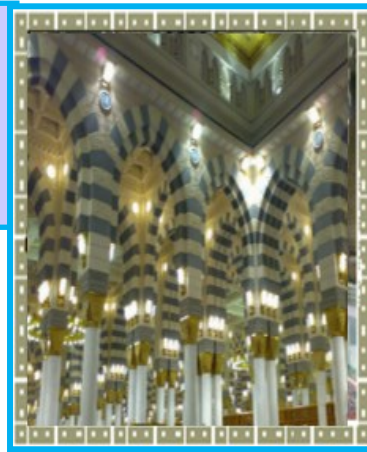


The Shari'ah

أَشْرِيْعَة



RAJAB/SHABAAN 1435

YOUR LINK TO ISLAM

JUNE/JULY 2014

The blessings of Ramadhaan

When Ramadhaan commences, a huge chain of events take place in the heavens, on earth and even in the oceans.

- ⇒ The birds and the fish and the ants listen to a command from Allah Ta'aala: "Seek forgiveness on behalf of my fasting servants."
 - ⇒ Allah, Most High instructs the angels to apprehend the Shayaateen and chain them. For one month these havoc and mischief causing devils are denied the opportunity to interfere with Allah's servants.
 - ⇒ Allah Ta'aala furthermore instructs that the gates of Jannah be flung open. Jannah is adorned for a Muslim in this blessed month.
 - ⇒ Allah's special Mercy cascade's by leaps and bounds. The angels are ordered to multiply the rewards of righteous deeds. In this Holy month a good deed is multiplied seventy times.
 - ⇒ Allah Ta'aala also sets aside two special occasions for accepting the Du'aas of those who fast.. (Iftaar and Sehri)
 - ⇒ Allah Ta'aala instructs the angels to close the doors of Jahannam and He sets free from Jahannam many wretched souls every night.
 - ⇒ A night equivalent to almost eighty four years, the night of Laylatul-Qadr, is gifted to this Ummah in order that they may reap plenty of rewards by making Ibaadah.
 - ⇒ Allah Ta'aala descends every night to the first sky during Ramadhaan and lovingly asks His creation to put forth their needs.
- In the hereafter, the rewards for fasting will be spectacular:
- ⇒ The fast itself will be a shield for a Muslim.
 - ⇒ The rewards of the fast, ...it will be given by Allah Ta'aala Himself.
 - ⇒ And then there is the grand door of Ray-yaan leading into Jannah wherefrom only those who fasted will enter!
- Indeed Allah is Rahmaan (Merciful), He is Ghafoor (Most Forgiving), He is Shakoor (Most Grateful). He fed us for an entire year. The time has now arrived to carry out Allah's Command:

*"O ye who believe! Fasting is **prescribed** to you as it was prescribed to those before you, that ye may (learn) self-restraint."*

WASTING **RAMADHAN!**

A sister expressing her opinion on the destructive influence of internet forums, writes:



"I feel ashamed and sad to write that my son is so addicted to the computer that my repeated reminders and naseehat have no effect on him. For the past five years he has been glued to the internet for 14-15 hours a day..."

We have a choice: Either we waste this precious month on social sites, sports

and amusement, or we utilise it to cleanse our Rooh. The criteria for judging a profitable Ramadhan is the amount of Tilaawat we make.

A person once remarked with great joy: "Alhamdulillah, I had a great Ramadhaan. I really enjoyed it. I had the Taufeeq to make fifteen Khatams of the Holy Qur'aan."

A good Ramadhan is not judged by how much food we eat or how many hours of "Islamic" T.V. we watched or whether we won a competition on a so-called Islamic Radio Station. Rather, a good Ramadhan is judged by how much Ibaadah and Tilaawat we make.

RAMADHAAN - ADORNING THE ROOH

Don't panic if you break your Taubaah! Once Hadhrat Moulana Maseehullah Rahmatullahi alayh advised a person who complained bitterly about his evilness and extreme weak spiritual state that: "Do not focus so much about your sins. Rather use your energies to reform yourself by making Taubah." The person responded by saying "Hadhrat, every time I make Taubah, I break my Taubah. So what is the sense of making Taubah?"

Hazratjee replied: "Clean clothing gets dirty after a day or two. It is understood that the clothing needs to be washed. No one says: "What's the sense of washing my clothing. It will get dirty again. Similarly, the soul gets dirty when sin is committed. Just as one regularly washes and changes one's clothing, so is there a need to "wash" the soul regularly even though you fear that you will sin again."

Subhanallah! What a brilliant method of explaining the need for continuous Taubaah. What a wonderful remedy to cure the wasaawis (whisperings) of Shay-taan. We did sin and soil ourselves but, with the Fadhl of Allah, we shall humbly walk through the doors of Taubah, with cap in hand... again and again. His is the Court whose doors never close. His is the Mercy which embraces the worst of the worst. His is the Forgiveness which with just one heartfelt "Astaghfirullah" (I seek forgiveness), an entire life of sins is forgiven though the sins may be more than the foam of the oceans.

How Taqwa is obtained: Yes, Ramadhaan is here! Yes, it is the month of Mercy and Forgiveness. Yes, it is time for a good scrub which paves the way to Taqwa. **Taqwa is obtained by combating the nafs.** The nafs feeds upon excessive eating, excessive sleeping and excessive association. Ramadhaan is a time when Allah Ta'aala has compelled us to restrict the eating, drinking, sleeping and cohabiting.

The benefits of combating the nafs is that its power to incline towards evil, vice and wickedness is substantially diminished. The reprehensible qualities such as greed, malice, pride, jealousy, love of the world, vanity, love for fame, love for wealth and anger is diminished substantially.

Obliteration is impossible for man is saddled with this basic animalism called nafs until death. He is not under any obligation to uproot his nafs, he is only obliged to control it. Fasting snips, cuts and smothers the power of the nafs. It removes the sting and steam from it.

How the Rooh is strengthened: The rooh, which is the opposite of the nafs, is strengthened whenever the nafs is opposed. The rooh is the source of good qualities. It is the engine of goodness, purity and nobleness. When the rooh is strong and pumps with vitality, virtuous qualities flow freely from that person. Tauheed, sincerity, truth, generosity, patience, tolerance, humility, and fear of Allah etc. becomes secondary to one's disposition.

Ramadhaan and seclusion: Ramadhaan is a month to lessen our association with the Creation and bond ourselves to our Creator. This bond cannot be acquired by indulging in fanning the flames of greed and negligence by entering competitions, shopping, feasting and indulging in an abundance of socialising, amusement and fun.

Ramadhaan is a time for training the rooh to submit to Allah's Will. Food there is plenty but a true Muslim submits and refrains from eating, the bed is comfortable but a true Muslim stands for Taraweeh and trains his nafs to submit to the Shariah. After the scrubbing, comes the adorning of the rooh with the apparel called Taqwa.

"And the clothing of Taqwa, that is best" (Qur'an)

TAUBAAH FOR ONE AND ALL!

A NOBLE CHARACTER

40 IBAADAH OF THE HAND

Kindly handle with respect. This publication contains verses from the Holy Qur'aan

ALLAH'S GLORIOUS MONTH IS HERE!

MOON SIGHTING

Whose testimony is not accepted?

- ⇒ People who do not perform their five times daily Salaah.
- ⇒ People who do not fast
- ⇒ People who are in the habit of speaking lies
- ⇒ People who do not confine themselves to the dictates of The Shariah
- ⇒ People who commit sins such as gambling and indulging in Ribaa etc.

In short, those who transgress the Divine Laws of Allah, rebel against His Sovereignty and prefer sinning to His obedience, disqualify themselves from having their evidence of sighting the moon accepted.

If a religious minded pious and honest male or female sights the moon on a clouded day or dusty day, then Ramadhaan will commence.

The sighting of the Eid moon will be established only if two reliable pious men or two pious women give testimony that they have sighted the moon.

UPON WHO IS FASTING COMPULSORY?

The obligation of fasting is mandatory on a person who has fulfilled these requirements: He or she must be a **Muslim**, **sane**, must have reached **puberty**, must be **healthy**, and not in a **state of travel**, and women must be in a state of purity. If a person fulfills the above prerequisites, fasting becomes valid and mandatory.

SEHRI

Amongst the nights of Ramadhaan there is one called "Laylatul Qadr", a night that is noted for its great blessings.

It is Sunnah to make Sehri even if it be with a few dates or water.

Delaying Suhoor is a Sunnah: "The Prophet (Sallallahu alayhi wasallam) said, "The people will remain on the right path as long as they hasten the Iftaar (breaking the fast) and delay taking Suhoor." [Abu-Dawood]

Ibn Umar (Radhiyallahu anhu) relates: *Rasulullah (Sallallahu alayhi wasallam) said: 'Verily Allah and His Malaa'ikah (angels) send Mercy upon those who eat 'Sehri' (sower-Suhoor).'*"

How great is Allah's favour upon us that even the partaking of food before dawn for fasting is so greatly rewarded! There are many Ahaadith in which the virtues of "Sehri" are expounded and the rewards are mentioned.

Many people are deprived of this great reward because of their own laziness. Some even go so far as to finish 'Taraweeh', eat (what they suppose to

be 'Sehri'!) and go to bed. What great blessings do they lose! "Sehri" actually means partaking of food shortly before dawn.

Then it must also be remembered that to eat at the latest possible time is better and greater in reward than eating earlier, subject to the condition that no doubt remains as to whether "Sehri" had been eaten before the time of dawn.

The Ahaadith are full of virtues of "Sehri". Rasulullah (Sallallahu alayhi wasallam) said: *'The difference between our fasting and that of the Ahlul-Kitaab (Jews and Christians) lies in our partaking of food at "Sehri" which they do not.'*

The Prophet (Sallallahu alayhi wasallam) has said, *"In three things are great blessings: in "Jama'ah" (company), in eating "Thareed" and in "Sehri".*

When Rasulullah (Sallallahu alayhi wasallam) used to invite any of the companions to eat "Sehri" with him, he used to say: *"Come and partake of blessed food with me."*

One Hadith says: *"Eat 'Sehri' and strengthen yourself for the fast. And sleep in the afternoon (Siesta), so as to gain assistance in waking up in the latter portion of the night (for "Ibaadah")."*

Abdullah bin Haarith (Radhiyallahu anhu) reports that one of the Sahaaba said: *"I once visited Rasulullah (Sallallahu alayhi wasallam) at a time when he was busy partaking of 'Sehri'."*

Rasulullah (Sallallahu alayhi wasallam) then said: *"This is a thing full of blessings, which Allah has granted you. Do not give it up."*

Rasulullah (Sallallahu alayhi wasallam) in urging us repeatedly for 'Sehri' has said:

"Even though there be no food, then one date should be eaten or a drink of water taken."

