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

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سُورَةُ التَّوْبَةِ

# COMMENTARY ON THE QUR'ÂN

## Chapter 2 Verse 190

١٩٠ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا  
إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ★

190. Fight in the path of Allah with those people who fight with you,<sup>a</sup> and do not commit excesses against anyone.<sup>b</sup> Surely Allah dislikes those who commit excesses.

### 190a *The injunction concerning fighting in the Haram:*

Makkah was regarded as dârul amân (place of peace) right from the time of Ibrâhîm عليه السلام. Even if a person encountered his enemy in Makkah, he would not tell him a thing. The four sacred months, i.e. Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab, were also the months of peace. During these months, fighting would cease in the entire Arabian Peninsula and no one would say anything to the other (i.e. all hostilities would cease).

In the month of Dhul Qa'dah 6 A.H., Rasûlullâh ﷺ and a group of Sahâbah left (Madînah) for Makkah with the intention of performing 'umrah. When they neared Makkah, the polytheists rallied together, prepared for war, and stopped the Muslims from proceeding further. Eventually an agreement was reached whereby the Muslims would return to Madînah without performing the 'umrah. (This peace agreement is known as Sulh al-Hudaybiyah). They would come back the following year to perform the 'umrah and remain in Makkah for three days. When Rasûlullâh ﷺ decided to go for 'umrah the following year (7 A.H.) in the month of Dhul Qa'dah, the Sahâbah became concerned about what they would do if the people

of Makkah went back on their promise and prepared for war again. If they also fought, it would mean that they were fighting in a sacred month and also in the haram of Makkah. If they did not fight, how would they perform umrah?

Upon this, the injunction of Allah was revealed stating that if they broke their promise and fought with them in that sacred month, the Muslims should also fight them without any hesitation. However, the Muslims should not start the fight, nor should they be the ones to commit any excesses. Under the discussion of hajj, and because of its relevance to 'umrah and Hudaibiyah, fighting the unbelievers is also mentioned. Therefore, a few injunctions and etiquette of jihâd are mentioned. After this, the injunctions of hajj will be mentioned once again.

190b Not committing excesses means that children, women and the old people should not be intentionally killed during war. It also means that you should not be the one to start the battle in the haram (i.e. Makkah). ❁

## Seeking forgiveness after every action

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

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

### Seeking forgiveness

The best attitude that Allah Ta'ala loves at the end of an action is that he turns to Allah Ta'ala seeking forgiveness for the short comings of his actions. At the end of our Salaah it is Sunnah to supplicate before Allah Ta'ala by reciting,

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ

وارحمي انك انت الغفور الرحيم

*O Allah, verily I have oppressed myself greatly, and it is only You that forgives sins, therefore You forgive me totally and shower Your mercy upon me, Verily You are Most Forgiving, Most Merciful.*

### **The greatest Ibaadat**

Our Salaah is the greatest form of Ibaadat which was taught to us by Rasulullah ﷺ. The greatest teacher (i.e. Rasulullah ﷺ) had taught Salaah to the greatest student on earth (i.e. Abu Bakr رضي الله عنه). These great personalities would recite the above Dua at the end of their Salaah, and thereby confess to their wrong.

The performance of Salaah can never be an act of sin yet they sought forgiveness in the end of their Salaah which meant that they were unable to perform their Salaah in the manner it ought to be performed. We should always be aware of the undeniable fact and reality that our Salaah is deficient and defective. Our Salaah can never do justice to Allah ﷻ. Who is there that can fulfil the rights of Allah Ta'ala? The pious would say,

مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ

We did not worship You as You ought to be worshipped

مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ

We have not recognized You as You ought to be recognized.

We should actually say,

مَا عَرَفْنَاكَ حَقَّ مَعْرِفَةٍ

We have not recognized You even one bit

مَا عَبَدْنَاكَ حَقَّ عِبَادَةٍ

We haven't worshipped You even one bit

### **What should we seek forgiveness for?**

Really, what is the position of our Ibaadat? Therefore at the end of any action Allah Ta'ala loves that His servant repents and seeks forgiveness. We therefore end our Dua with Istighfaar. Another point is that we are unable to perform Salaah with concentration from the beginning till the end. This is almost impossible. If one is able to do so (with the

grace and mercy of Allah Ta'ala) then it is a strange act. Our Sheikh رحمۃ اللہ علیہ quoted a Hadith to the effect that the Salaah that is free from all forms of Wasaawis is the Ibaadat of the Jews and Christians. This indicates and shows that there will always be some form of whispers in the Salaah of a Mumin. We all desire that our Salaah should be filled with concentration and devotion, yet it has been said that such a Salaah is not the Salaah of a Mumin.

A shia once told Hadrat Mufti Mahmood Saheb رحمۃ اللہ علیہ that no shia has ever become a Qadiani. It is only the Sunnis that become Qadianis. Mufti Mahmood Saheb رحمۃ اللہ علیہ was always ready with the correct answers so he replied by saying, "Shaytaan is not a fool who would try to rob a house where there was nothing of value. Similarly a Shia is void of Imaan, so what would Shaytaan rob him of? Shaytaan is aware that the wealth is with the Sunnis therefore he will always rob them. If a person is troubled by these Wasaawis then it is a sign of Imaan. There are many people that are concerned of these Wasaawis that trouble a person in Salaah. These thoughts will always trouble a person in Salaah. However, it is incorrect to entertain these thoughts. Our Sheikh رحمۃ اللہ علیہ beautifully said,

دل لگنا فرض نہیں ہے

دل لگنا فرض ہے

*Its not Fardh for the heart to connect  
It is Fardh to get the heart connected*

### **Practising upon 10% of Deen**

In is recorded in the Hadith, if the latter part of the Ummat will act upon 10% of Deen they will be saved whereas the Sahaaba would be doomed if they has discarded 10% of Deen. Hadrat Thanwi رحمۃ اللہ علیہ explained that this actually referred to Sifaat and not Aamaal. Aamaal refers to performance of five daily Salaah, etc. Sifaat refer to qualities such as sincerity, humbleness, modesty, lowliness, etc. We will never have the qualities of Sahaaba nor can we have the Ma'rifat of Allah Ta'ala like the Sahaaba. Similarly we are unable to

achieve the Ikhlāas of Ibrahim عليه السلام. The funds that were used in the building of the Baitullah were absolutely pure. The question of it being Halaal and Haraam did not even exist. There weren't any labourers so the work was carried out by these two Ambiya Alaihimas Salaam. The fruit of their effort can be seen today that millions of people are making Tawaaf of the Baitullah. People desire to get a single glimpse of the Baitullah which include the Kuffar.

There are waves upon waves of the lovers of Allah Ta'ala making Tawaaf of the Baitullah. Amongst the people making Tawaaf of the Baitullah are great Ulema and philosophers. This shows that the love of the servants escapes the understanding of the greatest believers. All we observe is that there are all kinds of people that have gathered whether they are young, old, men, women, physically fit, lame, in wheelchairs or crutches, from all parts of the world. In spite of accomplishing such a great task, the Nabie Ibrahim Alaihis Salaam makes Dua in the following words,

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

*O our Rabb, accept from us verily You are All Hearing All knowing*

### **A great important lesson in the books of Tafseer**

Our Sheikh رحمه الله has taught us this lesson on several occasions from the Tafseer Kitaab Ruhul Ma'aani written by Allama Aaloosi رحمه الله that the verb used in this Dua which is *Taqabbal* (تَقَبَّلَ) which is from the Baab of Tafa'ul (according to Arabic grammar) which has the quality of Takalluf (i.e. even if the action is not worthy of acceptance then too You accept it.) For example, A person is not sick but he pretends to be sick. So "Takalluf" means that certain qualities do not befit a person but one acts as though it befits him.

Another example to understand this, a person is not an Alim but he behaves as though he is an Alim. So the Dua of Ibrahim عليه السلام is that our actions are not worthy of acceptance but O Allah, You accept it from Your side. This is the type of Ibaadat and sincerity beloved to Allah Ta'ala.

We should also make Dua in the same manner, "O Allah, the Ibaadat that I had carried out in the month of Ramdaan is not worthy of acceptance but You accept it out of Your mercy. In the Quraan Sharif Allah Ta'ala mentions,

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

*And at the time of dawn they would seek forgiveness*

In this verse Allah Ta'ala praises the Sahaaba ؓ who would seek forgiveness at the time of Tahajjud. Hadrat Aisha ؓ asked Rasulullah ﷺ, "Are these people such that have committed sins such as getting involved in fornication, lies, robbery, etc.? Rasulullah ﷺ replied, "No, these people find themselves deficient in making the Ibaadat of Allah Ta'ala so they seeking forgiveness."

### **Acts of worship that lead to pride**

On the contrary if a person makes the Ibaadat of Allah Ta'ala and then develops pride then such a person is in danger. If a person remains in the Masjid for I'tikaaf and then develops pride then such behaviour is dangerous. If it brings about humility and humbleness or a person feels despondent that my Ibaadat is not worthy of acceptance then such Ibaadat is beloved to Allah Ta'ala.

