

The Road to Spiritual Reformation

وَسَلَّمَ
صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ
مُحَمَّدٌ

سُبْحَانَكَ
جَلَّالُكَ
أَللَّهُ

أَللَّهُ نَاطِرِي

Allah is watching me

أَللَّهُ حَاضِرِي

Allah is near me

أَللَّهُ مَعِي

Allah is with me

Compiled by:

Abbas Ismail

The Road
To
Spiritual Reformation



“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Compiled by Abbas Ismail

The Road to Spiritual Reformation

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Layout by: Aliya Publications
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First impression: 2019

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Foreword

“AL-ISLĀH” FROM DĀRUR-RŪH PUBLICATIONS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

We begin by praising Allāh and sending choicest blessings and peace upon His last and beloved Messenger, Muhammad ﷺ. All praise is to Allāh through whose grace all righteousness is completed. May mercy and peace be upon the most virtuous of all creation, Sayyidinā Muhammadur Rasūllullāh ﷺ and may mercy also be upon his ﷺ family, His ﷺ companions and followers until the day of reckoning.

May Allāh Ta’ālā accept this effort and grant abundant reward to all who have assisted in the publication of this book, whether by personal effort, financially or in any other way. May Allāh in His infinite wisdom assit and guide us towards Him and make the journey easy.

May Allāh bless and guide all our Usthāds and Mashā’ikh that were influential in our education and reformation and may He reward them for all their efforts and patience.

The contents of this book were initially distributed under the title of ‘*Al-Islāh*’ in the form of monthly articles intended for the spiritual progress of those seeking the love of Allāh Ta’āla. This is the reason each issue begins with ‘Salām.’ These issues have now been compiled and arranged under chapters and for the first time they are being published in a book format.

I would like to express my gratitude to my spiritual mentor, Hadrat Moulāna Ibrāhīm Mia Rahmatullah Alayh, of Lenasia South Africa for having being my guide and mentor for a period

of about twenty years. May Allah Ta'ala fill his resting place with Nūr and grant him Jannatul Firdous. Āmīn

May Allāh Ta'āla make this a means of granting us true love for his beloved Rasūl ﷺ and his Sunnah, and may He bless us with His Divine Love and nearness.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

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Chapter 1

“AL-ISLĀH”
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Special Issue

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**THE FOLLOWING IS THE FAMILY TREE OF
RASŪLULLĀH ﷺ:**

Muhammad ﷺ, the son of Abdullāh, the son of Abdul Muttalib, The son of Hāshim, the son of Abd Manāf, the son of Qusay, the son of Kilāb, the son of Murrah, the son of Ka’b, the son of Luway, the son of Ghālib, the son of Fahr, the son of Mālik, the son of An-Nasr, the son of Kinānah, the son of Kuzaimah, the son of Mudrikah, the son of Ilyās, the son of Mudhir, the son of Nazzār, the son of Ma’d, the son of Adnān.

THE SHAJARAH

The Shajarah is of Hadrat Aqdas, Qutbul Ālam, Murshid-e-Ālam, Moulānā Rashīd Ahmad Gangohi (Nawwarallāhu Marqadahū).

Moulānā Khalīl Ahmad → Moulānā Rashīd Ahmad Gangohi → Shaykh Hāji Imdādullāh → Shaykh Miānji Nūr Muhammad → Shaykh Abdur Rahīm → Shaykh Abdul Bāri Siddi’qī → Shaykh Abdul Hādi → Shāh Adhududdīn Shāh Muhammad Ja’fari → Khwājah Muhibullāh Ilāhabadi → Shah Abu Saīd Nu’māni → Shaykh Nizāmuddīn Thanaseri → Shaykh Jalāluddīn Thanaseri

→ Shaykhul Mashā-ikh Abdul Quddūs Gangohi → Shaykh Muhammad Bin Shaykh Ārif → Shaykh Ārif → Shaykh Ahmad Abdul Haq Radoli → Shaykh Jalāluddin Kabīrul Awliyā → Khwāja Shamsuddīn Turki → Khwājah Alāuddīn Sābir Kalyeri → Shaykh Farīduddin Shakar Ganj → Shaykh Qutbuddin Bakhtiyar Kāki → Khwajah Muīnuddīn Chishti → Khwajah Uthmān Harūni → Khwājah Sharīf Zandani → Khwājah Maudūd Chishti → Khwajah Sayyid Abū Yusuf → Khwajah Muhammad Abū Ahmad → Khwājah Abu Ahmad Abdal → Khwājah Abū Ishāq → Khwājah Ilwi Mumshād Dinywāri → Khwajah Habīrah Basri → Khwājah Huzaifah Al-Mar'ashi → Sultan Ibrāhīm Bin Ad'ham → Khwājah Fuzail Bin Iyādh → Khwājah Abdul Wāhid Bin Zaid → Hadrat Hasan Basri → Hadrat Ali (Radiallāhu Anhu) (KarramAllāhu Wajhah) → Nabī-e-Akram Sayyidinā Muhammad Rasūlullāh ﷺ.

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السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

INTRODUCTION

The contents of this book is to assist those ready to acquire a basic knowledge of Spiritual Purification

Hadrat Shaykh Muhammad Zakariyyā Rahmatullāh Alayhi, was asked: What is this thing called Tasawwuf? What is its reality?” He replied: “All it is, is to correct one’s niyyah, nothing else. Its beginning is: انما الاعمال بالنيات “Verily all actions are judged by their intentions” and its end is: ان تعبد الله كأنك تراه “That you worship Allāh as if you see Him.”

Hearing this answer of mine, the questioner fell silent and replied: “While travelling from Delhi I have been thinking that if you say this, then I will raise this objection. And if you say that, I will raise that objection. But this answer which you have given, I have not even anticipated.” I said: “Go now. Your tanga is waiting. And furthermore my time is also spoiled. You may continue to try to think up some objections to find fault with it. I am afraid that during the day I will not find time to discuss anything at length. Perhaps I will be able to spare a few minutes, but if you so wish for a longer discussion, it may be possible after Maghrib.”

The very next day at Maghrib he was back saying: “It was difficult for me to stay over in Raipur last night, because I had to attend a certain function and tonight it has become necessary for me to spend the night here with you. For this reason I have come away one day earlier.”

He said further: “Do you know that I never had any faith in you?” I retorted: “The feeling was mutual.”

Then he said: “But I must admit that the reply you gave me yesterday made a tremendous impression upon me. I have been thinking about it since yesterday and have not been able to come forth with one critical objection against it. I answered: Insh Allāh Maulāna, you will never be able to find any fault with it... انما الاعمال بالنيات

This is the first stepping stone of Tasawwuf and the last step is ان تعبد الله كأنك تراه “That you worship Allāh as if you see Him”. This is what is called ‘Nisbat’ (contact). This is also called ‘Yaddasht’ (remembrance) or ‘Hudūri’ (presence).

I said: “Maulānā Sāhib, all the exercises are merely to attain this state. The Dhikr aloud is for it. All the Mujāhida and Murāqabah are for it. And whomsoever Allāh has granted this wealth out of His infinite Generosity, in any way, he will not require anything else.

The Sahābah (Radiallāhu Anhum) acquired this high state of spiritual blessings through only one look of Rasūlullāh ﷺ and thereafter they did not require anything else. Thereafter the elders and saintly forebears of this Ummah had prescribed various forms of treatment for the many sicknesses of the heart just like doctors prescribe treatment and medication for physical diseases.

The doctors of the soul have out of their experiences in every age prescribed various treatments for various spiritual illnesses according to the needs of the time. These prescriptions are derived from the experiences of the earlier elders of the Ummah. Some people derive benefit from them immediately and are healed while others take longer to affect a cure for their ills.

In the days of his youth Hadrat Imām Rabbāni (Moulānā Rashīd Ahmad Gangohi, Rahmatullah Alayh) had written an article on the reality of Tariqah. It is reproduced hereunder.

The knowledge of the Sūfiyyah means the knowledge of the Zāhir and Bātin of the Dīn and of the power of Yaqīn. This is the loftiest knowledge. The reality of Tasawwuf is adornment with the attributes of Allāh, the elimination of one's will and total engrossment in the pleasure of Allāh Ta'ālā. The character of the Sūfiyyah is in fact the character of Rasūlullāh ﷺ as stated by Allāh Ta'ālā:

Most certainly, you (O Muhammad ﷺ) have been created on great character.

Further, whatever has been stated in the Ahādith is executed within the scope of the characters of the Sūfiyyah. The list of the akhlāq (attributes and characteristics) of the Sūfiyyah is as follows:

- 1. To believe oneself to be the most inferior. The opposite is takabbur (pride).*
- 2. Kindness to creation and to tolerate the difficulties and inconveniences they cause one.*
- 3. Tenderness and cheerfulness and to abandon anger.*
- 4. Sympathy for others and to give preference to them. This implies priority to the rights of others over one's pleasures.*
- 5. To be generous.*
- 6. To overlook the wrongs of others and to forgive them.*
- 7. To abstain from pretence.*
- 8. To spend in moderation, without being miserly or wasteful.*
- 9. To have trust in Allāh.*
- 10. To be contented with little worldly possessions.*
- 11. To adopt piety.*
- 12. To refrain from arguing, quarrelling and being wrathful except for the truth.*
- 13. To abstain from malice and envy.*
- 14. To abstain from the desire for respect and fame.*
- 15. To fulfil promises.*
- 16. To be tolerant, far-sighted and supportive of brothers.*

17. *Gratitude to the Benefactor.*

18. *To sacrifice ones reputation for the sake of Muslims.*

The Sūfī in regard to akhlāq adorns his zāhir and his bātin. The whole of Tasawwuf is in fact adab (respect). The adab of the Divine Court is to shun everything besides Allāh Ta'ālā on account of shame for Allāh's splendour and grandeur.

The worst sin is to converse with the nafs, for it is the cause of spiritual blindness.

Miscellaneous Anecdotes:

The essence of Murāqabah (Meditation) is to guard the heart. The aim is to keep the heart alert by diverting it of all thoughts besides Allāh Ta'ālā. This practice of closing the eyes and sitting with the head lowered is merely to create in beginners the habit of developing solitude (and concentration). The Murāqabah becomes a permanent condition, never ending at any time.

The purpose of Tarīqat (Tasawwuf) is to lose interest in the world and whatever there is in it, and to ground in the heart love of Allāh and His Nabī ﷺ. The gaze should not be diverted from this purpose. Kashf-e-Qubūr (revelation of the realm of the graves) and Kashf-e-Kauniyah (revelation of the spiritual realm of activities) are not worthy of attention. All such things are the sports of the infants of Sulūk. Frequently such things become dangerous for most people and prevent them from attaining the true goal of Sulūk. Qurb-e-Ilāhi (nearness to Allāh) and barakat will increase according to the degree of increase of the presence of heart and obedience of the Sunnah.

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IBĀDAH: PURPOSE AND PERFECTION

A Muslim performs the 5 Salāhs, pays the Zakāt (if it is due), fasts in the month of Ramadhān, performs the Hajj (when it becomes compulsory) and does other virtuous acts and claims that he has fulfilled his Islāmīc duties.

We ask the question:

Is his worship complete or is there more to be desired?

Before we answer this question, let us focus on the Hadīth al-Jibrā’īl to guide us.

The Hadīth Al-Jibrā’īl

Hadrat Abu Huraira (Radiallāhu Anhu) narrates: Rasūlullāh ﷺ was one day sitting amongst his companions. A person came to him and enquired: “What is Imān?”

Rasūlullāh ﷺ replied: “That you believe in Allāh, His Angels, meeting with Him, His Prophets and in the Day of Resurrection.”

He said: "You have spoken the truth." Thereupon we (the Sahābah) were amazed as he asks a question and then certifies that it is the truth."

Then he enquired: What is Islām?"

Rasūlullāh ﷺ replied: "That you worship Allāh and never associate any partners with Him, to offer the Salāh, pay the obligatory Zakāt and to fast during the month of Ramadhān."

He said: "You have spoken the truth."

Then he asked: "What is Ihsān?"

Rasūlullāh ﷺ replied: "Ihsān means that you worship Allāh devotedly as if you are seeing Him, and if you cannot do that, then know that He is seeing you".

He said: "You have spoken the truth".

He asked: "When will the Day of Resurrection come?"

Rasūlullāh ﷺ replied: "The one being questioned does not know better than the questioner".

He said: "You have spoken the truth".

He then asked a question relating to some of the signs of Qiyāmah.

Whereupon Rasūlullāh ﷺ mentioned some of the signs of the coming of the Day of Resurrection. The person then confirmed this. Thereafter he went away. Rasūlullāh ﷺ asked his ﷺ companions if they knew who that person was. When they replied that they did not know, Rasūlullāh ﷺ said: "He was Jibrā'īl, who came here to teach the people their religion".

Generally this Hadīth is called and known under the title of 'Hadīth al-Jibrā'īl'. Imām Qurtubi (Rahmatullāh Alayh) has said that he will be justified in calling this Hadīth as the essence and sum total of all the Ahādith. It is recorded that this incident took place a few months before the passing away of Rasūlullāh ﷺ. (Ibn Hajar).

