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

CONTENTS

| | |
|---|----|
| Commentary on the Qur'ân | 3 |
| The Importance of being Grateful | 5 |
| Nabi Dânyaal ﷺ and the dream of Bukht-e-Nasar .. | 8 |
| Hadrat Thanwi's Principles Related to Gifts (Part 3) | 15 |
| Beautiful Names of Allâh ﷻ (Al-Alîm)..... | 19 |
| Disciplining the Lovers of Allah | 22 |
| A Priceless treasure hidden right under our noses "Laa hawla walaa quwwata illaa billah" | 23 |
| Shiasm under the Spotlight (Part 3)..... | 28 |
| From the compilation of Hf Abdurrahman Mia Sb The Beautiful Names of Allah – A Means of Acquiring Divine Favours..... | 34 |
| Ecstasy in Ibaadat | 35 |

عن رسول الله

COMMENTARY ON THE QUR'ÂN

Chapter 2 Verse 189

١٨٩ يَسْأَلُونَكَ عَنِ الْأَهْلِ ط قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ط
وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى ج
وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ص وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ★

189. They ask you about the new moons.^a Say: "They are appointed times for the people and for the hajj."^b And it is no virtue that you enter the houses from their rear, but virtue is (of) that person who fears Allah. And enter the houses through the doors, and continually fear Allah so that you may reach your goal.^c

189^a **The importance of sighting the moon:** The sun remains in one form and in one state all the time. On the other hand, the form of the moon continually changes, and its size continually increases and decreases. Therefore, the people asked Rasûlullâh ﷺ the reason for the increase and decrease in the size of the moon. This verse was therefore revealed. In the previous verses mention was made of fasting and Ramadân. This verse makes mention of the new moon. The relationship between fasting and the new moon is obvious - that is, one is dependent on the other. Further on, mention will be made of hajj and the rules related to it. Mentioning the new moon is also appropriate to hajj.

189^b **The days of hajj:** Inform them that the appearance of the moon in this manner (i.e. increasing and decreasing) enables people to easily know the times of all their acts of worship ('ibâdât) and all their transactions (mu'âmalât). Such 'ibâdât and mu'âmalât include the following: debts, leasing, 'iddah, time of pregnancy and breast feeding, fasting, zakâh, etc. Hajj has been specifically mentioned because compensation for fasting and other acts of worship can be fulfilled in other days (i.e. out of Ramadân), but the compensation for a missed hajj cannot be fulfilled at any time other than the appointed days of hajj.

Another reason for specifically mentioning hajj is that the following four months, Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab, were the sacred months. It was prohibited to fight with or kill anyone in these months. If any fight or battle presented itself in these months, the Arabs used to bring forward or defer the months and then engage in battle, e.g. if they had to fight in Dhul Hijjah or Muharram, they would change its name to Safar. When the actual month of Safar came, they would name it Dhul Hijjah or Muharram. Hajj is explicitly mentioned in order to abolish this notion of theirs. It is certainly not permissible to precede or recede those days which Allah has set aside for hajj.

189^c **The order to enter homes:** One of the customs of the days of ignorance was that if a person wore the ihrâm of hajj and left home and thereafter felt a need to go to his house, he would not enter his house through the door. He would either climb onto the roof and then descend into his house or he would break into his house from the rear. This they considered to be an act of virtue. Allah states that this is incorrect.

Note: In the first portion of this verse mention was made of hajj. The present injunction is also connected to hajj. Because of this connection, this rule is mentioned over here.

Some scholars state that "new moon" in this context refers to the months of hajj, i.e. Shawwâl, Dhul Qa'dah and the first ten days of Dhul Hijjah, in the sense that the ihrâm has to be worn in these days. The people asked Rasûlullâh ﷺ whether hajj can only be performed in these days or at other times as well. Allah answers this by saying that the months of hajj have been appointed and specified for the purpose of hajj. Because of its relevance, He also mentioned the method of re-entering one's house while in ihrâm. From this injunction we also learn that it is detestable and forbidden to consider a permissible act to be an act of virtue and to introduce such an act into religion. Based on this principle, we learn that many things are innovations, and therefore detestable. ❀

The Importance of Being Grateful (Shukr)

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

It is necessary that a person be grateful unto Allah ﷻ as Allah ﷻ has blessed us with various bounties. If a person has a big sized body with a large tummy then can we imagine how he would have looked if Allah ﷻ had not blessed us with clothing, or if the toes of a person does not look too pleasant then what embarrassment would a person undergo if we didn't have socks and shoes to cover them. We have therefore being taught a beautiful Dua when wearing our clothing,

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَّلُ بِهِ فِي حَيَاتِي

All praises are due to Allah ﷻ who has granted me clothing by which I conceal my private parts and I beautify myself in my life.

When Hadrat Mufti Taqi Uthmani Saheb visited Azaadville, he had mentioned that his Sheikh Hadrat Doctor Abdul Hay Saheb رَحِمَهُ اللهُ used to greatly emphasise the importance of Shukr. There are various good qualities that one should endeavour to acquire such as gratitude, humility, humbleness, generosity, etc. Any of these qualities are sufficient to attract the mercy of Allah and thereafter Allah ﷻ will pull a person and make him His beloved.

There was once a young boy that had two doves which he loved very much. On one occasion he attended a fair. At the fair he wanted to drink water so he told a young girl to take care of the doves. When he returned he found that one dove had flown away. He enquired, "What happened to the dove?" She replied, "it had flown away." He then enquired, "How did that happen?" She caused the second bird to fly away and commented, "Just like this." He was amazed with the simplicity of the girl that he married her and when she

passed away he had built the Taj Mahal in her remembrance. When Allah ﷻ loves a person what won't Allah ﷻ do for him? On acquiring a single good quality one can become the beloved of Allah ﷻ.

If a person is grateful unto Allah ﷻ then Shaytaan will never gain the upper hand over such a person. Allah ﷻ says in the Quraan,

ثُمَّ لَا تَجِدُ فِيهِمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

"(To mislead them,) I will then approach them from the front, from their backs, from their right and their left (in every possible manner) and You will not find most of them to be grateful (most of them will follow me and not Your Deen of Islaam)."

Shaytaan has taken a vow to come to lead man astray and the ungrateful ones will easily follow Shaytaan. This indicates that one that makes Shukr will not be easily misguided by Shaytaan. However, do we make Shukr unto Allah?

Allah ﷻ complains in the Quraan Sharif,

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ

(Unfortunately,) Few of My bondsmen are thankful."

In another verse Allah ﷻ states,

قَلِيلًا مَّا تَشْكُرُونَ

(Unfortunately, despite all these favours) Little is the gratitude that you show (to Us).

This is the condition of those that show gratitude and make Shukr. Allah ﷻ has blessed us with in-numerable favours because of which we are required to be grateful.

We should also be grateful unto the people that have assisted or favoured us in anyway. Once Hadrat Doctor Abdul Hay Aarifi رحمته الله was invited for meals. After meals he thanked the womenfolk from behind a screen adhering to the relevant rules of Purda for preparing such delicious meals. The woman began weeping so the husband asked her the reason. She said, "I am cooking for you for so many years yet you never thanked me, yet this man appreciated the meals." The husband had learnt his lesson so he decided to thank her the next day for the meals. Again, she began crying profusely which left the man baffled. He again enquired, "Why are you crying?" She replied, "I cooked for you for so many years yet you never thanked but the day the neighbours wife send food, you thank me."

