhib had instructed him that if people come to him for ta'wīdh, he must write whatever comes to his mind. Hadrat Wālā therefore, in carrying out his Shaykh's instruction, gives ta'wīdh for minor things like headaches, fever, effects of the evil eye and so on. In doing this, he neither follows the restrictions imposed by 'āmils nor their specific procedures. Instead, in most cases he writes a Qur'ānic verse, Hadīth or du'ā' which comes to his mind at the time and gives it to the person. By and

<sup>2</sup> From *Ashraf as-Sawānih* compiled by Hadrat Thānwī's senior khalīfah, Hadrat Khwājah 'Azīz al-Hasan Majdhūb رَحِمَهُ اللهُ.

<sup>3</sup> Throughout this article, Hadrat Wālā refers to Hadrat Maulānā Ashraf Alī Thānwī رَحِمَهُ اللهُ.

large, Allāh ﷻ enables the purpose to be fulfilled. Just recently my son opened a shop and requested Hadrat Wālā for a ta'wīdh for blessings and also requested his prayers. Through its blessings and the grace of Allāh ﷻ, the shop is much busier than what was expected from a new shop. All praise is due to Allāh ﷻ.

### ***Rectifying the excesses of people***

When my son requested Hadrat Wālā, he advised him to read the following for expansion in sustenance: Seventy two times *Yā Bāsiṭu* after the farḍ ṣalāhs. After some time, my son asked him for something else which he could read. Hadrat Wālā wrote back: "When one type of medicine is not effective, another proves to be effective. But this is not the case with prayers. The first is sufficient. Continue with it and Allāh ﷻ will accept your prayers when He wills."

A person related his misgivings and anxieties to Hadrat Wālā and requested him to teach him something which he could read. He replied: "One does not read anything to remove anxieties, one has to resort to plans and procedures." The man said: "Okay, teach me a plan and procedure." He replied: "Each anxiety is removed by a separate plan. When you experience a specific anxiety, you must ask me about it." After relating this incident, Hadrat Wālā said: "People are committing these wrongs even though they are educated and intelligent people."

Based on the fact that Hadrat Wālā is a Mujaddid and a reformer, he continually rectifies people with regard to the excesses which they commit when it comes to ta'wīdh and 'amalīyyāt. As regards ta'wīdh for evil spirits, sorcery and so on, Hadrat Wālā refuses by saying that he is not an 'āmil. However, out of his kindness to them, he says: "If anyone asks me to direct them to an 'āmil, I will tell them." Consequently, if he is asked, he informs the people. If anyone still insists on a ta'wīdh from Hadrat Wālā despite his refusal and despite saying to the person that he is not an 'āmil, Hadrat Wālā gives a ta'wīdh on condition that if it is

not effective, he must not be requested again. He gives the reason for this precondition: "Because I am not an 'āmil in the sense that if one ta'wīdh does not help, I must write another one."

### ***Ta'wīdh for impermissible actions***

Bearing in mind that Hadrat Wālā has no interest whatsoever in the writing of ta'wīdh and other related procedures, he says: "I do not find the writing of two pages of an article as burdensome as writing two lines of a ta'wīdh." Furthermore, Hadrat Wālā never writes ta'wīdh for impermissible actions. In fact, he refuses even where there is a possibility of some evil. On one occasion a person took a ta'wīdh so that a certain woman would agree to marry him. When the woman showed some interest in the man who took the ta'wīdh, he began having illicit relations with her without entering into a marriage with her. The very same person came to Hadrat Wālā and informed him that the ta'wīdh will probably not work now, he must give another ta'wīdh. After this incident, Hadrat Wālā completely stopped giving ta'wīdh for such reasons. Similarly, another person wrote to Hadrat Wālā asking for a ta'wīdh to separate a couple. He informed Hadrat Wālā that a man who is of Fārūqī lineage is going against the wishes and norm of his entire family and intends marrying a girl of Taymūrī lineage. And her entire family except for her mother is also against this marriage. Hadrat Wālā wrote back: "Separation is permissible only where coming together is unlawful. Is it unlawful to marry a woman that you now have to make plans to cause ill-feeling between the two? I will write a ta'wīdh if you can convince me in this regard."

### ***More than one ta'wīdh***

Because he does not have the time, and in order to put an end to the many requests, Hadrat Wālā does not send more than one ta'wīdh in a letter. Neither does he give more than one in response to verbal requests. He abstains from responding to verbal requests for ta'wīdh on Fridays because many people from the surrounding areas come to perform the Jumu'ah ṣalāh. If he were to permit this on Fridays as



well, people will think to themselves that since they are there, they should ask for a ta'wīdh as well. In this way, many people will request ta'wīdh whether they need it or not. As for other days, only the person who has a real need will come to Thāna Bhawan for a ta'wīdh.

In short, every practice of Hadrat Wālā is based on absolutely correct principles, on need and wisdom, and laid down after many experiences. The essence of all his principles is that neither must he be inconvenienced nor must a genuine need of a person be left unfulfilled.