In his commentary on "Sahih Bukhari", Ibne Hajar has mentioned various reasons for the blessedness of "Sehri":

- 1) Because in it, the 'Sunnah' is followed.
- 2) Through "Sehri", we differentiate ourselves from the ways of The Ahlul-Kitaab, which we are at all times called upon to do.
- 3) It provides strength for "Ibaadah."
- 4) It promotes greater sincerity in "Ibaadah."
- 5) It aids in elimination of bad temper, which normally comes about as result of hunger.
- 6) 'Sehri' is the time when prayers are accepted.
- 7) At the time of 'Sehri', one gets the opportunity to remember Allah, makes Dhikr and lifts up the hand to Him in prayer.

IFTAAR

Hadhrat Abu Hurayra (Radhiyallahu anhu) narrates that the holy Prophet (Sallallahu alayhi wasallam) said:

"Allah Ta'aala said, 'The most beloved of my servants in my sight are those who hasten when breaking fast'." [Tirmidhi]

Hadhrat Umar (Radhiyallahu anhu) narrates that the holy Prophet (Sallallahu alayhi wasallam) said: *"Not a single prayer made by a fasting person at the time of breaking fast (iftaar) is rejected."* [Ibn Majah]



ZAM-ZAM

Allama Taahir Karwi, writes in this regard:

1. The inception of this well was owing to Hadhrat Ismaeel (Alayhis salaam) and his mother Hadhrat Haajira (Radhiyallahu anhu).
2. Its coming into existence was owing to the intervention of Hadhrat Jibraeel (Alayhis salaam).
3. Its position is upon the most blessed place on earth, i.e. near the Kaaba Shareef and within the Haram.
4. This well is surrounded by three such sacred places, viz. Hajre Aswad, Safa and Marwah which grants it virtue (over all other wells).'
5. This is such blessed water, from which Prophets, Pious and Allah-fearing people have drank.
6. This is such a pure water, with which, Hadhrat Jibraeel (Alayhis salaam) bathed the pure heart of Nabi (Sallallahu alayhi wasallam).
7. This water also has this virtue that Rahmatul lil 'Aalameen, Muhammad Mustafa (Sallallahu alayhi wasallam), twice rinsed his blessed mouth in the bucket of its well, thereby granting it the virtue of having the effect of his Mubaarak mouth.
8. The world over, this is such a blessed water, that it has been praised by the most truthful of all the truthful people (Sallallahu alayhi wasallam).
9. Nabi (Sallallahu alayhi wasallam) requested this water from Makkah Mukarramah, whilst he was stationed in Madinah Munawwarah.

and khajoor...

Muslims generally break their fast by eating dates. The Prophet Muhammad (Sallallahu alayhi wasallam) is reported to have said: "if anyone of you is fasting, let him break his fast with dates. In case he does not have them, then with water. Verily water is a purifier."

The Prophet used to break his fast by eating some dates before offering Maghrib prayer, and if ripe dates were not available, he used to substitute them with some dried grapes.



When they too were not available, he used to have a few sips of water, according to some reports.

- (1) The Prophet (Sallallahu alayhi wasallam) said: *"Break your fast by eating dates as it is purifying."* (Narrated by Ahmad)
- (2) The Prophet (Sallallahu alayhi wasallam) said: *"Whoever finds dates should break his fast with them and the one who does not should break his fast with water because it is pure"*
- (3) Sayyidah Ayisha (Radhiyallahu anha), wife of The Holy Prophet (Sallallahu alayhi wasallam), used to prescribe dates for those suffering from giddiness.

Trust Allah's Nature!



SALAAH...

Salaah is one of the five fundamental requirements that a Muslim is obligated to perform. Salaah is given the highest priority in the Holy Qur'aan. There are many benefits of Salaah described in the Book of Allah. It says, *"Innassalata tanha anil fahsha'i," Surely Prayer restrains one from indecency. (29:46)* In chapter Luqman, we read that when Hadrath Luqman was giving advice to his son, the first and foremost on his mind was to remind his son, *ya bunayya aqimissalat "O my dear son,! observe Prayer." (31:8)*

Prayer is something that causes one to receive sustenance.

1. It is something that safeguards one's physical health.
2. It keeps away harmful things.
3. It casts away illnesses.
4. It strengthens the heart. It brightens one's countenance.
5. It delights the soul.
6. It gets rid of laziness.
7. It makes the limbs active.
8. It increases one's physical strength.
9. It expands the chest (making one at ease and giving him insight).
10. It is nourishment for the soul.
11. It illuminates the heart.
12. It safeguards one's blessings.
13. It repels catastrophes.
14. It brings on blessings.
15. It keeps away the Shaytaan (the Devil).
16. It draws one close to Ar-Rahmaan (Allah, the Most Merciful).

And overall it has an amazing effect on the health of the body and heart, and in strengthening them and expelling harmful pollutants from them. No two people have been afflicted with any disability, disease, or other calamity, except that the portion of the one who prays is less and his outcome is cleaner. Also, prayer has an amazing effect on the evils of the dunya (the worldly life) and how it repels them, especially when the prayer is performed properly and completely, inwardly and outwardly.

Nothing keeps the evils of the dunya at bay and brings on the benefits of it like prayer. The reason behind this is that prayer is one's connection to Allah, the Mighty and Majestic. So based on the strength of a person's relationship with his Lord, the Mighty and Majestic, the

doors of goodness will accordingly be opened up for him, bad things and the reasons for them befalling him will be cut off, and the elements of success granted by His Lord, the Mighty and Majestic, will begin pouring in, along with safety and good health, wealth and worldly riches, relaxation, bliss, enjoyment, and all types of joyful affairs will be brought to him, and in an expedient manner, too. (Source: Zaad al-Ma'aad)

Prayer provides spiritual benefits as follows:

It provides, when performed properly, the joy of being in Allah's presence, meditation, comfort in the time of fear, pleasure in the time of joy, sustaining the spiritual character of the soul, maintenance of faith, and a good relationship with the Divine Being.

Prayer provides the following sociological benefits:

The sense of coming together, knowing one another, friendship, and reinforcement of the bonds of brotherhood.

It must be stated here that no excuse is acceptable for not attempting to offer prayer. Even those who are on the battlefield are supposed to pray by turns. And there can be no excuse for women as well, apart from those related to female health.

The Prophet (Sallallahu alayhi wasallam) was so serious about prayer that he warned us even when he was in his last moments of life:

"Be careful about prayer!"

TARAWEEH

Why it's twenty Rak'aats

Ibn Taymiya says: It has been established that Ubay ibn Ka'b (Radhiyallahu anhu) would lead the people in **twenty rakats** of Taraweeh throughout the month of Ramadan, after which he would perform **three rakats** of witr. Hence, most scholars have taken **twenty rakats** to be sunnah, as Ubay ibn kab (Radhiyallahu anhu) performed this number of rakats amidst the emigrants (muhajirin) and Helpers (ansar) and none refuted him (Fatawa Ibn Taymiya 23: 112)

Once the unanimous agreement concerning the number of rakats was reached, not a single Companion of the Messenger (Sallallahu alayhi wasallam) was reported to have refuted it. The Companions who had performed Taraweeh with the Messenger (Sallallahu alayhi wasallam) during the few days he performed it in congregation and who were present at the time of Umar (Radhiyallahu anhu), also did not refute his decision. Umar (Radhiyallahu anhu) did not even receive criticism from the wives of the Messenger

(Sallallahu alayhi wasallam), who constantly observed the Messenger (Sallallahu alayhi wasallam)s' Taraweeh prayer at home after he had abandoned performing it in congregation. This indicates that the Messenger (Sallallahu alayhi wasallam) must have performed twenty rakats, and it was because of this fact that the Companions supported Umar's (Radhiyallahu anhu) decision to set the Taraweeh prayer at twenty rakats.

LAYLATUL-QADR

Better than a thousand months:

The Qur'aan Kareem describes it as being greater in blessedness and spiritual virtue than a thousand months which in turn means that it is greater than eighty three years and four months.

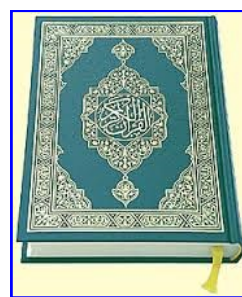
Fortunate indeed is that person who attains the full blessings of this night by spending it in Ibaadah of Allah, because he has then attained reward for Ibaadah of eighty-three years and four months.

Angels descend: Allah Ta'aala says in the Qur'aan: "Therein descend the angels and the Ruh by their Lord's permission with every matter." (Surah Al Qadr 97:4) The angels descend in abundance during the Night of Al-Qadr due to its abundant blessings.

A Unique Night: Allah Ta'aala also says in the Qur'aan: "There is peace until the appearance of the dawn." (Surah Al Qadr 97:5) The angels are giving the greetings of peace during the Night of Al-Qadr to the people engrossed in Ibaadah until the coming of Fajr (dawn).

THE HOLY QUR'AAN

The rewards for recitation: Rasalullah (Sallallahu Alayhi Wasallam) said: "The person who recites a single letter of the Holy Qur'aan will receive one reward. And the basic principle with regards to rewards is that they are multiplied ten folds. I do not say that Alif Laam Meem is one letter. Instead Alif is one letter, Laam is one letter and Meem is one letter. Based on this one will receive thirty rewards."



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SOME FACTS OF THE HOLY QUR'AAN

- It was revealed over a span of twenty three years.
- The first revelation took place in the cave of Hira on the night of Laylatul-Qadr.
- Jibra'il (Alayhis Salaam) brought the first five verses of Surah Iqra to Nabi Sallallahu Alayhi Wasallam.
- It is the only Heavenly Scripture which has not been tempered with.
- It is the only Heavenly Scripture which is memorized by millions of Muslims.

- It contains Allah's Message to the entire mankind and not only for a selected tribe or nation.
- It will be an intercessor on the Day of Qiyamah.
- It will be an unimaginable bane on the Day of Qiyamah for those Huffaaz who practiced upon it.
- It will be an unmitigated disaster for those Huffaaz who disgraced it by not practicing upon it.
- Parents whose children memorized the Holy Qur'aan are indeed fortunate. How will that Day be when with radiant faces they are paraded with crowns on their heads in front of the entire creation!
- A Hafizul-Qur'aan will intercede on behalf of ten family members who have been convicted and sentenced to Jahannam.

SOME IMPORTANT ASPECTS...

1. Do not give up the habit of reciting of Holy Qur'aan even if you are unable to recite it properly. Go on reciting as in that case the reward is double, one for the recitation and the other for learning it.
2. If you have learnt or memorized the Holy Qur'aan, do not let it be forgotten as it is a major sin to forget it after learning (to forget means a person who can't read Qur'aan even after looking in it). So continue reciting it regularly.
3. The Holy Qur'aan should be recited attentively and with fear of Allah.
4. Do not swear by the Holy Qur'aan or anything else except Allah.
5. If anyone asks you to recite some verse or part of the Holy Qur'aan to see how you recite, it is natural that you will be very cautious and you will recite it very correctly and carefully. Remember that Allah has instructed us to recite the Holy Qur'aan and He sees how you do it. So one should be more careful and attentive while reading the Holy Qur'aan. While reciting it, we should bear in mind that Allah is seeing and listening our recitation. Thus our recitation of the Holy Qur'aan will be clear, correct and shall be attentive also.
6. If one cannot recite the Holy Qur'aan easily, it should not be given up in disgust. He should go on reciting. This will be doubly rewarded.