We should thank our womenfolk for the khidmat that they offer to us in the form of cooking for us, cleaning the house, taking care of the kids, etc. Similarly the womenfolk should be grateful to the men for ensuring that the rental is paid on time, the utility bills are attended to, the groceries are purchased and brought into the home, etc. Rasulullah ﷺ is reported to have said,

من لم يشكر الناس لم يشكر الله

Whosoever does not thank people will not thank Allah ﷻ

Many a times the husband feels it below his dignity to thank the wife. The boss feels it below his dignity to thank the employee as the employee may start taking advantage. However, Allah ﷻ does not take advantage of His servant so we should always be grateful unto Allah ﷻ. Nevertheless we should thank fellow human beings as well by saying 'Jazakallah'. May Allah ﷻ grant us the Taufeeq of being grateful for all His bounties and express Shukr to fellow human beings as well. ❀

Looking into the world of the Jinn Nabi Dânyaal ﷺ, the dream of Bukht-e-Nasar and its interpretation

Maulana Ridwan Kajee

Ibn Kathir¹, Ibn Ishaq, Ibn Abi Shayba, Baihaqi, Ibn Abi Dunya and many others have narrated regarding the discovery of the body of Nabi Dânyaal ﷺ. They narrated from Abul-Aaliyah, who participated in the conquest of the city of Tustar, during which the body of Nabi Dânyaal ﷺ was discovered. They found his body lying on its bier, totally unchanged, except for a few hairs on the back of his head.

(Nabi Dânyaal ﷺ had in fact asked Almighty Allah that he be buried by the Ummah of Rasulullâh ﷺ.² This dua was accepted and his burial occurred at the hands of Hadrat Abu Musa Ash'ariؓ, at a spot kept secret so that the inhabitants of the area never again remove his body from the soil with the intention of deriving blessings from it, as they had been doing until that time.)

At the head-side of Nabi Dânyaal ﷺ was a scroll which was sent to Madinah Munawwarah. Hadrat Umarؓ had it translated by Ka'b-Ahbâr, a proficient scholar of the previous scriptures, who had accepted Islam. Abul-Aaliyah himself read the Arabic translation and explained that it was regarding the history of man and what is yet to happen.

The contents of the scroll was however not narrated by Abul-Aaliyah, thus one has to now search through the books of

¹ وقال يونس بن بكير عن محمد بن إسحق عن أبي خالد بن دينار، حدثنا أبو العالية قال: لما افتتحنا تستر وجدنا في مال بيت الهرمزان سريرا عليه رجل ميت عند رأسه مصحف، فأخذنا المصحف فحملناه إلى عمر بن الخطاب فدعا له كعبا فنسخه بالعربية، فأننا أول رجل من العرب قرأه، قرأته مثل ما أقرأ القرآن. (البداية)

² رواه ابن أبي الدنيا بسند مرسل في أحكام القبور

Islamic history as well as the passages of the Bible to gain some idea of what had been mentioned in this scroll.

Allâmah Ibn Kathir has made mention in 'Bidâyah' of a dream³ that was seen during the era of Nabi Dânyaal^{عليه السلام}, by the emperor of that time, Bukht-e-Nasar. Since this dream had been narrated by Ka'b-Ahbâr himself, it is highly possible that it is one of the matters that were discussed within the scroll. The details of this dream are as follows:

'Seven years after having desecrated Baitul-Maqdis and having disgraced the Banu-Israel through slavery, Bukht-e-Nasar was shaken with a frightening dream, which he forgot as soon as he awoke. He thus gathered many of the famous soothsayers, magicians, wise men and astrologers of his time and asked for an interpretation. To offer some sort of interpretation, they needed at least a little detail of the dream, but the emperor could not recall a thing. Angered at their ignorance, he threatened that if they could not bring an answer within three days, he would kill the lot.

The news of this reached Nabi Dânyaal^{عليه السلام}, while in jail. He asked the guard to convey his message to the palace that the knowledge of the emperor's dream lies with a man locked behind bars. Dânyaal^{عليه السلام} was thus summoned to the court of the emperor. Upon the request of Bukht-e-Nasar, Dânyaal^{عليه السلام} explained his dream as such:

'You had seen a huge idol, whose feet were upon the ground, while its head was touching the sky. Its head was of fine gold, its chest and arms of silver, its belly of bronze, its shins of iron, and its feet of clay. While you were admiring its

وقد ذكر محمد بن اسحاق بن يسار في كتاب المبتدأ عن سعيد بن بشير عن قتادة عن كعب الأحبار وروى غيره عن وهب بن منبه أن بختنصر بعد أن خرب بيت المقدس واستذل بني إسرائيل بسبع سنين رأى في المنام رؤيا عظيمة حالته فجمع الكهنة والحزار وسألهم عن رؤياه تلك فقالوا ليقصها الملك حتى نخبره بتأويلها فقال إني نسيته وإن لم تخبروني بها إلى ثلاثة أيام قتلتمكم عن آخركم فذهبوا خائفين وجلين من وعيده فسمع بذلك دانيال عليه السلام وهو في سجنه فقال للسجان اذهب اليه فقل له إن هاهنا رجلا عنده علم رؤياك وتأويلها (ابن كثير)

beauty and strength, Almighty Allah struck it with a rock from the heavens, which landed dead-centre upon its head, causing it to break into pieces and crushing its metals so fine that even if the entire mankind attempted to later separate its pieces they would be unable to do so.

As for the rock which had struck the idol, it continued growing in size and spreading out until it had filled the entire world, leaving nothing to be seen but the rock and the skies above it!

Bukht-e-Nasar exclaimed, "You have spoken the truth. That is exactly what I had seen! So what does it mean?" Dânyaal دانيال replied:

'The idol represented the different nations and empires (of evil) that shall appear over the centuries. As for the rock, it represents that Deen (religion/way of life) that Almighty Allah shall one day use to break all these nations. Almighty Allah shall send an unlettered Nabi from the Arabs who shall cut through these empires and all false ideologies just as how the rock had cut through the different metals of the idol. And just as the rock thereafter filled the earth, so too shall his religion fill the world. Through this Deen, Almighty Allah shall make the truth apparent and shall expose the weakness of falsehood. Through it Almighty Allah shall guide those that have been led astray, shall raise the unlettered Arabs as great scholars, shall strengthen the weak, shall honour those that have been disgraced and shall aid the ones that have been oppressed and who have been rendered helpless!'

The version of the dream of Nebuchadnezzar recorded in the present-day Bible is quite similar to what has been narrated above, obviously with the omission of the clear mention regarding the coming of Rasulullâh ﷺ and his ﷺ Ummah.

In the description of the metals of the idol and the parts of the body that it covered, contrary to what was mentioned by

Ka'b-Ahbâr, the Bible (King James Version-Daniel-2:21-48) records Dânyaal (دانيال) as describing it as follows:

'You, O king, saw and beheld a great image. This great image, whose brightness was excellent, stood before you and the form thereof was terrible.

This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

In the interpretation of the dream of Nebuchadnezzar, the Bible records his words as follows:

'This is the dream; and we will tell the interpretation thereof before the king. You, O King, are a king of kings, for the God of Heaven has given you kingdom, power, strength and glory. And wherever the children of men dwell, the beasts of the field and the birds of heaven, He has given them into your hand, and hath made you ruler over them all. You are this head of gold. And after you shall arise another kingdom inferior to yours, followed by a third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be as strong as iron, in as much as iron breaks and shatters all things. As iron breaks and shatters, so too shall this kingdom shatter the ones before it. And whereas you saw the feet and toes, part of potter's clay, and partly of iron, this (fourth) kingdom shall be divided; but there shall be in it the strength of iron. As the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong, and partly fragile. As you saw iron mixed with clay, they shall mingle themselves with the seed of men: but they shall not cleave to one another, just as iron does not mix with clay.