It is very a great bounty and gift of Allāh Ta'ālā that He had been descending the knowledge of Dīn through Jibrā'īl (Alayhis Salām) for twenty three years and then He gave through him

the summary of Dīn (religion). This means that by the questions and answers, people may learn the sum and substance of religion.

Explanation of the Hadīth Al-Jibrā'il

The first three questions are related and well-connected with each other, but the question of the Last Day apparently seems to be disconnected.

Imān originates in the heart and then it acquires progress and overflows, and its effect is apparent on the limbs of the body. With constant progress, Imān becomes Islām and the same Islām, through progress, becomes Ihsān. All these three naturally follow one another in sequence, but the question of the Last Day seems to be disconnected.

Before answering this question, let us present an analogy which will make the answer easy to comprehend. Imagine that there is an arrangement made for a 'lecture' function at a particular site. If a stranger happens to call at the place, having no prior information as to what is going to be held, then the first question he naturally would ask, would be: "What is going to take place here?" "Why is this arrangement being made?"

He will be told that a lecture is going to be held here. Then he would ask which scholars were going to speak and he would be informed that such and such named scholar will deliver the lecture here. But if he further asks as to when the lecture will be over and when the canopy will be dismantled, then this question is also natural and quite relevant. The reason being that when an arrangement is made, it is undone after the purpose thereof has been achieved.

When this is well understood, it should be understood what the purpose of the creation of the world is, which is a very elaborate arrangement. By a little deliberation on the subject, it will become perfectly clear to anyone, that the heaven, the earth and whatever is between them have all been created for man. Everything is for his benefit.

The next question is, why then did Allāh Ta'ālā create man? Allāh himself gives the reason, in the Holy Qur'ān, for the creation:

I have not created men and Jinn, but that they worship Me. (S.51:V.56)

When this purpose will have been served, then the entire sky and the earth will be rolled up and all these elaborate arrangements will come to an end. This is the meaning of “The Last Day” or “The Hour”, as it appears in the Qur’ān-e-Karīm.

As the purpose of creation would have been served, there will now be no need of these arrangements. Hence Rasūlullāh ﷺ while raising his two fingers (the index and middle fingers) said: “I and the Last Day (Qiyāmah) have come like this.”

This means that after his ﷺ arrival, the Last Day is near at hand. There is no need for the arrangement of the world to last any longer, since the highest degree of worship had reached its completion in the person of Sayyidinā Rasūlullāh ﷺ. No one had ever raised to such a height of devotion before him and no person with such perfection will ever be born to rise after him.

Since in his ﷺ person the completion and perfection of worship and devotion has taken place, which in actual fact was the real purpose of the creation of the world, there is now no need to keep this arrangement of the world intact. Hence, Rasūlullāh ﷺ said that his ﷺ coming to the world is a sign that Qiyāmah (The Last Day) is near at hand.

We want to highlight that the purpose of the creation of the world is worship, about the completion of which Jibrā’īl (Alayhis Salām) had put the questions. Since Ihsān implies completion of the highest degree of worship, now the question remains that after attainment of this highest grade in worship, known as Ihsān, when will this arrangement, that is this world, be folded up, in other words when will Qiyāmah or ‘The Hour’ occur?

Hence this question of Jibrā’īl (Alayhis Salām) is in keeping with the relevancy of the topic, as described by analogy. For the completion and perfection of worship is naturally connected to ‘The Hour’, hence the question.

It is hoped from the above Hadīth and its explanation that the worshiper realises that his worship is incomplete when he is satisfied with Imām and Islām only. Only when the state of Ihsān is reached does his worship becomes complete and perfect.

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Chapter 2

“AL-ISLĀH”

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IHSĀN

A portion of the Hadīth Al-Jibrāʼil has:

Then he (Jibrāʼil Alayhis Salām) asked: “What is Ihsān?”

Rasūlullāh ﷺ replied: “Ihsān means that you worship Allāh devotedly as if you are seeing Him, and if you cannot do that, then know that He is seeing you.” He replied: “You have spoken the truth.”

The definition of Ihsān, according to our Nabī ﷺ, is that you should perform all acts of Ibādah (worship) in such a state of humility and submission, as you would when looking at Allāh Taʼālā, who is the Greatest Master. If you feel that we cannot see Allāh Taʼālā and wonder as to how is it possible to see Him, regarding this Rasūlullāh ﷺ had added that “He certainly sees you.” Thus the employee faithfully and loyally discharges his duties due to the awareness of his master’s presence and due to his performance being observed. Similarly, Allāh Taʼālā is watching you in all situations and on no occasion do you escape from His Vision.

How to Achieve Ihsān

During the times of Rasūlullāh ﷺ, the believers achieved the state of Ihsān by attending the company of Rasūlullāh ﷺ with Imān (faith). The spiritual power of Rasūlullāh ﷺ was so strong and potent that the hearts of those who presented themselves to Nabī ﷺ with sincerity and belief in Islām, were so profoundly affected that they would forget everything except Allāh Ta'ālā, and thereafter would become fully attentive towards Him.

Rasūlullāh's ﷺ spiritual strength was such that just by reciting 'Lā ilāha illAllāh' لا إله إلا الله the staunchest Kāfir (disbeliever) would attain the rank of Ihsān. After the demise of Rasūlullāh ﷺ that power did not remain although it was the era of the Sahābah (Radiallāhu Anhum) and they had attained their spiritual enlightenment from Rasūlullāh ﷺ himself ﷺ. After the passing of Allāh's Habīb ﷺ (Beloved), Rasūlullāh ﷺ, with the passing of time their spiritual powers became less and started diminishing.

With the passage of time the hearts of mankind have become more inclined towards worldly comforts and luxuries, and for this much more effort is required to attain the rank of Ihsān.

For this reason, the Elders who were the Imāms and Mashā'ikh (experts) of Tasawwuf such as Shaykh Abdul Qādir Jilāni, Khwāja Mu'īnudīn Chisti, Shaykh Junaid Baghdādi, Shaykh Shibli, Shaykh Sirri Saqti (Rahimullah Alayhim) and others, deduced spiritual exercises from their experiences to achieve the state of Ihsān. Amongst the spiritual exercises, the Shaykhs have prescribed is the Dhikr of Allāh Ta'ālā as a remedy for the ailments of the heart.

It is related in a Hadīth :

There is a purifier (or polish) for everything; and the polish of the heart is Dhikrullāh.

The effect of Dhikr is such that the spiritual faculties of comprehension and perception are enhanced and the Dhākir becomes aware of the presence of Allāh Ta'ālā i.e. he becomes attentive towards Allāh Ta'ālā and this quality becomes ingrained in his existence. The purification of the heart freeing it of evil qualities of pride, jealousy, malice, etc. is commanded by the Shariah.

Allāh Ta'ālā declares:

That Day (Qiyāmah) neither wealth nor sons will benefit (anyone), but that person who comes to Allāh Ta'ālā with a reformed heart.

The effect of Dhikr is achieving love for Allāh Ta'ālā, and reformation of the heart is explained by means of the following example: Suppose a person is in love with someone and the beloved is sitting next to the lover. However, the lover is not aware of the presence of the beloved due to being:

- a) Unable to see on account of disease of the eyes
- b) Unable to hear on account of the ears being plugged with dirt
- c) Unable to smell due to a cold that has blocked the nose
- d) Being intoxicated and sleepy

Under these circumstances, the lover will not feel the presence of the beloved and experience no attraction. But if someone devises a remedy to bring the lover out of the state of neglectful sleep and then unplugs the nose and ears and treats the eyes so that they regain sight, the lover will begin to hear the voice, smell some fragrance of and be able to get a glimpse of the beloved. Once the presence of the beloved is felt, the lover would desire to meet the beloved.

Thus only by cleansing the heart and soul, is a person now fit to become aware and come in the presence of his Creator, Allāh Ta'ālā. The Holy Qur'an and the Ahādith are filled with warnings of specific diseases of the heart and their injurious and detrimental effects. For example, a man who has pride in his heart equal to a grain of a mustard seed would never be able to get the fragrance of Jannah. Sometimes our actions are not accepted because of hypocrisy, and hypocrisy has been called minor polytheism (minor shirk).

Regarding jealousy it is mentioned that jealousy destroys good deeds as fire consumes (dry) wood. It is said in another Hadīth, that amongst the people who are not forgiven on the 15th Shabān are those people who bear hatred in their hearts. Similarly many other diseases have been mentioned. Therefore it is essential to diagnose these diseases and find an effective cure and remedy for them, before all our good deeds become

destroyed by them or that we be prevented from entering Jannah because of them.

Hadrat Shaykhul Hadīth Moulānā Muhammad Zakariyyā (May Allāh fill his resting place with nūr) of Sahāranpūr, India, has written that ‘Tarīqat’ is another name for Ihsān or the way of acquiring the quality of Ihsān. This is what is called Sūfism (Tasawwuf), Tazkiyya (self-purification) or good conduct (Sulūk) Name it what you wish, these are merely names and interpretations.

Hadrat Shaykh (Rahmatullāh Alayh) was questioned: “What is this thing called Tasawwuf? What is its reality?”

He replied: “All it is, is to correct one’s niyyah (intention), nothing else. Its beginning is **“Verily all actions are judged by the intention”**, and its end is **“That you worship Allāh as you see Him”**. This is what is called ‘Nisbat (contact). This is also called ‘Yād dasht’ (remembrance) or ‘Hudhūri’ (presence).

All the spiritual exercises are merely to attain this state of Ihsān. All the Mujāhada (striving) and Murāqaba are to gain Ihsān. Whomsoever Allāh Ta’ālā has granted this wealth out of His infinite generosity, in any way, he will not require anything else.

The Need for A Shaykh

It has always been the Divine scheme of things that perfection cannot be attained without an Ustād (expert instructor / teacher). Thus when one is endowed with the guidance to enter onto the road of Tarīqat, one should search for an Ustād or Shaykh of Tarīqat so that one may reach the true goal, through the medium of his graceful instruction and auspicious companionship.

The companionship of a pious person will induce piety in you. Similarly, the companionship of an evil person will induce evil in you. He who searches for proximity with Allāh Ta’ālā has to acquire the companionship of the Awliyā-e-Kirām. A short while spent in the companionship of the Awliyā is nobler and superior than a century of ordinary obedience. Companionship with the pious for even a moment is superior to a century of Zuhd (abstention) and Tā’at (obedience).

We thus find that Allāh Rabbul Izzat sent Jibrā'īl (Alayhis Salām) as the teacher, guide and medium whereby Rasūlullāh ﷺ received his ﷺ instruction and knowledge from Allāh Ta'ālā. Jibrā'īl (Alayhis Salām) was the teacher, even though Rasūlullāh ﷺ is the best and most exalted of creation in the eyes of Allāh. This was to teach the Ummat of Rasūlullāh ﷺ this lesson, that without a teacher or instructor no knowledge, science or art can be learned efficiently.

Rasūlullāh ﷺ, himself ﷺ was then the teacher, Shaykh, guide and instructor of the Sahābah Kirām (Radiallāhu Anhum). He would diagnose their Dīni, spiritual and worldly problems and give them remedies and suggestions as to how they could be corrected and remedied.

There is therefore, always a need for a man to have another person as his guide and instructor, who can practically demonstrate to him whatever knowledge he wishes to learn or whatever task he desires to accomplish. It is for this very same reason that Allāh Ta'ālā sent Messengers and Nabī's (Alayhimus Salām) who were man to instruct and practically demonstrate to all of mankind. Hence the imperative need of mankind to have a Shaykh.

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عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

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“AL-ISLĀH”
FROM
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Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

THE RIGHTS OF A SHAYKH

1. The murīd should believe that he will attain his goal through the agency of the Shaykh. If the murīd turns his attention elsewhere (i.e. towards another Shaykh while he remains murīd of one Shaykh) he will be deprived of the Spiritual grace and benefit of his Shaykh.
2. The murīd should in all ways be obedient to his Shaykh and render sincere and total service to him. In the absence of love for the Shaykh, there is no real benefit. The sign of love for the Shaykh is immediate fulfilment of his orders.

Allāh Ta’ālā says in the Holy Qur’ān:

And the foremost in the race, the foremost in the race, those are they who will be brought near. (S56: V10/11)

Rasūlullāh ﷺ instructed a small group of four Sahābah (Radiallāhu Anhum): “Depart immediately for a certain place.

As far as possible, try and reach there by this time.” A time was specified. It was Friday (Jumu’ah). The time for Salāh came and the Salāh was performed by Sayyidinā Rasūlullāh ﷺ. After the Salāh, one of those Sahābah (Radiallāhu Anhum) presented himself before Rasūlullāh ﷺ to make Salām and Musāfā (shake hands) before departing on his mission.

Rasūlullāh ﷺ commented: “I had instructed four of you to depart. You are alone. What happened to the other three?” The Sahābi (Radiallāhu Anhu) replied: “The other three have saddled their horses and had left at the time.”