**Kaffaaraah:
A severe penalty
for a severe
transgression!**

Kaffaarah means that one should keep fast for two consecutive months without a single days break. If for some reason a person misses a single fast or breaks his fast during the duration of that two months, he will have to re-start his fasting of sixty days.

VIRTUES OF SPENDING IN THE PATH OF ALLAH!

1. The rewards of just a small slice of bread..

It is mentioned in a Hadith that the servant of Allah gives a small piece of bread as charity. In the sight of Allah Ta'ala that small piece increases to such an extent that it equals the size of *Mt. Uhud*. In other words, Allah Ta'ala increases the reward that one would have received for the small piece of bread to such an extent that he receives the reward equal to *Mt. Uhud*. We should therefore not concern ourselves with how much we give. Instead, we should give in charity whatever we are capable of giving.

2. The value of a few dry dates...

It is mentioned in a Hadith that you should save yourself from hell even if it means giving a few dry dates in charity. That is, even if you have very little, give it in charity. Do not be under the misconception that how will such a meagre amount be of any benefit. This meagre amount will also be a means of deliverance from hell.

3. How to obtain Barkat in Rizq...

It is mentioned in a Hadith that you should seek sustenance from Allah Ta'ala by spending in His path. In other words, by your giving charity, Allah Ta'ala will grant you *barakah* in your sustenance.

4. How to cool Allah's anger...

It is mentioned in a Hadith that charitable deeds save one from calamities, discreet and undisclosed charity cools the anger of Allah Ta'ala, and having good relations with one's relatives and family members increases one's lifespan.

5. The method of obtaining shade on the day of Qiyaamah...

It is mentioned in a Hadith that charity cools the heat of the grave and that the person who gives in charity will be granted shade on the day of judgement. In other words, through the *barakah* of charity, the heat of the grave will become cool and the person will be granted some shade on the day of judgement.

6. A trait of the special servants of Allah...

It is mentioned in a Hadith that Allah Ta'ala has chosen special servants of His in order to fulfil the needs of other people. People are dependent on such special servants for the fulfilment of their needs. In other words, these people are in such dire need, that they are forced to go to these special servants and Allah Ta'ala has chosen them for this purpose. These special servants who fulfil the needs of poor people will be saved from the punishment of Allah Ta'ala.

7. A morsel for a morsel...

It is mentioned in a Hadith that a beggar came begging to a woman. At that moment the woman only had a morsel of food which was already in her mouth. She took that morsel out of her mouth and gave it to the beggar. After some time, a child was born to this woman. When the child grew a little older, a wolf came and snatched the child away. The woman came out of her house running behind the wolf and at the same time shouting for help. Allah Ta'ala sent an angel and ordered him to free the child from the wolf's mouth. Allah Ta'ala added: "Also convey My salaams to that woman and inform her that I did this in return for the morsel of food which she had given to that beggar." This is the *barakah* of charity that the child's life was saved and the woman was also rewarded. We should give charity abundantly so that we may live in this world and in the hereafter in peace and comfort.

8. Allah's Gift...A truly needy person...

It is mentioned in a Hadith that a beggar at the door of a *Mumin* (believer) is actually a gift from Allah Ta'ala. It is obvious that a gift has to be gladly accepted especially if that gift is from Allah Ta'ala. Therefore, we should help the beggar as much as we can.

9. How to cure sicknesses and increase life...

It is mentioned in a Hadith that you should give in charity and cure your sick through charity because charity repels sicknesses and diseases and it increases your life and your good deeds.

10. A basic condition for *Wilaayat*...

It is mentioned in a Hadith that no *wali* (close friend) of Allah Ta'ala was born except through generosity and good habits. In other words, generosity and good habits are most definitely found in the *auliya'*, i.e. the close friends of Allah Ta'ala.

A MUSLIM IS ALWAYS CHEERFUL!

Some people imagine Deen to be a very complicated and unpleasant matter which causes grief a lot of anguish and misery. This is a totally false conception. People who have a correct understanding of Deen are cheerful and humorous. Allah Ta'aala keeps their hearts firm and protects their hearts from going into depression etc.

The following advices of Moulana Thanvi Rahamtullahi alayh are extremely beneficial towards understanding Deen, Insha-Allah.

MAINTAIN A CHEERFUL COUNTENANCE

Our buzroogs were never sour-faced. They always maintained a cheerful appearance, smiling with everyone in spite of the fear of Divine Love consuming their heart.

SMILING OR CRYING BETTER?

Hadhrat Nabi Yahya (alayhis salaam) was always overcome with fear and crying while Hadhrat Nabi Isaa (alayhis salaam) was always smiling and happy. Once Nabi Yahya (alayhis salaam) said to Nabi Isaa (alayhis salaam) that the one who always smiles and is happy lacks fear of Allah. Nabi Isaa (alayhis salaam) responded that the one who is always crying and gloomy despairs of the mercy of Allah Ta'aala.

Allah Ta'aala sent an Angel to arbitrate. The angel decreed that the condition of Yahya (alayhis salaam) is best in seclusion and the condition of Isaa (alayhis salaam) is best in public.

THE AULIAH ARE NATURALLY HUMUROUS WITHOUT ANY ARTIFICIALITY

A person who is playful and humorous is one whose nafs (lower self) is dead and ruh (soul) is alive. One who is cheerful is a good person. On the other hand, one who displays artificial cheerfulness is one whose ruh is dead and nafs is alive. Such people have kibr (pride) in them. The humorous ones do not have pride.

SHARIAH EMPHASIZES SYMPATHY FOR OTHERS

The Shariat emphasizes much sympathy for others, and to aid those in distress. Alas! Today we are totally unaffected by the plight of others. The niggardliness of people's has made them so selfish that they are concerned with only their own comforts and luxuries. They are totally impervious of the plight and need of others, regardless of whether they perish or languish in grief.

DECEPTIVE ARGUMENTS TO AVOID COMPASSION FOR OTHERS

The Shariat emphasises much on compassion for others by aiding them in their needs and times of hardship. But, alas! We no longer have any concern for this command of the Shariah to benefit others. We have become so miserly and selfish that we hoard wealth only for ourselves. Others are completely forgotten whether they are in grief or whether

they perish. Some people argue: "To what extent should we have compassion? Thousands are in need of compassion."

This is a great deceptive argument. It does not follow that if we are unable to aid all, we should refrain from assisting even ten. These are flimsy excuses for abstaining from aiding others.

SERVICE TO HUMANITY

Service to humanity is wonderful. It is not easy to suffer hardship for the sake of the comfort of others. (*Service to humanity is praiseworthy as long as there is no conflict with the Shariah in the service.*)

NOT TOLERATING INJUSTICE – THE EFFECT OF DIVINE LOVE

One who is in love with Allah Ta'aala is unable to tolerate injustice to even a kaafir or an animal.

MUSLIMS TODAY ARE STRANGERS TO GOOD CULTURE AND MORALITY

We Muslims have nowadays become total strangers to good culture and morality. An Englishman who had converted to Islam entered the Musjid to perform Salat. He notice that the gully in which the waste water flowed was dirty. Addressing those present he advised them to maintain the gully clean. Someone retorted: "It seems as if you are still influenced by Christianity, hence, you blabber about cleanliness." They then evicted the convert from the Musjid.

When other respectable Muslims heard of this incident they sought to placate the convert. They told him not to take this unfortunate incident to heart since those who had rebuked him were ignorant. The convert replied honourably: "What, do you think that I will become disillusioned with Islam and revert to Christianity on account of their treatment? I did not embrace Islam on the strength of these disrespectful persons. I have professed Iman in Rasulullah (salallahu alayhi wasallam) whose lofty morals cannot be compared with the characters of these people."

THE ESSENCE OF MORALITY – AVOIDING INCONVENIENCE TO OTHERS

Abstention from causing distress and inconvenience, both zaahir and baatin, whether in someone's presence or absence, is the essence of moral character.

ADAB (SPIRITUAL COURTESY AND CHARACTER)

The reality of *Adab* (respect) is to give a person to comfort. An act or custom which causes discomfort to a person is not *adab* even if it superficially is customary to honour someone in this way. The Sahaabah had a very informal relationship with Rasulullah (sallallahu alayhi wasallam).

OUR CHARACTER REVEALS OUR TRUE NATURE

The majority of practising people are particular about the presence of the beard and the clothes being above the ankles. The dress is kept simple in accordance with the dictates of the Shariah. But when one sees their Akhlaq (character) it is as if they have not even tasted an atom's worth of the essence of the Shariah.

THE KAAFIR WHO POSSESSES ADAB

Adab leads to Imaan. The Kaafir who possesses adab is often graced with the gift of Islam. And the muslim who lacks adab is often seen losing his Islam.

AHKAAM OF WEALTH...

Lillah: Any amount given for the sole Pleasure of Allah Ta’aala.

Fidyah: A person who is extremely weak and old and does not have the strength of fasting and does not have any hope of recovering will have to give an amount equivalent to Sadaqatul-Fitr in place of every fast that he has missed.

Sadaqatul-Fitr: It is Waajib to give Sadaqatul-Fitr upon whom Zakaat is compulsory. The Sadaqatul-Fitr has to be given before the day of Eid or on the Day of Eid.

Sadaqah: (1) Waajib or compulsory Sadaqah: One has made an intention that if a certain work or task gets done, then he will give a certain amount of money as Sadaqah. It is obligatory upon him to give that amount. (2) Nafil Sadaqah: Money given with the intention to ward off evil or calamities. Rasullullah (Sallallahu alayhi Wasallam) said that Sadaqah extinguishes the fire of Jahannam.

Question and Answers:

1. I have never ever paid Zakaat before. Where do I start?

Answer: Right now, fix a date for Zakaat calculations e.g. Maghrib Azaan time on the 29th Ramadhan. Do not change this fixed annual date. Once a year on the set date, the farz of discharging your Zakaat will be incumbent upon you if you have an amount in access of the nisaab.

2. What is meant by nisaab?

Answer: Understand nisaab to be “the wealth line”. Nisaab amounts vary. The present Nisaab is in the region of R4500. However you need to contact your local Aalim to find out what the exact amount is on the date your Zakaat is due. Any excess wealth above this amount makes one liable for 2.5% Zakaat.

3. Do you have to take exact stock on the day before your Zakaat due date – or is an estimation sufficient?

Answer: A cautionary inflated estimation is sufficient.

4. I received post-dated cheques for seventy two months. How do I calculate my Zakaat?

Answer: In order to simplify things, ignore all post dated cheques, loans etc. outstanding to you until you are paid and have the cash in your hand. Only calculate your Zakaat when you have the cash in your hand for all the outstanding years.