-And in the days of these kings the God of heaven will set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, rather it shall break and consume all these kingdoms and it shall stand for ever.

Discussing the vision of Nebuchadnezzar and the manner Jewish and Christian scholars presently attempt to conceal its true meaning, the author of 'The Day of Wrath' writes the following:

"This is the actual text of the dream which is always described as the most famous and true of all the historical visions of the Bible. Its interpretation does not require great intelligence, and it is wrong to differ about its meaning when the prophet himself explained it. But the Jews and Christians sought to conceal its meaning and fabricated a dispute, out of the envy of their own souls, after the truth was made clear to them.

For centuries they agreed about this vision and its meaning, without any doubt that it was literally true, that the first kingdom (the head of gold) was the kingdom of Babel (Babylon), that the second (the chest of silver) was the kingdom of the Persians, that the third kingdom (the thighs of bronze) was the kingdom of the Greeks who attacked the Persians under the leadership of Alexander the Great of Macedonia in the year 333 B.C.E., and that the fourth kingdom (the legs of iron and the feet partly of iron and clay) was the Roman Empire which was divided into the Eastern Empire whose capital was Byzantine (Constantinople), and the Western Empire whose capital was Rome.

None of the followers of the Bible doubted this at all. Rather, they all-out of the force of their faith-awaited the fifth kingdom (the kingdom of God) which would destroy the kingdoms of idolatry, unbelief and oppression. Especially the fourth kingdom which persecuted them, for it was that kingdom which inflicted humiliation and degradation and destroyed Jerusalem in the year 70 C.E., setting up idols in the sanctuary, as well as subjecting the Christians to all manners of unprecedentedly loathsome and atrocious tortures at the hands of its pleasure-loving emperors, of whom the infamous tyrant Nero is only one example. They continued their persecution for three centuries until the

emperor Constantine embraced a distorted version of Christianity, and the persecution of the Jews and Unitarians, as well as other opposing theologies within Christianity, continued until our own era.

The Five Kingdoms of Nebuchadnezzar's Vision

(We have included here the kingdoms that preceded Nebuchadnezzar's for clarity)

| Kingdom | Important Rulers | Position |
|-------------------------------------|--|--|
| Jewish Islamic State Based on Torah | David (ruled from 1013-973 B.C.E.) Solomon (from 973-933 B.C.E.) | Before Daniel |
| Assyrians | Sargon II (from 772-705 B.C.E.) | Before Daniel |
| Chaldeans | Nebuchadnezzar (from 630-562 B.C.E.) | First Kingdom (head of gold) |
| Persians | Cyrus (from 550-529 B.C.E.) | Second Kingdom (chest of silver) |
| Greeks | Alexander the Great (from 336-323 B.C.E.) | Third Kingdom (thigh of bronze) |
| Romans | 1) Augustus Caesar (27 B.C.E-14 C.E.) first Roman emperor 2) Diocletian (from 284-305) divided empire into Eastern and Western empires 3) Constantine I founder of Constantinople who embraced Christianity (d.337) 4) Heraclius (from 610-641) who lost the Holy Land to the forces of Islam | Fourth Kingdom (legs of iron, feet of iron and clay) |

It was in this atmosphere of gloom and persecution that the Jews and Christians awaited the Fifth Kingdom with utmost patience. They knew with certainty that it would be established at the hand of the Messenger of the latter days, whom they called the 'Prince of Peace,' on whose shoulders

was found the seal of Nubuwwah , and whom all the Messengers had predicted. So much so that some of their rightly-guided scholars gathered together from Isaiah alone, thirty prophecies concerning him. They were aware of the time of his coming based on textual evidence and physical phenomena. They observed those signs until the day came when the pious and scholarly emperor Heraclius announced, "the kingdom of the circumcised has arrived." He was certain of this and attested as the leader of apostate Christianity to the leader of the Arab unbelievers, Abu Sufyaan: "that his kingdom shall reach the place where I now stand (Palestine)," as is affirmed in the well-known and authentic hadith.

Yes, the divine fifth kingdom arose and ruled over the place where Heraclius stood, and he left Syria saying, "Farewell, Syria, a parting after which we will never meet again."

It arose and crushed the pagan kingdoms and seized most of the known world, ruling with justice and peace. Its land area exceeded that of the moon, and it included under its banner a great portion of all the peoples of the world. It was only at this point that the Jews and Christians differed and disputed!

"The followers of the Bible differed not until there came to them clear evidence." "And We granted them clear evidences of the matter, and they did not differ until knowledge had come to them, out of mutual hatred."

Some of them –and they were many- believed and were rightly-guided, and some of them disbelieved and in their unbelief broke into countless sects which continue to multiply and divide like bacteria until today. (End of quote) ❁

Hadrat Thanwī's Principles Related to Gifts (Part 3)

Hadrat Khwajah 'Aziz al-Hasan Majdhub rahimahullah

Translated By: Maulānā Mahomed Mahomedy Ṣāhib

The following is an extract from *Ashraf as-Sawānih* – the biography of Hadrat Maulānā Ashraf 'Alī Thānwī rahimahullāh.

A Maulānā Ṣāhib gives his opinion on a suspicious gift

While speaking about a gift which causes one to become suspicious, a certain Maulānā Ṣāhib said: "What if a gift is accepted in such a situation and then compensated for later on?" Hadrat Wālā⁴ replied: "If we were to do this, how will we be able to remember the various gifts? This is more so when my temperament is a very hasty and demanding one. If I have even one cent of a person, myself demands on me to get rid off it as quickly as possible. On one occasion I had taken one rupee from my wife. It occurred to me in the middle of the night that I have to pay it back. I became restless, got up and checked whether she was asleep. She also sleeps very little. She asked: 'What is the matter?' I said: 'Take this one rupee of yours.' She said: 'Glory to Allāh! What is the hurry?' I replied: 'Take it away from me or else I will not get sleep for the rest of the night.' I only fell asleep after I gave her back her money. Such is my nature. Similarly, when any subject matter comes to my mind at night, I light the lamp immediately, note it down and keep it by my head-side. Only then am I satisfied. It is because of this very same demanding and hasty nature that I sometimes make this supplication to Allāh *ta'ālā*: 'O Allāh! Pardon me without punishing me at all. If not, how will I be able to exercise patience in the punishment? I will be just waiting for Your forgiveness.'"

⁴ Throughout this article, Hadrat Wālā refers to Hadrat Maulānā Ashraf 'Alī Thānwī rahimahullāh.

Caution in giving and receiving

Hadrat Wālā said: "The 'ulamā' have to be extremely cautious in giving and receiving moneys. A person who was of our line of thinking wrote a letter of complaint saying: 'You should not be too strict as regards gifts. You must accept them and spend them on your guests.' A certain Maulwī Sāhib said it very well when he said: 'A person who gives such an advice is a fool.' In other words, who unnecessarily takes on two responsibilities, one of receiving and the other of spending.' The man who wrote this letter did it as a criticism because he was not hosted." Hadrat Wālā then said: "I have certain conditions before accepting gifts. One of them is that the person must have interacted with me for a considerable period of time so that our hearts are fully opened towards each other and informality between us is established. Another condition is that a gift must not be more valuable than his one day's income. For example, if he is earning 15 rupees a month, he must not give a gift which is worth more than half a rupee at once. Thirdly, there must be at least one month's gap between two gifts. Fourthly, he must not make it a strict practice to give specifically at a certain time."