ناز تقویٰ سے بہتر نیاز رنڈی

جاہ زاہد سے پھر اچھی میری رسوائی

*Better than the pride of taqwâ is the crying (in forgiveness) of the prostitute  
Better than the pride of the one who abstains from dunyâ is my disgrace*

A person that sells herself for whatever reason is certainly involved in a great sin. At the same time she weeps and humbles herself before Allah Ta'ala to forgive her, and she confesses to being a terrible woman. The poet says that such a woman is better than that person that has Taqwa yet he is proud upon his obedience. We should always remember that good deeds will bring along pride, this is one of the greatest dangers that the Ulema face. The more learned the Alim is



the more knowledge he possesses. The more eloquent he is in his lectures and recites beautifully, the people praise such a person. As long as an Alim does not have anyone above him to attend to his spiritual rectification, pride will destroy such a person. Shaytaan will ultimately mislead a person in spite of his qualities.

### **The Kuffar seeking forgiveness**

Mulla Ali Qari رحمته الله عليه has written, When the Kuffar used to make Tawaaf of the Baitullah they would remove their clothing as they would claim that they were unable to make Tawaaf with the clothing in which they had sinned. However they did not take into account the sins they had committed in their skin, and with their bodies. This was the shortness of their understanding and illogical way of thinking. They would utter the words "Ghufranaka" which means that we seek Your forgiveness. Allah Ta'ala says in the Quraan Sharif,

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

(However, Allaah did not do as they asked because) Allaah shall not punish them while you (O Muhammad Salallahu alaihi Wasallam) are among them (because punishment affects all present and a Nabi can never be made to suffer punishment) and Allaah will not punish them while (as long as) they (people among them) seek forgiveness.

Allah Ta'ala honours the Nabie to such an extent that He will not punish the people whilst the Nabie of Allah is amongst them. Can we then imagine that how much doesn't Allah Ta'ala consider the Ahlullah, the Ulema who are the inheritors of the Ambiya. Even the Kuffar will not be punished in the world because of the Nabie of Allah Ta'ala. Mulla Ali Qari (R.A) says,

إذا كان الاستغفار يفيد الكفار فكيف لا يفيد المؤمنين الأبرار

*When Istighfaar (seeking forgiveness from Allah Ta'ala) benefits the Kuffar then how is it that it will not benefit the pious believers.*

Therefore, at the end of any good deed we should make tauba and seek Forgiveness from Allah Ta'ala excessively as

we were unable to fulfil the right of that action. We can't even say that we have tried our best. All we can say that we are useless and therefore Allah Ta'ala should have mercy upon us. This is the attitude required for all our Ibaadaat, whether it be Ramdaan, Tilaawat, Salaah, etc. If the Ibaadaat of a person brings pride into him then this is like driving a rolls Royce or Ferrari but he is heading towards Jahannam whereas if a person carries out the Ibaadaat of Allah Ta'ala which is not of a superior quality and thereafter seeks forgiveness then this is like a person driving a 1920 model vintage but he is heading towards Jannat ❁

**Looking into the world of the Jinn - The Rock that shall smash all empires - The Nur (light) of Muhammad ﷺ**  
**Maulana Ridwan Kajee**

Nabi Danyaal ﷺ, while interpreting the dream of Bukht-e-Nasar, made mention of a rock that would one day smash through all barriers and empres of evil. The preparation and the carving out of this Divine Rock and Light had in fact already begun right at the beginning of Creation, but from the era of Bukht-e-Nasar onwards its intensity began increasing rapidly.

Discussing this most noble light which would one day be called 'Nur-e-Muhammad' Hafiz Ibn Hajar Asqalani has quoted the following narration<sup>1</sup>:

أَقَالَ ابْنُ أَبِي عُمَرَ : حَدَّثَنَا عُمَرُ بْنُ خَالِدٍ ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَرَاتِ ، عَنْ عَثْمَانَ بْنِ الصَّخَّالِ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : إِنَّ قُرَيْشًا كَانَتْ نُورًا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِالْفِي عَامٍ ، يَسْبَحُ ذَلِكَ النُّورُ فَتَسْبَحُ الْمَلَائِكَةُ بِتَسْبِيحِهِ ، فَلَمَّا خَلَقَ اللَّهُ آدَمَ جَعَلَ ذَلِكَ النُّورَ فِي صُلْبِهِ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَأَهْبَطَهُ اللَّهُ إِلَى الْأَرْضِ فِي صُلْبِ آدَمَ ، فَجَعَلَهُ فِي صُلْبِ نُوْحٍ فِي السَّفِينَةِ ، وَقَذَفَ فِي النَّارِ فِي صُلْبِ إِبْرَاهِيمَ ، وَلَمْ يَزَلْ يَنْقَلِبُنِي مِنْ أَصْلَابِ الْكَرَامِ إِلَى الْأَرْحَامِ الطَّاهِرَةِ ، حَتَّى أَخْرَجَنِي مِنْ بَيْنِ أَبَوَيْ ، لَمْ يَلْتَقِيَا عَلَى سِفَاحٍ قَطُّ (المطالب العلية بزوائد المسانيد الثمانية - باب اولية النبي صلى الله عليه و سلم)

*The Qureish (i.e. Rasulullâh ﷺ surrounded by his ﷺ selected family) were a light in front of Allah ﷻ over two thousand years before the creation of Nabi Adam ﷺ. This light would make the tasbeeh of Almighty Allah (glorify and praise Allah ﷻ), and the angels would make tasbeeh after its tasbeeh. After creating Nabi Adam ﷺ, Almighty Allah placed this light in his back. Rasulullâh ﷺ mentioned that this light was sent into the world in the back of Nabi Adam ﷺ, it was in the back of Nabi Nuh ﷺ in the ship, in the back of Nabi Ibrahim ﷺ when he was thrown in the fire, and it continued moving from the backs of noble men into the wombs of chaste, pure women, until Almighty Allah took me out from my parents, with none in my lineage having met in an impermissible manner, i.e. all were protected from adultery.*

During the era of Bukht-e-Nasr this Divine and Protected Light had settled within the back of Ma'd ibn Adnaan. He was only twelve years old when Bukht-e-Nasr intended attacking the Arabs. Almighty Allah ensured the protection of this noble carrier of the Light of Muhammad ﷺ by sending Nabi Armiyah ibn Halqiya ﷺ with a message to Bukht-e-Nasr that it was none but Almighty Allah that had given him victory over the Arabs. He warned Bukht-e-Nasr against laying a hand upon this boy, informing him that he was a carrier of the light of Nubuwwah. Nabi Armiyah ﷺ thereafter had Ma'd placed on a Burâq and taken away safely to the lands of Shâm.<sup>2</sup> According to the narration of Tabari, Almighty Allah explained the reason for Ma'd being afforded such importance and divine protection in the following words:

**فإني مُسْتَخْرَجٌ مِنْ صُلْبِهِ نَبِيًّا كَرِيمًا أَخْتِمُ بِهِ الرِّسْلَ**

*'I am going to take out in his progeny a most noble messenger, with whom I shall bring an end to the chain of Nubuwwah!'*

Approximately one thousand one hundred and thirty years after Bukht-e-Nasr's dream, the divine light, bearing the

<sup>1</sup> لما كانت الليلة التي ولد فيها رسول الله صلى الله عليه وسلم ارتجس إيوان كسرى ، وسقطت منه أربع عشرة شرفة . وحدث نار فارس ، ولم تحمد قبل ذلك بألف عام ، وغاضت بحيرة ساوة ، ورأى الموبدان إبلا صعبا تقود خيلا عرابا ، قد قطعت دجلة وانتشرت في بلادها ، ... (دلائل النبوة للبيهقي)

carved out rock that Bukht-e-Nasr had been warned about, settled into the blessed womb of Aamina bint Wahb, and from there emerged in the form of the greatest of the messengers, Muhammad ibn Abdullah ﷺ.

As dreams had warned previous emperors of the coming of this 'Unique Light' that would tear its empires into pieces, so too were the emperors alive at the birth of Rasulullâh ﷺ informed. On the night of the birth of Rasulullâh ﷺ many strange events occurred around the globe which made man and jinn both realise that a major change was soon to occur in the entire world, a revolution that would remove man from the worshipping of the creation and draw him into the worship of his true Creator. From amongst the many events that occurred on that blessed night, one of note is the following<sup>3</sup>:

On the night of the birth of Rasulullâh ﷺ the main hall of the castle of Kisra (the Persian emperor) shook causing fourteen balconies to collapse to the ground. The Persian-fire (their centre of worship) which had been burning continuously for over a thousand years suddenly died out (despite the effort of its guardians to keep it burning). The river Saamaa dried up completely whilst the river Samaawah flooded its banks causing tremendous damage. These were two rivers of the Persians which were worshipped due to the immense benefit the population would derive from them in irrigating their lands.

Mubazân, a senior minister of the Persian cabinet, that night dreamt that wild camels were pulling Arabian horses over the Tigris (famous river of Iraq) and were spreading through the Persian lands. In the morning, as more and more troubling news began reaching Kisra, he called for an assembly of his chief ministers and consultants.

Kisra asked Mubazân what he thought regarding the strange occurrences during the night and with regards to the dream he had seen. Mubazân replied that it seemed some great event had occurred in the lands of the Arabs. Kisra thus wrote to Nu'maan ibn Munzir, his minister appointed over the

Arabian lands, ordering that he send to him an Arab well-versed and with knowledge of what he wished to ask.

Nu'maan ibn Munzir had Abdul Maseeh ibn Amr Ghasâni sent. He in turn sought permission to pose the query to his uncle, Sateeh, who resided in the lands of Shâm.