5. People owe me money. I do not know if they are going to repay me. Do I have to pay Zakaat?

Answer: When they repay you, then Zakaat will become Waajib upon you.

6. Do I have to inform the person I give Zakaat to, that it is Zakaat?

Answer: No, you do not have to inform him.

7. Can I just assume a person – who is in deep financial trouble — is allowed to be given Zakaat or should I investigate?

Answer: You should make some covert investigations. Many such persons have a lot of jewellery which disqualifies them from receiving Zakaat.

8. A poor person has a T.V. Can I give him Zakaat?

Answer: The T.V. is an excess item. If the value of it is added to other Zakaat assets and reaches the Nisaab amount, then that person will not qualify for Zakaat. Example: A poor person owes two thousand rands. He has a T.V. worth R5000. The Nisaab is R4500. This poor person will not qualify for Zakaat.

9. After giving Zakaat, it came to my attention that the person was not qualified. What do I do now?

Answer: Your Zakaat has been discharged. You have received every cent’s Thawaab. Grief not!

10. Does the person on whose behalf you are distributing Zakaat need to be informed that you have done so?

Answer: If you have appointed him as your unfettered Wakeel (representative), then there is no need that he inform you.

11. Instead of taking out a lump sum at the end of the year, is it permissible to take out my Zakaat beforehand in monthly instalments?

Answer: Yes, it is permissible to do this.

12. Can I give some of my old stock out as Zakaat?

Answer: If some poor person can use it, then it is fine. However, if it is useless to anyone, then the Zakaat is not discharged.

13. Whom do I give my Sadaqatul-Fitr to?

Answer: Best to give it to an organization that distributes Sadaqatul-Fitr before hand so that they can feed the poor on Eid’s day.

14. Is it permissible to give Zakaat to an organization which pays its employees salary from Zakaat funds?

Answer: No, it is not permissible to pay salaries from Zakaat funds.

15. Is it permissible to give Zakaat to an Islamic school?

Answer: If the Islamic school operates fully within the confines of The Shari’ah, it is permissible to give Zakaat to them. If they do not operate according to The Shari’ah, then it is impermissible to give Zakaat to them. The onus is on you to investigate.

16. I feel uncomfortable forwarding my Zakaat to a certain organization. What should I do?

Answer: Do NOT hand over your Zakaat and Lillah to any persons or organizations you are uncomfortable with. Zakaat is an act of Ibaadah. It should be executed with a happy, willing heart.

Zakaat

NO ZAKAAT ON...	PAY ZAKAAT ON...	VALUE		
*House, property, furniture & utensils	1. Stock in trade	1 000 000	<i>So little given, so much received! Some stated benefits for giving Zakaat. We get:</i> 1. Allah’s Pleasure 2. Forgiveness 3. Increase in Wealth 4. Protection from losses 5. Barkat (Rain, happiness etc) 6. Protection of wealth 7. Shelter on Qiyaamat’s day 8. Security from seventy misfortunes 9. A shield against Jahannams fire 10. Safety from fear and grief	
*Personal car	2. Jewelry	50 000		
*Personal clothing	3. Gold Coins	50 000		
*Shop property	4. Present Cash on hand	250 000		
*Business vehicles	5. Cash in bank	500 000		
*Office equipment	6. Investments (Capital)	1000 000		
*Fittings & Fixtures	Total	2 850 000		
No Zakaat on Haraam...	Less: Liabilities	850 000		
Gambling	Balance	2 000 000		
Insurance income	2.5% Zakaat =	50 000		
No Zakaat can be given to...	Some Muslims who can receive Zakaat		Don’t want to pay Zakaat ...	
Parents, Husbands, Wives	Fuqara: Poor relatives and friends		“The person on whom Allah has bestowed wealth, and he does not give Zakaat, on the Day of Qiyaamah, his wealth will be turned into a venomous bald serpent which WILL WIND AROUND HIS NECK AND BITE HIS JAWS and say: “ I AM YOUR WEALTH, I AM YOUR TREASURE.” (Bukhari)	
Sayeds, Children & Grandchildren	Aamileen: Salaries of officials in an Islamic State			
Anyone who has access wealth above the Nisaab	Masaakeen: Destitutes living from hand to mouth			
Building of factories to employ poor	Al-Gharimeen: Those who have incurred lawful debts and have no means of repayment			
Abusing Zakaat ... Watch it!	Ibnus-Sabeel: Travellers who have insufficient funds to return home though they may be wealthy back home			
If ever Zakaat becomes (unlawfully) part of a (persons) property, then it does not but destroy that property (Hadeeth)	Cheats never succeed!		“There is no doubt that funds are necessary for the propagation of Deen. However, it is unacceptable that the Ulama be subjected to disgrace when contributions are made to them” (Hadhrat Moulana Masehullah Rahmatullahi alayh)	THE HOT IRON RODS WILL BRAND...
				“The Holy Qur’aan has informed us that people who do not pay Zakaat etc. will be branded with iron rods on their foreheads and backs!

Narrated Hadhrat Asma (Radiallahu anha): The Prophet said to me, "Do not withhold your money, (for if you did so) Allah would withhold His blessings from you."

WHAT IS TAZKIYAH?

History bears witness that the success and the glory of this Ummah was based on its pristine teachings of purity and humanity. Islam was spread not through the sword, not through wealth or the execution of an abundance of Ibaadah.

Islam was spread through Akhlaaq. When the Ashaab of Nabi (Sallallahu alayhi wasallam) conquered foreign lands, the non-Muslim inhabitants came into contact with the Muslims. The wondrous, magical personalities, traits, habits and manners of the Sahaabah (Radiallahu anhum) touched them.

The honesty of the Sahaabah (Radiallahu anhum) left a deep impression upon the non-Muslims. The kindness and compassion displayed by the Sahaabah (Radiallahu anhum) drilled a hole in the hardened hearts of people seeped in Kufr and Shirk. The patience and the sense of fairness, justice and humility of the Sahaabah (Radiallahu anhum) shook the disbelievers to the core.

And why not? Were they not the students and the pupils who graduated under the tutorship of Nabi (Sallallahu alayhi wasallam)? The barren deserts of Arabia was their university and their campus, the course was the practical implementation of the Holy Qur’aan, the examinations were written daily with the ink of blood and sweat. And when they completed their Tazkiyah (self-purification) a certificate which would last until the Day of Qiyamah, was given to them which is found in the following verse of the Holy Qur’aan: **“Radiallahu anhum wa Radu anh”** (And Allah is pleased with them and they are pleased with Allah).

That system of Tazkiyah is still alive *today*.

Below are some of the writings of Hadhrat Hakeemul Ummah which explains the system of Tasawwuf or Tazkiyah or Tasawwuf. May Allah Ta’aala make us all benefit. Ameen

Taswwuf from the Holy Qur’aan and the Sunnah

“Now that it is clear that Tasawwuf is not contrary to the Deen, but is in fact a branch of the Shariah, its need is evident. Hadhrat Hakeemul Ummat (Rahmatullahi alayh) states in the introduction of Haqeeqatut Tareeqat :

“After rectification of beliefs and external acts, it is fardh (compulsory) upon every Muslim to rectify his esoteric acts. Numerous Qur’aanic Aayaat and innumerable Ahadith narrations explicitly indicate the fardhiat (compulsion) of this. However, most people of superficial understanding are neglectful of these because of their subservience to lowly desires. Who is not aware that the Qur’aan and the Ahadith are explicit regarding the significance of zuhd, qana’at, tawadhu’, ikhlas, sabr, shukr, hubbe ilahi, ridhabil Qadha, tawakkul, tasleem, etc., while at the same time they emphasise the acquisition of these noble attributes?

And, who is not aware that the Qur’aan and Ahadith condemn the opposites of these noble qualities, viz., hubbe dunya, hirs, takabbur, riya, shahwat, ghadab, hasad, etc., and has warned against them? What doubt is there in the fact that the noble qualities have been commanded and the bestial traits have been prohibited? This is the actual meaning of reforming the esoteric acts. This is the primary purpose of Tareeqat. It being fardh is undoubtedly an established fact.”

In Tareequl Qalandar, he (Moulana Thanvi) says:

“All the authentic principles of Tasawwuf are to be found in the Qur’aan and Ahadith. The notion that Tasawwuf is not in the Qur’aan is erroneous. Errant sufis as well as the superficial Ulama (Ulama-e-Khushq) entertain this notion. Both groups have misunderstood the Qur’aan and Ahadith.

The Ulama-e-Khushq claim that Tasawwuf is baseless since they believe that the Qur’aan and Hadith are devoid of it while the errant and transgressing (ghali) sufis assert that in the Qur’aan and Hadith are only *exoteric (zahiri) laws*. *Tasawwuf they say, is the knowledge of the batin (esotericism). According to them – Na uthu billah – there is no need for the Qur’aan and the Hadith. In short, both groups consider the Qur’aan and Hadith to be devoid of Tasawwuf. Thus in conformity with their opinion, one group has shunned Tasawwuf and the other group has shunned the Qur’aan and Hadith.*”

WHAT IS THE NEED FOR A SHEIKH?

“It has always been in the Divine Scheme of things that perfection cannot be attained without an ustad (expert instructor). Thus when one is endowed with the guidance to enter into the Road of Tareeqat, one should search for an Ustad of Tareeqat so that one may reach the true goal through the medium of his graceful instruction and auspicious companionship. “O my heart! if you desire to undertake this sojourn hold on to the garment of the guide. Whoever trod the Path of Love without a Companion, his life passed by without attaining love.” Hadhrat Hakimul Ummat (Rahmatullahi alayh) therefore says:

“What! Has anyone attained perfection by only books? It is simple to understand that one cannot become a carpenter without sitting in the company of a carpenter; one cannot become a tailor without the companionship of a tailor; one cannot become a calligraphist without the company of a calligrapher. In short, one cannot attain perfection or become an expert without the companionship of an expert.” The companionship of a pious man will induce piety in you. Similarly, the companionship of an evil man will induce evil in you. He who searches for association with Allah Ta’aala, has to acquire the association of the Auliya-e-Kiram. A short while spent in the companionship of Auliya is nobler and superior to a century of unostentatious obedience. Companionship with the pious for even a moment is superior to a century of zuhd (abstention) and ta’at (obedience).

OPPOSING FORCES

How to fight Shaytaan!

Mulhim is the name of an angel who occupies the right side of the heart while Waswaas is the name of a shaitaan who occupies the left side of the heart of man. The Hadith Shareef explains this:

“When man is born Allah Ta’aala creates an angel and a shaitaan along with him.

The shaitaan makes his abode on the left side of man’s heart and the angel settles on the right side. Both then call towards man.”

Some effort, concern and Thikr (among which the recitation of Laa haulaa walaa quw-wata is very efficacious) will suffice to ward off the khawaatir of shaitaan. Allah Ta’aala states:

“Verily, the scheme of shaitaan is weak.”

THE FIRST STEP IN SELF-REFORMATION...