### ***The wrongs of those who ask for ta'wīdh***

Those who make verbal requests for ta'wīdh commit many excesses, causing intense discomfort to Hadrat Wālā. Most of them merely say: "Give me a ta'wīdh." They do not say for what they need a ta'wīdh. Others will merely describe their condition without specifying whether they want a ta'wīdh, or Hadrat Wālā to pray for them or his advice. Yet others will describe their condition but not how it came about – whether it is because of an ailment, evil spirits, the evil eye, or some other similar reason – and for which of these reasons they want a ta'wīdh. Hadrat Wālā says in this regard: "After hearing the condition, it is not my job to diagnose the cause. That is the job of a doctor. A doctor listens to the condition as described by the patient and then makes a diagnosis. But I am not a doctor. How can I fathom the cause and for what reason I must write the ta'wīdh? Instead of providing me with details about their condition, all they have to do is tell what they want a ta'wīdh for."

Most people provide incomplete information and then they expect the person to ask them further questions in order to complete their incomplete information. This is in no way the responsibility of the person. Hadrat Wālā is most particular about not placing a burden on anyone for which the person is not responsible. This is why he too cannot tolerate anyone placing a burden on him for which he is not responsible. Therefore, in the above instances, as long as the person does

not provide the full information clearly and does not present a principled request, Hadrat Wālā refuses to give a ta'wīdh. He says in this regard: "Can you ever provide half information when purchasing a train ticket, some goods or presenting a request to a ruler? The reason for providing half information [to me and people like me] is a careless attitude and no respect for the 'ulamā'."

### ***Disciplining those who provide incomplete information***

Hadrat Wālā says to such people: "You will only receive a ta'wīdh if you provide me with full information." If a person understands this warning and gives the full information, Hadrat Wālā still does not accede to his request immediately. He says to him: "You must come back after half an hour, and if you make a request in a dignified manner, I will give you a ta'wīdh. At present, you discomfited me and hurt my heart. Even if I were to write a ta'wīdh now, it will not be effective because my heart is not open towards you." The wisdom behind this is that since the person has been disciplined practically, he will never offend anyone for the rest of his life.

If Hadrat Wālā asks the person if he has provided all the information, and he does not know what he left out and what shortcoming he displayed, Hadrat Wālā says to him: "Go outside and learn how to provide full information and how to make a dignified request." When the person learns the proper etiquette and provides the full information, he still says to the person: "You must return after half an hour, give me the full information and I will give you a ta'wīdh." When the person returns with the full information, Hadrat Wālā gives him a ta'wīdh immediately.

The purpose behind disciplining a person in this way was so that it serves as a good lesson for the future. If anyone persists in asking verbally and displays shortcomings despite explaining to him, Hadrat Wālā advises him to put his request in writing. If he commits any offensive act in presenting a written request, Hadrat Wālā asks him to present his request via the post. He cannot bear for any

person's work to be left unfinished. Therefore, he lays down principles and rules. However, if a person is not prepared to get his work accomplished through these principles and rules, then he himself is responsible and not Hadrat Wālā.

***Those who seek permission for Hizb al-Bahr:***

If a seeker asks Hadrat Wālā for permission to read Hizb al-Bahr, Dalā'il al-Khayrāt or other similar collections, he first asks the person: "What is the purpose of asking permission?" If the person replies that he would like to make it a practice for the realization of worldly needs, Hadrat Wālā replies: "I am not an 'āmil." Some of them give the following reason for their request: "My purpose is to use it as a means to gain proximity to Allāh ﷻ and obtain His pleasure." Hadrat Wālā replies to such "cleverness": "What, before these prayers were compiled, was there no other way of gaining proximity to Allāh ﷻ? How did the pious elders who compiled these books acquire proximity and how did they become so qualified to have these prayers inspired to them? It shows that there were other ways of acquiring proximity. You too should follow the same way so that you too can become like them."

Such people are silenced and their incorrect beliefs are rectified. There were some who were already in the practice of reading a section of Dalā'il al-Khayrāt on a daily basis. Hadrat Wālā said to them: "Read one section and see how much time it takes you to complete it. Thereafter, spend the same amount of time daily to read a Durūd Sharīf which is reported authentically. This is superior."



Ashraf as-Sawānih - the most detailed account of the life of Hadrat Maulānā Ashraf 'Alī Thānwī رَحْمَةُ اللهِ عَلَيْهِ is presently being translated into English. A special request is made to the reader for the completion and acceptance of this project.

## THE BEAUTIFUL NAMES OF ALLÂH ﷻ

By: Maulânâ Moosa Kajeë Sâhib

أَلْفَتَّاحُ AL- FATTÂH ﷻ (The Being Who Opens the Doors of Mercy)

### AL-FATTÂH ﷻ

الَّذِي يَفْتَحُ أَبْوَابَ الرِّزْقِ وَالرَّحْمَةِ لِعِبَادِهِ، وَيَفْتَحُ الْمُنْعَلَقَ عَلَيْهِمْ مِنْ أُمُورِهِمْ، وَأَسْبَابِهِمْ، وَيَفْتَحُ (1).  
قُلُوبَهُمْ وَعُيُونَ بَصَائِرِهِمْ، لِيُبْصِرُوا الْحَقَّ

“Al-Fattâh ﷻ is that Being who opens the doors of sustenance and mercy for His ﷻ servants. He ﷻ solves their matters of intricacies and opens avenues for them. He ﷻ opens their hearts and their internal eyes, so that they can recognize the truth.”