"In the same way, I do not spend unnecessarily. Instead, I store an amount which would suffice for almost a year. I am also not bound to the norms when it comes to treating guests. I will treat each one according to my relationship with him. I call some people to my house and feed them there. To others I send money and tell them to go to the shops and buy food for themselves. Yet to others, I give nothing at all. Since my conditions are strict, the income will obviously be less. If I am going to spend freely, my intention will become adulterated and I will not be able to stick to my conditions. A shaykh came to me and complained about falling into debt for 6 000 rupees because of his public kitchen [from which guests and murīds were fed]. He wanted me to intercede on his behalf to a Raīs to give him a loan. I asked him: 'Why did you get into this unnecessary debt?' He replied: 'I thought that those who come and have meals at my place will give something in return. But no one gave

anything.' I asked: 'How will you pay back the loan which you want now?' He replied: 'My murīds will give me.' I thought to myself in my mind: 'He still expects to get something from his murīds!?' So you see, this is what happens when one spends too much. These are the harms of getting into debts. All praise is due to Allāh *ta'ālā*, a year's expense always remains with me and I am at peace about it. The Hadīth also states that Rasūlullāh *ṣallallāhu 'alayhi wa sallam* used to give his wives a full year's expense to them. Imām Ghazzālī *rahimahullāh* writes that to store a year's expense does not negate reliance on Allāh (*tawakkul*). Now I do not hesitate in refusing the biggest of gifts when they are not in line with my conditions. I return gifts which do not fulfil my conditions without any fear or hesitation. I do not even experience any whisperings about them because I know I already have a year's supply. This brings immense peace."

On one occasion, I [the compiler] saw many guests so I presented a gift to Hadrat Wālā. He replied: "This is an excess (because the gap between my previous gift and the present one was small). However, he accepted it when I insisted. Later on, he returned it via a close relative with the following message: "I felt ashamed to return it at that time because I was worried about your happiness." He added: "Do not consider it to be a return. Instead, Allāh willing, we will see what happens on some other occasion." Later on Hadrat Wālā spoke to me directly and said: "You had given it to me because of the many guests. However, all thanks are due to Allāh that nowadays I have more than enough. Just as a person is pleased at receiving money, I have now realized that I experience as much joy in spending them [on my guests]."

A stranger's gift is not accepted

A judge had received spiritual training from Hadrat Wālā via correspondence but never got a chance to come and visit him. He sent fifteen rupees to me to convey them on his behalf to Hadrat Wālā as a gift. Hadrat Wālā said: "Since I never met him, I do not know his temperament and disposition. His faith in me developed merely by studying my

books. Books are advertisements, and we cannot rely on faith which is based on advertisements. Yes, had he lived with me and observed my actions, and then developed faith in me, it would have been another matter. I feel ashamed to accept a gift from a stranger with whom I am not totally informal. It is possible that he may have a very high opinion of me and after meeting me I do not fill up to his expectations. He will then regret having sent the gift to me."

"A person had asked me a ruling and my reply was contrary to his temperament. He said: 'I served and attended to him for so long, yet he did not help me when I needed him.'" Hadrat Wālā said: "It is because of these reasons that I hesitate from accepting gifts from people like the judge. If he asks, you must write to him and say: 'It is against Hadrat Wālā's practice, he is therefore refusing.' However, you must also add: 'He never refuses any person's gift out of scorn for the person. He values every Muslim, especially the one who is a seeker – he really values such a person. Please do not feel offended. I will accept it after we get to know each other better.'"

(*Ashraf as-Sawānīh* - the most detailed account of the life of Hadrat Maulānā Ashraf 'Alī Thānwī rahimahullāh is presently being translated into English. A special request for du'a is made to the reader for the completion and acceptance of this project.)



Intentions of Life

The following Intentions could be made for living:

1. To please Allah ﷻ.
2. To gain the closeness to Allah ﷻ.
3. To prepare for the Akhirah.
4. To protect oneself from Jahannam.
5. To gain the recognition and love of Allah ﷻ.

THE BEAUTIFUL NAMES OF ALLÂH ﷻ

By: Maulânâ Moosa Kajeer Sâhib

AL-ALÎM (الْعَلِيمُ) ﷻ

(THE BEING WHO IS ALL-KNOWING) ﷻ

قَالَ ابْنُ مَنْظُورٍ رَضِيَ اللَّهُ عَنْهُ لَمْ يَزَلْ عَالِمًا بِمَا كَانَ وَمَا يَكُونُ، وَلَا يَخْفَى عَلَيْهِ خَافِيَةٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، أَحَاطَ عِلْمُهُ بِجَمِيعِ الْأَشْيَاءِ، بَاطِنِهَا وَظَاهِرِهَا، دَقِيقِهَا وَجَلِيلِهَا، عَلَى أَتَمِّ الْإِمْكَانِ

"Allâh ﷻ has always known and will always know what has happened and what will happen. Nothing in the heavens and earth is hidden from Him ﷻ. His ﷻ knowledge encompasses all things, their external and internal, their intricacies and manifestations in the most perfect manner."

NO ATOM OF THE UNIVERSE IS BEYOND HIS ﷻ ALL-ENCOMPASSING KNOWLEDGE

Allâh ﷻ states in Surah Tâhâ:

وَأَنْ تَجْهَرُوا بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

"And if you (O addressed one!) speak audibly, then verily He ﷻ knows the hidden and that which is even more hidden."

There is no need to make dhikr or duâ in a loud voice, since Allâh ﷻ knows the most hidden matters. Another meaning of *وَأَخْفَى* is that Allâh ﷻ knows that which has been decreed, and which is still hidden from man i.e. the knowledge of all events which are to occur till the Day of Judgement.

Man's knowledge, despite being abundant, is minimal in comparison to the vast knowledge of Allâh ﷻ. He ﷻ says,

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

"And You have been granted only a small amount of knowledge." (Isrâ)

Allâh ﷻ has granted us and the whole creation a very small portion of knowledge, by which our needs can be fulfilled. Man has been granted the majority, followed by animals and

then plants. A chick, as soon as it comes out of the egg, begins pecking at the ground. For it to remain alive, this is necessary. That is why as soon as it is born, it has been given that amount of knowledge so that it can fill its belly. When a kitten is born, it shivers and shakes. It is also blind. It does not know what to do. Allâh ﷻ places the knowledge of feeling in it because the rivers of milk are flowing from its mother for it. In plants such knowledge is granted to them by which they can remain alive. No one has ever taught these animals and plants, nor have they ever studied any book. Thus, theirs is not book knowledge.

KNOWLEDGE OF THE UNSEEN IS A SPECIAL QUALITY OF ALLÂH ﷻ

In Surah Ra'd, the All-Encompassing knowledge of Allâh ﷻ has been mentioned in a remarkable manner,

عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ

“Knower of the unseen and apparent, the Mighty, the Lofty”

The unseen (غيب) refers to those things which are hidden from one's senses (i.e. it cannot be seen with eyes, it cannot be heard with the ears, it cannot be smelt with the nose, it cannot be tasted with the tongue and it cannot be felt with the hands).

The apparent (الشهادة), in contrast to the unseen, refers to those things which can be identified by one of the five senses. The meaning of this is that it is only Allâh ﷻ's quality of perfection that He knows everything which cannot be sensed by us, just as He knows whatever is apparent and known to us.