Consider yourself to be the most inferior, so much so, that if you observe with your own eyes another indulging in the worst of vices then too you shall not despise him/her, nor shall you consider yourself nobler than him/her.

On the contrary one should fear and bear in mind that it is very possible that the perpetrator of the vice may resort to sincere [Taubah](#) and become a person of high piety while the one who had despised the sinner becomes ensnared (Allah forbid !) in the meshes of the nafs and shaitaan and be diverted from Ibaadat and obedience.

One has no certainty regarding one's end. One, therefore, has no basis for regarding another with contempt. N.B. **This instruction is the first step in Sulook. Without taking this step, the Path of Tasawwuf remains closed.**

(Moulana Thanvi Rahmatullahi alayh)

THE RIGHTS...

1.The mureed should believe that he will attain his goal through the agency of his Shaikh. If the mureed turns his attention elsewhere (i.e. towards another Shaikh while he remains the mureed of one Shaikh) he will be deprived of the spiritual grace and benefit of his Shaikh.

2. The mureed should in all ways be obedient to his Shaikh and render sincere and total service to him. In the absence of the love of the Shaikh there is no real benefit. The sign of love for the Shaikh is immediate fulfilment of his orders. Never follow an act without his permission because sometimes the Shaikh resorts to an act which is appropriate for him in view of his rank and spiritual state, but the same act may be a fatal poison for the mureed.

3. The mureed should inform the Murshid constantly of his condition, whether good or bad. The Murshid is the Spiritual Practitioner and prescribes remedies after being informed of the mureed’s condition. The mureed should not maintain silence about his condition depending upon the kashf (spiritual inspiration) of the Murshid for realization of the mureed’s condition. The mureed has to systematically notify the Murshid of his condition.

Note: It is extremely important to understand the above advices in its proper context:

1. The relationship between a Mureed and a Sheikh is similar to the relationship between a doctor and a patient.

If a sick person seeks a cure from several doctors at the same time, he will never get cured. In fact, he may become more unwell. The sick person stands a better chance if he sticks to one doctor’s advice and medication etc. Just as a sick person needs to be frank with his doctor, so too should a Mureed be frank with his Sheikh.

2. Love is a quality that makes the bitter sweet and the difficult easy. It motivates a person and spurs a person on. Love creates courage. When there is true love then there is a fear of annoying the beloved. When a person will fear the displeasure of his sheikh, how much more will he not be trained to fear the displeasure of Allah Ta’aala!

The Sheikh does not require the services of a Mureed nor does he hanker for the respect of a Mureed. The Divine System of Allah Ta’aala operates on respect for any benefit to be accrued. The more respect one shows and the more service a junior renders to any of his seniors – whether it be a son, a student or a mureed — the more Allah Ta’aala blesses that person. This is Allah’s Way. (Sunnate-Ilahi)

TASAWWUF: THE BASICS!

NISBAT MA'ALLAAH

Nisbat literally means relationship or connection. A nisbat or connection is a two-way process. It has two ends. In our context Nisbat Ma'Allah (Relationship with Allah) means Allah's connection with the bandah (servant) and the bandah's connection with Allah Ta'aala.

The attainment of Nisbat Ma'Allah is also referred to as Husool Ilal-laah (Attained towards Allah). The relationship of Allah with the bandah is Allah's Pleasure with His servant. The relationship of the bandah with Allah means constancy of the servant in taa'at (obedience) and involvement in abundant thikr with perfect consciousness.

THE BENEFITS OF THE COMPANIONSHIP OF A SHAIKH-E-KAAMIL

The benefits of association with a Shaikh-e-Kamil are manifold. Among such benefits are:

1. The noble and lofty qualities of the Shaikh slowly develop in the mureed.
2. Even if one is not totally reformed, one will have gained the ability to discern and recognize one's faults.
3. The mureed follows the Shaikh in character and habit.
4. Attainment of joy and pleasure in Thikr and ibaadat.
5. Enhancement of courage.
6. The obtainal of clarification and contentment from the Shaikh in the event of a spiritual condition settling over the mureed.
7. The mureed will discern his own spiritual condition which becomes manifest in the talks of the Shaikh, such talks being the essence of the masa-il (rules).
8. Increase in the desire to practice virtue.
9. The mureed's ability becomes manifest to him.
10. Love for Allah Ta'aala increases.
11. Quick attainment of cure for spiritual ailments.
12. Obtaining the dua of the Shaikh.
13. Elimination of doubt and uncertainty as a result of the Nur emanating from the heart of the Shaikh. This Nur has its effect on the mureed. Spiritual darkness is dispelled by this Nur. The reality of all things thus becomes manifest. There are degrees regarding the efficacy of this Nur depending on the degree of fertility of the disposition of the mureed. One of high and noble disposition can attain the full beneficial effect of this Nur by merely looking at such Shaikhs of perfection. In such cases the mureed attains spiritual progress and ranks without even physical association

THE IMPEDIMENTS

The following issues impede the spiritual progress of a person:

- ◆ Obsession with dreams
- ◆ Focussing on stray evil thoughts
- ◆ Associating with ghair mehrams
- ◆ Befriending young beardless boys
- ◆ Being affected by Ghair Ikhtiyaari (involuntary issues)
- ◆ Allowing the states of Qabdh (constriction) and Bast (ecstasy) to overcome one
- ◆ Haste
- ◆ Disrespecting the Sheikh
- ◆ Hiding ones condition from the Sheikh
- ◆ Having a wrong intention for taking Bay'a (such as that one will get Barkat, or Taawizes or that one's business, etc will prosper

OVERCOMING THE NAFS

Regarding the desires of the nafs, great effort and great struggle are required in this sphere. Subjugation of the desires of the nafs is achieved only after struggle. The need to confront the nafs with resolution, wrath and determination is very important. There are three ways of combating the desires of the nafs. These are:

1. Preventing it from lust by denying it its nutrition. Its desires should not be fulfilled. Much resistance has to be offered to the nafs. When a wild horse is denied food or its food is reduced it becomes submissive. It will become subdued and the lustful demands of the nafs will be ended.
2. The imposition of Ibaadat on the nafs also weakens its demands. An ass becomes weak and submissive if along with denying it food it is loaded with a heavy load. Similarly, the nafs will be transformed from a state of restlessness to tranquillity by imposing on it such Ibaadat which is beneficial.
3. Seeking the aid of Allah Ta'aala. Allah Azza Wa Jal says in the Qur'aan Shareef: "Verily the nafs is a great commander of evil, but (the nafs) upon whom Allah is merciful (such a nafs will remain obedient)." Adoption of these three methods with constancy will, Insha'Allah, render the nafs obedient and submissive. Man will then be safe from its evil promptings. Even after having gained control of the nafs, one has to be alert at all times. Ghaflat (negligence) is extremely dangerous. Ghaflat will result in the nafs once again asserting its domination and control over man.

CHOOSING ANOTHER SHEIKH

There are various reasons which induce a Mureed to search for a Shaikh other than the one who is his Shaikh. Among these reasons are:

1. The Mureed discovers that his first Shaikh does not adhere to the Shariah. The Shaikh indulges in bid'ah or always commits kabeerah (major) sins.
2. The mureed has no congeniality (Munaasabat) with the first Shaikh notwithstanding the first Shaikh being a strict adherent of the Shariah and a follower of the Sunnah.
3. The demise of the first Shaikh. In this event it will suffice if the Mureed turns to another Shaikh to perfect his islaah (reformation) without him even becoming his formal mureed. The mureed may, however, also complete his islaah by another Shaikh along with entering into Bay'at with him (the Shaikh).

It is vital to remember that after having accepted another Shaikh, the Mureed should never be disrespectful to his former Shaikh, neither in word or deed nor in his absence or presence. This applies even if the former Shaikh has happened to stray from the Shariah. Any such disrespect will prove calamitous for the Mureed.

HOW MUCH TIME?

Once Moulana Maseehullah inquired from some people seated around him as to how long they were associated with him.

Different answers were given. One person replied that he had spent thirty years in his company. Hadhrat remarked: Ye to kutch bi nahi" (This is nothing)

Indeed this path is a delicate path. Success is trying. Fall and crawl, no matter in which ditch we are, keep on crying and trying. Insha-Allah a day will come when the Objective would be achieved.

START SORTING OUT THE PAST!

Certain instructions are given to the mureed at the time of bay'at.:

1. Firstly, is the Qadha (fulfillment) of Salaah and Fasts which were omitted in the past. The Qadha should be executed by performing along with each daily Salaah a Qadha Salaah of the same time, e.g., along with the Adaa Maghrib Salaah, a Qadha Maghrib Salaah should be made. During Ishaa, the Witr omitted should also be made. In making the Qadha only the Fardh and Witr are made. It is however preferable to perform a number of Qadha Salaah collectively at one time or in a single day, e.g. the Qadha Salaah of several times or of several days. In this way quicker discharge of the obligation takes place.
2. Discharging any monetary obligations of others if one is liable for such obligations. Such discharge is either by making the due payment or by obtaining the pardon of the one whose right is involved.
3. Fully guarding the eyes, ears and the tongue; total abstention from haraam and mushtabah (doubtful) wealth; appearance, dress to be in conformity with the Sunnat; total abstention from innovation and un-Islamic customs and practices on occasions of happiness and sorrow; to refrain from unlawful methods in all affairs; to constantly bear in mind not to harm anyone by means of one's hand or tongue; not to hurt anyone; refraining from association; meeting according to need; and abstaining from unnecessary conversation.
4. Constantly maintaining the Zikr of Kalimah Tay-yibah, i.e. while walking, sitting, reclining and laying down. The way to do this is to continuously engage in reciting Laa-Ilaha Illallah. After reciting it a few times, Muhammad-ur-Rasulullah should be added.
5. After every Salaah recite Aayatul Kursi followed by Tasbeeh Faatimi. i.e. 33 times Subhaanallah ; 33 times Alhamdulillah ; and thirty four times Allahuakbar. If time affords then recite after Zuhr, Maghrib and Ishaa one Tasbeeh (100 times) the third Kalimah.
6. After Ishaa Salaah, at the time of going to bed engage in muhasabah (self-reckoning) and muraaqabah-e-maut (contemplating death).

MUHAASABAH

Muhaasabah means to take stock or reckoning. Here it means to take stock of one's own deeds and activities. One should reflect over the entire day's acts and deeds. Upon recalling a noble act or an act of Ibaadat, express one's gratefulness (shukr) unto Allah Ta'ala and request for greater taufeeq (ability and inclination) to enhance virtue. Upon recalling one's evil or wrong doing, become regretful. This is the daily muhasabah incumbent upon the mureed.

MURAQABA-E-MAUT

This means to contemplate...to think about the on-coming event of maut (death). Reflect about the pangs of death, the questioning in the grave, the Plain of Resurrection, the Reckoning in Qiyamat; the presence in the Court of Allah; crossing the Siraat, etc.