When Abdul-Maseeh reached his uncle he found him on the verge of death. In grief he began reciting poetry explaining his plight and begging for help in finding an interpretation for the dream. After a while Sateeh opened his eyes and uttered the following:

*'Abdul Maseeh has come to Sateeh on a fast camel, finding him on the verge of death. The king of Banu Saasaan (the Persians) has sent you to enquire regarding the shaking of the hall, the fire that has been extinguished, and the dream of Mubazaan, who had seen wild camels pulling Arabian horses over the Tigris and had spread in the Persian lands.*

*O Abdul-Maseeh, when recitation (of a Divine scripture, i.e. Quraan) shall increase in abundance; when the 'man with the stick' shall appear, i.e. Rasulullâh ﷺ; when the valley of Samaawah shall flood; when the Persian fire shall die out, and when the river of Saawah shall dry up; from that time on the lands of Shâm shall no longer remain a land for Sateeh to reside in.*

*As for the Persian Empire, it shall have so many emperors and empresses before its collapse equal to the number of balconies that have collapsed, i.e. fourteen. And that which has been predestined will most definitely occur!*

With these words Sateeh breathed his last. Abdul-Maseeh returned and conveyed the message to Kisra who replied that the time required for fourteen emperors/empresses to rule shall easily be a good couple of hundred years, thus there is not much to bother about. Contrary to Kisra's expectation, it took less than seventy years for the fourteen emperors and empresses to rise to the throne and fall, and with the death of its last emperor, Yazdajird, in the era of Hadrat Uthmaanؓ, the Persian Empire totally collapsed, never to rise again. The Roman Empire too had collapsed just prior to this, but as Rasulullâh ﷺ had clearly predicted, their forces were able to backtrack into Europe and continue their resistance from there.

Explaining the difference between the collapse of the Persian empire and the roman empire, Imam Shafee' mentioned<sup>4</sup>:

*'Due to Kisra tearing up the letter that Rasulullâh ﷺ had written to him, Rasulullâh ﷺ stated that Almighty Allah would tear up his empire. Thus, after its collapse it has never stood up again. As for the Roman Empire, due to its emperor (Hercules) honouring the letter of Rasulullâh ﷺ, Rasulullâh ﷺ stated that Almighty Allah shall keep his kingdom stable. Thus, after its collapse in Shâm, it was still able to continue operating from the Roman lands (i.e. Europe).'*

With the total collapse of the Persian Empire and the collapse of the Roman Empire in the lands of Shâm, the prediction of Nabi Dânyaal ﷺ regarding the coming of a rock that would one day smash the empires of paganism of the East into bits and pieces, showed its truth approximately one thousand years after its utterance.

*To be continued, insha Allâh..... ❁*

### **Hadrat Thanwi's Principles Related to Gifts (Part 4)**

**Hadrat Khwajah 'Aziz al-Hasan Majdhub rahimahullah**

**Translated By: Maulânâ Mahomed Mahomedy Ḡâhib**

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

### **A person brings gifts for the first time after pledging bay'ah a long time ago**

It was a Thursday the 1<sup>st</sup> of Jumādā al-Ūlā 1333 A.H. when a person who had pledged bay'ah a long time ago arrived [in Thānah Bhawan] and presented some cash and clothing as gifts. From the time he pledged bay'ah to his arrival on this day, he never wrote any letter to Hadrat Wālā<sup>5</sup> nor did he enquire about any Dīnī matter from him. Hadrat Wālā picked up all the items reproachfully, gave it back to the man and

٤ السنن الصغير للبيهقي – باب اظهار دين النبي صلى الله عليه وسلم

<sup>5</sup> Throughout this article, Hadrat Wālā refers to Hadrat Maulānā Ashraf 'Alī Thānwī rahimahullāh.

said to him in a sharp tone: "Did you make me your shaykh solely to continue covering me with sheets.<sup>6</sup> You have humiliated me severely. You thought that I will melt just by looking at rupees and fabrics. You think I am a businessman [who is running this entire programme for monetary gain]. Although I am not a pious person, all thanks are due to Allāh ta'ālā that I am not a materialist. Although I live on this, all praise is due to Allāh ta'ālā that this is not my way of earning. I find it most disgraceful to accept anything from a person who has not derived any Dīnī benefit from me. It gives the impression that I accepted your bay'ah solely for this. People have destroyed Sufism in this way."

"All this corruption has been introduced by the progenies of the fake shaykhs. They [the progenies] fabricated this ruling that if you go empty handed [to a shaykh] you will return empty handed. They feel you cannot acquire any spiritual benefit if you do not give them anything. They say that if you have nothing to give a shaykh, you should at least present clods of earth for istinjā'. This is the essence of Sufism which they embedded in the minds of the masses. Whatever you have brought at present is in fulfilment of this same custom. You feel you cannot come before me empty handed. I ask you, why has this fervour of love sprung forth only today? If you could not send any letter in the past, you could have sent a gift because many things can be sent via the post. If you could not do that, you could have at least sent a few cents by post. Allāh forbid! I do not mean that you must now start sending these items by post because – by the grace of Allāh ta'ālā – I also know how to send them back. Had you sent anything by post, I would have most definitely sent it back. However, in such a case the complain that your love gushed forth only when you saw my face would not have been valid."

The man took an oath saying that it was solely love which prompted him. Ḥadrāt Wālā said: "Enough! Do not take oaths

<sup>6</sup> Reference is made to the innovation of covering graves with sheets. This practice is done with the intention of pleasing the deceased in the grave.

because it shows disrespect to Allāh's name and I will keep quiet when I hear His name. Thereafter, no matter how useless your explanation may be, I will not be able to say anything about it. However, let me assure you that I will accept it even without an oath if you can give me an intelligent answer to my question and which will convince these four people who are here. Even if I am not convinced by your answer, I promise you that if these four people accept your answer, I will follow them and accept it as well. My question is: 'If you have given this gift solely out of love, what is the reason for not having this love before?'"

The man had said previously: "I will act on whatever instruction Hadrat Wālā issues."

Hadrat Wālā said: "Did you ever ask a doctor to prescribe a *munaddij*<sup>7</sup> and continued consuming it for the rest of your life and never considered the need to ask him for a laxative? If you decided that you are going to adhere to just one teaching of mine, what was the need to pledge bay'ah? Hadrat Hājī Sāhib's book, *Irshād Murshid*, is available. My books are also available. You should have studied them and started acting on their teachings. I am also surprised at the fact that during this long period you did not even find the need to inquire about a ruling!? What is the benefit of being such a murīd?"

"This is why I have generally stopped accepting bay'ah. Despite my strictness in this regard, if I accepted a person as a murīd, he must realize that I only accepted after he must have really persisted. Yet this is your attitude?"

When the man was about to depart on the third day, he asked for pardon. Hadrat Wālā replied: "You did not do anything for which you have to ask pardon. However, you will have to make up for the reason for which I did not accept your gift. You will now have to continue corresponding with

<sup>7</sup> A suppurative medicine – one which causes the discharge of pus from a wound or sore.



me. If you are not satisfied, then let me tell you that I have pardoned you.” Hadrat Wālā added: “You yourself think with an open mind and tell me if my complaint is valid or not. Not corresponding with me is proof that you are not doing what you are supposed to be doing because when a person does what he has to do, he definitely experiences occasions when he has to find out and enquire.”

The man then requested that Hadrat Wālā should at least accept the clothing which he brought as a gift. He said: “I had these clothes sewn especially for you solely out of my love for you.” Hadrat Wālā said: “You do have love but it is accompanied by foolishness. One should not make foolish statements. For you to insist despite my refusal means that you want to give me your opinion. Must I follow your opinion or do you have to follow my opinion? It seems like you want to be the shaykh. You must realize that there is wisdom in my refusal as it entails fulfilling the right of one’s shaykh. If you think that I refused out of wickedness, then you have not fulfilled the right of your shaykh. It is as if you are asking me to make up for a lost opportunity. But now you have learnt a lesson for the rest of your life because the rule is that a practical warning is never forgotten. A verbal warning is sometimes remembered and sometimes forgotten. How can I pour water over all these advantages by accepting your gift after your second request? How can I allow myself to be materialistic [by accepting your gift] and destroy the Dīn of others in the process? You yourself can understand that I could not have refused without a valid reason when my livelihood is on this. I neither have any business nor any farm. This is my income. Is there any person in this world who dislikes something which comes to him [for free]? If a person dislikes his sustenance coming to him, it will be a serious evil on his part.”

Despite this lengthy explanation of Hadrat Wālā, the man said: “I had a pair of sandals made for you. [Accept them as a gift].” Hadrat Wālā replied: “This is similar to someone trying to convince a child to eat. You tell a child to eat some

sweetmeat. If it does not eat, you say it must have some rice. If it refuses, you say, okay at least have some milk. Do you think I am a child? It seems you are making a joke of me. You should at least use your intelligence a bit. Anyway, you must correspond with me. Once my heart opens towards you and I see that you are occupied in the task of rectification, there will be no harm in presenting a gift. However, if you ever feel like sending anything, you must first ask me. I promise you that if it is not against my practice, rules and temperament, I will permit you. Do not think that I will refuse forever. Yes, if a gift is against my norm, I will refuse."

The man had brought several items. He had brought a considerable amount of molasses as well. The molasses melted because they had remained outside for quite some time. The man said that it would be difficult for him to take the molasses back. Hadrat Wālā said: "If you feel like it, you may distribute it among the students." The man accepted happily.