### Prescription for Safety from Countless Sorrows

In the Qur’ân Sharîf, Allâh ﷻ states,

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“Whatever mercy Allâh opens for the people (e.g. rain, plants, and general sustenance) then there is none who can stop it. And that which He closes, there is none who can send it after Him (i.e. after He closes it). And He is Overpowering, the Most Wise.”

The lesson learnt in this verse is that: A person must not have hope or fear of benefit or harm on anybody besides Allâh ﷻ. He must turn his attention completely to Allâh ﷻ and turn away from everything besides Him. This is an excellent prescription for success in this world and the hereafter, and for everlasting comfort. This will lead to giving comfort to one’s minds from such thoughts which lead to worries and insomnia. Hadrat Âmir Ibn Abd Qays رضي الله عنه said, “When I read the following four verses of the Qur’ân in the morning, I do not have concern what will happen later:

1) مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ <sup>4</sup>

2) وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ <sup>5</sup>

3) سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا <sup>6</sup>

4) وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا <sup>7</sup>

<sup>4</sup> Fâtir verse 4

<sup>5</sup> Yunus verse 107

<sup>6</sup> Talâq verse 7

Every Muslim should endeavour to read these verses during problems and worries. He should ponder over the meanings. Inshâ-Allâh, all one's anxieties and apprehension will be dispelled.

When a person is plagued with the following thoughts: my business is not running well because someone has done something; no proposals are coming due to the ill-effect of black magic; there is continuous sickness in my house because of some supernatural forces.....; then ponder over the meaning of the four verses mentioned above.

### **Manifestation of the Power of Al-Fattâh ﷻ**

Nabî ﷺ said, "Three men of the Bani Isra'îl had undertaken a journey when suddenly a storm broke out. They took refuge in the cave of a mountain. A huge boulder fell at the mouth of the cave, closing it. One of them said, "Make duâ by means of your good actions, which you have done solely for the pleasure of Allâh ﷻ, for a good action taking place is due to the mercy of Allâh ﷻ. Therefore, through the intermediary of this mercy, make du'â to Allâh ﷻ. Perhaps through the blessings of this, Allâh will open up the entrance of the cave."

One of them made the following du'â, 'O Allâh, I had old parents, a wife and small children. I used to graze goats. In the evening, I used to milk the goats and I used to first serve my parents before giving my children. Once I went far into the desert, in search of firewood. I returned at night and found my parents sleeping. According to habit, I milked the goats and then brought the container. I stood at the head side of my parents. I did not like to awaken my parents, nor did I like to give my children first, even though my children were crying at my feet. However, I remained in this condition and the children also remained in their condition (crying due to hunger). (According to the verified view, the children had eaten. They were crying for more). This continued until Fajr time. If in Your knowledge, this action was for Your pleasure, then (through its blessings), open the mouth of this cave so

<sup>7</sup> Hûd verse 6

that we can see the skies." Allâh ﷻ opened for them so much that they could see the skies.

The second person made du'â, "O Allâh! I had a female cousin. I loved her to such an extent that this was the maximum limit of love a man can have for a woman. I sought to fulfil my desires with her, but she refused. Once, due to difficult conditions, she was in need of a hundred dinars (gold coins). I collected a hundred dinars and took it to her with the intention of fulfilling my desires. Due to severe difficulties, she consented. When I took hold of her, she said, "O servant of Allâh! Fear Allâh, and do not break my virginity in the wrong manner." On hearing this, I stood up and went away, leaving the money behind. O Allâh! If in Your knowledge this action was done for Your pleasure, then through the blessings of this action free us." Allâh ﷻ created a slightly wider opening, but they could not emerge as yet.

The third person made du'â, "O Allâh, I had hired a worker for 3 sâ's (±9.6 kg) of rice. When he had completed his work, he said, "Give me my due." I handed over to him the fixed amount. He then turned away leaving behind his due. I began farming with this rice and there was so much of blessings in it that I eventually accumulated cattle and other livestock. After sometime, this worker came back to me and said, "Fear Allâh, do not oppress me regarding my rightful due (i.e. give me my wages)." I said, "Go, take all these cattle and other livestock." He said, "Fear Allâh and do not jest with me." I said, "I am not jesting with you. Go and take all the cattle and other livestock." He took everything. O Allâh, if I have done this action solely for Your pleasure, then remove whatever obstacle remains in our way." Thereafter, Allâh ﷻ removed the remaining barrier by which they were all able to emerge." (*Sahîh Bukhârî*)

From this incident we learnt that Al-Fattâh ﷻ releases the treasures of this world and the hereafter, as well as His mercies on those who become His. Act on that which pleases Him, maintain one's relationship with Him in every occasion of happiness and grief, and observe those actions which will please Him (during these occasions) due to which He will open the treasures of blessings and well-being for us.