(الكبير) means very great, mighty and (المتعال) means lofty. This means that Allâh ﷻ's qualities are greater and more loftier than the quality of the creation.

Thereafter, Allâh ﷻ states,

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ

The meaning of this verse it that due to Allâh ﷻ's all-encompassing knowledge, the one who speaks silently and the one who speaks in a loud voice are equal. He ﷻ listens and knows the speech of both equally. In a likewise manner, the person who is hidden from view on a dark night and the person who is walking on an open road in the light of the day are both equal to Him ﷻ with regard to His ﷻ knowledge and power (i.e. both of their internal and external conditions are open equally in front of Him ﷻ and His ﷻ power surrounds them equally. None of them are out of the bounds of His power.

FEEBLE MAN

One day before the earthquake in San Francisco in 1989, all rats, weasels, scorpions, snakes and other vermin from the surrounding jungles and wild lands, began moving to other areas. However man - who has great pride and trust in his scientific instruments, novel technology, and planning - was completely unaware and oblivious. He was intoxicated in his alcohol, immorality, and luxuries. He had no realization of the fact that after a few hours, the beautiful city would be completely obliterated, the earth would split, and there would be destruction all around. That which the animals realized came to pass.

On the 27th October 1989, when people were enjoying the city life of San Francisco, the malls were buzzing, the clubs were vibrant and bustling, the cups of wine were clanking, man was enjoying his life to the fullest, completely oblivious of death; suddenly the wheels of nature changed. Due to the severity of the earthquake, the whole city began shuddering like a termite-infested tree. Cars began rolling, riders on motor-bikes were flung into the air, skyscrapers tumbled to the ground in moments, and the call of death sounded all around. Screaming and shouting were heard from all corners. Those young men and women, who raised their heads and walked about puffed in pride, became reeking corpses, lumps of soil and heaps of garbage.

Newspapers and journals severely criticized the government that in this progressive era of science and technology, how

could they be unaware of this ensuing destruction before time? However these foolish critics fail to realize that when the wheels of nature turn, then all man's plans and schemes fail. O feeble man! Even in this age of science, how weak he is! How ignorant he remains! O, if only man would accept that Being who is Fully-Aware and All-Knowing!

In another place Allâh ﷻ states:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

"Say, (O Nabî ﷺ to the people), none in the heavens and earth know the unseen besides Allâh ﷻ." (Naml)

At yet another place, Allâh ﷻ states:

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

"And only by Him ﷻ are the keys of the unseen. None knows it except Him ﷻ." (An'âm)

The meaning of this is that besides Allâh ﷻ, there are no means or instruments to attain the knowledge of the hidden secrets of the unseen. ❀

Disciplining the Lovers of Allâh ﷻ

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

Condition: When any elder gives me some good advice, [then instead of accepting his advice] I reply with harsh words to him and think to myself that who is he to come and advise me?

Answer: This is a sign of pride. The essence of pride is to reject the truth and to consider others as insignificant. When anyone reprimands you, listen to him silently and think to yourself that whatever wrong he is saying to me, I am far

worse than that. If my major wrongs were to be exposed, then people would stone me. All thanks to Allâh that He concealed my faults.

Condition: If I learn that a certain person does not consider me to be pious and good, I develop an extreme dislike for him in my heart, and start backbiting and talk ill of him.

Answer: You should think about your own actions that they are such that if people were to learn of them, they will not even sit near you. It is solely Allâh's quality of concealing ills that He concealed your shortcomings. If not, let alone one person, all the people would have spat on you. You should talk good of those who talk evil about you and be the first to greet them.

Condition: Hadrat! The thought crosses my mind that people should respect me, praise me, and laud my piety.

Answer: This is known as hubb-e-jâh – the love for name and fame. You should think thus: neither am I to remain forever nor those who praise me. It is foolish to hope for something that is so fruitless and which causes the displeasure of Allâh ﷻ.

A Priceless treasure hidden right under our noses

"Laa hawla walaa quwwata illaa billah"

Its meaning in the words of Rasulullah ﷺ

Maulana Imran Kajee

Abdullah Ibn Mas'ud ؓ narrated that, once, while in the company of Rasulullah ﷺ, he uttered the words 'Laa Hawla walaa Quwwata Illa Billah'. Rasulullah ﷺ enquired, "Do you know what is the meaning and explanation (tafseer) of these words?" He replied, "Allah and His Rasul know best." Rasulullah ﷺ explained, لا حول عن معصية الله إلا بعصمة الله – "there is no ability (in anyone) to abstain from disobeying Allah and sinning, except by the protection of Allah. ولا قوة على طاعة الله إلا بعون الله – and there is no strength (in anyone) to obey Allah,

except with the help of Allah." (Musnadul Bazaar, as quoted in Maj'mauz Zawaaid)

Moulana Abdul Ghani Phulpoori رَحِمَهُ اللهُ has explained that although this **phrase is a statement yet it actually contains a dua**. We are therefore actually begging Allah, 'O Allah, I ask You to grant me the ability to abstain from disobeying You and sinning by protecting me, and to grant me the strength to obey You by helping me'

(اي اسئلك الحول والقوة بعصمة الله وبعون الله العلي العظيم).

(Condensed from Ma'rifate Ilaahiyyah)

Why was the request to be protected from sins brought first, followed by the request to become obedient?

Every sin results in the anger and wrath of Allah ﷻ, whereas the ability to do good is only by the mercy and kindness of Allah ﷻ (which cannot be attained if Allah ﷻ is displeased). The causes for the wrath of Allah will have to be removed before His mercy can be acquired.

(دفع غضبه مقدم على جلب رحمته) (Condensed from Ma'rifate Ilaahiyyah)

Virtues of these words:

1) It is a treasure from the treasures of Jannah, (Sahihul Bukhari, Sahih Muslim) from beneath the Arsh (throne) of Allah (Mustadrak of Haakim), which is, in reality, the roof of Jannah.

Why has it been called a treasure of Jannah?

It has been called a treasure of Jannah for one of the following reasons:

- a) It is similar to a treasure, as it is extremely valuable and will acquire for one many benefits- especially in Jannah, but was unknown to the people, till Rasulullah ﷺ presented it to the ummah.
- b) It will change into the form of a treasure in Jannah and will belong to the reciter.
- c) It will accumulate for a person a treasure of wealth and luxuries in Jannah.
- d) It will acquire a treasure of great rewards in Jannah for its reciter.
- e) In these words, one has negated any ability and strength

stemming from his own being and has attributed all such ability and strength to Allah's ﷻ protection and help, and is thereby seeking to attain this strength and ability from Allah ﷻ Himself. He has therefore attached himself to those everlasting mercies of Allah ﷻ which will protect him from sin and help him to obey Allah ﷻ. Those mercies have been called a treasure from the treasures of Jannah. These mercies of Allah will result in good actions (*Al-Baaqiyaatus Saalihaat*) which never come to an end, the rewards and fruits of which will remain with one in Jannah. (*The first four reasons are mentioned in Mirqaatul Mafaateeh of Mulla Ali Qari and quoted in Kashkole Ma'rifat, and the last was mentioned by Moulana Abdul Ghani Phulpoori, as in Ma'rifate Ilaahiyyah*)

2) It is a cure from 99 diseases, the lightest one being hamm (such grief, worry and depression which can melt a man-Mirqaat). (*Al-Mu'jamul Awsat of Tabraani*)

3) Ibrahim (alaihis salaam) told Rasulullah ﷺ on the night of Mi'raaj to tell the Ummah that they should increase their trees and plants in Jannah by reciting these words. (*Musnad Ahmad, Sahih Ibn Hibbaan*)

4) Allah ﷻ replies to this statement by announcing (to the angels-Fathul Baari), أسلم عبدي واستسلم - My servant has handed over (all the matters and affairs of both the worlds to Me in totality) and has submitted himself (to Me, worshipping Me sincerely). (*Mirqaat, commenting on a Hadith in Mishkat, Mustadrak of Haakim*)

This dua can also be recited thus:

"لا حول ولا قوة إلا بالله العلي العظيم" LAA HAWLA WALAA QUWWATA ILLAA BILLAHIL ALIYYIL AZEEM.