“And you?” asked Rasūlullāh ﷺ.

The Sahābi (Radiallāhu Anhu) replied: “I thought to myself that today is Friday and there is great virtue in attending the Jumu’ah Salāh. I did not depart immediately. A further temptation was the blessing of performing Salāh behind you ﷺ. The inner desire to attain these cumulative virtues made me stay behind and not depart with them.”

The Sahābi (Radiallāhu Anhu) continued his explanation: “I have a horse that is faster than those of my companions. I will now depart and easily catch up with them along the way, and still reach my destination together with them. In this way, I will have attained the virtues of Jumu’ah here, as well as for carrying out your ﷺ instructions to reach our destination at the time specified.”

Carefully regard the points made by the Sahābi (Radiallāhu Anhu), that he wished to acquire the blessings of the Jumu’ah Salāh led by Rasūlullāh ﷺ himself, as well as carrying out his instructions.

Rasūlullāh ﷺ said: “Whatever you have said has its merits, however, you have not obeyed my ﷺ instructions to the letter. Therefore you have not acquired the Qurb (nearness) which the other three have acquired.

No matter how many virtues are attached to a particular action and no matter how much Qurb (nearness) is attached to those virtues, these fade into insignificance in the face of obedience. To repeat: Ijtihād (ones own deductions and conclusion) is meaningless in the face of Nas (the specific instruction of Rasūlullāh ﷺ).

It is apparent that obedience is basic. It is fundamental. Nothing is attained by mere expression of affection.

A further conclusion one can draw from this Hadīth is: In the face of a command of one's senior, one should not be self-opinionated.

Of course, it goes without saying that the person, who is one's senior or elder, is accepted as such and not merely recognised as such. There is a difference. A person (murīd) acting on his own deductions and conclusions is merely gratifying his own desire and satisfying his own passions. He feels his progress lies in following his own viewpoint, that his line of action is good for him. In that case how can one say that he has accepted his senior as such? His verbal acceptance of his senior is meaningless.

Accepting someone as one's senior or elder, is to be obedient to him, provided that he does not instruct you to do anything against Shari'at and the Laws of Allāh Ta'ālā.

Therefore in the face of a command by one's senior, if one puts forward one's own deductions, one will only land oneself in unnecessary problems and difficulties. How can one then expect his senior to come to his assistance?

3. Recite only the Dhikr and Wazīfas which the Shaykh instructs and refrain from all other forms of Wazīfas.
4. In the presence of the Shaykh, the mureed should direct all his attention towards him. This attention has to be such a degree that the murīd should not even perform Nafl Salāh (in his presence) without his permission.
5. Do not speak with anyone else in his presence. In fact, do not even pay attention to anything else.
6. Do not stretch your legs in the direction where the Shaykh is seated, even if he is directly in front of you.
7. Never lodge any objection against the Shaykh. If the murīd is unable to understand any act of the Shaykh, he should not entertain any misgivings but rather should recall the episode of Hadrat Musa and Hadrat Khidr (Alayhimas Salām) and consider that there must be some wisdom underlying in the act. (This episode is explained in Surah Kahaf).

8. Never desire the Shaykh to display Karāmah (miracles)
9. If in any doubt, immediately discuss it with the Shaykh. Should the doubt still remain, after having discussed it with the Shaykh, consider it to be the result of your defective understanding. If the Shaykh does not respond when the murīd puts forward his doubt, he, (the murīd) should consider that he is not yet capable of comprehending the explanation, hence the Shaykh's silence. He should await another opportunity for clarification. Inform the Shaykh of dreams, as well as any interpretation of such dreams which may come to your mind.
10. The murīd should not raise his voice above that of the Shaykh nor should he speak in loud tones to the Shaykh.
11. When necessary, the murīd should speak to the Shaykh clearly and be *brief*, and wait with full attention for the reply.
12. Narrate to others only to the extent of the Shaykh's talks, which they can understand. Do not narrate to others such words of the Murshid (Shaykh) which they will not be able to comprehend.
13. The murīd should not refute the words of the Shaykh, even if it seems that the murīd is correct. The murīd should hold to the belief that the error of the Shaykh is superior to his (the murīd's) rectitude.
14. The murīd should inform the Shaykh constantly and regularly of his condition, whether good or bad. The Shaykh is the spiritual practitioner and prescribes remedies after being informed of the murīd's condition. The murīd should not maintain silence about his condition depending on Kashf (spiritual inspiration) of the Shaykh for realisation of the murīd's condition. The murīd has to systematically notify the Shaykh of his condition.
15. The murīd should not engage in any Wazīfa (Dhikr or form of recitation) while sitting in the company of the Shaykh. Such recitation should be in the absence of the Shaykh.
16. A murīd should entrust himself to his Shaykh like a corpse in the hands of a person giving him Gusl (bath).

In whichever direction he wishes to turn him, he turns him and the corpse does not object. A murīd should act in a similar manner. He should annihilate all his desires, thoughts and opinions to the will of the Shaykh. If the Shaykh wakes you up get up and if he allows you to sleep then sleep. If he instructs you to perform Nafī Salāh then perform it and if he prevents you from it then leave it. All his commands are to be obeyed except those that are against Shari'ah.

17. When sitting in the company of the “Friends on Allāh” then refrain from all evil thoughts. Many a time they are informed of these thoughts which cause annoyance to them.
18. If a murīd does not benefit from a Shaykh then he is permitted to go to another Shaykh, with the permission of the previous Shaykh. It is important that he does not become rude in the dignity of the Shaykh, because he was his first patron. It is extremely detrimental to be rude and show disrespect to one's patron.
19. If a murīd has resided in the company of the Shaykh and has not benefited anything, he should then search for his spiritual upliftment elsewhere. The aim here is Allāh and not the Shaykh.

Care should be taken that one does not be rude or unfaithful to one's previous Shaykh. It was possible that the Shaykh was perfect but the murīd was not destined to benefit from him.

20. A murīd should never remain aloof from his Shaykh until he (the murīd) has reached perfection and completion. The murīd should at all times remain and appreciate the company of the Shaykh.
21. When you seek assistance or desire to pursue any purpose from the Friends of Allāh (the Mashā'ikh) and there be considerable delay in attaining this goal, then do not be disheartened or mistrustful of his perfection. Faith and love should still be displayed in him, because firstly, he is a beloved of Allāh, secondly, someone is benefiting from him, thirdly, the seeker has benefited though outwardly it may not appear so.

A good example is that a person finds a precious stone and does not know its value. To him this stone is like every other ordinary stone. He does not value it while an expert on stones shows him how valuable this stone is, then only does he really appreciate it.

“The Friends of Allāh” may outwardly be far from you, but inwardly you should have complete love and respect for them. Remember their sayings and actions; possibly you may attain the good fortune of practising upon it.

22. If the Shaykh displays unconcern or does not show attention to the murīd, then too, the murīd should not lessen his love and obedience.
23. Talīm is merely an excuse. The real purpose is the deriving of Feyz (spiritual light). The Shaykh is merely a means of attaining this Feyz but a murīd should appreciate this medium as is in the habit of Allāh that without a medium, Feyz and barakah does not descend.
24. Without the Feyz of the Shaykh, one will not attain spiritual connection and without Feyz progress is not possible. For one to increase his knowledge and intelligence by reading books is insufficient for the Realisation (Mārifat) of Allāh. One should seek a true Shaykh.
25. By showing disrespect to the Shaykh (the spiritual guide), the murīd is deprived of Bātini (inner, spiritual, intuitive) blessings (barakah). Even the Nisbat (spiritual relationship) with the Shaykh becomes severed. Disrespect is highly dangerous in the spiritual path. Its peculiar effect is even worse than the effect of even sin. In this path (of spiritual reformation) all defects are tolerated except for objections and disrespect. Total devotion and confidence in the Shaykh are essential in his Path
26. Once a robber, abandoning his profession, took up residence in a hut along the river banks. He began to involve himself in Dhikrullāh. People started to visit him, labouring under the impression that he was a saint. Some even became his murīds and became involved in Dhikr. By the Qudrah (power) of Allāh Ta’ālā, some of these murīds attained high ranks of spiritual elevation. One day some of his spiritually elevated murīds, by means of Murāqabah (spiritual meditation) discerned that their Shaykh had no spiritual status. Even after repeating the Murāqabah

several times, they could not discern any spiritual rank for their spiritual guide.

Finally, they reported to their Shaykh, who truthfully revealed to them his story and told them very clearly that he was in fact a non-entity. All the murīds together made Duā to Allāh Ta'ālā for the elevation of their Shaykh. As a result, Allāh Ta'ālā elevated the Shaykh to a high spiritual rank.

In this episode the determining factor was nothing but the Aqīdah (implicit faith and devotion) of the murīds. Such faith cleared the road.

Once Hadrat Imām Ahmad bin Hambal (Rahmatullāh Alayh) was making Wudhu on the banks of a river. Another man sitting on a higher level, was also making Wudhu. When he realised who was sitting on a lower level, he moved from his position, taking up a place lower than the position of Imām Ahmad bin Hambal (Rahmatullāh Alayh). After the man's death someone saw him in a dream and enquired about his condition. He replied:

“One day I was making Wudhu on the river bank where Imām Ahmad bin Hambal (Rahmatullāh Alayh) was also making Wudhu, sitting on a lower level. My water was flowing in his direction. In respect for the Imām, I went to sit lower down. When I was ushered into the Divine Court for reckoning, I was informed that I was being forgiven solely on account of having honoured an accepted servant of Allāh Ta'ālā”

Generally people are under the impression that the Right of Allāh Ta'ālā is not related to Huqqūqul Ibād (rights of fellow men). It is thought that only the rights of people are involved. This is erroneous. Allāh Ta'ālā in fact has commanded the observance of Huqqūqul Ibād (rights of fellow men), e.g. aid the oppressed, refrain from backbiting, refrain from hurting others. When these commands are transgressed, it involves violation of the rights of people, as well as violation of Allāh's rights, since it is He who decreed these orders. His command was transgressed, hence obtaining of pardon from people when their rights have been violated alone is not sufficient. Taubah and seeking forgiveness from Allāh Ta'ālā is incumbent.

Generally though, Allāh Ta'ālā forgives the violator when the person whose rights have been violated forgives him. However, sometimes even when His special and beloved servants (the Awliyā) forgive a person who had violated their rights, Allāh Ta'ālā does not forgive His right but apprehends the violator (with His punishment).

It should be remembered that a Shaykh is the successor of Rasūlullāh ﷺ. His primary purpose is to guide you towards Allāh Ta'ālā and prescribing remedies for your spiritual maladies.

Rasūlullāh ﷺ has said in his regard:

“The Ulamā are the inheritors of the Ambiya.”

Thus respect for them, is in reality respect and fulfilling the rights of Sayyidinā Rasūlullāh ﷺ. May Allāh Ta'ālā bless us with having true respect and love for the Ahlullāh and staying in their companionship. Āmīn

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السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

BAY'AT

Physical (external) acts and duties are commanded in the Qur'ān.

1. Examples of Physical Acts and Duties From the Qur'ān

- *O People of Imān! Establish Salāh and give **Zakāt***
- ***Fasting** has been decreed upon you*
- *Upon mankind is the **Hajj** of the Bayt of Allāh (Ka'aba)*

The word **fiqh** is used for that branch of Islām which relates to the external (physical) acts.

Similarly, internal acts (which relate to the state of the heart) are also commanded in the **Qur'ān**.

2. Examples of Internal Acts from the Qur'ān

*'And be **grateful** to Allāh'*

*'Those who have adopted Imān are most ardent in **the love of Allāh**'*

The above two verses show the internal praiseworthy qualities of gratefulness and love that the heart needs to be adorned with

Similarly the two verses below show the vices that one has to remove from the heart such as unmindfulness and showing off.

*'When they stand for Salāh, they stand **half-hearted**'*

Along with,

*'They **show** people' (i.e. they perform Salāh with Riyā)*

The word **Tasawwuf** is used for that branch of Islām which relates to the Internal (Bātini) acts. The ways or methods of acquiring these internal acts is called **Tariqah**.

No Muslim can refute the facts that like external acts are Divine Commands, so too are the internal acts. "Establish Salāh and pay the Zakāt" are positive commands, just as "Adopt Sabr and Shukr" are also positive commands. Like how the Āyah: "Fasting has been decreed upon you" established the Shar'i nature of fasting, the Āyah: "Those who have Imān are the most ardent in the Love of Allāh" established the Shar'i nature of Love for Allāh.

The Qur'ān, just as it reprimands and condemns the defaulter of Salāh and Zakāt, it also states the evil of pride (Takabbur) and vanity (Ujab).

The same applies to the Ahādith. Like the chapters of Salāh, Saum, Bay' (trade and commerce), Nikah (marriage), Talāq (divorce) are to be found, so too do the chapters of Riyā, Takabbur, etc. exist.