All this has to be contemplated and a pledge is to be made that one will in future not venture near to sin. One tasbeeh (100 times) Istighfaar is then to be recited. The Istighfaar is:

Subhaanallah -e- Wa- Bihamdihee Subhaanallah-Il-Azeem. Astaghfirullah-al-Azeem La-Ilaaha Illa hu-wal Hayy-ul- Qayyoom.

GOOD CHARACTER AND TAUHEED

And indeed you (O' Muhammad), are on a character most lofty. *Surah Al-Qalam*

The Prophet (Sallallahu alayhi wasallam) said: 'Among the Muslims the most perfect, as regards his faith, is the one whose character is excellent, and the best among you are those who treat their wives well.' (Tirmidhi)

The Messenger of Allah (Sallallahu alayhi wasallam) also informed us: "I was sent to perfect good character."

The following Hadith brilliantly propounds the concept of Tauheed: Hadhrat Abu al-'Abbas 'Abdullah bin 'Abbas(ra) reports: "One day I was riding (a horse/camel) behind the Prophet, peace and blessings be upon him, when he said:

'Young man, I will teach you some words. (1) Be mindful of Allah, and He will take care of you. (2) Be mindful of Him, and you shall find Him at your side. (3) If you ask, ask of Allah. (4) If you need help, seek it from Allah. (5) Know that if the whole world were to gather together in order to help you, they would not be able to help you except if Allah had written so. (6) And if the whole world were to gather together in order to harm you, they would not harm you except if Allah had written so. (7) The pens have been lifted, and the pages are dry.'

Let's reflect! The above guidance of our beloved Nabi Sallallahu alayhi wasallam is not meant to be merely read once and chucked aside. It is meant to be seriously studied. It is meant for those who really look upto him as a guide. What is the most wisest, the most intelligent and the most brilliant of all of mankind teaching us? And why is he imparting this knowledge to us? In short, Nabi Sallallahu alayhi wasallam is telling us that as humans we are frail and powerless. Can wealth take care of us? Can wealth prevent sicknesses and accidents and heartbreak? Can power and status prevent one from getting injured or safeguard one from oppression? We are pathetically weak. We need to be cared for! We are absolutely helpless. We need someone at our side whom we can depend upon.

How many are the times that we are confronted with situations which are totally out of our control. How often is it not that we desperately need help, that we urgently need to ask someone... someone whom we can trust and depend upon. Someone who has the Power and the Kindness to respond to our appeal. That someone can only be Someone who controls every atom and who holds the hearts of man between His fingers. That someone is Allah Ta'aala. If we are mindful of Him, than he has promised that He will take care of us. If we are mindful of His commands and Remembrance, then he has assured us that we will find Him by our sides. If we are mindful not to transgress His

commands than we will find Him responding to us when we ask Him. If we are mindful of His Presence, than we will find Him fulfilling our needs in a most gratifying and fascinating manner. The entire World cannot benefit us nor harm us in the least without the Will of Allah Ta'aala.

By Allah! Nothing is in our power. We merely intend. It is He who does everything. At times we wish to cheer up someone. We narrate a joke. The person does not appreciate the joke. Instead of laughter there is sorrow. How true is Allah not when he says: " And that it is He (Allah) Who makes (whom He wills) to laugh, and makes (whom He wills) to weep" (Surah Najm)

Similarly, it is Allah Alone who decides and decrees life and death. A young healthy child, full of promise, is suddenly snatched away from its parents. In the same house, a great grand father, faces a dozen different sicknesses ranging from blood pressure to being diabetic to glaucoma and Alzheimer, spends years bring bed ridden. He also starts hoping for Maut. Every now and then, it appears as if he is about to leave the World. Doctors have given up hope. The family gathers. But nothing happens. Why?

"And that it is He (Allah) Who causes death and gives life". (Surah Najm)

When Tauheed is imbedded then the complains are less because the Yaqeen is strong that everything is from Allah. It is NOT in the power of doctors to cure. All that they can do is to administer medication. It is not in the power of a husband to make a wife smile. All that he can do is to buy roses for her. It is not in the power of the wife to make the husband love her. All that she can do is to serve him. It is not in the power of parents to make a child obedient. All that they can do is to give the correct Tarbiyah and Ta'leem. It is not in the power of a business man to generate healthy profits, all that he can do is to advertise his goods. It is not in the power of anyone to enjoy a good holiday at a resort to get some peace of mind, all that can be done is to do the necessary arrangements such as the bookings etc. Hadhrat Ebrahim (Alayhi salaam) enjoyed peace of mind in the blazing fire whereas Firaun was tormented in his palace.

Until Allah WILLS: NOTHING can move, crawl, edge or inch forward or backward or sideward. Until Allah does not permit something to enter into our minds, nothing can sneak into it. Fate laughs at the best of our strenuous efforts to outwit and avoid what has been decreed for us.

Every so often we confidently intend to go somewhere, eat something, say something or to do something. Think about it: Suddenly we delayed, we get lost, we end up somewhere else or we simply forget.

We are helpless and hopeless, incompetent and inept. We bungle and bodge, mismanage and are prone to mishaps. Good character, a truly noble and honourable character, will take things in its

stride. That character nourished on the concept of Tauheed, cultivated with remembrance of Allah and modelled on the Sunnah of Nabi (Sallallahu alayhi wasallam) will remain firm on justice and fairness, honesty and truth. The ship of a person who has a good character negotiates the raging currents of life with serenity. The flag of Tauheed contentedly flutters in the heart.

The focus of a person who has a good character is always on ONE ALLAH. Such a person has few complaints and even fewer disappointments.

Tauheed is that quality which makes a multi millionaire understand that he is a pauper for Allah Ta'aala can snatch away everything from him. Tauheed is that quality which makes a pauper understand that in the Great Scheme of Allah's Plan, the safety of his Imaan was in him being poor. Tauheed is that quality which consoles a sick person that in his sickness there is a cure for many diseases which were wrecking his soul. The sicknesses wash away the germs of pride and serves as an anti biotic to the love of the World. For those who are repeatedly tested with disappointments and disillusiones, Tauheed is the quality that props and cheers them up. Their souls scream and cry out:

"Everything is from my Allah. To Him alone do I belong to. In His Hands lies all my affairs. He alone do I kneel to. Him alone do I beg from. He is ever aware of my existence. When I present my needs to Him, I find Him awake for nor does sleep overpower Him; nor slumber. He is Rahmaan and He is Raheem. With unlimited Kindness and perfect patience He listens to me. I err many a times in what I ask for, but He guides me along with Mercy, holding me by my forelock towards what is ultimately good for me. He is Al-Qadir (The All Powerful), Worthy of being trusted and being Depended upon. Worthy of being Worshipped. Worthy of being Loved unconditionally. He is the King of Kings. He loves a Muslim. He loves Me."

The following incident was narrated by Moulana Maseehullah Rahmatullahi alayh:

The Responsibilities of a Sheikh

Just as a Sheikh should be concerned about the spiritual sicknesses of a Mureed, so too, should he strive to inculcate lofty attributes in a Mureed. These attributes and virtues qualities constitute good character.

Some people assume that a Sheikh is there for Barkat/Taawiz and Daawats (eating). Yet, others labour under the impression that a Sheikh is there only to prescribe Thikr. The impression that Thikr itself is the objective in Tasawwuf is erroneous. The objective of Tasawwuf is to adorn oneself with a noble Akhlaaq. A Sheikh, through his discourses, will guide a Mureed towards inculcating and cementing the following qualities:

- ◆ Tauheed (Oneness of Allah)
- ◆ Khauf (Fear of Allah)
- ◆ Sabr (Patience)
- ◆ Muhabbat (Love of Allah)
- ◆ Ikhklass (doing things only for Allah's Pleasure)
- ◆ Hilm (Tolerance)
- ◆ Tafweedh (handing one's affairs to Allah)
- ◆ Tasleem (accepting Allah's decree and decisions)
- ◆ Ridhaa (being Pleased with Allah's decree)
- ◆ Qanaa'at (Being contented with what one has)
- ◆ Zuhd (Turning the heart away from the World)
- ◆ Tawadhu (Considering oneself to be the most despicable of all the creation)

Once a person approached Nabi Musa alayhi salaam and requested him to make Dua'a that Allah Ta'aala grants him everything of the best. Nabi Musa alayhis Salaam accepted his request and accordingly made Du'aa for him. Allah Ta'aala accepted the Du'aa.

The person left happily and returned home. After a little while some people came running to Musa alayhis salaam and informed him that the person had passed away!

Hadhrat Musa alayhi salaam was surprised. He fervently praised Allah Ta'aala, made Du'a and thereafter humbly requested Allah Ta'aala to reveal to him what the reasons was for the man's demise. Allah Ta'aala told him that "O Musa, he requested that he wanted everything of the best and we accepted the Du'aa. Everything of the best is not in the World. Everything of the best is in Jannah. Thus we took his soul and granted him Jannah."

Just as there is no greater a Museebat (difficulty) than Maut, so too, is there no greater a delight than Jannah. Even as the World was crying upon his demise, he was celebrating a marvellous bounty which he never even meant to ask for.

One Allah He is upon whom we supposed to solely rely. For Him should be our living and our dying. For His Pleasure should we strive and strain ourselves. With His Will we should be pleased. When we fix our gaze upon Him, good character will be within our reach, Insha-Allah.

Who is the most beloved to Nabi Sallallahu alayhi wasallam? ...He (Sallallahu alayhi wasallam) used to say, "**The most beloved to me** amongst you is the one who has the best character and manners." (Al-Mu'atta)

The heaviest thing on the scales is...The Prophet (Sallallahu alayhi wasallam) said: 'There is nothing heavier than good character put in the Scale of a believer on the Day of Resurrection.'

The reward of spending the entire night in Salaah...

The Messenger of Allah (Sallallahu alayhi wasallam) said: 'By his good character a believer will attain the degree of one who prays during the night and fasts

THE SICK HEART

Allah Ta’aala warns us:

“And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh)” [al-Israa’]

The heart has been mentioned 132 times in the Holy Qu’raan. Here are some of the ways in which the heart has been described:

1. If you were severe or **harsh-hearted** (in treating them), they would have left you. So, pardon them, and ask (Allah) to forgive them, and consult them in the affairs (of the community). (Al-E-Imran, 3: 159).
2. Except he, who came to Allah with a **sound heart** (Al-Shu’ara, 26: 89)
3. Who feared the unseen Al-Rahman (The Merciful), and came with a **repentant heart** (Qaf, 50: 33)
4. ... and he calls Allah to witness about **what is in his heart**; yet he is the most contentious of enemies (Al-Baqara, 2: 204)
5. Do not conceal the testimony. And whoever conceals it, his **heart is sinning**. (Al-Baqara, 2: 283)
6. and his **heart is firm** with faith (Al-Nahl) 7. ... lest the one in whose **heart there is a sickness** should aspire (to you). (Al-Ahzab, 33: 32)
8. And whoever believes in Allah, **(Allah) guides his heart** (Al-Taghabun, 64: 11)
9. He (Allah) said: Haven’t you believed yet? He (Ibrahim) said: “Yes,” but for **my heart to be assured** (Al-Baqara)
10. We shall cast **great fear into the hearts** of the nonbelievers (Al-E-Imran, 3: 151)
11. Those who believe, and whose hearts find assurance (and peace) in the remembrance of Allah. For, in the remembrance of Allah, **hearts find peace** (Al-Ra’ad, 13: 28)
12. ...and whoever glorifies the rituals of Allah, it is (a sign) of **piety of hearts** (Al-Hajj, 22: 32)
13. Have they not traveled throughout the Earth, with their **hearts to reason with**, and ears to hear with?
14. Truly it is not the eyes that become blind, but **the hearts (are blind)** which are in the chests (Al-Hajj, 22: 46)

From the above we learn that a heart can be harsh, sound, repentant, sinful, firm, sick, rightly guided, fearful, pious, peaceful and blind.