Al-Fattâh ﷻ solves all difficulties and problems.  
 Al-Fattâh ﷻ opens the heart for the acceptance of truth.  
 Al-Fattâh ﷻ makes knowledge flow on the tongues.  
 Al-Fattâh removes veils from the eyes through knowledge.  
 Al-Fattâh ﷻ judges between the truth and falsehood.  
 Al-Fattâh ﷻ manifests the truth of the truthful ones and who exposes to all the reality of the liars.

This incident teaches us that the solution to all our problems, worries, etc. is to keep one's dealings correct. All these three people used such actions as a means, which were related to correction of one's dealings with fellow human beings. The first maintained correct matters with his parents, the second with his family member, and the third with a worker.

A great means to remove apprehension is by correcting one's dealings and not to inconvenience anyone else.

The following two du'âs should be memorized:

1.) The first has been narrated from Imâm Ahmad رَحِمَهُ اللهُ :

اللَّهُمَّ كَمَا صُنْتَ وَجْهِي عَنِ السُّجُودِ لِعَيْرِكَ فَصُنْ وَجْهِي عَنِ الْمَسْئَلَةِ لِعَيْرِكَ .

O Allâh! Just as I have protected my forehead from prostrating to anyone besides You, save my tongue from asking anyone besides You. (Hilyatul-Awliyâ v. 9)

2.) اللَّهُمَّ إِنِّي أَسْأَلُكَ فَوَاحِشَ الْخَيْرِ وَخَوَاتِمَهُ وَجَوَامِعَهُ وَأَوَّلَهُ وَظَاهِرَهُ وَبَاطِنَهُ

وَالدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ

O Allâh, I ask you for all types of goodness, the beginning and ending, the most comprehensive and the most perfect, the first and the last, the outward and inward, and I ask you for high ranks of Jannah." (Hakim)

### **Advices and Beneficial Points**

1.) Every servant of Allâh ﷻ should ponder and realize that every form of ease, comfort, help and assistance is granted only by Al-Fattâh ﷻ. Similarly, knowledge, practice, piety, worship and sincerity have all been granted by Him ﷻ. 2.) He leaves the doors of His ﷻ mercy open for His ﷻ servant. Whoever asks Him ﷻ, He ﷻ removes evil and grants goodness, He ﷻ removes harm and grants benefit. 3.) Every Muslim should believe that ease in every work and the solution to every problem is only in the Hands of Allâh ﷻ. Besides Him ﷻ, no one can solve our problems nor create any ease, whether they be in the heavens or on the earth. ❀

## Significance of the Hijrî Calendar

The Islamic Calendar commences with the incident of the migration of the Muslims from Makkah Mukarramah to Madînah Munawwarah. It is a central historical event of early Islam that led to the foundation of the first Muslim state, a turning point in Islamic and world history. It was an occasion when the Sahâbah Kirâm ﷺ gave the ultimate sacrifice and pledged allegiance to the commands of Allâh ﷻ and to the instructions of Rasûlullâh ﷺ. It was a time when the Îmân of the Muslims was tested to the limit. It is indeed, a unique occasion to ponder that the Islamic Calendar did not start with the victories of Islamic wars, nor with the birth or passing away of Rasûlullâh ﷺ, nor with the Wahi (Revelation) itself. It starts with Hijrah (Migration) or the sacrifice for the cause of Truth and for the preservation of the Wahî (revelation). Allâh ﷻ teaches man that the struggle between Truth and Evil is eternal. The Islamic year reminds Muslims of this sacrifice, and prepares them to do the same. Thus, at the approach of the new Islamic Year, we, as Muslims need to remind ourselves of our duties to Allâh ﷻ and His Dîn. We need to imbibe within ourselves the spirit of sacrificing our desires for the pleasure of Allâh ﷻ. Our 'Hijrah' will entail the forsaking of all sins, be they major or minor. Rasûlullâh says: "A true Muhâjir (migratory) is he who forsakes all sins". It also entails our attachment to our Dîn in its entirety. The Islamic Calendar reminds Muslims of their exclusive identity. This identity has to be maintained under all costs and under all circumstances. We are trendsetters. We have our unique way of life i.e. Sunnah. In it lies our honour and progress. Let us endeavour to adopt the Hijrî calendar by recording our activities according to it and by enlivening the spirit and message of 'Hijrah' practically into our lives. This is an occasion when together with Du'âs we will need to courageously steer the reins of our lives to that of piety, love for Allâh ﷻ, Sunnah, preparation for death and create an aversion to sins.