3. The Need For Tasawwuf

Now that it is clear that Tasawwuf is not only, not contrary to the Dīn but is in fact an integral branch of Shari'at, its need is

evident. Hadrat Hakīmul Ummat Maulānā Thānvi (Rahmatullāh Alayh) states in the introduction of 'Haqīqatut Tarīqat':

“After rectification of beliefs and external acts it is Fard (compulsory) upon every Muslim to rectify his internal acts. Numerous Qur’ānic Āyāt and innumerable Ahādith explicitly indicate the Fardiyat (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’ān and the Ahādith are explicit regarding the significance of Zuhd (refraining from the desire of the world and pursuing the Ākhirat), Qana’ah (contentment), Tawādhu’ (humility), Ikhlas (sincerity), Sabr (patience), Shukr (gratefulness), Hubb-Ilāhi (love for Allāh), Ridhā bil Qadhā (total submission and pleasure with fate), Tawakkul (trust), Taslīm (submission to the Will of Allāh), etc. while at the same time they emphasise the acquisition of these noble attributes?

And, who is not aware that the Qur’ān and the Ahādith condemn the opposite of these noble qualities, viz. hubbe Dunyā (love of this world), hirs (greed), takabbur (pride), riyāh (show), shahwat (carnal lust), ghadhab (anger), hased (jealousy), etc. and has warned against them?

What doubt is there in fact that the noble qualities have been commanded and the bestial (evil) traits have been prohibited? This is the actual meaning of reforming the internal acts. This is the primary purpose of Tarīqah. It being Fard is undoubtedly an established fact.”

Allāh Ta’ālā declares:

*That Day (of Qiyāmah) neither wealth nor sons will benefit (anyone), but that person who comes to Allāh with a **reformed heart.***

4. The Need For Learning And Practicing on the Divine Commands Relating To Internal Acts

Most honourable and beloved reader you had recognised the need for learning and executing the Divine Commands relating to the external acts. You did not content yourself by acquiring

this knowledge from books. You acquired this knowledge formally and informally by associating with an expert or teacher (Ālim) in these fields.

Similarly, you must now recognise the need for learning and executing the Divine Commands relating to the internal acts. This knowledge is acquired from the Mashā'ikh (plural of Shaykh) who are the experts in this field. You are advised to acquire this knowledge formally. A formal relationship is established after a Bay'at ceremony is enacted.

The nature of this Bay'at envisages that the murīd should repose implicit trust and faith in his Shaykh. He should understand and accept that the advices and prescriptions, admonitions and prohibitions of the Shaykh are all designed and motivated for his (the murīd's) spiritual well-being.

The Tālib (seeker) shall not interfere with or impede the diagnosis and prescriptions of the Shaykh. This is similar to how a physically sick person imposes implicit trust in a doctor, that though some medicine is bitter, 'I have to take what the doctor prescribed for my well-being.' He does not question the judgement of the doctor, nor does he enquire what the purpose of each and every medicine is, so too is the case of the Shaykh, in whose responsibility is your spiritual (Rūhani) well-being, which is forever and not temporary like our lives in this world.

5. Bay'at: A Sunnah of Nabī ﷺ

Rasūlullāh ﷺ had enacted Bay'at of the Sahābah Radiallāhu Anhum not only on Jihad, but on Islām and the adherence of the Ah-kām (Laws of Shari'at) as well as on practical deeds (Ā'māl). This is established by numerous Ahādith.

6. Some Benefits of Bay'at

- a). The noble and lofty qualities of the Shaykh slowly devolve into the murīd.
- b). Attainment of joy and pleasure in Dhikr and Ibādah.
- c). Enhancement of courage (i.e. in resolution to keep on good).

- d). Increase in the desire to practice on virtue (Ā'mālus Salihah).
- e). Love for Allāh Ta'ālā increases.
- f). Quick attainment of cure of spiritual ailments.
- g). Obtaining the Duā of the Shaykh

May Allāh Ta'ālā grant us all the Taufiq to live our lives according to His commands and thus earn His pleasure, and in accordance with the Sunnah of Allāh's beloved Rasūl ﷺ Āmīn!

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السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

A LETTER

[Hereunder follows a translation of a letter written by one of the Awliya on the topic of “**nisbat ma’Allāh**”. The letter appears in a booklet called “Maktūbāt Thalathah”, printed by the “Majlis Siyanatul Muslimīn - Pakistan.”]

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

That you worship Allāh as if you see Him; and if you are unable to see Him (know well) that He sees you!

My siddiq sadiq friend and mukhlis bandah

السلام عليكم ورحمة الله وبركاته

Dear friend, to *attain nisbat is Fard*. And to attain the know-how (knowledge) of the methodology of attaining what is Fard is also Fard. Therefore, it is necessary that one comes to know the reality of what nisbat is, and what the methodology is of attaining nisbat. For this reason, whatever has reached me from my pīr and murshid, A ‘la-Hadrat, Hakīmul Ummah, nawwarAllāhu marqadahū, I present to you.

The Reality of Nisbat

The meaning of nisbat is *ta’alluq* and *logao* (connection and attachment). By this is meant the special connection that the bandah (servant / bondman) has with Allāh Ta’ālā. This ta’alluq is one based on *qabūl* (acceptance by Allāh Ta’ālā) and *ridhā* (the pleasure of Allāh Ta’ālā), as one would see between an obedient and submissive lover and a faithful and loyal beloved. Thus, it is apparent that a fāsiq and a kāfir cannot become Sāhibe-nisbat (one who has attained nisbat).

Signs of Nisbat

The signs of nisbat are these that when one is in the company of a Sāhibe-nisbat the effect is that of a forceful attraction towards the akhirat (hereafter) and a distaste and repulsion for dunyā; and dīndār people incline more towards this person relative to worldly people.

Fruits (Effects) of Nisbat-Ma’Allāh

The person’s ta’alluq is basically and intrinsically only with Allāh Ta’ālā; and intrinsically with nothing else. When the ta’alluq is not with anything except Allāh Ta’ālā, then, when any item is lost, then there will also be no special anxiety or disquietude.

Pre-Condition for Attainment of Nisbat

A pre-condition is to have *kamil radhā-e-Haq* - the complete pleasure of Allāh Ta'ālā. Isolated or independent occasions of radhā are not sufficient. Independent episodes of radhā are accrued on every good act: If a mu'min is involved in a sinful act and thereafter is involved in some act of obedience - Salāh, etc., - then he will be inviting displeasure because of the sin he committed, but he will also gain radhā because of the Salāh, etc., the acts of obedience and ibādah.

In the same way in evil acts and in good acts he will attain displeasure and radhā respectively, each on its appropriate occasion (which are signs of the phase of nafs-e-lowwāmah), but this type of situation does not entitle the person to be a recipient of nisbat. However, the precondition for attaining nisbat is radhā-e-tām - continuous and complete pleasure (of Allāh Ta'ālā).

The Example of Incomplete Radhā

The example of radhā na-tām (incomplete pleasure of Allāh Ta'ālā) is like that of an ill person who experiences a temporary reduction and alleviation of his illness. This is a blessing for him, but one would not say that he has attained complete good health. In the same way, the combination of the occasional acts of obedience with acts of sinning cannot be termed nisbat ma'Allāh.

Therefore, in order to be an aspirant and applicant for the attainment of nisbat, the specific procedure that will bring about radha-e-tām, which is a pre-condition for attaining nisbat, will have to be followed.

Details of the Procedure for Attaining Nisbat

Knowledge of Dīn (ilme Dīn) has to be acquired to the degree of necessity. Then, firstly, to perform *two rakats of taubah Salāh*. Then undertake the *islāh* (rectification) of one's *zāhiri a'māl* and one's *bātini a'māl*, with forceful coercion of one's nafs. Give special attention to the islah of the bātini character, which is of extreme importance and which is more difficult.

One should vigilantly and assiduously be *constant and punctual* (with this programme) for a *sufficiently long period*, until a stage is reached when these a'māl-e-zāhirah and bātinah become a *hal*, become part of one's disposition that one performs these a'māls with ease. When these have become embedded and established firmly, it is termed as having reached a *maqām*.

All the *adhkār* (pl. of Dhikr), *ashgāl* (pl. of shagl-spiritual excercises), *murāqabāt*, *mujāhadāt* and *riyādhāt* that are prescribed are to achieve this stage of ease. But the basic objective is the islah of the amale zāhirah and bātinah. It is on this islah that nisbat haqīqi is dependent. When the mu'min bandah is constant and punctual with his a'māle zāhirah and bātinah then Haq Ta'ālā has *a continual and permanent ta'alluq of radhā* with him. That is it! This is the reality of nisbat Māshā-Allāh!

Azīze-min my dear friend! Mere constancy and punctuality with Dhikr, or constant awareness (hudhūr), or remembrance (yad dasht) by a process of training and exercising, without islah a'māle zāhirah and bātinah, is not the reality of nisbat. However, the above, together with constancy in the islah of the a'māle zāhirah and bātinah, are very helpful and supportive in attaining nisbat. The reason is Azīze-min, that whoever has the thought of Haq Ta'ālā within him all the time, for him to be disobedient to Allāh Ta'ālā is very unlikely.

In Essence

Thus, the reality of nisbat is this that Haq Ta'ālā develops a special ta'alluq of radhā with the bandah, and this is dependent on the islah of a'māl-e-sāliha, both zāhirah and bātinah.

The Distinctive Feature of Nisbat

The distinctive feature of nisbat is a *special injizāb* (absorbtion) which by the fadhī of Allāh Ta'ālā, has as its necessary consequence, obedience (tā'at), worship (ibādat), constancy with Dhikr and constant awareness (hudhūr).

Baqā (Permanence) of Nisbat

Azīze-min, my dear friend! This is that Nisbat ma'Allāh which, in the normal course of events, does not ever decline or fade away, just as that situation that when a person becomes bāligh (pubertal), he does not revert to pre-puberty. This is that stage which the sūfiya-karam has expressed as fanā:

الْفَانِي لَا يُرَدُّ

On one who has attained the stage of fanā does not become a reprobate.

Incidental Lapse Into Sin

My sādīq friend! Do not let the following suspicion enter your mind: Even after attainment and establishment of nisbat some Sahābah Radiallāhu Anhum and Awliyā-Allāh have been involved in sin, so how can they be deserving of radhā-e-ilāhi, and how can nisbat ma'Allāh still exist?

Azīze-min! Such occasional or incidental lapses are neither contrary to permanence or radhā, nor do they cancel nisbat ma'Allāh. Understand very well, that even after having developed a very intense and profound friendship, there may still occasionally be tiffs and temporary estrangements between friends.

However, after reconciliation the same deep and profound friendship is re-established. In actual fact, even during the period of estrangement and displeasure, that same friendship still exists in its customary position, and it does not decline. The estrangement and displeasure were merely temporary.

Understand the above very well, and embed it in your heart.

An Illustration

Understand it as follows: When an ill person has attained complete good health, it does not necessarily follow that he will never even develop a cold. If it happens that occasional lapses into a dietary indiscretion, will he not suffer some harm?

Definitely he will! However, this will only be temporary. After correcting himself, and compensating for the indiscretion, that same condition of good health will return.

Another example: Understand that an Ālim, after he has qualified, despite the fact that he had achieved distinctions in his studies, and had developed great scholarlastic capabilities, will he never get stuck at any particular point? Obviously, occasionally he may falter somewhere, but by directing his attention to the problem, he will remove it. Understand this very well.

It follows that a wāsile-bihaq Sāhibe-nisbat, if he lapses incidentally into some sin, that this is neither contrary to permanent radhā, nor does it cancel nisbat ma'Allāh.

May Allāh Ta'ālā bless my respected friend with permanent radha and real nisbat.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

Chapter 3

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَجْمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

NOTES ON PRACTICALITY OF DEEN

These notes are intended to make you practical on Deen

You are required to do 5 types of āmāls (practices) as listed below:

1. Make Intentions.
2. Make Shukr
3. Practice on a Sunnah.
4. Recognize and remedy a spiritual ailment.
5. Introduce a Spiritual Aspect into your Salāh.

For the current month the amal that you have to practice is listed under each heading, until the next month when an additional amal will be included under each heading. We will continue in this way. Insha-Allāh when Ramadhān begins again you are guaranteed to have made great spiritual strides, provided that you have been practical on the amals as stated above.

1. Make Intentions

The Four Standard Intentions.

In the light of the Ahādith, actions are judged according to the intentions made for it. Rewards are multiplied according to the number of intentions made, though the actions may be one. Example: going to the Masjid), for every intention made a separate reward is recorded. The Fuqahā have stated that there is no Thawāb (reward) without niyyah. For every action whether Dīni or worldly, the following four intentions could be made.

I am doing this devotion because:

1. It is the **command** of Allāh Ta'ālā.
2. To **please** Allāh Ta'ālā.
3. To gain the **love and friendship** of Allāh.
4. I make Shukr that I can fulfill this devotion in the state of **Imān** because of the **Taufīq** given to me by Allāh Ta'ālā.