(*This addition is found in a narration of Musnad Bazaar and Al-Mu'jamus Sagheer, a narration of Al-Mu'jamul Awsat and a narration of Abdur Razzaaq in his Musannaf*)

Since these additional words are also proven, it would be recommended to recite it as well. They mean 'The Most Lofty, The Greatest'. By repeating these names of Allah ﷻ, one realizes the lofty position and grandeur of Allah, and realizes how low (دني) and contemptible-despicable (حقير) he is. Once one realizes this, he has acquired *abdiyat* (true servitude to

Allah) and has humbled himself before Allah. After realizing one's own low and contemptible nature which is fit to do no good, one is here asking Allah's help through these wonderful names of His to be protected from sin and to be blessed with strength to carry out good actions. (Condensed from Ma'rifate Ilaahiyyah pg.458)

Benefits of reciting these words according to the Mashaayikh:

A means of acquiring the Fadhl of Allah: Shaykh Abul Hasan Shaazli رحمته اللہ علیہ had quoted his Mashaayikh who had explained: "There are no words as beneficial and helpful as these words in submitting to Allah and in entering the path of His fadhl (favours and grants)." (Mazaahire Haqq, as quoted in Kashkole Ma'rifat)

A remedy for pride: Moulana Abdul Ghani Phulpoori رحمته اللہ علیہ had said, "For guidance (hidaayah) and self-reformation (islah), reciting these words in abundance is extremely beneficial and has an amazing effect. If one reads it at least 500 times daily, Allah will grant him the courage to abstain from sin and the strength to carry out good actions. If this too is not possible, then at least recite it 70 times. If due to your ibaadah, you become vain and self-conceited, recite these words while pondering over its meaning, by the blessings of which this Shaytaani trick of pride and self-conceit will be uprooted." (Ma'rifate Ilaahiyyah pg.457-461)

A means of giving up sins and reforming oneself: Moulana Shah Hakeem Muhammad Akhtar رحمته اللہ علیہ had said, "To become pious and give up sins, recite this seven times after every salaah. Inshaa Allah (By the will of Allah), very soon, one's sins will begin falling away....When Allah regularly informs the angels "My servant has submitted to My obedience" (in reply to this kalimah), Allah will never give the angels the chance to object to His declaration by asking why the person is still committing sin. Allah will therefore honour his declaration reforming and correcting that particular servant of His. For this reason, many Masaayikh (spiritual guides) would prescribe only the recital of this kalimah for their mureedeen (disciples), by which they would acquire connection with Allah." (Condensed from Inaayaate Rabbani p.11-12)

A solution to life-threatening problems, and an exit from all sorts of difficulties: Maalik Ashja'ee ؓ came to Rasulullah ﷺ and said to him, "Auf's son (who happened to be the grandson of Maalik) has been captured and taken as a captive. (The parents are both very worried. What can they do?)" Rasulullah ﷺ asked Maalik to send the following message to Auf; 'Rasulullah ﷺ commands you to recite لا حول ولا قوة إلا بالله abundantly.' The parents obeyed this command and began reciting it in abundance. Their son, who had been tied up in leather ropes suddenly saw the ropes falling off, which allowed him to escape. While leaving, he noticed a camel belonging to his captors nearby, upon which he jumped on and began to ride away. Passing by their flock of sheep or goats, he called out to the animals to move with him. The animals obeyed and all followed him. He surprised his parents when he reached the door and called out for them, as they never expected him to ever return. His father later came to Rasulullah ﷺ to inform him of what had happened, at which the following verse of the Quran was revealed, "ومن يثق بالله يجعل له مخرجا الآية". (Ibn Abi Haatim has quoted this from Muhammad ibn Ishaq, as in At-Targeeb wat Tarheeb. It has also been narrated from Ibn Abbaas ؓ in a shorter version, narrated by Ibn Mardwayh, as in Ad-Durrul Manthoor)

A shield against one's enemies, especially the evil Jinnaat: Jareer ibn Abdillahi Bajali ؓ narrated, "While walking down a certain road in the city of Tustar after it had been conquered by the Muslims, I once recited لا حول ولا قوة إلا بالله. A certain local man, on hearing me reciting these words, commented, "This is the first time I have heard these words after hearing them in the skies." "And how in the world did you hear it in the skies," I enquired skeptically. He explained, "I would act as an envoy and often take delegations to the court of Qaisar (the Roman king) and Kisra (the Persian king). Once, while I had set off with a delegation to Kisra, a Shaytan (devil) took my form and began to live with my wife. When I returned home, my family didn't welcome me as usual. I was surprised, and questioned them. They gave me the impression as if I had never been away from them. I was quite shocked, till the Shaytan exposed himself to me shortly thereafter. He presented me with an option; he will live one

day with my wife and I could be with her for the next day. He promised to kill me if I did not agree. I was forced to assent. (In the meanwhile, we would sit together and talk quite frequently.) One day, he said to me, "I am from those shaytans who eavesdrop on the happenings in the skies. We carry this out in turns. Tonight is my turn and chance. Do you want to come with me?" I agreed to join him. That evening, he came to me and asked me to jump onto his back. He had locks resembling that of a pig, He said to me, "Hold tight! Tonight, you will see strange things and scary scenes, but don't ever let go, otherwise you will be destroyed." The party of shaytans flew up into the sky, until they neared the first sky. I heard a caller calling out, "لا حول ولا قوة إلا بالله ما شاء الله كان وما لم يَشَأْ لا يكون". These words struck them with such force that they were sent flying into the forests and jungles. I quickly memorized those words. The next morning, I returned home. The next time I saw the Shaytan approaching, I began to recite those words, which put him into a state of panic. (He began melting away, till he shrunk to the size of a fly.) He managed to see a window, from which he escaped. I continued reciting these words for a while, and the Shaytan never returned." (Ibn Abid Dunya narrated this in *Al-Hawaatif*, while Ibn Mundah quoted a similar incident in *As-Sahaabah*, as quoted by Suyuti in *Al-Habaa'ik*)

SHI'ISM UNDER THE SPOTLIGHT

(PART 3)

MUFTI ABDULLAH MOOLLA

A Brief Introduction to Shi'ism

The Shi'a are the oldest of the Islamic sects. They appeared with their political position at the end of the reign of 'Uthman ؓ and grew and flourished in the time of 'Ali ؓ, since, when he mixed with people, that increased their admiration for his gifts, the strength of his deen and knowledge. Shi'ite agents exploited that admiration and began to disseminate their sect. So the Shi'ite school expanded and its supporters increased.

The origin of the sect

The separation of the Shi'a from the body of the Muslims was political in origin and turned on the matter of how the Caliph of the Muslims should have been decided upon. Their difference with the majority was based on two things. Firstly, the Caliphate was a matter to be decided, not by the community as a whole, but by specific appointment. The Caliphate is the pillar of the Deen and the rule of Islam and, in their view, it was inconceivable that Rasūlullāh ﷺ would have ignored it and left it up to the community to decide. The Caliph must have been specified for them and was protected from major and minor wrong actions. Secondly, and following on from that, they maintained that 'Ali ؑ was the Caliph chosen by Rasūlullāh ﷺ, and was the best of the Companions.