Subhanallah! Both physically and spiritually, the heart indeed is a repository of life. The major difference is that if a heart is physically sick, the worse scenario is that a person will die. There is no sin nor any consequences in the Hereafter if a person passes away due to a heart-attack. His Worldly life ceases. He is placed into the womb of the Earth. If his spiritual heart was sound and healthy, he will be amongst those who will be successful.

However, if a heart is spiritually unsound and sick with greed, pride, jealousy etc, then with the demise of such a person, serious consequences will follow. His punishment commences with death. This punishment will carry on and on until he is cleansed of all the fatal evil viruses which his heart was consumed with. Like intense fire cleanses steel of rust, so too will the fire of Jahannam cleanse a Mu’mín. Jahannam is a cleanser for a Muslim. For a disbeliever it is sheer punishment.

Sometimes dirt is so crusted and so cemented that nothing can remove it. The grime, the muck and the filth of Kufr and Shirk, is so entrenched, fixed and rooted that even after witnessing the most fearful and terrible of punishment, were they returned to the World, they would again commit Kufr and Shirk.

This is what Allah, Most High informs us about:

“If you could but see when they (the disbelievers) are made to stand before the Fire and they will say, “Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers.”

But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.

How much effort and concern do we not have for the well being of our physical hearts. The slightest chest pain sees us running to a cardiologist. We are prepared to follow a diet that deprives us of spices and fried foods. We are prepared to take off from work. We are prepared to sell our assets in order to get the best treatment. We are prepared to “take it easy”, irrespective of the conveniences caused to our businesses etc.

In order to be cured, we are even prepared to undergo surgery. Heart transplants, triple by-passes, stems being inserted — we are prepared to do almost anything.

And yet for that heart which is so spiritually sick that it is almost dead of any signs of Imaan and Yaqeen, we are careless. That heart which is dying with shamelessness and vanity, we ignore. That heart which is choking with pride and vanity, we disregard. That heart which is being throttled with jealousy and spite, we overlook.

That heart which is smothered with the love of the World and wealth, we condone. That heart which is suffocating with an intense desire for name and fame, we tolerate. That heart which is drowning in deception and coveting the Ni’mats which Allah Ta’aala bestowed through His Grace upon others, we endure happily. That heart which is saturated and puffed with stinginess and miserliness, we bear it untroubled.

How utterly sad! Not a whimper of fear. Not a drop of a tear. Not a grain of regret. Not an atom of remorse. Not a moment of despair.

To bring Haraam joy to our physical hearts by watching a video film, we spend time. To bring Haraam joy by celebrating a wedding which is laced with the transgressions of Allah and the destruction of the Sunnah, we spend a fortune.

Our physical hearts shake and shiver when our favourite team loses. We do not like it to be grieved. Yet, when it comes to our spiritual hearts, what effort did we put in to repair it and to nourish it to health. How much time and trouble do we take to consult those who are aware of the sicknesses of the heart? Ultimately, all the troubles and problems, stems from the condition of the heart. Nabi Sallallahu alayhi wasallam said:

“There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoiled, the whole body gets spoiled – and that is the heart.” [Bukhari]

If one wants to be a good person, a good family member, if we want a good community, a good town, a good Ummah, then the only method is to attend to the heart and to ensure that if it is sick, it is nursed to a healthy state.

A spoilt heart, a heart diseased with evil qualities inhibits a spoilt person. Whether it be the husband or the wife, parent or child, employer or employee, ruler or subject — such a heart is a great tragedy to all that are connected with it.

All of the creation, and not only Humans are affected by the presence of such a heart.

May Allah Ta’aala grant us the perpetual Taufeeq to thirst for the reformation of our hearts. Ameen

KHALIFATULLAH

A **SINCERE Wali** of Allah is the Representative (Khalifah) of Allah Ta’aala on earth. He is the rooh (soul) of creation. All creation exists on his presence. Everything supplicates for the grace emanating from his spiritual effulgence. His heart and brain are the repositories of Divine Knowledge and Grace. Allah Ta’aala has decreed him (the Wali) as His special servant and has graced him the closest of proximity. Allah Ta’aala has expanded his breast for the understanding of the meaning of His Kalaam (The Qur’aan Shareef).

Allah Ta’aala has granted him the Knowledge of the Qur’aan and has revealed to him the inner meanings and realities of the verses so that he may guide mankind and cure its spiritual maladies.

He (the Wali) has been appointed by Allah Ta’aala to execute the obligation of Amr Bil Ma’roof (Commanding virtue) and Nahi anil Munkar (prohibiting evil). He (the Wali) cleanses the hearts from impurities and the intelligence from deception thus elevating people onto Siraatul Mustaqeem. Such a person is the true Khalifah of Allah Ta’aala on earth.

He is the ultimate purpose for the creation of the universe. He is the follower of the example of Nabi (Sallallahu alayhi wasallam). He is the guard of Tauheed. He is the basis for the salvation of mankind. I emphasise that you make incumbent upon you the association with such a person and benefit from his spiritual grace.

(Hadhrat Qutb Rabbaani, Shaikh Abdul Qadir Jilaani Rahmatullahi alayh)

Diseases of the heart

Tasawwuf deals with the causes and cures of the following spiritual diseases of the heart. The foremost focus of a Mureed is to get under control the following evil qualities:

1. Takabbur (Pride)
2. Hirs (Greed)
3. Hasad (Jealousy)
4. Riya (Boasting)
5. Ujab (Vanity)
6. Hubb-e-Dunya (Love for the World)
7. Hubb-e-Maal (Love for wealth)
8. Hubb-e-Jaah (Love for fame)
9. Tamaa’ (Coveting)
10. Duroogh (Deception)
11. Ghussah (Anger)
12. Bukhl (Stinginess)
13. Hiqd (Malice)

The above sicknesses are never completely obliterated and annihilated. The root of these sicknesses exists in the Nafs. Irrespective of how much Mujaahadah (striving) has been done, irrespective of what high stage a person may reach, their always will be a possibility of being infected with any of the above sicknesses.

Many are those who let down their guard. From being Tahajjud Ghuzaar (punctual with Tahajjud), they gave up their Imaan. May Allah safe us. Ameen.

Hadhrat Moulana Maseehullah (Rahmatullahi alayh) used to frequently say: “Agar Farishta bi ban ja-e-ye nafs E Zaahid, to oes se bad ghumanan rehna.” *(Even if your Nafs becomes an angel, O Zaahid, then too be suspicious of it”)*

STORIES OF THOSE WHO REPENTED AND THOSE WHO TURNED UNTO ALLAH, MOST HIGH

The Holy Qur’aan informed Nabi Sallallahu alayhi wasallam that: And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers. Similar the stories of the Aulyia are narrated in order that we may be inspired to do good. Hereby follows the stories of certain pious people who sacrificed their desires for Allah Pleasure and those who repented. May Allah Ta’aala grant us all the courage and ability to follow in their footsteps. *Ameen*

The Mufti

Moulana Hasan Amritseri (Rahmatullahi alayh) was a great scholar of Hadith. Despite being a Sheikhl Hadith, he felt a need for spiritual progress. He accordingly requested Hadhrat Moulana Thanvi (Rahmatullahi alayh) to make him Bay’at. Moulana Thanvi (Rahmatullahi alayh) stipulated three conditions before accepting his request: (1) Since Moulana Hasan Amritseri studied under a Salafi Ustaad certain Hadith Kitaabs, he would need to repeat those Kitaabs at an institution under the supervision of a proper Muqallid Ustaad as the effect of Salafi’ism was like slow poison which would ultimately curtail genuine spiritual progress. (2) Moulana Thanvi (Rahmatullahi alayh) also made a condition that he would be free to check upon how Moulana Amritseri treated his wife. Queries would be made in the presence of Moulana Amritseri with all the laws of Hijaab being adhered to. (3) The third condition was that he would rectify his Tajweed under the supervision of a qualified Qaari Saheb. Anyone else would have hesitated to accept these three conditions, but not Hadhrat Mufti Saheb. His sincerity was so deep that he set aside all thoughts of how much knowledge he had. He immediately accepted the conditions, took admission in Darul Uloom Deoband and set amongst students and studied. He thereafter reached great spiritual heights. His leg required urgent amputation. He refused to go to a hospital, fearing the presence of female nurses. He instructed his doctors to amputate his leg at home. This was in the ‘50’s. The amputation was done whilst he was fully awake. Despite the intense pain, he smiled. The doctors were amazed at his courage and asked him why he smiled. He replied that whilst his leg was being amputated Allah Ta’aala lifted the veils temporary and showed him his reward in Jannah for his Sabr and Taqwa.

The Wrestler

Junaid Baghdadi earned his livelihood as a professional wrestler. As was the norm, the Leader of Baghdad announced one day, "Today, Junaid Baghdadi will demonstrate his skills as a wrestler, is there anyone to challenge him." An elderly man shakily stood up with his neck quivering and said, "I will enter the contest with him." Whoever was witness to this scene could not contain themselves, they burst out howling with laughter, clapping their hands. The King was bound by the law. He could not stop someone who of his own free will entered the bout. The elderly man was given the permission to enter the ring. He was about sixty-five years old. When Junaid Baghdadi entered the ring, he was dumbfounded as was the King and all the spectators of the Kingdom who were present. The single thought that occupied their minds was, "How will this old man be able to fight?" The old man addressed Junaid with these words, "Lend me your ears." He then whispered, "I know it is not possible for me to win this bout against you, but I am a Sayyid, a descendant of Prophet Muhammad (Sallallahu alayhi wasallam). My children are starving at home. Are you prepared to sacrifice your name, your honour and position for the love of Allah's Prophet and lose this bout to me? If you do this I will be able to collect the prize money and thereby have the means to feed my children and myself for an entire year. I will be able to settle all my debts and above all, the master of both the worlds will be pleased with you. Are you, Oh Junaid, not willing to sacrifice your honour for the sake of the children of Rasulullah (Sallallahu alayhi wasallam)?" Junaid Baghdadi thought to himself, "Today, I have an excellent opportunity." In a display of fervour Junaid Baghdadi executed a couple of maneuvers, demonstrating his finesse so that the King does not suspect any conspiracy. Junaid with a great display of antics did not use his strength and allowed himself to be dropped. The elderly man mounted his chest thus entitling him to the prize. That night, Junaid Baghdadi had a dream of Prophet Muhammad (Sallallahu alayhi wasallam) who said, "Oh Junaid, you have sacrificed your honour, your nationally acclaimed fame, your name and position which was heralded throughout Baghdad in the expression of your love for my children who were starving. As of today, your name is recorded in the register of the Auliya (friends of Allah)." Thereafter, this great wrestler learnt to defeat his nafs (desires) and became one of the most eminent Auliya of his time!