For the purpose of reference let us call these **The four standard intentions.**

Intentions for going to the Masjid:

1. Include the 4 standard intentions mentioned above.
2. It is the Sunnat of Nabī ﷺ.
3. To learn Dīn, practice Dīn and to propagate Dīn.
4. To abstain from evil.
5. For Dikrullāh, Tilāwah of the Qur'ān, I'tikāf and Durūd.
6. To visit the House of Allāh and to be His guest.
7. To meet my Muslim brothers and to convey Salāms to them.
8. (Proceed in a state of wudhu for a person who proceeds in a state of wudhu attains the reward of a Hajj) and make

intention that my stages be elevated and that I may be saved from punishment in the grave on the feet side.

9. That my stay in the grave be a pleasant one.
10. That I may be resurrected with Nabī ﷺ.
11. That I enter Jannah without reckoning.
12. That I may cross the Pulsirāt with the speed of lightning.
13. That I may be settled in Jannah near Nabī ﷺ.
14. That I may be included in the Hizbullāh (the Group of Allāh).
15. That I may be blessed in death and the stages after death.
16. That I may associate with the pious and become like them.
17. That I may enjoin good and forbid evil.
18. Include whatever other intentions you may have.

2. Make Shukr

In the light of the Qur'ānic ayat if you make shukr, Allāh Ta'ālā grants you increase.

Therefore set aside time to make Shukr. A good time will be in the morning or at bedtime.

For this month:

- a) Make Shukr that Allāh Ta'ālā has blessed you with the wealth of Imān.

3. Practice on A Sunnah

In the light of the Qur'ānic Ayah if you desire that Allāh love you then the only avenue open to you is to follow His beloved Rasūl ﷺ.

Sunnah for the month:

Enter the Masjid with your right foot and recite the Masnūn duās:

Durūd: بِسْمِ اللّٰهِ، اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ

In the name of Allāh, O Allāh send blessings upon Mohammed

Duā: اَللّٰهُمَّ افْتَحْ لَنَا اَبْوَابَ رَحْمَتِكَ

O Allāh open Your doors of mercy for us

It is related from Hadrat Abdullāh bin Amr bin Ās (Radiallāhu Anhu) that whenever Nabī ﷺ entered the Masjid, he ﷺ would say:

أَعُوذُ بِاللّٰهِ الْعَظِيْمِ، وَبِوَجْهِهِ الْكَرِيْمِ، وَسُلْطٰنِهِ الْقَدِيْمِ، مِنَ الشَّيْطٰنِ الرَّجِيْمِ

I seek protection by Allāh the high, through His bountiful Countenance, through His infinite Sovereignty, from Shaytān the rejected

He ﷺ said: “When he recites this the Shaytān says, “He has safeguarded himself from me the whole day.”

Make Intention for I’tikāf. The Ulamā have said that when entering the Masjid the Niyyah of I’tikāf should be made for as long as one intends to remain in the Masjid.

4. Recognise and Remedy A Spiritual Ailment

In the light of the Qur’ānic Ayat Allāh Ta’ālā declares that wealth or your sons will not benefit you, but a person who comes with a reformed heart will benefit the most. (i.e. a heart free from spiritual diseases such as greed, pride, anger, jealousy, hatred etc.). That person is successful who comes with a heart adorned with beautiful qualities such as humbleness, humility, patience, kindness, self-sacrifice etc.

Recognise and Remedy Anger

In a Hadīth it appears that a strong man is he who controls his anger. One should never act spontaneously to the dictates of anger. On the contrary, anger should be made subservient to the instructions of Shariah. It is natural to be aroused in the state of anger. Such natural tendency is not rebukeable, but Allāh Ta'ālā has endowed man with the will-power to control this anger. Failure to control this anger by exercising your will-power is contrary to humanity. Anger comes into motion involuntarily. To restrain one's anger is in one's control. Repeatedly restraining anger weakens the demands of anger. In consequence, refraining from anger becomes a simple task.

Remedy

1. Remove the object or people of anger immediately, if this is not possible you move away.
2. Weigh his shortcomings against your shortcomings in regard to the commands of Allāh and consider that if Allāh had to truly exercise His wrath upon you what would you do?
3. Recite Ta'awwuz continuously.
4. Drink cold water.
5. Perform wudhu.
6. Change posture; if standing, sit down; if sitting lay down.

5. Introduce A Spiritual Aspect Into Your Salāh

The significance of the various motions and postures in Salāh will be explained:

1. Raising your hands to the ears:

By the motion of your hands you are throwing all deities (gods) and everything out of your heart and behind you, while simultaneously pronouncing "Allāhu-Akbar"

When you pronounce “Allāhu-Akbar” (Allāh is the greatest) have the Majesty and Greatness of Allāh in your heart.

Practice these āmāl and encourage others to do so too, with kind words and wisdom, leaving aside all pride.

May Allāh grant us the tawfiq to make amal.

Note: *Please file these leaflets systematically as you would need to refer to them regularly and continuously.*

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

**PRACTICAL WAYS TO ADHERE TO THE
SUNNAH**

This is the second issue of our series in introducing practical ways in which we can adhere to the Sunnah and bring our lives back to the ‘Sunnah Lifestyle’ of our beloved Rasūlullāh ﷺ. Each of the five āmāl in the previous issue will be added onto by a new amal to be practiced upon for the current month. Being practical on each of these amals for the month will Insha-Allāh ensure great spiritual progress and nearness (Qurb) to Allāh and will also bring us that much closer to the Sunnah and to Rasūlullāh ﷺ.

1. Intention for this Month:

Recitation of the Qur’ān is the highest form of Dhikr and the noblest form of Ibādah. Therefore we should with punctuality and diligence recite a portion (1 para) daily.

Intentions for the Tilāwat of the Qur'ān:

Begin with the four standard intentions:

I am doing this devotion because:

1. It is the **command** of Allāh Ta'ālā.
2. To **please** Allāh Ta'ālā.
3. To gain the **love and friendship** of Allāh.
4. I make Shukr that I read the Qur'ān in the state of **Imān** in the **Sunnah way** because of the **Taufiq** given to me by Allāh Ta'ālā.- *(These **four standard intentions** should be learnt well).*

- 5) I recite with the niyyat (intention) of Dhikrullāh.
- 6) I recite so that the Qur'ān may be a cure for my spiritual and physical ailments.
- 7) Oh Allāh, put the Nūr of the Qur'ān into my eyes.
- 8) Oh Allāh, let the recitation of the Qur'ān be a Nūr for me in the Qabr and on the Day of Qiyāmah.
- 9) Oh Allāh, let the Qur'ān be an intercessor for me when my reckoning takes place.
- 10) Oh Allāh, bless me with the exposed and hidden knowledge of the Qur'ān.
- 11) I recite the Qur'ān so that I may be saved from calamities.
- 12) That my needs may be fulfilled in both the Dunyā and the Ākhirah.
- 13) That I may be forgiven.
- 14) I read the Qur'ān with the intention of Tablīgh.
- 15) Oh Allāh, I recite the Qur'ān in Your presence and O Allāh, You are aware of my recitation.

2. Shukr for the Month:

- a) Make Shukr that Allāh Ta'ālā has included you in the **Ummah of His beloved Nabi ﷺ**.

3. Practice on A Sunnah

After completing your devotions when leaving the Masjid one should recite this Durūd Sharīf:

Durūd: بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

In the name of Allāh and peace be upon the Messenger of Allāh ﷺ and then recite this duā:

Duā: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

O Allāh I beg of your bounty and also this duā:

Duā: اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

O Allāh safeguard me from Shaytān, the accursed

When leaving the Masjid step out with the left foot first. Put on the right shoe first and then the left one.

4. Recognise and Remedy A Spiritual Ailment

Pride:

Allāh Ta'ālā states: Most abhorable is the abode of the haughty ones. (16:29)

Hadīth 1:

Rasūlullāh ﷺ says: “Allāh Ta'ālā says that, ‘Pride is My Mantle, whosoever wishes to snatch it away from Me, I will deal with him’.”

Hadīth 2:

Rasūlullāh ﷺ says: “The person that has pride to the extent of a mustard-seed in his heart will not enter Jannah.” Pride has been defined in the Ahādith as considering others to be low and contemptible, to treat them in a belittling manner and to reject the truth. The proud one is bereft of humility and never attains salvation from anger and jealousy.

Remedy:

1. Always ponder over the sins committed by you and ponder of Allāh Rabbul Izzat’s seizure and punishment of sinful ones.
2. When this frame of mind is developed, no scope remains to think of the faults of others, let alone to think of others in a degrading manner.
3. How can he who suffers from leprosy laugh and jeer at one who suffers from a common cold?
4. Always fear the manner of the end of one’s life, the last minutes of one’s existence and its outcome.

It is for this reason that the Awliyā-Allāh never boast or brag about their achievements because none has any guarantee of what his condition would be when departing from this world. For this reason, the Awliyā-Allāh constantly request duās from even the general folk for a favorable end on Imān. It is the foolishness of imbeciles to form a favorable opinion about themselves even before their Creator has made manifest upon them what their end will be.

5. Frequent recitation of the last Ayat of the 25th Para.

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*And for Him is Supreme Greatness in the skies and on earth,
(And) He is the Over-whelming, the Most Wise.*

5. Introduce A Spiritual Aspect Into Your Salāh

1. Folding of the hands:

You then fold your hands, the right over the left, placing them just below the navel. The nafs is situated below the navel. By firmly holding your hands below the navel, you are telling yourself, “I am now firmly holding onto my nafs so that the Dunyā, which I have just now thrown behind me should not surreptitiously come back.”

2. The Thanā:

The Musallīs (worshippers) first salute the Ruler (Allāh) through thanā which is:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ ،
وَلَا إِلَهَ غَيْرُكَ

Your purity (I declare) O Allāh, with Thy praise, blessed is Thy name and exalted is Thy Majesty, there is none worthy of worship except you.

The royal salutation has been over, now the worshipper is ready to submit his all important request.

3. The Request:

The request is contained in Surah Al-Fātihah. How this request is presented in Surah Al-Fatihah is remarkably wondrous! When a request is presented, the Ruler is addressed respectfully through titles of honour and praise. Allāh Ta’ālā through His kindness and mercy has guided us through Nabī ﷺ as to how we should address Allāh. Hence in the beginning of Surah Al-Fatihah, three all-encompassing titles have been used. They are:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾

1 All praise is for Allāh, Lord of the worlds.

الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾

2 The Most Merciful, the Most Compassionate

مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾

3 Master of the Day of Judgement

Learn the above with meaning and concentrate on the qira'at (recitation) in Salāh. To be continued in the next issue.

Practice these āmāls and encourage others to do so too, with kind words and wisdom, leaving aside all pride. May Allāh grant us all the taufiq to make amal

Note: Please file these leaflets systematically as you would need to refer to them regularly and continuously.

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عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

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Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

In this the third issue we pay special attention to a very effective method of gaining the pleasure of Allāh Ta’ālā, bringing our lives in accordance with the Sunnah and gaining Qurb (nearness) to Allāh Ta’ālā. This is through the means of Dhikrullāh. (remembrance)

Allāh Ta’ālā says in the Qur’ān Karīm: “*And the Dhikr of Allāh is the greatest*” and at another place, “*And make the Dhikr of Allāh Ta’ālā excessively, so that you may be successful.*” Constant Dhikr of Allāh keeps us at all times mindful of Allāh’s Commands and thus our actions become in accordance with the Mubarak Sunnah of our beloved Rasūlullāh ﷺ.

1. Intention for this month:

Almighty Allāh himself says:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Lo! With the Dhikr of Allāh does the heart find contentment?

Intentions for Dhikr: **Begin with the four standard intentions:**

I am doing this devotion because:

1. It is the **command** of Allāh Ta'ālā.
2. To **please** Allāh Ta'ālā.
3. To gain the **love and friendship** of Allāh.
4. I make **Shukr** that I am making the **Dhikr of Allāh Ta'ālā** in the state of **Imān** because of the **Taufiq** granted to me by Allāh Ta'ālā..-

N.B. learn these 4 standard intentions well and use them in every action and Ibādah.

- 5) I make Dhikr because it is the Sunnah of Nabī ﷺ.
- 6) I make Dhikr to cleanse my heart of spiritual diseases.
- 7) Together with the Niyyāh of Dhikrullāh, I make Niyyāh of Tillawat of the Qur'ān. (Note: The words of Dhikr are also words found in the Qur'ān-e-karīm.)
- 8) I make Dhikr so that I may be saved from the punishment of the grave and of Jahannam.
- 10) I make Dhikr so that I may attract the Mercy of Allāh Ta'ālā.
- 11) I make Dhikr so that the burden of my sins may be lessened.
- 12) I make Dhikr that I may attain a high rank in Jannah.
- 13) I make Dhikr so that Nūr may be created by Allāh Ta'ālā in my heart, my sight, my hearing, on my right, on my left, in front of me and behind me, above and below me, in my muscles, my flesh, my blood, my hair, my skin, my tongue and that Nūr may be created for me profusely and that I be made of Nūr.