Although this was the basis of their position, the Shi'a were not all the same. Some were excessive in their esteem for 'Ali ؑ and his descendants and some were more balanced. The balanced ones were content to prefer 'Ali ؑ to the other Companions without declaring anyone an unbeliever, whereas the excessive sects of the Shi'a elevated 'Ali ؑ to the rank of prophethood and some of them even went so far as to defy him. Some of them claimed that God was incarnate in the Imams, 'Ali ؑ and his sons, espousing a doctrine similar to Christian incarnation. Some of them believed that every Imam had divinity incarnate in him which then transmigrated to the next Imam.

Most of the Imami Shi'ites agree that the last Imam did not die but is still alive and will return and fill the earth with justice as it is now filled with injustice. One group, the Seveners, claimed that 'Ali Ibn Abi Talib ؑ is alive and will not die and another group said that Muhammad Ibn al-Hanafiyya رضى الله عنه (one of the sons of 'Ali ؑ) is alive and being nourished by honey and water. Various groups claimed that certain prominent people were not dead or killed but were still alive. The Twelvers say that the twelfth Imam, Muhammad Ibn al-Hasan al-'Askari, called al-Mahdi, entered the cellar of his house and disappeared when he was arrested with his mother. They believe that he is the Mahdi and will emerge at the end of time and fill the earth with

justice, and they are still waiting for him. Every night they stand after the Maghrib prayer at the door of this cellar and they bring a mount, call his name, and call on him to come out until the stars appear. For evidence, they adduce the story of the People of the Cave in the Qur'an.

Some extreme Shi'a combined these views with social ideas in a very corruptive manner. They allowed the consumption of wine and carrion, permitted incestuous marriage, and interpreted the words of Allah, "Those who believe and do right actions are not to blame for what they have eaten provided they are god-fearing and believe and do right actions, and then are god-fearing and believe, and then are god-fearing and do good," (5:93) to mean that the prohibitions, like carrion, blood and pork, are allusions to people who must be hated, like Abu Bakr ؓ, 'Umar ؓ, 'Uthman ؓ and Mu'awiyah ؓ, and that all the obligations and prohibitions of the Qur'an bear metaphorical meanings.

So we see that the Shi'ites were an amalgam of opinions and confused ideas into which a great number of false concepts from ancient religions crept wearing Islamic guise. European Orientalists have posited numerous theories about their origin: Judaism (through the Yemeni Jew, 'Abdullah Ibn Saba'), ancient Persia with its entrenched concept of dynastic succession, or various eastern creeds like Buddhism, Manichaeism and others. There is no doubt that Shi'ism, with its sanctification of the family of the House, draws from many ancient Asiatic religions, including the Hindu belief of reincarnation in which the soul moves from one person to another. The concept of divine incarnation comes from the Christians and Brahmanism. Various Messianic concepts are taken from Judaism. After this brief glance at the basic forms of Shi'ism, we will mention some of their branches.

The Imamites

The Imamites are those who state that the Imamate was confirmed by stipulation from Rasūlullāh ﷺ, by a clear text and certainty and that it was a definite and specific appointment. They cite certain traditions from Rasūlullāh ﷺ, as well as particular events in the life of Rasūlullāh ﷺ, as evidence for the appointment of 'Ali ؓ. They agree that al-

Hasan ؑ and then al-Husayn ؑ were the Imams after 'Ali ؑ. At this point, however, there is disagreement and they divide into groups, the largest of which are the Ithna 'asharites (Twelvers) and Isma'ilis.

The Ithna 'Asharis (Twelvers)

They believed that after al-Husayn ؑ, the imamate went to 'Ali Zayn al-'Abidin ؑ, then Muhammad al-Baqir ؑ, followed by Ja'far as-Sadiq ؑ, then his son Musa al-Kadhim ؑ, then 'Ali ar-Rida ؑ, then Muhammad al-Jawwad ؑ, then 'Ali al-Hadi ؑ, then al-Hasan al-'Askari and then his son Muhammad, the twelfth Imam. They believe that he has gone into occultation.

The Isma'ilis

They are a branch of the Imamites who take their name from Isma'il ibn Ja'far. They are also called the Batiniya because of their view about the "concealed Imam". This group believe that Ja'far designated his son, Isma'il, as Imam. The result of this is that, even though he died before his father, the imamate continued among his descendants. So the imamate passed to his son Muhammad al-Maktum, the first of the concealed Imams, and then to his son Ja'far al-Musaddiq and then his son Muhammad al-Habib, the last of the concealed Imams, and then to his son, 'Abdullah al-Mahdi, who gained control over North Africa and from whom the Fatimid dynasty derives.

The Saba'ites

They were the followers of 'Abdullah Ibn Saba', a Jew from the people of Hira who made a display of Islam. His mother was a black slave, which is why he is sometimes referred to in sources as Ibn as-Sawda'. He was one of the strongest agitators against 'Uthman ؑ. He was energetic in spreading his ideas and corruption among the Muslims, including many false things about 'Ali ؑ. He began to circulate among people that he had found in the Torah that each Prophet has an heir and that 'Ali ؑ was the heir of Muhammad ﷺ and that he was the best of heirs as Muhammad ﷺ was the best of Prophets. Then he mentioned that Muhammad ﷺ would return to life. He used to remark, "I marvel at those who say that 'Isa will

return but do not say that Muhammad will return.” Then he went further and attributed divinity to ‘Ali ﷺ.

The Kaysanites

They were the followers of al-Mukhtar ibn ‘Ubayd ath-Thaqafi. He had been a Kharijite and then became one of the partisans of ‘Ali. He came to Kufa when Muslim ibn ‘Aqil came there from al-Husayn ﷺ to ascertain its position and report back to him. ‘Ubaydullah ibn Ziyad had al-Mukhtar flogged and then put him in prison until al-Husayn ﷺ was killed. After this, his sister’s husband, ‘Abdullah Ibn ‘Umar ﷺ, interceded for him and he was released provided that he left Kufa. He went to the Hijaz. It is reported that he stated, “By Allah, I will seek revenge for the blood of the wronged martyr, the master of the Muslims and the son of the daughter of the master of the Muslims, al-Husayn Ibn ‘Ali! I will kill the number of those who killed Yahya Ibn Zakariya to avenge his death!” Then he joined Ibn az-Zubayr ﷺ and pledged him allegiance on the condition that he should be appointed to high office if he was successful and that he would join him in the fight against the people of Syria. Then he returned to Kufa after Yazid’s death and told people, “The Mahdi has sent me to you as his representative. He has commanded me to kill the heretics and revenge the blood of the people of the House and defend the weak.”

He claimed that he had been sent by Muhammad Ibn al-Hanafiyya, because he was the descendant most entitled to revenge al-Husayn ﷺ and because Muhammad was much loved and esteemed by people owing to his great knowledge and gnosis. Muhammad proclaimed himself free of al-Mukhtar before a gathering of people when he heard about his lies, delusions and hidden aims. The Kaysanite doctrine did not claim that the Imams were divine. It was based on the premise that the Imam was a holy person who was owed absolute obedience and was protected from error. Like the Saba’ites, they believed that the Imam would return – either that he had died and would be resurrected or that he was not dead at all. Another part of their heretical doctrines was that of bada’: that Allah could change His will or decree when

circumstances changed. They also believed in the passing of the soul into a new body.