After the man left, Hadrat Wālā said: "I find it very burdensome when a person brings several items as gifts. For example, if he gives me ten rupees at once, I do not find it burdensome. But if he gives me several items to the value of ten rupees, each item has a 'weight' of its own. I have many doubts about such matters. When several items are presented, it means I must appreciate this item, that item, the third item and so on." He added: "Cash money is the best gift because a person can obtain whatever he needs. When I returned from hajj, a person – out of love – wanted to buy sweetmeats for one rupee and invite me. I said: 'What will I do with so much of sweetmeats? If you really want to make me happy, give me the one rupee instead.'"

"The man happily gave me the one rupee. I used it for my expenses. What would I have done with sweetmeats? A person wrote a letter to me seeking permission to send me a pair of shoes as a gift. I wrote back and informed him that I

have several pairs of shoes. He wrote again: 'Tell me whatever you would like to have and I will send it to you.' I replied: 'I have to do a lot of mental work. You may buy almonds and send them to me.' He sent me almonds which I ate. Informality of this nature is very good. However, informality of this type only comes after a lot of interaction or after a lot of correspondence."

"On the other hand, this man had not really opened up to me and he had brought a lot of molasses. I am very suspicious in such matters because I have a lot of experience in this regard. A person who gives large amounts [as gifts] feels that he has fulfilled his rights and there is no need for him to do good deeds. When a person gives large amounts, he has to pay a lot of attention and go into a lot of formalities. What is the need to empty one's entire house?" Hadrat Wālā then smiled and said: "Giving small amounts at a time is also beneficial to a shaykh in his worldly matters. Small amounts which are collected over a period of time amount to a large sum. If people were to give large amounts, those who have very little will not even have the courage to give anything. This is most harmful."

### **The benefits of strictness, limits and regulations**

Hadrat Wālā said in reference to the above person whose gift was refused: "Look! He was the one who came forward and presented the gift on his own accord. Truly speaking, I really feel scared that Allāh *ta'ālā* might say to me: 'O you unworthy fellow! We are sending to you and you are refusing?' I am very fearful of this. May Allāh *ta'ālā* pardon me."

Hadrat Wālā then said: "Even if there was overwhelming love in his gift, there was certainly an adulteration in his intention. He thought to himself: 'I will be eating there, so it will be very embarrassing if I do not give anything.' This is why I stopped the practice of feeding. I offer just one meal, and that too, when I consider it prudent. I then tell the people to make their own arrangements so that they do not even have

such thoughts [of having to give something because they are eating in the Khānqāh]. Yes, there are certain exceptions in this regard."

Ḥadrat Wālā continues: "The one who has accompanied him has come to become a murīd. However, he will not have the courage to make such a request now because he must be thinking that I am very strict. Even if anyone does not become my murīd, the definite benefit of this is that he will at least learn that it is no ordinary matter to become a murīd. If he goes to any other place, he will certainly keep in mind that there are certain prerequisites for bay'ah. And if he does not have even this much of understanding, those who were present will certainly learn the reality of the path. I want to show to people what the real path is all about. A person has to just bear my strictness and he will see how I will be his servant for the rest of his life."

I [the compiler] said: "Such a detailed teaching of character was probably not taught for a very long time." Ḥadrat Wālā replied: "Yes. I always say that the 'ulamā' teach the prescribed books [in the Dār al-'Ulūm] while the Miyājī [a primary teacher] teaches *alif, bā, tā* (the basic alphabets). So the responsibility of teaching *alif, bā, tā* has fallen on my shoulders."

Someone said: "May Allāh *ta'ālā* enable this system of yours to proliferate fully." Ḥadrat Wālā replied: "It seems difficult because if such importance to this system was given in a few more places, there would have been hope. But some other personalities are against such strictness. They say that if so much of strictness were to be adopted, no one will come. However, each one has his own opinion. I feel that if a strict system is adopted everywhere, people will come in large numbers because where else can they go? I do not pay so much of attention to dhikr and other spiritual exercises as much as I do to character. I do this because character is related to others."

To be continued in the next issue Inshā Allāh.

Ashraf as-Sawānīḥ - the most detailed account of the life of Ḥadrat Maulānā Ashraf 'Alī Thānwī rahimahullāh is presently

being translated into English. A special request is made to the reader for the completion and acceptance of this project.

*Asmâ'ul Husnâ*

## THE BEAUTIFUL NAMES OF ALLÂH ﷻ

*By: Maulânâ Moosa Kajee Sâhib*

**AL-ALÎM (الْعَلِيمُ) ﷻ**

**(THE BEING WHO IS ALL-KNOWING ﷻ)**

Sa'di رَحْمَةُ اللهِ عَلَيْه states: "Al-Alîm ﷻ is that Being whose knowledge encompasses the outward and inward, the open and the hidden, the necessary, probable and the impossible, the upper and the lower, the past, present and future. Nothing is hidden from Him."

### THE FEEBLENESS OF SCIENCE BEFORE AL-ALÎM ﷻ

In this era of scientific progress, the last few months has shown its feebleness, that scientists have been completely dumbfounded. The tsunami has proven to be a scientific phenomenon. Scientists are astounded as to how Allâh ﷻ sends His punishment from a few hundred miles away, reaching the area where it completely destroys everything in sight. In a coastal area, a wave rises, and moves towards the shore at a certain speed. The speed and the height of the wave can be measured in proportion to the depth of the ocean. This means that the velocity of the wave is measured with the gravitational pull of the ground, thus revealing the speed and height of the wave at any given place. As soon as the wave reaches the shore, it decelerates. Science is astounded that in these places, its velocity does not decrease, but actually increases, to such an extent that cities on the coastal line as high as fifty to sixty feet were plunged under water. There was no time to escape or even take a breath. These destructive waves came in such a way that it passed by ships and boats in the ocean, not touching them in

the least, afflicting only the places where it was destined for. All people residing there were drowned. However, scientists fell into thought: how did these natural laws change from its common routine and regularity? They have not realized that only the Being who created them can change it.

Hurricane Kathrina and Rita exposed the feebleness of science. It travelled for miles, destroying all in its wake.

In earthquakes, the land beneath wherein it occurs is not affected. It only affects that area which has been targeted by Allâh ﷻ.

Science cannot point out the time it will strike, or which city will be destroyed. Science cannot work out which city will be struck by a tsunami. They have no control over the wind, the ocean or the land. Study all the systems. However you will never be able to point out when and where punishment will descend. In Surah Mulk, Allâh ﷻ declares, "The disbelievers ask (mockingly), "When will this promise come to us, if you are truthful?" Say, "Its knowledge is only by Allâh. I am but an open warner.""

The scientists have shown their weakness in the whole world. Perhaps people do not have conviction in these punishments. Therefore they do not return to that Being who can delay punishments for the repenters, who can stop difficulties, and who can save people from calamities."

No one knows the treasures of Allâh ﷻ besides Himself. There is no possibility of doubt or exception in this. Allâh ﷻ states,

*"He ﷻ knows what is on land and in the ocean. No leaf falls from the tree except that He ﷻ knows it. Any seed hidden within the darkness of the soil, and every wet or dry atom in the universe is also in His ﷻ knowledge and is written in the protected tablet (Lawhe-Mahfuz). (An'âm)*

In short, with regards to knowledge, Allâh ﷻ has two specialities, in which no angel, messenger or any other creation partners Him.

1) علم الغيب (Knowledge of the unseen) 2) All-Encompassing knowledge of present things, in which not even one atom is hidden from Him ﷻ.

عَلَّمَ اللَّهُ جَلَّ ثَنَاؤُهُ- لَا يَغْتَرِيهِ نَقْصٌ أَبَدًا مِنْ نِسْيَانٍ أَوْ جَهْلٍ، أَوْ عِلْمٍ بَبْغَضِ أُمُورِ الْخَلْقِ وَجَهْلٍ بِغَيْرِ هَذَا. ” قَالَ تَعَالَى {وَمَا رَبُّكَ نَسِيًّا}

*”No shortcoming i.e. forgetfulness, ignorance, partial ignorance, is ever found in the knowledge of Allâh ﷻ.” Allâh ﷻ states, “and Your Sustainer never forgets.”*

”And He ﷻ knows what is on land and in the ocean.” This refers to everything in existence. This is just like one says, “morning and evening” or “east and west” and refers to all places. Similarly, by mentioning بر بحر (i.e. land and oceans), the whole universe and all things in existence are intended.

Thereafter, more detail is given that Allâh ﷻ’s all-encompassing knowledge over the entire universe is not only with regards to huge things – His ﷻ knowledge also includes minute and concealed things.

Allâh ﷻ states,

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا

*”No leaf (in the entire universe) falls except that He knows it.”*

Every leaf of every tree before it falls, while falling and after falling, is all in His knowledge. He ﷻ knows how many times the leaves on the tree rustle, when and where they will fall and thereafter what condition they will pass. Here only falling has been mentioned, but this refers to all its conditions. Possibly the reason for this is that the falling of a leaf is the final condition of its growth and botanical life. Thus, the final condition is mentioned, but indication is to all its conditions.