**CLEARING THE FOG** (Part Seventeen)**17. Questions and Answers****By: Mufti Abdullāh Moolla*****What is wrong if one refers to the Qur'ān and Hadīth directly?*<sup>8</sup>**

If one who is not a Mujtahid (proficient and qualified Jurist who meets the criteria for directly extracting laws from the Islamic sources of law) refers to the Qur'ān and Hadīth directly in order to extract Shar'ī laws and find solutions to his problems, he will land himself in clear disaster and encounter many difficulties. It is akin to an ignorant layman trying to find a solution to legal or medical issues by directly referring to the sources. He is bound to misunderstand many fundamental issues and bring great disaster upon himself. Let us examine some of the problems he will encounter:

The first problem is that some people will begin to consider themselves as Mujtahids. They will refer to translations of the Qur'ān and the books of Hadīth (such as Bukhārī, Muslim etc.). Subsequently, they will arrive at their own incorrect conclusions. This is undoubtedly detrimental not only to their own Dīn, but also equally destructive to the Dīn of the general public. Rasūlullāh ﷺ foretold the coming of such crucial times where people will confine the truth to their own logic and they will entirely shun emulation of the pious predecessors. Hence, he is reported to have said that from amongst the signs of Qiyāmah:

You will witness people fulfilling their greed, following their base desires, giving preference to the world over Dīn and being satisfied with their own reasoning and understanding. [Mishkāt p.437]

A person will be satisfied and pleased with his independent reasoning and understanding, and this is among the worst signs. [Mishkāt p.434]

<sup>8</sup> Adapted from 'Why should we follow an Imam?', Madrasah Taleemuddeen, June 2014

Rasūlullāh ﷺ also mentioned that from amongst the signs of Qiyāmah is: The latter of this ummah will curse the former. [Mishkāṭ p.470]

Consider the following two incidents which reveal the outcome of the one who is not a Muḥtāhid, but refers directly to the Qurʾān and Hadīth. They are narrated by Allāmah Kawtharī رحمه الله. He says, "A person was accustomed to performing Salāt al Witr after making istinja (cleaning himself after urinating). When asked about it, he quoted the Hadīth: "He who uses mud pebbles for istinja should 'perform witr'. [Mishkāṭ p. 42]

The word 'perform witr' in Arabic literally means 'to do something in an odd number' and it could also mean 'perform witr salāh'. Hence, this person misunderstood this Hadīth to refer to Witr Salāh. The correct meaning of this Hadīth is that, he who uses mud pebbles for istinja, should use an odd number.

Another person declared that it was forbidden to water one's neighbour's garden. He substantiated it by quoting the following Hadīth: "It is not permitted for one who believes in Allāh and the last day to irrigate someone else's crop with his own water. [Mishkāṭ p.290]

The Hadīth actually implies that, if someone acquired a pregnant slave woman (when slavery was still in practise), then he is prohibited from copulating with her until she gives birth.

The second problem is that some people, after independently viewing the laws of the Qurʾān and Hadīth (with their limited analogy), will begin to deduce underlying factors ('ilal) upon which rulings are based. Thereafter, they will abrogate many laws of Dīn on the basis that the underlying cause that they deduced no more exists.

For instance, consider the law of performing wudū before every Salāh. In this time and age, a group of modernists hold

the view that there is no need to perform wudū before every Salāh, since our limbs are mostly covered and do not get dirty. They contend that the law of wudū was most relevant to the Sahābah ﷺ.

Many of the Sahābah ﷺ were shepherds or worked on the fields and in other outdoor occupations. As a result, their bodies became soiled in dust and dirt. Therefore, they were required to make wudū for every Salāh. Hence, this group of modernists subjected the law of wudū to their flawed analogy.

Another problem is that if the masses are allowed to follow at random, whatever they believe to be correct, or whoever they feel is on the correct opinion, it will eventually result in many people following their own whims and desires. Most people, when faced with a problematic situation opt to follow the opinion of those Muftis and Ulamā through whom their benefits and interests will be secured. In that predicament, most people are totally unconcerned about studying the proofs and weighing the arguments. Rather, their main concern is how they can save their image in society or secure their commercial gain. For the sake of convenience, they are prepared to hop over to any madh-hab in order to achieve this objective. One should honestly ponder and contemplate over this crucial situation. Is such a person following deen or following his nafs? Will such a person's actions be in conformity to the verse of the Qur'ān, 'Do not follow your desires' [26:38], or is his action opposing this law of the Qur'ān?

An example of this is presented below;

A person is caught for exceeding the speed limit. He is given a R2000 fine by the police. He decides to look around to see whether any Ālim permits the paying of speeding fines with interest money. So this person feels quite satisfied that he has found some sort of justification for his actions (through the fatwā) of that specific Ālim). But at the same time, he is told that you are presently eating prawns. According to the fatwā of that very Ālim, prawns have been declared makrūh

tahrīmī. Hence, you should also adhere to the ruling of that Ālim in relation to the issue of prawns.

He responds, "There isn't only one Ālim in the whole world. Don't you know that so and so Ālim (in whose opinion it is impermissible to pay speeding fines with interest money) declared prawns as totally permissible? So I follow that Ālim in that issue.