The King

In the beginning, Hadhrat Ibrahim Bin Adham, was the king of Balkh. First he was adopted as a son by the king of Balkh. Later he became the king. Allah’s special grace was on him, hence the circumstances for adopting the Path of Renunciation went on unfolding for Hadhrat Ibrahim Bin Adham. Once while his court was in full session a man of considerable reverence, awe and dignity entered. The awe-inspiring countenance of the man was so overwhelming that no one had the courage to question his identity. When he was close to the throne, the king asked: ‘Who are you?’ He replied: ‘A traveller searching for an inn.’ King: This is not an inn. It is my palace. Traveller: Who was here before you? King: The king before me. Traveller: And before him? King: His father. But never was this an inn. Traveller: All are gone. Thus it means that this is an inn. This conversation had a profound affect on the king who now developed the yearning to search for Allah. Once along the river banks Hadhrat Ibrahim was sewing his tattered shawl when some royal courtiers appeared and appealed to him to come back. They were saddened by his forlorn and tattered state and wondered what he had gained by having sacrificed the throne of Balkh. Hadhrat Ibrahim threw his needle into the river and said: ‘You are ministers (of a country) and rulers. Retrieve my needle.’ When they obviously were unable, he addressed the fish in the river and commanded them to bring his needle. Innumerable fish simultaneously appeared on the surface of the water, each with a needle of gold in its mouth. None of the fish had his original needle. He commanded that his original needle be retrieved. A tiny fish surfaced with his needle in it’s mouth. Hadhrat Ibrahim took the needle and said: ‘My kingdom now extends over the whole world. What can I do with your insignificant kingdom?’

The Robber

In the beginning (before he entered Sulook), Fudhail Bin Iyadh was the leader of a band of highway robbers. All members of his band always were in his company. In spite of his profession of dacoity, he was strict in performing Salaah with Jamaat, Nafil Salaah and Roza (fasting). Once on a mission of robbery, he heard someone reciting this Aayat: “What! Has the time not dawned on the Believers for their hearts to melt for the thikr of Allah?” The effect of this Aayat on his heart reduced him to tears and sobbing. He repeatedly said: “Yes, the time has arrived and I have turned to Allah.” * When Allah Ta’aala wishes something to happen, He creates the appropriate conditions for it. From the very inception of his profession, he would keep a proper account of the details of whomever he and his band robbed. The amount, name, etc. were recorded. This record proved highly beneficial when he repented and abandoned his evil profession. He made amends and compensated everyone whom he had robbed. However, one Jew refused to forgive him, claiming that the bag which was taken from him was filled with gold. No matter how many oaths Hadhrat Fudhail took, the Jew was adamant in his refusal. Finally the Jew said: “I have already taken an oath not to forgive you as long as you do not give me the bag full of gold. Therefore, enter my house and you will see a box in which there is a bag of gold. Bring it to me so that my oath can be discharged. I shall then forgive you.” Hadhrat Fudhail brought the bag to the Jew. When the Jew opened the bag, it was full of gold. He then said: “I was convinced of your sincere repentance. This bag had contained pebbles. I have read in the Taurah that even sand will turn into gold in the hands of a person who repents sincerely.”

The Student

There was a poor youngster who decided to make the pursuit of Deeni knowledge his goal in life. This young man was bay’at to a Sheikh who trained him to fear Allah Ta’aala. The youngster stayed in a small room attached to a Masjied. A wedding was due to take place in the area. However, riots unexpectedly broke out between Muslims and Hindus. The noble, wealthy family of the bride were worried about the welfare of their daughter. They decided to leave the daughter in the Masjied room. They requested the youngster to look after her. The family thereafter proceeded to confront the marauding Hindu gangs. The girl sat silently in one corner of the room. The youngster was studying some kitaab. Both were alone. The night dragged along. The youngster suddenly started behaving strangely. Every now and then, he would place his palm on a candle. This carried on until the morning. Meanwhile the riots simmered. The parents anxiously rushed to the Masjied to fetch their daughter. They were relieved to find her safe and sound. Before leaving, the daughter asked her father: “Please ask this youngster why he was burning himself with a candle?” Upon inquiring the youngster replied: “Shaytaan tried to tempt me to commit Zina. I burnt myself to remind my nafs that if it cannot bear the small flame of a candle, how ill it ever bear the raging fire of Jahannam that will peel the skin of a person. I reminded myself that Allah is watching me and that if I do fear Him, He will reward me.” The girl, upon hearing this reply, told her father: “O my father, a person who fears Allah, will surely look after me and will not oppress me. O my, father I wish to marry this young man.” The parents at first were unhappy. However, the girl insisted. Thus he married this noble, pious girl.

THE FRUIT WHICH HAS A DROP FROM THE WATER OF JANNAH...



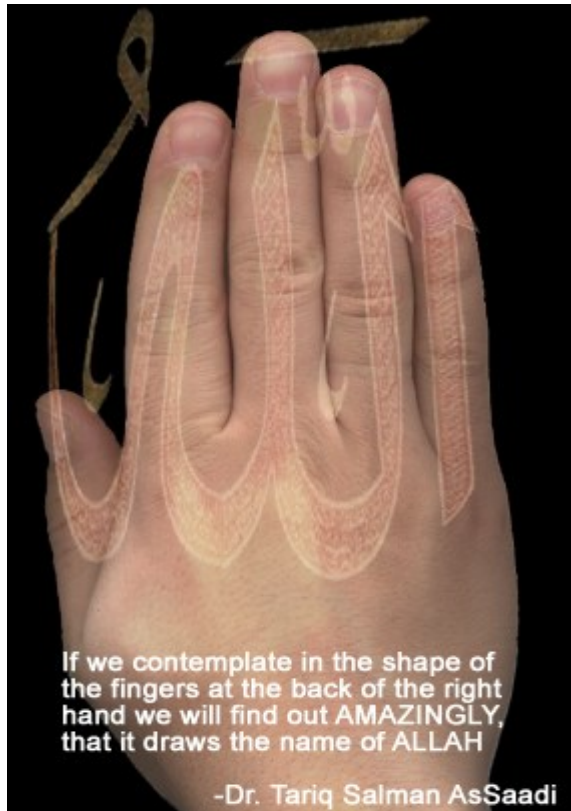
In a Hadith our Nabi (Sallallahu alayhi wasallam) says: "Every pomegranate contains a drop from the water of Jannah." For this reason it has many cures –

- ⇒ Purifies blood;
- ⇒ Invigorates and stimulates the body;
- ⇒ Cleans the stomach;
- ⇒ Removes obstructions in the digestive organs;
- ⇒ Stop diarrhea (running stomach);
- ⇒ Improves digestion;
- ⇒ Strengthens the digestive organs;
- ⇒ Removes nervousness;
- ⇒ Clears the throat;
- ⇒ Clears the skin;
- ⇒ Neutralises acid in the stomach.

Ibaadah of the hand

1. The Ibaadah of Wudhu
2. The Ibaadah of Ghusl
3. The Ibaadah of eating Halaal
4. The Ibaadah of sleeping with the right palm under the cheek
5. The Ibaadah of dressing the Sunnah way
6. The Ibaadah of earning Rizq
7. The Ibaadah of making Tasbihe-Fatimi
8. The Ibaadah of pointing towards the New moon with our fingers
9. The Ibaadah of raising our Shahaadah finger in Salaah.
10. The Ibaadah of making Istinja with our left hand
11. The Ibaadah of commencing Salaah
12. The Ibaadah of Pelting Shaytaan during Hajj
13. The Ibaadah of opening the Holy Qur'aan
14. The Ibaadah of Feeding the poor
15. The Ibaadah of making Du'aa
16. The Ibaadah of distributing Gifts
17. The Ibaadah of writing about Allah's Deen
18. The Ibaadah of driving to the Masjied
19. The Ibaadah of Cooking
20. The Ibaadah of Planting trees
21. The Ibaadah of rubbing the head of an Orphan
22. The Ibaadah of Defending ourselves
23. The Ibaadah of giving ghusl, kafn and burying our deceased
24. The Ibaadah of making Istilaam of the Holy Kaaba
25. The Ibaadah of destroying Haraam
26. The Ibaadah of wearing Clothing
27. The Ibaadah of drinking Zam Zam
28. The Ibaadah of playing with our children
29. The Ibaadah of clipping our Nails
30. The Ibaadah of making Salaam
31. The Ibaadah of applying Itr and Surma
32. The Ibaadah of giving Athaan

33. The Ibaadah of making Miswaak
34. The Ibaadah of giving Zakaat, Lillah etc.
35. The Ibaadah of Combing our beards and hair
36. The Ibaadah of holding a Tasbeeh
37. The Ibaadah of breaking our Fast
38. The Ibaadah of slaughtering animals in a Halal manner
39. The Ibaadah of opening Kitaabs and learning 'Ilm
40. The Ibaadah of making Ruk'u and Sajdah



So precious are these hands that the Creator inscribed His Holy Name upon them...

The precious hands of a husband and a father

1. It is the hands that earn to provide for me.
2. It is the hands that shops for me.
3. It is the hands that drive me to places.
4. It is the hands that protect me.
5. It is the hands that consoles me.

The precious hands of a wife and a mother!

1. It is the hands that cooks, bakes and fries.
2. It is the hands that clean the house.
3. It is the hands that packs the clothing.
4. It is the hands that raises children.
5. It is the hands that entertains visitors.
6. It is the hands that gives medication.
7. It is the hands that gives comfort

These are hands really worth a respectful kiss.

The Hands will speak and give evidence!

Allah says: "That day shall We set a seal upon their mouths but their hands will speak to Us, and their feet bear witness to all that they did." [Sûrah Yasîn: 65]

Use of hands for doing good, will result in the book of deeds being given in the right hand!

O man, you have to **work hard constantly to reach your Lord, then you have to meet Him.**

So, as for him whose book (of deeds) will be given to him in his right hand, he will be called to account in an easy manner, and he will go back to his people joyfully.

As for the one whose book (of deeds) will be given to him from behind, he will pray for death, and will enter the blazing fire.

He had been joyful among his people. He thought he would never revert (to Allah). Why not? Indeed his Lord was watchful over him. (Sura Inshiqaq: 6 – 15)

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