Thereafter, Allâh ﷻ states,

وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ

*i.e. every single seed which lies in the depths and darkness of the earth is also enclosed in His ﷻ knowledge.*

Many verses of the Qur’ân testify that such all-encompassing knowledge, in which no atom of the universe, nor any condition of it, escapes Him ﷻ, is only specific to Allâh ﷻ. In

Surah Luqman, verse 16, Surah Yunus verse 61, Surah Talâq, verse 12 and in numerous other verses, this subject matter has appeared in different ways in many verses. In these verses, very clearly this point has been clarified that knowledge of the unseen (which the Qur'an refers to as 'ghaib') and all-encompassing knowledge of the entire universe is only the special quality of Allâh ﷻ. To regard any rasûl (messenger) or angel having such knowledge that it encompasses every atom is akin to the Christians who have given their messenger the rank of Allâh ﷻ and made him equal to Allâh ﷻ. This is shirk according to the Qur'ân

Without doubt, Allâh ﷻ had granted His ﷻ ambiyâ ﷺ and more so Khâtamul-Ambiyâ ﷺ the knowledge of incalculable matters of the unseen. Nabî ﷺ was granted more knowledge than all the angels and other ambiyâ ﷺ. However, it is apparent that nobody's knowledge is or can be equal to the knowledge of Allâh ﷻ. Otherwise, there will be that excess in the honouring of Rasulullah ﷺ which the Christians chose whereby they equated the messenger with Allâh ﷻ. This is shirk (polytheism) نعوذ بالله

### ADVICES AND BENEFICIAL POINTS

1.) The person who has conviction of Al-Alîm ﷻ will know that He ﷻ is fully aware of all that is occurring in the heavens, the earth, and whatever is between them. He ﷻ knows every single atom and soil particle in the depths of the ocean, in the jungles, and that which is concealed in the mountains.

2.) He ﷻ knows our actions, our speech, and our every breath. We should therefore, never spend one moment unmindful of His ﷻ remembrance. We should regard our knowledge as miniscule, and we should remain humble.

3.) We should always feel apprehensive that if Al-Alîm ﷻ desires, He ﷻ may take back that knowledge which He ﷻ has bestowed.

Learn this duâ for the attainment of beneficial knowledge:

اللَّهُمَّ اِنْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا. الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَأَعُوذُ بِاللَّهِ مِنْ  
حَالِ أَهْلِ النَّارِ



"O Allâh, make beneficial that knowledge which You have taught me, teach me that which will benefit me. Increase me in knowledge. All praises are for Allâh in all conditions, and I seek Allâh's protection from the condition of the dwellers of Hell." (Mishkât) ❁

## Disciplining the Lovers of Allâh ﷻ

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

**Condition:** The love and fear of Allâh which I experienced previously is relatively less at present. I am extremely saddened by this. What should I do?

**Answer:** The object is good deeds. If a person merely makes *du'â* for natural fear and natural love, this is in itself a great bounty. However, the object is rational fear and rational love which would prevent a person from committing sins.

**Condition:** I have experienced that I am more humble and submissive when my clothes are dirty.

**Answer:** No. Wear simple clothes. By remaining in your dirty clothes, you will be despised by others. And this is not wanted. It is not appropriate for a believer to disgrace himself. لا ينبغي للمؤمن ان يذل نفسه. To remain dirty is not liked. And in these times, people of religion should wear clothes that are better than their position so that people may be inclined towards religion and their wrong assumption that – Allâh forbid – a person experiences poverty because of religion may be removed.

**Condition:** It is difficult to safeguard one's gaze over here [western country] because of the proliferation of nudity. Semi-naked women are seen all around us. I am fearful that it is extremely difficult to fulfil the duty of safeguarding my gaze.

**Answer:** It is difficult and requires great endeavour to safeguard one's gaze in western countries. However, a strong light of witnessing [Allâh ﷻ] is bestowed [on the person who safeguards his gaze]. المشاهدة بقدر المجاهدة – witnessing [the

rewards of Allāh ﷻ] is reciprocal to one's endeavour. The following poem of mine is an anti-biotic to safeguarding one's gaze from semi-nudity:

آگے سے موت پیچھے سے گو  
اے دوست جلدی سے کر آخ تھو

"From the front, urine comes out. From the rear, stool comes out.  
O friend! Spit out quickly."

Sacrifice the sweetness of your gaze (*basârat*) and acquire the great bounty of the sweetness of insight (*basîrat*). The shop which has a lot of goods needs to have a very strong lock. When the heart is inundated with the light of affiliation with Allāh ﷻ by virtue of constant *dhikr* and the remorse at having to lower the gaze, then the locks of the eyes will automatically become strong. Expressing remorse over ones sin and making up through *istighfâr* (seeking forgiveness), you will, *Inshâ Allâh*, be able to traverse the path.

ہم نے طے کیں اس طرح سے منزلیں  
گر پڑے گر کر اٹھے اٹھ کر چلے

"This is how we traversed the paths: we fell, we got up after falling, after getting up we continued walking." ❀

**SHIASM UNDER THE SPOTLIGHT**  
**(PART 4)**  
**MUFTI ABDULLAH MOOLLA**

#### 4. Unanswered Questions by the Shia

##### Question One:

Allāh ﷻ says in Surah Mā'idah, āyat 3, 'this day I have perfected your religion for you, completed My favour upon you, and chosen Islām as your religion'.

This āyat was revealed in 10 A.H, ninety seven days before the demise of Rasūlullāh ﷺ. This is an automatic indication that Rasūlullāh ﷺ had spent twenty three years propagating the religion of Islām, and it was 10 years after the establishment of the Islāmic nation.

Shiasm, its doctrines and politics, attempted rebellion against Islām, all happened after the demise of Rasūlullāh ﷺ.

The question here is that was Shiasm part of the religion that was perfected on the day of Arafah or not? If it is part of that religion, then why did Rasūlullāh ﷺ not speak about it? Why did he not establish the religion of Islām on it? Why did he not teach his students, the great and noble saḥābah ؓ about it? If Shiasm emerged after the religion of Islām was perfected and completed, what is the need for it?

### Question Two:

It is a known fact that after the martyrdom of Sayyidunā Uthmān ؓ, the Muslims turned to Sayyidunā Alī ؓ. Authority and leadership was given to him. The question at this point is, when Sayyidunā Alī ؓ was in a position of authority, why did he not proclaim Shiasm? Why did he not produce a new Qur'ān? Why did he not decree Mut'ah and perform it? Why did he not give the acclaimed land of Fadak that you always make a noise about and give it to her heirs? Why did he not deviate from anything done by the three rightly khulafā' before him?

Is this not a clear indication that Sayyidunā Alī ؓ is a Sunni and not a Shi'a, and that he had complete loyalty and affection for those that preceded him?

### Question Three:

You claim that Rasūlullāh ﷺ wished that Sayyidunā Alī ؓ should be his successor. Why did Rasūlullāh ﷺ not instruct Sayyidunā Alī ؓ to lead the salāh, even if it was just once before his demise?

Either from our books or yours, our sources of history or yours, is there any established evidence that Sayyidunā Alī ؓ led the Salāh? Even once? From our books and yours, we know that Sayyidunā Abū Bakr ؓ led the Salāh before the demise of Rasūlullāh ﷺ.

### Question Four:

The fundamental pillar upon which Shiasm is based is Imāmah. Why is this 'great' pillar NOT mentioned in the

Qur'ān just as other pillars which you think are not as important as it? Why is it that a verse was NOT revealed to declare the leadership of Sayyidunā Alī ؑ? Why is the name of Sayyidunā Alī ؑ not mentioned in the Qur'ān, but the name of Sayyidunā Zayd Ibn Thābit ؑ is clearly stated in Surah al-Ahzāb. It is a known fact that Shia scholars had a consensus that the name of Sayyidunā Alī ؑ is mentioned in hundreds of Qur'ānic verses, but the companions removed it. This is clear in their 'holy' book; Al Kāfī. The question here is, where is the safety and promise of protection that Allāh ﷻ has promised regarding the Qur'ān?

#### **Question Five:**

Is Sayyidunā Alī ؑ not a warrior? Was he not the most brave? So, did he not fight those that took 'his' right away?

#### **Question Six:**

Why is it that all your imāms are in the lineage of Sayyidunā Husayn ؑ? Why was the family of Sayyiduna Hasan ؑ excluded? Is it not establishing the fact that it is because Sayyidunā Husayn ؑ is an in-law to the king of Persia. You give him and his family high honour and esteem because they have blood relations to the Chosroes of Persia? If you disagree, then we need an explanation of what distinguishes, and makes the lineage of Sayyidunā Husayn ؑ higher than that of Sayyidunā Hasan ؑ, as reported in your books.

#### **Question Seven:**

It is reported in your books that the life of the Mahdi was prolonged because of the immense need the ummah has for him, like in Minhāj al Karāmah. If there is any person whose prestige could reach such a level that his life should be prolonged, then was the life of Rasulullāh ﷺ not prolonged? Or, is it that according to your belief, the Mahdi is more valuable and important than Rasulullāh ﷺ?

#### **Question Eight:**

Shia belief states that the 12 Imāms, including Sayyidunā Hasan ؑ and Sayyidunā Husayn ؑ all have the knowledge of

the unseen and they do not pass away until they wish to. This is reported in Al Kāfi. Then why did Sayyidunā Husayn ؑ allow himself to be killed? Why did Sayyidunā Hasan ؑ eat the poisoned food? Did he commit suicide? Are you trying to say that Sayyidunā Hasan ؑ committed suicide after he knew that there was poison in the food?

**Hazrat Sayyid Ishrat Jamil Mir Sahib<sup>8</sup>**

رحمة الله عليه

**A Mountain of Self-sacrifice & Service to Deen  
Maulana Tameem Ahmadi**

Words could not explain or convey the profound sorrow and sadness flowing through my heart and soul the moment I heard the devastating news: one of my spiritual mentors had passed away. Waking up Saturday morning and receiving an ominous message from Hafiz Zia'ur-Rahman, "Hazrat has left us..." brought all of my hopes and aspirations to an abrupt end.