One should consider this situation and honestly answer the following question: Will the one adopting such an approach in these matters, as well as all other Dīnī issues be regarded as a sincere and steadfast believer, or will he be considered a 'fatwā shopper' and one following his whims and desires? Hence, we conclude from this situation that the one who opts to remain unrestricted by following what he feels appropriate and correct eventually opposes two verses of the Qur'ān, 'Worship Allāh with sincerity.' [39:2], and 'Do not follow your desires' [26:38]

### **DU'Â FOR THE NEW ISLÂMIC YEAR OR MONTH**

Hadrat Abdullâh bin Hishâm ؓ reports that the companions of Rasûlullâh ؐ used to recite the following du'â on the approach of a new year or month:

اَللّٰهُمَّ اَدْخِلْهُ عَلَيْنَا بِاَمْنٍ وَّ اِيْمَانٍ وَّ اِسْلَامَةٍ وَّ اِسْلَامٍ

وَرِضْوَانٍ مِّنَ الرَّحْمَنِ وَجِوَارٍ مِّنَ الشَّيْطَانِ

O Allâh! Let this (year or month) pass over us with peace, Îmân, safety, Islâm, divine pleasure and refuge from Shaytân. (*Hayâtus Sahâbah* v.3, p.386)

## Disciplining the Lovers of Allâh ﷺ

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

**Condition:** Hadrat! What is the difference between *kînah* (malice) and *hasad* (jealousy)? Likewise, what is the difference between *hirs* (greed) and *tama'* (avariciousness)?

**Answer:** When there is malice, a person experiences heaviness in his heart with regard to the person who is enjoying a particular bounty. On the other hand, when there is jealousy, the desire that the bounty be removed continues increasing. As for greed, it is applied to both good and evil. For example, [the Qur'ân states with regard to Rasûlullâh ﷺ]:  
حريص عليكم أي حريص على إيمانكم وصلاح شأنكم (that he is extremely "greedy" that you bring Îmân and that your affairs are set right). On the other hand, "avariciousness" is applied more to evil. For example, *فَيَظْمَعُ الَّذِي فِي قَلْبِهِ مَرَضٌ* (the person in whose heart is an illness will be avaricious).

**Condition:** When a person doubts whether he is overcome by conceit, pride or ostentation, is he really overcome by conceit, pride or ostentation or is it merely a whispering [of these ailments]? How can I identify this with certainty?

**Answer:** The difference between whisperings of pride, etc. and the actual ailment itself is that it is essential for the heart to feel pain over the whisperings of conceit, pride or ostentation. On the other hand, the person who is really conceited, proud or ostentatious, he does not perceive any pain over his conceit, pride or ostentation. And the cause of this [lack of feeling any pain] is negligence of the heart.

**Condition:** By the blessings of Hadrat's *du'âs*, Allâh ﷻ wakes me up for *sehrî* and *tahajjud*. Hadrat Thânwî's رحمه الله book, *Shauq-e-Waṭan*, states that on thinking of one's past sins, one should cry profusely and seek forgiveness. However, a Hadrat Doctor Abdul Hayy Sâhib رحمه الله says that when a person

has repented in the proper manner, Allâh ﷻ wipes out the past sins. Now if you remember your past sins, it would mean that Allâh ﷻ wiped out your past sins out of His kindness but by your remembering them, you are trying to bring those sins alive again. This entails ingratitude to Allâh ﷻ. You should abstain from this. I therefore wrote this letter asking Hadrat to remove this doubt so that I may practise on what you say in the future.

**Answer:** On some nights, Hadrat Hâjî Imdâdullâh رَحِمَهُ اللهُ used to read the following from after the '*ishâ salâh*' till the '*fajr salâh*' with such emotion that the kidneys of those listening used to burst. What condition Hadrat must have been experiencing at that time? (As stated by Hakîm al-Ummah Thânwî رَحِمَهُ اللهُ):

يَا مَنْ رَأَى عَلَى الْخَطَايَا فَلَمْ يَفْضَحْنِي

“O the One who saw me committing sins but did not disgrace me.”

وَلَا تُعَذِّبْنِي فَإِنَّكَ عَلَيَّ قَادِرٌ

“Do not punish me for You certainly have all power over me.”

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا...

“O our Sustainer! We have wronged ourselves...”

We learn from this that it is sufficient to be vaguely conscious of our sins. Our spiritual guide, Shâh Abdul Ghanî Saheb *rahimahullâh* also used to engage in *istighfâr* at the time of *tahajjud* with great humility and crying.

The noun sentence وَيَالَسَحَارَ هُمْ يَسْتَغْفِرُونَ (and at the time of dawn, they seek forgiveness) demonstrates continuity and supports the practice of the *ahlullâh* (the beloveds of Allâh) of seeking forgiveness in the last part of the night.

From what I understood from the books of various elders, it seems that Hadrat Doctor 'Ârifî رَحِمَهُ اللهُ is saying that thinking of each and every sin at the time of seeking forgiveness is a barrier. Despite being overcome by the hope of forgiveness, the texts and actions of the *mashâ'ikh* are sufficient guides for the validity of continual crying and *istighfâr*. I make *du'â* with all my heart for you. ❀

## Sulûk and Tasawwuf

From the Malfûzât of Hadrat Muftî Maḥmûd Ḥasan Gangohî رحمۃ اللہ علیہ

### **Benefit and Loss is in the Control of Allâh** ﷻ

There was news of a certain place being struck by a drought resulting in all the crops being destroyed. On the other hand, I received news from another area that there was an abundance of rain which the ground was unable to absorb causing the water to remain stagnant on the ground. This rendered the crops in that area useless.