A Golden Advice:

Having made the intention for any devotion the reader is earnestly requested to recite Durūd thrice before beginning the

devotion and three times after completing the devotion. (NB. Do this for every Ibādat). Hadrat Ali KarramAllāhu Wajhah said: “Every Duā is concealed until Salawāt (Durūd) is sent to Rasūlullāh ﷺ and his family.” Sayyidinā Umar (Radiallāhu Anhu) said: “Surely, Duā remains suspended between the heaven and the earth. It does not ascend and nothing of it is accepted until you send Salawāt upon your Nabī ﷺ.” Shaykh Abu Sulaimān ad-Dārāni said: “When you beg Allāh Ta’ālā for the fulfilment of any need of yours begin with Salawāt (Durūd) upon Nabī ﷺ. Thereafter, beg Allāh Ta’ālā for whatever you desire, then close (end) your Duā with Salawāt (Durūd) upon Nabī ﷺ. Allāh Subhānahu Ta’ālā accepts the two Salawāt (Durūds) by His Grace. His grace is even greater that He accept what is between the two (Durūds).”

2. Shukr for the Month:

Include together with the Shukrs mentioned in issues 1 & 2, (refer to issue 1 & 2)

c) Make Shukr that Allāh Ta’ālā has concealed your hidden faults and sins from the rest of the creation.

3. Practice on A Sunnah

The ādāb (etiquettes) - and duās to be observed upon awakening.

On awakening recite these duās:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praise is due to Allāh Ta’ālā who revived us to life after giving us death and to Him is our return.

Do also recite the following duā:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ وَ سُبْحَانَ اللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ

أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is none worthy of worship besides Allāh. He is alone without any partner, For Him is all Sovereignty and Praise and He has power over everything. All praise is due unto Allāh and pure is He; and there is no God besides Him and Allāh is the Greatest; and there is no protection (against evil) and no power (to do good) except with the Help of Allāh.

Thereafter one should supplicate (make duā) for maghfirat (forgiveness) by saying:

اللَّهُمَّ اغْفِرْ لِي

O Allāh forgive me

When awakening at night for Ibāda if one recites the above duā of maghfirah (Forgiveness) or any other duā, that duā will be accepted.

After awakening the hands should first be washed up to the wrists.

4. Recognise and Remedy A Spiritual Ailment

Jealousy

Jealousy can be defined as a state comprising of anger, grief and misery upon witnessing the successes of another person, accompanied by the hope and desire of that person's failure. This is harām and condemned strongly in Islām.

Jealousy implies displeasure with the Decree and distribution of Allāh Rabbul Izzat and questioning His wisdom and authority of granting to whom He desires, when He desires and how much He desires.

This is a very grave sin. If this type of feeling is felt but you do not desire that Allāh Ta'ālā take away that bounty from the person who has it but only that Allāh Ta'ālā should also grant you the same as him, then this is termed 'Ghibtah' which is permissible. The religious harm of jealousy is the destruction of

righteous deeds and its worldly harm is the perpetual state of sorrow and heartache experienced by the jealous one.

*Jealousy devours good deeds just as fire devours dry wood.
(Hadīth)*

A Wonderful Remedy:

Hadrat Moulānā Thānvi (Rahmatullāh Alayh) prescribed the following remedy (to be acted upon for 3 weeks at least) to a person who complained of suffering from this destructive spiritual ailment and disease:

1. Duā to be made on behalf of the object of jealousy at least once daily.
2. Praising him verbally amongst one's associates.
3. To occasionally invite him home for a meal.
4. Occasionally to bless him with a gift.
5. Meeting him before departing on a journey and bringing him a gift upon your return.

5. Introduce A Spiritual Aspect In Your Salāh

When declaring that Allāh is the 'Master of the day of Judgement'(S1:V3), picture the scene on the plains of Qiyāmah where all the creation will be assembled and make a silent duā in your mind (without movement of the tongue) that:

O Allāh do not disgrace us that day.

After Allāh Ta'ālā is so addressed, there is a short sentence which suggests that the worshipper is going to make a request to and ask of the Creator something of great importance.

This sentence is:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾

You alone do we worship and from Thee alone do we seek help.

In these words we are saying:

“The lifting of our hands and the throwing of the Dunyā behind us, the folding of our hands, the words of Takbīr (Allāhu-Akbar), Tasbīh (SubhānAllāh) and Tahmīd (Alhamdu-Lillāhi Rabbil Ālamīn) that issued from our lips, were only possible through Your aid and assistance.

Without Your continuous support and assistance, O Allāh, we would not be able to make any Ibādah. In short, we acknowledge that taufīq (Divine assistance) is from Allāh Ta’ālā.

When the servant declares that the taufīq is only from Allāh Ta’ālā, then Allāh Ta’ālā proclaims thus; “My servant, the intention was yours, the action was yours and now the reward is also yours.’

Note: Please file these leaflets systematically as you would need to refer to them regularly and continuously.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

It is Fard and obligatory to earn a Halāl livelihood, for the acceptance of all our actions are based on consuming halāl. If a person does many good deeds but consumes harām (forbidden things) then all of his or her actions are in vain and are not accepted by Allāh Ta’ālā. *It is reported in a Hadīth that to acquire Halāl Earnings is a duty (obligatory).* This obligation is for those who are in need of wealth for their daily necessities, whether these necessities are to satisfy the requirements of one’s self or the needs of ones dependents.

People go to work for various different reasons. Some, because it is customary, some go only to make money, while others go because it is the right and decent thing to do. By merely correcting our intention we are able to make this worldly action and necessity into an Ibādat (act of worship).

To be mindful of Allāh’s Commands (follow the Shariat) when conducting business or whatever is our profession, is also the Dhikr of Allāh Ta’ālā and is an act of obedience and devotion (Ibādah). Thus we are able to spend every moment of our lives in obedience to Allāh’s commands and in accordance with the Sunnāh of our beloved Rasūlullāh ﷺ.

Do remember! For every action, whether Dīni or Dunyā-i (worldly), be sure to make The **four standard intentions** as this will make our whole lives into Ibādah. (Refer to issue 1).

1. Intention for this month:

Intentions (Niyyah's) for setting out to earn a livelihood.

Begin with the four standard intentions:

I am doing this devotion because:

- 1) It is the **command** of Allāh Ta'ālā.
- 2) To **please** Allāh Ta'ālā.
- 3) To gain the **love and friendship** of Allāh Ta'ālā.
- 4) I make **Shukr** that I can fulfill this duty of **Earning Halāl Rizq** in the state of **Imān** because of the **Taufīq** given to me by Allāh Ta'ālā.

- 5) I earn halāl livelihood to fulfill the rights of my dependents, i.e. their right that I feed, clothe, provide shelter, educate, provide medical care and get them married.
- 6) I earn halāl livelihood for the sake of gaining strength and energy to make Ibādāh of Allāh Ta'ālā and to glorify His Name.
- 7) I earn halāl livelihood to serve the Dīn of Allāh Ta'ālā and to serve His creation. With these intentions the entire time spent in securing your livelihood will be recorded for you as Devotion (Ibādāh) worthy of reward, provided that this does not keep you away from the other Farā'idh like Salāh etc.

Similar Niyyah's (Intentions) can be and should be made at the time of spending your wealth.

A Golden Advice:

At the end of every devotion you are encouraged to practice on these 4 practices:

- 1) **Read Istighfār** thrice with the intention that your devotion is not worthy of Divine acceptance.

Note: A devotion which is considered not worthy of acceptance and not befitting to Allāh Ta'ālā's Exalted status finds ready acceptance in the Court of Allāh Ta'ālā. No matter how excellent your Ibādāh is, you cannot fulfill, do justice to and discharge the Rights of Allāh's Lofty Attributes as is His right to be worshipped.

- 2) **Express Shukr** that Allāh Ta'ālā has blessed you with this act of devotion, that is, submit before Allāh Ta'ālā that had it not been for His Grace, Mercy and Divine Aid (Taufīq), you would not have been able to render any act of ibādāh. Considering your every devotion and action in this manner will Insha-Allāh ensure ready acceptance from our Kind and Forgiving Master.
- 3) **Read Durūd Thrice** - the great significance of this has been explained in the previous Issue. (Issue No.3)
- 4) **Ask Allāh to convey the reward** of your Ibādāh to Nabī ﷺ the Mashā'ikh of our silsilā and to the whole Ummah

2. Shukr for the Month:

Shariah orders man to fulfill the duty of Shukr. He is instructed to express gratitude to the external agency and means through which Divine Bounties reach him. It comes in a hadīth: "Whoever is not grateful to man, is not grateful to Allāh." A person who shows he is grateful for the bounties and recognises the True Bestower, Allāh Ta'ālā, is ensured of increase in the favours of Allāh Ta'ālā. In this regard Allāh Ta'ālā says in the Qur'an Karīm:

***If you are grateful most certainly I will increase
(My Bounties) upon you.***

(Include together with the Shukrs mentioned previously (refer to issues 1,2 & 3)

- 1) Make Shukr that Allāh Ta'ālā has blessed you with the wealth of **Imān**.
- 2) Make Shukr that Allāh Ta'ālā has included you in the **Ummāh of His beloved Nabī ﷺ**.
- 3) Make Shukr that Allāh Ta'ālā has **concealed your hidden faults** (and sins from the rest of the creation).
- 4) Make Shukr that Allāh Ta'ālā has left the control of the **distribution of Rizq (sustenance) in His hands and not in the hands of humans. {Shukr for this month}**

For the purpose of reference we shall call these the **Four Standard Shukrs**. Apart from the four standard shukrs the reader is also advised to express shukr on the innumerable bounties of Allāh Ta'ālā, such as, health, wealth, sustenance, means of livelihood, residence, conveyances, honour, respect, parents, wife, children and families etc.

3. Practice on A Sunnah

Duās to Recite when Wearing A Garment (Clothes).

When wearing a garment recite this duā:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا هُوَ لَهُ ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ
وَشَرِّ مَا هُوَ لَهُ

O Allāh I ask You from its virtue and advantages of its purpose and I beg You safety from its evil and any harm which may be caused from it.

Begin the wearing of all garments with the intention of Sunnah from the right side first, i.e. The right sleeve, the right leg of the trouser, the right shoe etc. Clothing and shoes should be shaken out before wearing them. This is to ensure that there is nothing harmful like insects etc. in them.

While removing garments and shoes begin with the left with the intention of Sunnah. It is mentioned in the Ahādith that satr of a male is from the navel to below the knee. For the female the whole body should be covered except for the face, both hands up to the wrists and the feet up to the ankles. The Ulamā have stated that the first Fard upon a Muslim is to cover the satr. Ladies are therefore requested to do likewise.

4. Recognise and Remedy A Spiritual Ailment

Love of Material Wealth

Love of this world is the root of all sins. It is the primary cause of negligence and carelessness towards the Life of the Hereafter. Constant and concentrated contemplation of death - the severer of all pleasures - will remove the love of material wealth from the heart. Regular visits to the graveyard and reflecting upon noblemen, who have all now become the food of ants and worms and have turned to dust and soil - will create disdain for the world in the heart.

Total annihilation of love of material wealth is not the goal, mere disinclination is the required object. Maulānā Rumi (Rahimahullāh) gives a beautiful parable of the world and the hereafter by that of a boat sailing on water. Without the water (the world) the boat (man) will not be able to reach its destination (the Hereafter). However the water should always remain below the deck and not in the boat or else it will sink.

Thus love for the world should always remain out of the heart – not within, or else it will sink. Thus possessing worldly goods is not harmful provided that its love does not enter the heart. The world, when possessed by an obedient person, is a blessing of Allāh Ta’ālā and when utilised wrongfully by a transgressor becomes a means of disobedience to Allāh Ta’ālā.

The Remedy:

- Constant pondering on death, solitude of the qabr (grave) and separation from this world.

- Companionship (suhbat) of a Wali (friend) of Allāh is a superb remedy – coupled with shunning the company of worldly people as this disease is very contagious indeed.
- Regular visits to the graveyard which induce remembrance of the Hereafter and constant engagement in Dhikrullāh.
- Reflection in the coming and going of day and night, the power of the Creator and preparation to face Him for the reckoning of deeds performed.

5. Introduce A Spiritual Aspect Into Your Salāh

The servant declares: “Iyyāka naʿbudu” “Only You do we worship.” A question may be asked that, why is the singular ‘I’ not used? The human performing Salāh by himself is not solitary. There is a rūh (soul) attached to his physical body. This physical body in turn is not a single entity but is composed of his head, trunk, hands, feet, ears, eyes, heart and limbs etc.

This body is covered by clothes - clothes bought with his money - so that his wealth now also becomes attached to him in Ibādah. Thus the ‘we’ is pronounced on behalf of all the different parts of his body, his rūh and wealth and all are involved in the Ibādah of Allāh Taʿālā. He therefore presents a collective whole in front of Allāh Taʿālā, from head to toe- what is external (zāhir) and what is internal (bātin).