After the demise of my first Shaykh (Arif Billah Hazrat Mawlana Shah Hakim Muhammad Akhtar Sahib), Hazrat Mir Sahib was a source of solace and reassurance that we still have the shadow of a pious elder above us. The hope of continuing the spiritual journey remained. There was hope of increasing in our learning and ascending the ladder of spirituality for many years to come. Hazrat Mir Sahib was a carrier of the knowledge and wisdom of our *Shaykh-e-Awwal*; he was, indeed, a suitable heir of his spiritual legacy. Nevertheless, after the initial shock and upon the waning of the pain and sorrow associated with Mir Sahib's passing, I realized after much reflection that the true *Muzakki* of us all is Allah Jalla Shanuhu Himself. Our teachers and mashayikh

<sup>8</sup> Hazrat Sayyid Ishrat Jamil "Mir Sahib" (may Allah have mercy upon him) was born on the 28<sup>th</sup> of September 1939 corresponding to 14<sup>th</sup> Sha'ban 1358 A.H. in the small town of Nagina which is in the Bijnur district in the state of U.P. India. He comes from an honorable family with noble lineage of Sayyids tracing back to Sayyiduna Rasulullah (sallallahu alayhi wa sallam). Hazrat Mir Sahib left this temporary abode on the 2<sup>nd</sup> of May 2015, corresponding to 13<sup>th</sup> of Rajab 1436 A.H. at the age of 76.

are bound to eventually leave us one after the other. This journey to Allah in and of itself, coupled with the means by which we acquire His *ma'rifa* and recognition, are all avenues and gateways: *Ilm* is a gateway, *tabligh* is a gateway, *khanqa* is a gateway, our teachers are gateways, and our Shaykhs & Murshids are gateways. These are all gateways and avenues to attain the great treasure of *nisbat ma'Allah*, the connection and proximity with Allah Most High. Making these gateways the goal and objective is incongruent with the actual teachings and purpose of these gateways. It is tantamount to reaching the gate at the airport and, instead of boarding the plane, sitting at the gate, admiring and loitering without going forward on one's intended journey.

Hazrat Mawlana Jalaluddin Rumi gives the similitude of the worm that was crawling up a grapevine. Upon reaching the green, luscious leaves of this vine, the worm rests and commences to eat up the leaf until his life and death are all comprised of his stay on that very leaf. Mawlana reminds us by saying, "Be not like the worm which became deprived of the 'grape of *ma'rifa*' due to its engrossment in the leaf." Similarly, we must ultimately ask ourselves the question; "Where are we headed? What do we intend to achieve through our efforts or through the accompaniment of our teachers?" All of our efforts and avenues of travel, no matter who we are or what we do, eventually lead to standing before our Creator and Master.

I always remember my beloved Shaykh saying; "The best murid is not the one who is serving the Shaykh all day and night, or sipping tea with him or traveling the world in his company; rather, the true murid, even if he maybe thousands of miles away, is the one who implements his Shaykh's teachings in his life and constantly adopts the path of *taqwa*..."

We should not deceive ourselves, however, to think that our Mashayikh are in any way comparable to rental vehicles which are utilized for a specific purpose and then discarded once the utility has expired. *A'udhu billah* from such

shaytanic deceptions...Rather, they are to be honored, revered, respected, and their rights are to be fulfilled. It is through the sincere love, service and company of these people that we attain the love of Allah. In pursuing the love of Allah, we must recognize that we cannot be motionlessly fixed on the Mashayikh – as if they are the goal and objective of our journey – because it is unbefitting of the ideals that they actually lived for.

The reality of these pious elders is that they are our 'connectors' to Allah. They lived and died to connect the creation to the Creator. They made effort day and night and sacrificed their lives so that people would recognize their Lord. Needless to say, it would be a great disservice to them and their mission if the purpose that they sacrificed so much for, that which they lived their lives for, was forgotten or neglected. They lived only for Allah and taught us to live for Him.

Their lives were the epitome of:

*"Say: 'Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds..." (An'am: 169)*

If one has adopted their company for this purpose, then that person has truly gained, attained and acquired. However, that salik, student or seeker, whose spirituality, goals and objectives die with the death of his Shaykh, is clearly one who did not recognize his Shaykh. He whose taqwa remains limited only to the Shaykh's majlis and company, has not attained the purpose of suhbat. The one who attaches his hopes to the creation – albeit even if that creation be his Shaykh – should rest assured that the day will come when he will realize that this journey is about none other than the individual and his Lord. Our beloved Prophet (sallallahu alayhi wa sallam) so beautifully related from Jibril (alayhis salam), "O Muhammad! Love who you wish, for verily you will leave him one day."<sup>9</sup> This serves as a reminder that our

<sup>9</sup> Narrated by Abu Hurayra, *al-Tarhib wat-Tarhib*

love should be for His sake, and, likewise, our relationships should be for nobler and lasting purposes.

I am also reminded of the dark and dismal day when Sayyiduna Imamul-Ambiya (sallallahu alayhi wa sallam) left this temporary world to the celestial abode, when the Sahaba Kiram were in utter confusion and perplexity. It was at that crucial juncture that Siddiq-e-Akbar stood up and said; "He who was worshipping Muhammad, then know that Muhammad has passed... But He who worships Allah, then know that He is the Ever-Living & Eternal, Who does not die..." The he read the verse; "Muhammad is no more than a messenger: many were the messenger that passed away before him. If he died or were slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah, but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude." (Al-Imran: 144)

Umar b. al-Khattab (may Allah be pleased with him) says that it was when Abu Bakr (may Allah be pleased with him) read these verses that he came to his senses and realized that the Messenger of Allah (may Allah bless him and grant him peace) had actually left this world. Abu Bakr Siddiq made the companions aware of their duty and higher objective: to continue and perpetuate the legacy for which the Prophet lived and sacrificed in this world. There is no personality greater than Muhammad (sallallahu alayhi wa sallam) and there were no companions and seekers greater than the Sahaba Kiram, but even they had to learn and be reminded of the reality that these illustrious pillars of light came to give direction and purpose for obtaining the greatest treasure of *Nisbat ma'Allah*. Losing sense of this fact is akin to having lost the direction and objective of the journey.

With that being said, the life of Hazrat Sayyid Ishrat Jamil can be summed up in two words: self-sacrifice and unyielding loyalty. Hazrat Mir Sahib was a mountain of self-sacrifice and his 46 years in the company of his Shaykh is proof of this.



His remaining single and never becoming married for the sake of serving Deen is proof of this<sup>10</sup>. His life of abstinence, simplicity and sufficing on the meager necessities is proof of this. His working tirelessly on Islamic publications and disseminating the knowledge of Deen – despite his physical sicknesses and frailty – is proof of this. Hazrat Mir Sahib's main concern and effort was to spread the heartfelt *dard* and teachings of Arif Billah Hazrat Mawlana Shah Hakim Muhammad Akhtar Sahib, whose life work can be summed up in the following couplet:

سارے عالم میں یہی اختر کی ہے آہ و فغان  
چند دن خون تمسکی سے خدا مل جائے ہے

*In the entire world, this is the main call and concern of Akhtar,  
A few days of shedding the blood of desires will Allah be attained!*

The entire life of our beloved Shaykh, Hazrat Mawlana Shah Hakim Muhammad Akhtar Sahib was dedicated to spreading the message of guarding the eyes from lustful glances and the heart from all non-Allah. He coupled this with a firm adherence to Sunnah and Sharia. Whether it was in residence or abroad, Hazrat Mir Sahib was at the side of his Shaykh, recording the lectures and then transcribing them into book form for free distribution. We can easily say that there is no book attributed to Hazratwala, which was done in his lifetime, except that Hazrat Mir Sahib had something to do with its compilation, editing, distribution, reviewing, or publication. Even after Hazratwala's demise, close to one hundred new publications were printed from previous lectures that were transcribed.

<sup>10</sup> Hazrat Mir Sahib due to his sincere devotion to his Shaykh and service of Deen, intended to remain single for Allah's sake, however Hazratwala (may Allah have mercy on him) constantly emphasized upon him to get married in order to live a complete life according to the Sunnah. At one instance, there was a proposal for marriage but before reaching its purpose, an obstacle came about due to which the marriage could not take place. From this situation they understood that it was Allah's will and despite efforts, it was not possible for Mir Sahib to get married again and it remained like this till the end.

Hazratwala himself loved Mir Sahib so much that he called him the Husamuddin<sup>11</sup> of this time. He said, "Whoever has the opportunity to see the Husamuddin of this time, then let him do so now otherwise after he leaves this world he will wish that he had at least set eyes upon such a person."

Hazratwala at one instance said; "Anyone who does not have compatibility with Mir Sahib, then he does not have compatibility with me... This is because I am everything for Mir Sahib. I am his whole family because he has sacrificed everything to remain in my service. Therefore, he who doesn't have love for the one who loves me more than anything else, then he does not love me either."