In that very same year I travelled to Bahâwalpûr in Punjab and I observed that the fields were lush and the crops were ready for harvesting. There was no shortage of rain nor was there excessive rain. However, there was nobody to harvest the fields because the labourers were affected by a severe bout of fever.

Allah ﷻ causes those things to fail on which people place their reliance. Similarly, those things that are considered to be beneficial, Allâh ﷻ allows it to become destructive as well.

(Just as full reliance was placed on the labourers they had all taken ill causing the crops to become worthless. Likewise, rain is considered to be a source of blessing but Allâh ﷻ had made it destructive and ruined the crops.)

### **The Most Virtuous Durûd**

The most virtuous *durûd* is that which is reported from Rasûlullâh ﷺ, though others have compiled various forms of *durûd* based on their love and sentiments.

### **Reality of Taqwâ**

Hadrat 'Umar رضی اللہ عنہ had enquired from a Sahâbî رضی اللہ عنہ: "What is *taqwâ*?" He asked: "Have you ever walked on a thorny path?" Hadrat 'Umar رضی اللہ عنہ replied in the affirmative. He then asked him: "And how did you walk?" Hadrat 'Umar رضی اللہ عنہ replied: "I gathered my clothing and walked cautiously in order that no thorn would prick my body or my clothing."

The Sahâbî ﷺ then said that this is *taqwâ*.

A fasting person will see many varieties of food yet he will not dare to taste it out of the fear that he will swallow it and this would then invalidate his fast, whereas merely placing something in one's mouth does not invalidate the fast, but this person still exercises caution.

Similarly, when a girl is proposed, she and her family members become concerned that she should not carry out any action that will displease the boy and his family resulting in the cancelling of the marriage.

In the like manner, one should be concerned regarding every aspect of one's life that there should be no action that will displease Allâh ﷻ and Nabî ﷺ. This is *taqwâ*.

### ***Eating Stomach Full***

Imâm Ghazâlî رحمه الله has stated in *Ihyâ-ul-'Ulûm*:

الشبع بدعة حدثت بعد السمانتين

Eating a stomach full is a *bid'ah* (innovation) that was introduced after the second century

(The word *bid'ah* (innovation) in this context does not refer to the technical meaning of *bid'ah* that has been termed as misguidance in the Hadîth.)

### ***Protecting the Tongue***

The tongue is a great bounty of Allâh ﷻ. Many good deeds (*tilâwat* of the Qur'ân, *zikr*, *tasbîh* and *istighfâr* etc.) are performed by the tongue and one should occupy the tongue in these good deeds. Using the tongue for filthy purposes like lies, backbiting, carrying tales, slander and swearing etc. is like placing an impure substance on clean clothing.

### ***One is Not the Owner of One's Tongue, it is an Amânah (Trust)***

One does not own one's tongue thereby warranting one the ability to use it as one wishes. Instead, it is an *amânah* (trust). Therefore, it should be occupied in those deeds for



which it was bestowed i.e. *zikr* and *tilâwat* of the Qur'ân etc. and one should avoid engaging it in improper actions like backbiting and carrying tales etc.

(Once Nabî ﷺ pointed to his tongue and addressed Hadrat Mu'âz ؓ: "Save your tongue from unnecessary talk." Hadrat Mu'âz ؓ asked: "O Nabî ﷺ! Will we be held accountable for what we speak?" Nabî ﷺ replied: "O Mu'âz! May your mother lose you! There will be many people who will be flung headlong into the fire of Jahannum on account of (misuse of) their tongues." (*Mishkât*, v.1 p.14)

### **Most Virtuous Du'â**

Someone showed Hadrat رحمه الله some *du'âs* that were published (for which great virtues were mentioned though they were not established in any *Hadîth*) and asked him whether it was correct to read the *du'âs*. Upon seeing them Hadrat رحمه الله replied, "The *du'âs* are correct and it will be correct to recite them. However, it will be incorrect to read them with the intention that these are *du'âs* proven from the *Ahâdîth*."

### **Angels Cannot Recite the Qur'ân whenever they Desire**

The angels who were appointed to bring down *wahî* (revelation) are unable to recite the Qur'ân Sharîf whenever they wish. This is a great blessing bestowed to man that he is able to recite the Qur'ân whenever he desires.

Hence, a Muslim should value this great blessing and recite the Qur'ân Sharîf as much as possible as it is an act of immense reward. For each letter recited one receives ten rewards.

This applies to a person out of *Salâh* and not in the state of *Wudû*. If a person has *Wudû* then he shall receive twenty-five rewards for each letter. If one recites the Qur'ân in *Salâh* whilst sitting then he will receive fifty rewards for each letter and if the *Salâh* is performed standing then one will receive hundred rewards for each letter. (*Ihyâ-ul-'Ulûm*, v.1, p.275)

### **The Footsteps of those Coming are a Means of Salvation**

Someone had written to Hadrat رحمته عليه: I feel uneasy when people come to me. I feel uncomfortable and become angry with them.

Hadrat رحمته عليه dictated the reply, "Hadrat Hâjî Imdâdullâh Sâhib رحمته عليه mentioned: 'I consider the footsteps of those who come to me, to be a means of my salvation. They do not come out of their own accord. They are sent by Allâh ﷻ.'"