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عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

1. Intention for this month:

We have discussed in detail the topic on intentions. We now illustrate what we have learnt so far by way of two examples

Example 1

Let us suppose the reader wishes to recite Surah Yāsīn. In the light of what we have discussed in the previous issues, we recommend the following procedure. This procedure is not limited to Surah Yāsīn only but should be applied to every “Dīni” activity. Begin by making the **four standard intentions**:

- 1) I recite Surah Yāsīn because it is the **command** of Allāh Ta’ālā.
- 2) To **please** Allāh Ta’ālā.
- 3) To gain the **love and friendship** of Allāh Ta’ālā.
- 4) I make **Shukr** that I am able to recite Surah Yāsīn in the state of **Imān** in the **Sunnah way** shown by Nabī ﷺ because of the Taufiq given to me by Allāh Ta’ālā.

- 5) I recite Surah Yāsīn so that my needs for the day are fulfilled.
- 6) So that I may be saved from afflictions in both the worlds.
- 7) So that Allāh Ta'ālā may bless me with a reward equal to reading the whole Qur'ān ten times.
- 8) So that my stages may be elevated.
- 9) So that I may be blessed with martyrdom (if read at night). Make all the other intentions mentioned under intentions for Tilāwah (recitation) of the Holy Qur'ān. (Refer to issue No.2) Surah Yāsīn has many other benefits (refer to 'A guide to the Preliminary Practices' pp. 12-13)
- 10) **Recite Durūd Thrice.** (Refer to issue 3 for significances)
- 11) Begin recitation of **Surah Yāsīn** with Ta'awwuz & Bismillāh.
- 12) Recite **Istighfār** thrice, (after completing) submitting to Allāh Ta'ālā that you have rendered Surah Yāsīn very defectively.
- 13) Recite **Durūd** thrice and beseech Allāh Ta'ālā to accept you defective recitation.
- 14) Make **Shukr** to Allāh Ta'ālā on the taufiq He had bestowed upon you.
- 15) Ask Allāh Ta'ālā to **convey the reward** of your devotions to Nabī ﷺ & his ﷺ family and the Sahābah (Radiallāhu Anhum), The Mashā'ikh of your Silsilah and upon the Ummah & also include whomsoever you wish to individually, like parents, sons, daughters etc.

If you recite your devotions in this manner, you would have made your Ibādat sincere for Allāh Ta'ālā, your reward will be multiplied, your bond with Allāh Ta'ālā will be strengthened and you will experience a joy and happiness in your Ibādah.

Example 2

Let us suppose the reader wants to put on his clothes. We recommend the following procedure and again this procedure is not limited to wearing clothes only, but should be followed for any "Dunyā-i" (worldly) activity to make it also an Ibādah.

Procedure:

A) Begin by first making the **four standard intentions**.

- 1) I wear clothes because it is the **command** of Allāh Ta'ālā that I cover my Satr, protect my body and that I adorn it with the bounties granted to me by Allāh Ta'ālā.
- 2) By obeying Allāh Ta'ālā's command I hope to **please** Allāh Ta'ālā.
- 3) By obeying Allāh Ta'ālā's command I hope to gain the **love and friendship** Allāh Ta'ālā.
- 4) I make **Shukr** that I am able to wear clothes in the state of **Imān** in the **Sunnah** way shown by Nabī ﷺ because of the **Taufiq** given to me by Allāh Ta'ālā.

These are the **four standard intentions** that must always be made. If you were involved in some other worldly activity, e.g. earning a livelihood, spending your money or you are involved in some social activities e.g. visiting the sick, attending a funeral, been invited to a wedding or some other occasion then include the following intentions too:

- 1) I am involved in this activity to fulfill the rights of Allāh Ta'ālā.
- 2) To fulfill the rights of creation.
- 3) To serve the deen of Allāh Ta'ālā.
- 4) To serve the creation of Allāh Ta'ālā.

Any or all of the above intentions may be made, whichever applies.

- 5) Read Bismillah followed by the Sunnah Duā for wearing clothes (refer to issue 4).
- 6) Begin by putting on the clothes in the Sunnah way starting from the right.
- 7) Make Shukr to Allāh Ta'ālā that He has granted you clothes to wear.

- 8) Read Durūd as a token of gratitude to Nabī ﷺ as he has guided us.

By following this procedure a ‘worldly’ activity is converted to a ‘dīni’ activity. Your rewards are multiplied and a strong bond is formed between you and Allāh Ta’ālā. Throughout the day this state of Dhikr (remembrance) prevents you from sin and inclines you towards good deeds.

By the grace and kindness of Allāh Ta’ālā we now conclude this section on Intentions. The reader is earnestly recommended to make intention before commencing any and every activity so that it becomes his second nature.

2. Shukr for the Month:

The reader is requested to make the following **4 Shukrs** daily, preferably at a fixed time.

- 1) Make Shukr that Allāh Ta’ālā has blessed you with the wealth of **Imān**.
- 2) Make Shukr that Allāh Ta’ālā has included you in the **Ummah of His beloved Nabī ﷺ**.
- 3) Make Shukr that Allāh Ta’ālā has **concealed your hidden faults** (and sins from the rest of the creation).
- 4) Make Shukr that Allāh Ta’ālā has left the control of the **distribution of Rizq (sustenance) in His Hands and not in the hands of humans**.

For the purpose of reference we shall call these the **Four Standard Shukrs**.

Apart from the four standard Shukrs the reader is also advised to express Shukr on the innumerable bounties of Allāh Ta’ālā, such as, health, wealth, sustenance, means of livelihood, residence, conveyances, honour, respect, parents, wife, children and families etc.

Rasūlullāh ﷺ said: “Shukr is half of Imān.” In another Hadīth it is mentioned that: “Attain a tongue of Dhikr and a heart of Shukr.”

Hadrat Abdullāh bin Ghannām (Radiallāhu Anhu) narrates that Rasūlullāh ﷺ said: “Whoever says (the following duā) in the morning then he has fulfilled the Shukr (thanks, gratitude) for his day and whoever says it in the evening then he fulfilled the Shukr (thanks, gratitude) for his night.

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِّنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ
لَا شَرِيكَ لَكَ، فَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

O Allāh whatever favours I or any of your creation have received in this morning is from You, you are Unique (One), You have no partner and for You is all Praise and Shukr (Thanks).

NOTE: When reciting this duā in the **morning** after

‘Allāhumma’ read “Ma-asbaha”. مَا أَصْبَحَ

In the **evening** recite “Ma-amsā” أَمْسَى instead of “Ma-asbaha.”

3. Practice on A Sunnah

Allāh Ta’alā says in the holy Qur’an: “Say, if you do love Allāh then follow me (Nabī ﷺ), Allāh will love you.”

The natural result of following the Sunnah of Allāh’s beloved, Nabī ﷺ, is that Allāh Ta’alā begins to love you. No greater honour or greatness can be attributed to any person than that the Kind and Beneficent Master Allāh Ta’alā Himself loves you. This is indeed the greatest success and triumph that any person can hope to aspire.

When you have pleased the Creator and become His beloved all the creation is made subservient to you. Look at the lives of the Awliyā Allāh and pious servants. They desire no worldly wealth nor any fame and service, yet the treasures of the world are laid

down at their feet. Allāh Ta'ālā grants them great honour in the eyes of men and above all they are the 'Friends and Beloved of Allāh Ta'ālā'. All these can only be obtained by following the Sunnah Tariqah (way) of Allāh's beloved Nabī ﷺ.

The sunnah for this month is that before beginning any activity, whether worldly or dīni, say "bismillah" and begin from the right.

To follow the Sunnah is a great Boon and bounty, May Almighty Allāh bestows all of us with this great ni'mat Āmīn.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The sections on Intentions and Shukr are now substituted with the Remembrance of death and events thereafter.

1. Remembrance of Death

Everyone is convinced, believer or disbeliever, that death will overtake them. Death is a gift to a believer.

Intentions for Remembrance of Death

- 1) It is the **command** of Allāh Ta’ālā.
- 2) To **please** Allāh Ta’ālā.
- 3) To gain the **love and friendship** of Allāh Ta’ālā.
- 4) I make **Shukr** that I am able to remember death in the state of **Imān** in the **Sunnah way** shown by Nabī ﷺ because of the **Taufiq** given to me by Allāh Ta’ālā, (These are the **four standard intentions** and should be learnt well.)

- 5) It is the Sunnah of Nabī ﷺ.
- 6) That I may be raised to positions of honour in this world and in the Hereafter.
- 7) That I may gain spiritual elevation.
- 8) That I may remain detached from the world and be engaged in preparation for the Hereafter.
- 9) I may be blessed with taufiq to repent and make Taubah.
- 10) I may fulfill the rights of Allāh Ta'ālā and His servants.
- 11) I may be blessed with martyrdom.

Suggested methods of remembrance of death

Allāh Ta'ālā says in the Qur'an Karīm:

*Seek help in patience and Salāh, and truly it is hard save for the humble-minded, who know that they will have to **meet** their Lord and that unto Him they are **returning**.*"

The reader is advised to keep this thought in mind throughout the day that:

“One day I will have to stand before my Lord, Allāh Ta'ālā to answer for my actions.”

To assist the reader in this regard the following suggestions are made:

1. On Awakening From Sleep

Recite the Sunnah Duā and recite Durūd thrice as a token of gratitude, as Nabī ﷺ has guided us.

On awakening, recite this duā:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praise is due to Allāh Ta'ālā who revived us to life after giving us death and to Him is our return.

Reflect on the words (to Him is our return) and say to yourself:
“One day I will have to stand before my Lord, Allāh Ta’ālā to answer for my actions.”

2. When Embarking on A Conveyance (Car, Etc.)

Recite the Sunnah Duā and recite Durūd thrice as a token of gratitude, as Nabī ﷺ has guided us.

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Glory to Him (Allāh) who has brought this (vehicle, etc.) under our control though we are unable to control it, surely, we are to return to our Lord.

Reflect on the words ‘surely, we are to return to our Lord’ and say to yourself:

“One day I will have to stand before my Lord, Allāh Ta’ālā to answer for my actions.”

On reaching your destination, think that I still have my ultimate destination to reach i.e. to come before Allāh Ta’ālā and there I will have to answer for my actions.

3. When Going To Sleep

Sleep on the right side and recite the Sunnah duā. Thereafter recite Durūd thrice as a token of gratitude, as Nabī ﷺ has guided us.

Then read this duā:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allāh save me from Your punishment on the day You will resurrect Your servants.

Reflect on the meaning and say to yourself:

“One day I will have to stand before my Lord, Allāh Ta’ālā to answer for my actions.”

4. Practice on A Sunnah

The Ādāb (Etiquettes) and Duās of Going To the Toilet

When going to the toilet, before entering read Bismillah and this duā:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

O Allāh I seek refuge in you from the foul male devils and female devils.

- * Enter the toilet with the left foot first and also place the left foot onto the left footrest first.
- * Do not carry or take into the toilet anything that has the name of Allāh Ta’ālā and Rasūlullāh ﷺ written on it.
- * Do not go bare-headed into the toilet.
- * Do not utter Allāh’s name therein.
- * It is not permissible to greet someone or answer a greeting or to say anything whilst in the toilet.
- * It is sinful to face or turn the back towards the Ka’ba (in the direction of the Qiblah) when relieving one’s self.
- * It is Makrūh to eat anything (chew gum, smoke) or read any book or comic or use a cellphone while relieving one’s self.
- * It is not permissible to spend more time than is necessary in the toilet.
- * It is Makrūh to urinate while standing.
- * One should not relieve oneself in the street, road, under or next to a tree for shade or at any other public place where people sit or walk.
- * Do not face or turn the back in the direction of a strong wind while relieving oneself in open ground.

- * Istinjaḥ should be done with the left hand.
- * The hands should be washed with soap after Istinjaḥ
- * Care should be taken that urine does not splash on the body, clothes and shoes. Punishment in the grave is mainly caused by carelessness in this respect.

Duā When Leaving the Toilet

Step off the right foot-rest with the right foot first.

After leaving the toilet with the right foot first, recite this duā:

غُفْرَانِكَ

I ask You Forgiveness

Then recite this duā:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

Praise be to Allāh who removed from me what was injurious and restored me to soundness.

5. Introduce a Spiritual Aspect Into Your Salāh

Now at last the actual request. The grandeur of the request is such that it demands such a magnificent introduction. And what is the request?

The request:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾

Show us the straight path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those whom Thou has favored.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Not (the path) of those who earn Thy anger (i.e. The Jews), not of those who go astray (i.e. the Christians). Āmīn.

He is saying, “Oh Allāh! I need to tread on the straight path, the path that is completely straight and absolutely perfect - the Siratul Mustaqīm. Keep me firm and steadfast on it. Let me not stagger, let me not stray, neither to the left nor to the right. Keep me wholly on it so that my eyes do not look at any wrong, my ears do not listen to any wrong, my heart does not harbor any wrong, my hands do not do any wrong and my feet do not go towards or do any wrong.

He is asking for such steadfastness that he does not have to stop and think - automatically all the functions of his body will be free from any wrongdoing. His heart should be thoroughly conditioned that he walks on this path freely and naturally. In short, he is asking to be guided on Qur’ān and on the Sunnah.

He continues, “Oh Allāh! There are many who claim to be on the straight path, the Siratul Mustaqīm. However, my request is special. I desire the Sirātul Mustaqīm of those who have already received Your blessings, those blessings connected with Your pleasure.”