The Zaydites

This is the group of Shi'ites closest to the Muslim Community. They are not excessive in their dogma and most of them do not proclaim any of the Companions of the Messenger of Allah ﷺ, to be an unbeliever nor raise any of the Imams to the rank of a deity or a Prophet. Imam Zayd ibn 'Ali rebelled in Kufa against Hisham and was killed. His view was that the Imam is stipulated by description, not by name, and the qualities which the Imam must have to receive people's allegiance is that he is descended from Fatimah ؑ, is scrupulous, the possessor of knowledge, generous, and that he summons people to himself. Many Shi'ites opposed him regarding the precondition of raising his banner. His brother, Muhammad al-Baqir ؑ, argued with him about that and said, "According to your view, your father was not an Imam because he did not rebel or call for rebellion." The Zaydites also held that it is permitted for the less superior to be Imam. So if a superior Imam possesses these qualities and is more entitled but those in authority choose and give allegiance to someone not as good, he is a valid Imam and must be obeyed. This, in their opinion, was the basis for the validity of the Caliphate of Abu Bakr ؓ and 'Umar ؓ and not proclaiming the Companions who gave them allegiance to be unbelievers. Zayd thought that 'Ali ؓ was the best of the Companions, but the Caliphate went to Abu Bakr ؓ for a benefit which the Companions perceived and in order to preserve the religious principle of suppressing seditions and heartening of the populace. People might still have resented 'Ali ؓ because the blood was not yet dry on his sword which he had wielded against them. The Zaydis also believed that there could be two Imams in two different areas so that each was an Imam in his region. They further believed that the one who commits a major sin will be in the Fire forever if he does not sincerely repent. They derived this from the Mu'tazilites because Zayd followed the Mu'tazilite school as he was connected to their Shaykh, Wasil ibn 'Ata'.
Source: The Four Imams by Muhammad Abu Zahra

From the compilation of Hadrat Hafiz

Abdurrahman Mia Sahib رحمته اللہ علیہ

The Beautiful Names of Allah – A Means of Acquiring
Divine Favours

Maulana Abdullah Ismail Sahib

The extremely exalted name of Allâh Ta'âlâ is exclusive to Him. We have observed that even the names of people are effective. In our ordinary conversations, we hear the following statements, "Our work gets done by merely mentioning your name. There is no need for you to intercede or write a note." Sometimes it is said to another, "Go! mention our name and make your request. Mentioning our name and conveying our salâm is sufficient." The person addressed goes and returns saying, "Sir! Our work got done by merely mentioning your name." When this is the effect of the name of creation, then how much more effective will the extremely exalted name of Allâh Ta'âlâ be. Its effectiveness is beyond explanation!

An Amazing Incident Regarding the Effectiveness of the Divine Names

Hajjâj had ordered the execution of Hadrat Hasan Basri رحمته اللہ علیہ. When the executor lifted his sword, Hadrat Hasan رحمته اللہ علیہ read, "Yâ Bâtinu" (O the Concealed Being!). The effect of this divine attribute caused him to become invisible (despite him being present). The executor was unable to see him. Consequently, he lowered his sword. Hadrat Hasan رحمته اللہ علیہ then read, "Yâ Zâhiru" (O the Manifest Being). The effect of this divine attribute caused him to become visible. The executor lifted his sword for the second time. Hadrat Hasan رحمته اللہ علیہ repeated, "Yâ Bâtinu" and became invisible. When he lowered his sword, Hadrat Hasan رحمته اللہ علیہ again repeated, "Yâ Zâhiru" and became visible. This happened several times. Finally, Hajjâj freed Hadrat Hasan رحمته اللہ علیہ, sought his forgiveness and requested for his du'âs.

This proves that the creation acquires divine favours through the Beautiful Names of the Creator. Consequently, the

mashâ'ikh (elders) prescribe the repetition of the divine attribute of "Yâ Bâsitû" (O the Expander) for increase of sustenance. For protection, "Yâ Hafîzû" (O the Protector) and for winning a law suit "Yâ Azîzû" (O the Mighty) is prescribed. Hence, divine help is sought through these beautiful divine attributes. However, the natural ability to draw divine help should be to the degree of yaqîn (strong conviction). The Sûfis (mystics) therefore encourage a connection with these divine attributes by prescribing the dhikhr of "Allâh" or "Allâhû Allâh" or "La ilâha illallâh". Sometimes they prescribe "La hawla wa la quwwata illa billâh" to turn creation away from creation. [Fadlulbâri, vol. 2, pg 73]

Ecstasy In Ibaadat

Hazrat Maulana Abdul Hamid Sahib

A person had written to Hadrat Hakim Sahib رحمہ اللہ that he used to enjoy his Awwabeen Salaah prior to the month of Ramdaan. However, during the month of Ramdaan the performance of Awwabeen Salaah has become a customary act. Hadrat mentioned that a virtuous deed carried out as a customary practice should also be regarded as a great bounty.

Someone asked Hadrat Maulana Rasheed Ahmed Gangohi رحمہ اللہ, "When I make Zikr it is done in a state of unmindfulness." Hadrat replied, "Make shukr that at least one part of your body is in the Zikr of Allah ﷻ." If one continues then gradually the other parts of the body will also engage in the Zikr of Allah ﷻ.

The object is to carry out the Ibaadat. The conditions that are experienced by doing the various forms of Ibaadaat such as experiencing happiness, joy and closeness etc. is a side issue. It is an added bonus if experienced but the important aspect is to carry out the Ibaadat itself. This means that a person should continue his Ibaadat with punctuality even though he does not experience enjoyment.

Hadrat Maulana Abrar-ul-Haq Saheb رحمہ اللہ had explained that the Ibaadat in which a person doesn't experience enjoyment

is superior to the Ibaadat in which there is enjoyment. The reason being that the Ibaadat in which one experiences enjoyment is done purely for the enjoyment and not for the pleasure of Allah, whereas Ibaadat void of such enjoyment is done solely for the pleasure of Allah ﷻ. This means that the Nafs of a person has no share in it, as a result of which Allah ﷻ is pleased.

Normally a person that starts Ibaadat attains great pleasure in carrying out that Ibaadat. This ecstasy later disappears. This was actually a test from Allah ﷻ to see whether a person is doing the Ibaadat for Allah ﷻ or for his personal pleasure. If it was done for the pleasure of Allah ﷻ then one would continue with the Ibaadat whether he attains enjoyment or not.

Also, a person may not derive any enjoyment in Ibaadat but he is imitating the Swaliheen (i.e. the pious and accepted servants of Allah ﷻ). This customary practice eventually becomes Ibaadat of Ikhlaas. Haji Imdaadullah Muhajir Makki رَحِمَهُ اللهُ عَلِيمًا used to say, "Continue with your Ibaadat as Ikhlaas come into a person at a later stage." Shaytaan deceives us that we should discard our Ibaadat if it is void of Ikhlaas. The Buzurgs explain that if a person intends pouring water into a glass then one should have a glass. If a person doesn't have a glass yet he is requesting pure water then where will he pour the water? Similarly, a person should start making the Ibaadat of Allah ﷻ and then only will Ikhlaas and devotion come.

A person that continues striving with sincerity will be blessed with the friendship of Allah ﷻ before death. This is for such people that will be able to take care of it. Those that are unable to take care of it will be blessed with it just before death. They will then leave the world with excellent qualities and their work is also done. However, our job is to continue with our work all the time.