Hazratwala had also compiled some beautiful Farsi couplets in the love of his most beloved disciple which reads thus:

حسان عشرت عشرت حسان من است

حسان او هر لحظه مستان من است

*The soul of Ishrat is the Ishrat (enjoyment) of my soul,  
His heart and soul is at all times in ecstasy of my love.*

خسروئے بھر نظام الدین بود

بھرا ختر حسان تو خسرو نمود

*Just as Amir Khusrow was for Nizamuddin,  
For the sake of Akhtar you are my Khusrow*

Hazrat Mir Sahib's main concern in the last days of his life, despite severe weakness and illness, was how to best compile Hazratwala's biography and present it to the Ummah. As someone who had spent a lifetime with his

<sup>11</sup> Hazrat Husamuddin was the khadim-e-khaas (special servant) and scribe of Hazrat Mawlana Jalaluddin al-Rumi who transcribed the entire Mathnawi in the company of Hazrat Rumi. He was frequently referred to by Mawlana as Zia al-Haq ("The Light of Truth"). It was actually for the sake of Husamuddin that the Mathnawi was authored. Mawlana Rumi took solace in his company after he was devastated by the sudden disappearance of Hazrat Shamsuddin Tabrezi. Hazrat Husamuddin gave new life and hope to Mawlana Rumi and it was due to the inspiration he gained from him that he gained strength to live again.

Shaykh and had witnessed the day and night of a living Wali, Mir Sahib wished that the entire Ummah would come to know of Hazrat's sacrifices and efforts so that it may be a source of inspiration and courage for others. A brief biography has already been published, but the more extensive one was left incomplete due to Hazrat Mir Sahib's sudden demise. We supplicate Allah Ta`ala that He enables the *khuddam* of Hazrat Mir Sahib to perpetuate his legacy and continue where he left off.

Another very important aspect to know of Hazrat Mir Sahib's life is that he was an Aligarh University graduate with a Bachelor's degree. I believe this is a great source of inspiration for those who are non-scholars and for those who have the notion that people who have a secular education cannot possibly take part in Deeni efforts or contribute to the service of Deen. Despite this worldly achievement, Hazrat Mir Sahib was still a passionate and dedicated student of sacred knowledge and, through the company of his Shaykh, managed to study portions of the *Hidaya*, *Mishkat*, *Jalalayn* and *Mathnawi*.

When I was residing in the Khanqa in Karachi, I would sometimes share with him certain points of Tafsir or mention a new finding regarding a Hadith or Fiqhi mas'ala, and you could immediately notice him coming to life and becoming ecstatic in his deep interest and love of knowledge.

Sometimes, in explaining a mas'ala, despite the fact that he was not an official graduate from a Madrasa, he would expound on the matter in such detail and accuracy that even scholars would be surprised. Many times he would catch my mistakes or rectify some of my misconduct, speaking extensively on it with quotes from Fatawa Shamiyya, statements of the Akabir, or an incident from the life of Hazratwala. He would do this in such a way that it would seem like volumes of research on that one issue were at his fingertips.

One fact about Hazrat Mir Sahib's life and personality – which none can deny – was his complete annihilation in the love of his Shaykh. For the causal observer, this may seem like personality worship and extremism, but for the discerning eye, for the one who had spent time with these people and could appreciate this, this represented nothing short of balance and moderation. One time, I asked Hazrat Mir Sahib whether he noticed any supernatural feats in the company of Hazratwala, or if Hazratwala was a *Sahib-e-Tasarruf* (i.e. one endowed with the spiritual ability to make things happen through telekinesis and willing it into being). He seemed a bit annoyed by my question (due to the fact that it is only Allah who has the power to bring change and cause any effect in this entire universe) so he answered; "Hazratwala is but a pious person and slave of Allah... I have noticed that his prayers and supplications are accepted by Allah... If that's what you mean by *Sahib-e-Tasarruf*."

Another time I noticed that Hazrat Mir Sahib disagreed with Hazratwala's statement regarding some matter, which Mir Sahib considered very passionately to be incorrect. After a long and heated back and forth discussion and disagreement on the matter, he was able to convince Hazratwala of the mistake and the matter was settled. To a novice like myself, it seemed very disrespectful and audacious of a murid to disagree and catch the Shaykh's mistake, but I learned the important lesson that the Shaykh is not infallible and is prone to mistake, no different from any other person. As long as the issue which the murid wishes to point out is a clear and blatant error, the tone is respectful and the intentions are only for Allah's sake, then this is a matter which falls under the category of الدين النصيحة (i.e. all of Deen is but well-wishing and honest admonition). This incident may seem like a small issue, but in the realm of Tasawwuf and Suluk – in which there's a lot of transgressing of bounds – wherein the student will not inform the teacher of his mistake, even if he is openly opposing the sharia, this issue is extremely significant.

As a disciple of Hazratwala, who had only become connected with him after his paralysis and in the last 10 years of his life, I yearned to have experienced the days of his youth and vigor. In the two years of being connected with Hazrat Mir Sahib, Allah, out of his sheer mercy, granted this *faqir* that wish. I felt the love of a father and the mercy of a mother in Hazrat's attention and care. In the consultations that I would have with him through the telephone on organizational issues of our masjid and khanqa, and my own personal matters of Islah, it seemed to me as if I was speaking with Hazratwala in his days of strength and youth.

There were so much blessings and *nur* in his advice that all of my issues would be solved in minutes and any doubts that I had would be removed. One of the blessings of being connected with Hazrat Mir Sahib was that through the manifestation of his tawajjuh and prayers for this *faqir*, Allah made it possible for us to gain momentum in establishing our own publications for the dissemination of the teachings of our Akabir. I told Hazrat Mir Sahib, "Hazrat, when I speak to you I feel as if I am talking to Hazratwala himself, but in his days of strength and health." Mir Sahib became so happy by these words that his voice trembled in emotion.

There is so much I have to write about Hazrat and my sentiments run deep due to which my thoughts are scattered, but I will conclude this insufficient article by conveying one statement of Hazrat Mir Sahib himself that shows the level of *fana'iyat-e-nafs* (annihilation of the lower self and ego) that he had reached and where he was on the spiritual level. This statement was said when Arif Billah asked Mir Sahib if he desired to receive the *khilafat* from Hazrat, to which Mir Sahib said that he is worthless and unworthy of such a status, and he compiled some couplets, which can be summed up in the following words:

کہاں پیدا ہوا، کب مر گیا، کب زندہ رہا؟

مجھ کو بے نام و نشان بار خدا رہنے دے

Where was I born? Where did I reside? And where did I die?

*Leave me to remain unknown and nameless, O my Lord!*

This level of annihilation of the nafs which is the final and last stage of the Awliya-e-Siddiqin, is clearly apparent from these words. This *fana'iyat* is the essence of Tazkiya and Suluk and the goal of all spiritual efforts.

May Allah Ta`ala forgive him and our beloved Hazratwala, elevate their ranks in Janna, and shower his resting place with Nur. And unite us with them under the shade of His Throne and in Jannah. Ameen

### *An Unappreciated Treasure, an Amazing Cure*

Maulana Imran Kajee

In the Pakistani province of Sindh lived a Hindu man who was diagnosed with blood cancer. The cancer had spread to such an extent that the doctors gave up hope on him and sent him home. He was around his early forties at that time. He returned home in a sad, worried and depressed state, all the time imagining his death which he assumed would occur over the next few days. One day, while sitting and lovingly conversing with his wife, he blurted out, "Now the time has come for me to separate from you, since there is now no chance of my recovery." His wife said, "If you promise to listen to me and do whatever I tell you to, I will give you such a medicine to drink which will cure you." "But the hospitals are unable to find any medicines which can cure me. What kind of special thing could you have,"?? he retorted. "You love me, don't you?" enquired his wife. He replied, "Of course, I really love you." His wife commented, "If you really love me, then promise! You will get better, after which we can pass the rest of our lives together. Just promise that you will do whatever I tell you to do!" The husband finally consented and gave her his promise. She placed a chair beside him, sat on it, took a jug full of water and began reciting something and blowing into the water. She then poured some water into a glass and presented it to

her husband. From then on, whenever he would become thirsty, she would only give him water to drink from that jug.

Within a few days, the husband was feeling much better and healthier. He went to a laboratory where he underwent various tests. His results all showed that the blood cancer had disappeared. His wife advised him to have himself checked in another laboratory, where too the results turned out clear. He was amazed and astounded. He said to his wife, "My sickness has really disappeared and I am feeling better. But tell me the truth, what happened here?" His wife responded, "First you will have to fulfil the promise which you made to me, then I will tell you the reality of the matter." The husband agreed and said, "Fine, go ahead and make your request, I will do whatever you tell me to." Calmly, she requested, "Recite the kalima-Laa ilaaha illAllah and become a Muslim." Her husband was shocked. He stared at her face intently and asked, "What did you just say?" She repeated herself, "I am your wife. You have been cured. You made a promise to me, now fulfil your promise, recite the kalima and become Muslim!" He responded, "I never imagined you would make such a request." She replied, "Yes, what you are saying is true, but you are bound to fulfil your promise." He asked inquisitively, "Are you a Muslim?" She answered in the affirmative. He said, "But your father is such a staunch Hindu that he himself converted so many people into Hinduism. If he comes to know of your condition, he will slaughter you. You come from such a background, how did you ever become a Muslim." She retorted, "That is a long story which I will tell you later, first recite the kalima and become a Muslim!" Her husband was forced to recite the kalima and he (Alhamdulillah) became a Muslim. She then narrated before him her incident which is as follows:

"When I was a young girl still in school, there was a Muslim girl in my class who became my best friend. Since she lived close-by to my house, I would go to her house in the evening to play with her. Her mother would teach Muslim children how to recite the Qur'an. My friend was also learning by her mother, so while she would be learning her lesson for that

day, I would sit beside her and, being intelligent, would also learn that lesson without much effort. When she would read that lesson to her mother, I would ask if I could also read the new lesson. When her mother noticed my enthusiasm, she said to me, "Daughter, you are coming here every day, so you should learn your lesson every day as well. However, do not tell anyone about this!" I promised never to tell anyone. I continued going for the next two years, until I completed a recitation of the entire Quran with her daughter. After completing, I once said to her, "Aunty, other children are able to read Qur'an at home, but I can't do so." She said to me, "There is a surah in the Qur'an named 'Alam Nashrah'. If you recite this surah and thereafter blow on any sick person or in water which you then give a sick person to drink, he will Inshaa Allah be cured. A pious man mentioned this to me once. I am telling you this, you remember it, maybe, one day, it will come to your help." She used to mention many such things to me.