(They are coming from Allâh ﷻ. It is obvious that serving them will be a means of salvation.)

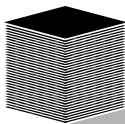
### **The Fruits and Benefits of Serving Others**

Whoever makes the *khidmah* (serves) of his elders Allâh ﷻ appoints others to serve him. His juniors will become his attendants.

{Adapted from: *Malfoozaat* of Faqeeh-ul-Ummat, Mufti Mahmood Hasan Gangohi رحمته عليه v 1 p.416-419} ❀

### **Shar'î Law – Lunar Months**

"As the laws of Shar'î'ah are based upon the lunar months, it will be Farḍ Kifâyah (fulfilled by a few absolves others of the responsibility) to record and document them. The easiest way of keeping abreast with the Islamic dates will be to utilise them in our daily activities. Farḍ Kifâyah is an 'ibâdah (form of worship) and the mechanism used to protect the 'ibâdah will also fall under the scope of 'ibâdah. The significance of the Islamic dates can be well understood from the above. We cannot rule that it is totally unacceptable to use the solar months. However, it will definitely be against the preferred way (*khilâf aulâ*) as it contradicts the method adopted by the Saḥâbah رضي الله عنهم and Salaf Sâlihîn رحمتهم عليه." (Bayânul Qur'ân)



## SHIASM UNDER THE SPOTLIGHT<sup>9</sup> (PART 1)

### ***Sign of a religion's veracity***

The truth and spirituality of any religion is based on the devotion and sincerity of its founder as well as the correctness, truthfulness and sincerity of its principles. If the one presenting the religion is truthful and accepted as truthful, and possesses a sublime character that is unmatched the world over, and the principles of the religion are such that they are totally flawless in the eyes of every individual of sound intellect, then that religion is accepted and worthy of being adopted.

If the founder of the religion is such as that of the Rafidīs and the principles are those found in Shiasm, then they are not acceptable to anyone of sound temperament. Who is the founder of Shiasm and what are Shia principles?

### ***The founder of Shiasm was a Jew***

His name was Abdullāh bin Wahb Ibn Saba. Al-Miqrizī has mentioned this in Mawaiz wal Itibar bi dhikr al Khitat wal Athar. It is also mentioned in the well known Shia book Rijal al Kashī (an authority in the classification of narrators):

Some people of knowledge have stated that Abdullah Ibn Saba was a Jew who embraced Islam and claimed love for Ali ؑ. While still a Jew, he would exaggerate his opinion regarding Yusha Ibn Nun, the appointed successor of Musa ؑ. During his Islam after the demise of Rasūlullāh ﷺ, he held the same opinion regarding Ali ؑ. He was the first to innovate the opinion of imāmat (infallible leadership) of Ali ؑ, as well as severing all links with those who (in his opinion) opposed Ali ؑ. He would expose the opponents of Ali ؑ and call them unbelievers. Hence, it was due to this that the adversaries of Shias believe Shiasm to have stemmed from Jews. Although the author of Rijal al Kashi attributes the

<sup>9</sup> Adapted from, Shiasm: A brief Analysis, Allamah Sarfaraz Khan Safdar ؑ

opinion that Shiasm stemmed from the Jews to his adversaries, the aforementioned passage accepts that [1] Abdullah Ibn Saba is the founder of Shiasm, [2] the imāmat of Sayyiduna Ali عليه السلام is considered necessary, [3] the severing of all ties with adversaries and considering them unbelievers and apostates (which are core beliefs of Shiasm), [4] and the attribution of all of the above to Abdullah Ibn Saba. The author has been just to mention that Abdullah Ibn Saba is a fundamental pillar from the founders of Shiasm but has stumbled by attributing (the Jewish connection) to their adversaries.

Abdullah Ibn Saba (a covert Jew) was among the founders of Shiasm who overtly embraced Islam and to some extent succeeded in his vow to destroy Islam. Based on Ibn Saba's fundamental teachings, approximately eighty sects emerged in this single religion. Among these sects were the Ghulāt, Kaysaniyyah, Zaydiyyah, Tafdiliyyah, Imamiyyah, Mu'tazilah, Jahamiyyah and Karramiyyah, all of which were offshoots of this single religion.

### **Islamic Dates - Hadrat Hakîmul Ummah Thanwî** رحمته الله عليه

"I wish to draw your attention to an important point i.e. we (Muslims) should utilize the Islamic (lunar) months in our daily conversations and activities. Yes, if there is a need, the English months may be used such as dating a money order or some court papers etc. However, the general trend should be to adopt the Islamic months in our correspondence and general conversations as there is no need to adopt the English (solar) months. Similarly, without any valid reason why should we adopt the methods and modes of others? Sadly today, no concern is displayed towards this. Many young people have completely forsaken the Islamic months. The result being that some are not even aware that Ramadān has dawned upon us. Those that are aware are informed through the English dates. A person once said, 'Īd will be on the 20<sup>th</sup> July' whereas Īd is an Islamic event. People identify Islamic events through English dates." (Tuhfatul Ulamā)