I grew older and was engaged to be married. A few days before marriage, I went to her and, sitting by her side, cried incessantly. I said, "Aunty, your daughter was my best friend. This was the reason for me coming to your house, which became the means of my reciting the kalima and learning the Qur'an. I am a Muslim by heart. Now I am soon to be married off, and, that too, into such people amongst who I cannot declare my Imaan, nor will I have a Qur'an with me. What am I going to do?!!" My teacher said to me, "My daughter, don't worry. I will make some plan to get a Qur'an sent to you in one of your bridal gifts." I was quite surprised. She sent a message to my mother, explaining that since I was best friends with her daughter, her daughter wishes to send me a gift of clothes which she would sew, if my parents consented. My parents gave permission, in consideration of the fact that we had been classmates from primary school right until college and had been good friends.

My teacher promised to send a gift containing seven outfits. She sewed seven extremely expensive outfits for me, and gift-wrapped it in a very beautiful manner, in the middle of



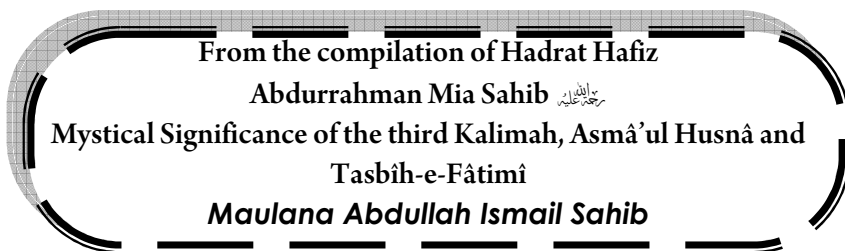
which she gift-wrapped the Qur'an. She then sent it to my house with a message that since she had gift-wrapped it so beautifully, my parents should not open it at home, but should rather send it to my new home where I would be able to open it out in front of my husband, which would be pleasing to him as well.

My parents were quite pleased with the idea. When I came to your house, the first thing I did was to take the Qur'an out and hide it in the room I was going to be staying. When you would go to work daily, I would open the Qur'an and recite it, and just before you would return, I would hide it very well so that you don't ever see it. For so many years of my life, I hid my Imaan from you. Now that you were sick, and medicines had failed, I was sure in my heart that only the speech of Allah would be able to cure you, since Allah Himself says in it that it is 'a cure for all sicknesses'. When you lost hope of life and confided in me that you are about to die, I made you promise to agree to do whatever I tell you to and I gave you that water to drink. You agreed, so I recited that same surah 'Alam Nashrah' and blew into the water, through which Allah cured you. I am also a Muslim from before, and now you too have become one. Allah has now given you a new life, so use it only in the service of his religion. *(Narrated by Moulana Zul Fiqaar Naqshbandi, as in Khutbaat Zul Fiqaar v. 10 pg 106-112)*

The Quran has also described itself as a shifa. What we can learn from the above is the great power of the Qur'an. It can also be seen from the above how many people have to undergo such hardships and have to become so secretive just to be able to recite the Qur'an, whereas we who have no such difficulties find it so hard to pick up the Qur'an for a short while daily to recite the speech of our Allah. Have we not been unappreciative for this great bounty of Allah?

N.B. According to what has been written in Kitaabul Adad of Ibn Abdil Kafi, *(as quoted in 'A gift for the Qari')* there are 386877 letters in the Qur'an. Since we have been promised at least 10 rewards for every letter we recite of the Qur'an, a person who completes the Qur'an once will at least receive 3 868

770 rewards in his book of deeds, each reward being a key to some bounty in Jannah.



It should be borne in mind that the names of Allâh Ta'âlâ are countless. However, the comprehensive names that include the meanings of all others are ninety-nine in number. In an authentic Hadîth, glad tidings of entry into Jannah has been extended to those who learn these ninety-nine names. Some of these names are *Tanzihhiyyah* i.e. they denote that Allâh Ta'âlâ is pure from all defects. For example, القدوس al-Quddus means the One who is pure from all defects. Similarly, al-Salâm means the one who is free from all faults. They are known as *Asmâ Tanzihhiyyah*.

Other names are *Ijaabiyyah*. They denote the existence of perfect qualities. The *Asmâ Ijaabiyyah* are further divided into two types.

The first type is known as *Asmâ-e-Jamâliyyah* (beautiful names) which denote the qualities of mercy and kindness, like الرحمن (ar-Rahmân) the Most Compassionate, الرحيم (al-Rahîm) the Most Merciful.

The second type is known as *Asmâ-e-Jalâliyyah* (exalted names) which denote the qualities of greatness and grandeur, like القهار (al-Qahhâr) the Irresistible, الكبير (al-Kabîr) the Great, العظيم (al-Azim) the Mighty.

From this explanation, the Beautiful Names of Allâh Ta'âlâ are of three types: *tanzihî*, *jamâli* and *jalâli*. Now understand that the meaning of سبحان الله (Subhânallâh) is that Allâh Ta'âlâ

is free and above all defects. This is an indication towards all the *Asmâ-e-Tanzihyyah*. الحمد لله means that all perfect qualities are established for Allâh Ta'âlâ. This is an indication towards all the *Asmâ-e-Ijaabiyyah*, whether *Jamâli* or *Jalâli*. الله اكبر (Allâhu Akbar) means Allâh Ta'âlâ is the greatest. This is an indication towards all the *Asmâ-e-Jalâliyyah*.

Although Alhamdulillah indicates all the *Asmâ-e-Ijâbiyyah*, yet because Allâhu Akbar only indicates all the *Asmâ-e-Jalâliyyah*, it will be appropriate to say, according to the law of comparison in eloquence, that Alhamdulillah only indicates all the *Asmâ-e-Jamâliyyah*. In this manner, all the *Asmâ-e-Tanzihyyah* are summarized in Subhânallâh, all the *Asmâ-e-Jamâliyyah* in Alhamdulillah, and all the *Asmâ-e-Jalâliyyah* in Allâhu Akbar.

Hence, the person who utters Subhânallâh has acknowledged, affirmed and expressed all the *Asmâ-e-Tanzihyyah*. Similarly, the person who utters Alhamdulillah and Allâhu Akbar has expressed and recited all the *Asmâ-e-Jamâliyyah* and *Jalâliyyah* respectively.

Yes, there will definitely exist a difference between brevity and elaborateness. If a person utters each of the beautiful names of Allâh Ta'âlâ separately, then this will be an elaborate recital whereas these three phrases are only a summarized one. However, some narrations give the hope that, according to the infinite mercy of Allâh Ta'âlâ, brevity will also be treated as elaborate.

Hence, we have strong hope in Allâh Ta'âlâ, that the person who utters Subhânallâh, Alhamdulillah, Allâhu Akbar (سبحان الله and الحمد لله, الله اكبر) once will be as if he has recited all the names of Allâh Ta'âlâ. So the more these phrases are repeated, the more the beautiful names of Allâh Ta'âlâ will be repeated. Ponder! A little effort yields such a great wealth!

## MU'ÂMALÂT: THE SPIRITUAL DIMENSION OF MONETARY DEALINGS IN ISLAM

*Hadrat Maulânâ AbdulHamîd Ishâq Sâhib*

Allaah ﷻ commands us in the Quraan Sharief to enter into Islam completely. So it is absolutely essential to bring the whole of Dien into us. We are entered into Islam by birth or by reverting, but now it is imperative that we make a conscious and constrained effort to bring the whole of Dien in us. Some of us are satisfied that we are good Muslims, though we are only making the two Eid namaazs or Juma namaaz or one or a few namaazis a day! What to say of that person who makes tahajjud, etc. as well?! He is regarded as a great wali and saint! Whereas he only has a tiny portion of Dien in him.

Dien is correct aqaaid, beliefs, Aamaal, religious practices, Mu'aamalaat, correct financial dealings, Mu'aasharat, correct social etiquettes and life, Akhlaaq, correct character. We will suffice on that for now, though that too, is not yet the complete Dien.

An elephant was taken on a road show in an Arab land, where elephants are not found. Everyone was curious to see an elephant first hand. There was a blackout, a power failure. So everyone had to contend with touching and thereby gauging what an elephant looks like. Whoever touched which part of the elephant described it accordingly, which of course was not a true picture of the elephant. Similarly which ever part of Islam we have got, to us that is the complete picture of Islam! It is very important that we make a proper effort of gaining the whole of Islam. It must not happen that when we return to Allaah ﷻ we only return with a tiny portion of Islam and perhaps that too without reality and essence, but just a superficial face of Islam! The theme of this year's (1436 A.H.) Jalsa is 'Mu'aamalaat' i.e. Our financial matters and transactions must also be as taught by Islam. There is a great deficiency in this area, so much so, that how many of us are not even conscious that Islam governs this aspect of our lives as well and that we should comply with the laws of Islam in this regard as well. May Allaah ﷻ make the reality of Islam come fully into our lives. Aamien.