It is narrated in the Ahādith that thereupon Allāh Ta’ālā answers (on your duās made in surah Fātihah):

For My servant is what he desires.

Do make a concerted effort to be practical and in improving your Salāh. Jazak Allāh.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

1. Remembrance of Death

We continue with the suggested methods of remembering death.

4) When Standing Up For Salāh

When standing up for Salāh, before making niyyah, say to yourself:

“One day I will have to stand before my Lord, Allāh Ta’ālā to answer for my actions.”

5) Remembering Death in the Morning And Evening

Recite the Sunnah Duā and then say to yourself:

“I acknowledge the favours of Nabī ﷺ”

Then recite Durūd thrice as a token of gratitude, as Nabī ﷺ has guided us.

Then recite this duā:

اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ،
وَإِلَيْكَ النُّشُورُ

O Allāh, with Thy help do we spend the morning and with Thy help do we spend the evening and with Thy help do we live and with Thy help do we die and to Thee is our final return.

NOTE: The above duā should be read in the morning and evening.

Reflect on the words ‘to You is the final return’ and say to yourself:

“One day I will have to stand before my Lord, Allāh Ta’ālā to answer for my actions.”

6) Reflect on Your Surroundings

The dry and lifeless plant life and animals, the funeral notice board, the hearse, the funeral procession, the grave-yard, the mayyit and whatever reminds one of life having ‘come to an end’ should remind one that sooner or later your life on earth will come to an end, then ponder to yourself:

“One day I will have to stand before my Lord, Allāh Ta’ālā to answer for my actions.”

7) Reflect on the ground

While moving, sitting or lying on the ground reflect that you are above the ground and soon you will have to enter into it, and then say:

“One day I will have to stand before my Lord, Allāh Ta’ālā to answer for my actions.”

8) At Meal Times

Hadrat Abu Darda (Radiallāhu Anhu) narrates that Rasūlullāh ﷺ said:

Verily Allāh Azza Wa Jalla has completed five things for every servant from His creation; his life-span, his actions, where he will stay, his movements and his Rizq (sustenance). (Mishkāt)

After eating reflect that perhaps this was the last meal of my allotted sustenance, in which event:

“One day I will have to stand before my Lord, Allāh Ta’ālā to answer for my actions.”

When morning begins or evening falls, also ponder that perhaps now my lifespan is completed, and ponder that:

“One day I will have to stand before my Lord, Allāh Ta’ālā to answer for my actions.”

9) When Entertaining Distant Hopes And Making Ambitious Plans

A Hadīth says that every year on the middle night of Shābān, Allāh Ta’ālā informs Izra’īl (Alayhis Salām), the Angel of Death, about all those who are destined to die during the year.

When entertaining distant hopes and making ambitious plans, think that perhaps I am destined to die during this year, say to yourself:

“One day I will have to stand before my Lord, Allāh Ta’ālā to answer for my actions.”

10) When Looking Into A Mirror

Recite the Sunnah Duā and then say to yourself:

“I acknowledge the favours of Nabī ﷺ”

Then recite Durūd thrice as a token of gratitude, as Nabī ﷺ has guided us.

When looking into the mirror, say:

اللَّهُمَّ أَنْتَ حَسَّنْتَ خَلْقِي، فَحَسِّنْ خُلُقِي

O Allāh, You gave me good physical form so also favour me with good morals and manners.

Reflect that your skin has wrinkled and your hair has greyed, or otherwise reflect that this beauty will also come to an end and say to yourself:

“One day I will have to stand before my Lord, Allāh Ta’ālā to answer for my actions.”

A Golden Advice

Hadrat Anas (Radiallāhu Anhu) narrates that one night Rasūlullāh ﷺ delayed the Esha Salāh until midnight. After completing the Salāh Rasūlullāh ﷺ turned around and faced us and said: “Other people have read their Salāh and gone to sleep, you people have continuously been in Salāh since the time you began waiting for it. {Bukhāri}

The Mashā’ikh advise that after completing one Salāh, make intention that you are waiting for the next Salāh. In the light of the Ahādīth you will be rewarded as if you were continuously in Salāh for the intervening period between the two Salāhs.

1. Practice on A Sunnah

Ghusl

Before having ghusl make Niyyah (intention) thus: - “I am making ghusl so as to become Pure.” Without Niyyah, there is no thawāb (reward) although the Ghusl will be valid. Ghusl should be made in a place of total privacy and one should not face towards the Qiblah while making Ghusl. Ghusl may be

made standing or seated, preferably seated.

Use sufficient water, do not skimp nor be wasteful. Abstain from speaking while performing ghusl. It is better not to read any Kalima or Āyah while bathing.

Be aware of the following rules when making Ghusl.

2. Procedure for Performing Ghusl

- 1) Wash both hands up to and including the wrists.
- 2) Wash the private parts. The hands and private parts should be washed even if one is not in a state of Janābah or Najāsah (impurity).
- 3) If there is Najāsah elsewhere on the body, it should be washed off.
- 4) Perform wudhu. If making ghusl on a stool or platform where water will flow rapidly away, then perform the complete wudhu. If there is fear of the feet being immersed in waste water during the ghusl, then postpone the washing of the feet till the end of the ghusl. Ensure that the mouth and the nostrils are thoroughly rinsed thrice.
- 5) After performing wudhu, pour water over the head thrice, then pour thrice over the right shoulder and thrice over the left shoulder. Now pour water over the entire body and rub. If the hair of the head is not plaited (for women), it is compulsory to wet all the hair up to the base (scalp). If a single hair is left dry, ghusl will not be valid.
- 6) If the hair of a woman is plaited then she is excused from loosening her plaited hair, but it is compulsory to wet the base and roots of each and every hair. If one fails to do this then Ghusl will not be valid. As for men who grow long hair and plait them, they are NOT excused from leaving any portion of their hair dry. If a woman experiences difficulty or is unable to wet the base and roots of her plaited hair, then it is necessary for her to unplait her hair and wash her entire hair.
- 7) It is Mustahab (preferable) to clean the body by rubbing it. All parts of the body should be rubbed with the hand so as to ensure that water reaches each everywhere on the body and no portion of the body is left dry. Rings,

earring's, etc. should be moved or removed to ensure that no portion under or around them is left dry. Ensure that the navel and ears are wet. If they are not, then ghusl will be incomplete.

- 8) On completion one should confine oneself to a clean place and wash the feet. If, while performing wudhu, the feet had been washed, it is not necessary to wash them again. Dry the body with a clean towel, and dress as hastily as possible.
- 9) The *three* farā'idh of Ghusl are:
 - (a) To rinse the mouth in such a manner that water reaches the entire mouth.
 - (b) To rinse the nostrils up to the ending of the fleshy part.
 - (c) To completely wet the whole body.

Whether one performs the farā'idh intentionally or unintentionally, Ghusl will be valid.

3. Introduce A Spiritual Aspect Into Your Salāh

Who are these special persons who are the 'an'amta alayhim'?

Elsewhere in the Qur'ān Sharīf, Allāh Ta'ālā has mentioned them as being:

مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

...of the Ambiyā, and the Siddiqīn, and the martyrs and the righteous. {S: 4 V: 69}

Those of whom the nimats of Allāh Ta'ālā are showered are the Ambiyā, the Siddiqīn, the Shuhada and the Sālihīn. He continues, "Oh Allāh! There are many who claim to be on the straight path, the Sirātul Mustaqīm. However, my request is special. I desire the Sirātul Mustaqīm of those who have already received your blessings, those blessings connected with your pleasure."

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever Upon
Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَجِدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

1. Remembrance of Death

Hadrat Ā'isha (RādiyAllāhu Anhā) once asked Rasūlullāh ﷺ :
“Can anyone attain the ranks of the Shuhadā (martyrs) without sacrificing his life for the cause of Allāh?”

Rasūlullāh ﷺ replied: “Yes, he who remembers death twenty times daily.” In another Hadīth twenty five times has been mentioned.

It is our practice to remember death daily by reciting at least 25 times daily:

اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَفِي مَا بَعْدَ الْمَوْتِ

O Allāh, bless me in death and after death.

We recommend the following procedure:

(a) Make intentions (refer to Issue No. 6).

(b) Say: *“I acknowledge the favors of Nabī ﷺ ”*

And recite Durūd thrice.

(c) Recite the above duā 25 times.

(d) Confess to Allāh Ta’ālā that you have rendered a very defective devotion and recite Istighfār thrice.

(e) Make shukr to Allāh Ta’ālā that He has granted you the taufiq of rendering this devotion.

(f) Again recite Durūd thrice.

(g) Thereafter say to yourself:

“One day I will have to stand before my Lord, Allāh Ta’ālā to answer for my actions.”

It is beneficial that every time we say the above sentence, we confess to Allāh Ta’ālā that *“O my Lord I have wronged my soul”* and recite Istighfār thrice. We then make duā to Allāh Ta’ālā to grant us an easy reckoning.

In a Hadīth Hadrat Ā’isha (Radiallāhu Anhā) relates that Rasūlullāh ﷺ used to say, in the course of his prayers: “O Allāh grant me an easy reckoning.” She asked: “O Rasūlullāh ﷺ what is an easy reckoning”, to which he ﷺ replied: “That one’s book of deeds would be presented and Allāh Ta’ālā would say: “I forgive you.” As for him who is examined he will surely perish.

The **‘one day’** referred to above is the ‘Day of Judgement’, when the people will be presented one by one before Allāh Ta’ālā for trial. Everyone will have to answer 5 questions.

Rasūlullāh ﷺ said: “On the day of Resurrection, the feet of the son of Ādam will be powerless to move till he is questioned about five matters:

- 1) *On what he spent his life,*
- 2) *In what pursuits he passed his youth,*
- 3) *From where he procured his wealth,*
- 4) *On what he spent it,*
- 5) *What he did regarding the knowledge he possessed.”*

The wise one will prepare for this reckoning in this world.

Meditation of Death

The Mashā'ikh recommend that a specific time be set aside for remembering death.

The time preferred by them is bed-time. We recommend that you ponder on the following points in your remembrance of death:

A.) The Suddenness of Death

Ponder that I must always remain in preparation of death. Death comes suddenly and unexpectedly. Death overtakes the old as well as the young, the healthy as well as the sick. It should not happen that death overtakes me while I am unprepared, in which case I would be at an eternal loss.

B.) Loneliness of the Grave

Ponder that I must value the time that Allāh Ta'ālā has blessed me with. Unnecessary association and engagements with family, friends, sports and entertainment diverts me from the Dhikr (remembrance) of Allāh Ta'ālā, which is my main aim and objective in life. The grave is an abode of loneliness and the house of estrangement, where I will find no one familiar there. Family and friends will not accompany me in my grave to comfort me. I will lie in my grave forsaken and uncared for. It is only my good deeds that will accompany me in my grave and be a Nūr for me in this narrow house of horrors and worms. Accumulating good deeds should thus be my priority.

C.) Futility of Future Plans, Ambitions and Distant Hopes

Accumulation of wealth diverts me from the remembrance of Allāh Ta'ālā. Ponder that this world is worthless and insignificant in relation to the wonderful and everlasting life of Ākhirah. Only that wealth is useful to me that I have spent for the Pleasure of Allāh Ta'ālā, otherwise wealth will not buy me a life of peace and comfort in the Ākhirah. On my death my

fortune will be distributed and become the property of others. What is the matter with me that I accumulate wealth for others at the expense of *my* Ākhirah?

D.) Desire for Greatness

The desire for name, fame and glory involves me in hatred, revenge, jealousy, and wrecks me spiritually and does my worldly life considerable harm. True greatness and glory is reserved for the pious servant of Allāh Ta'ālā. I desire for greatness and glory, but in the grave my limbs will be scattered apart and worms will be crawling and feasting on my body.

Oh Allāh! Grant me true understanding and let my heart be attached to the Ākhirah and let my gaze be focused on Jannah, my original and permanent home. Āmīn (to be continued)

A Golden Advice

The Mashā'ikh recommend that when you recite the Tasbīh-e-Fātimi after every Fard Salāh and at bed-time, recite it with the niyyah (intention) of the Asmā-ul-Husnā (the Beautiful Names of Allāh Ta'ālā). This will cause you to receive the reward of having recited the Asmā-ul-Husnā as well. The 99 Beautiful Names of Allāh Ta'ālā are all encompassed in the Tasbīh-e-Fātimi.

The Asmā-ul-Husnā (Beautiful Names of Allāh Ta'ālā)

Rasūlullāh ﷺ is reported to have said: “There are 99 Beautiful Names of Allāh Ta'ālā through whose mediation we have been commanded to make duā. Whoever learns them and recites them will surely enter Jannah.” According to another Riwāyah: (narration):” Whoever commits them to memory and recites them constantly will surely enter Jannah.”

1. Practice on A Sunnah

The time for Maghrib Salāh begins with sunset and lasts till there is redness in the western horizon. It is mustahab to

perform the Maghrib Salāh as soon as possible and Makrūh to delay it.

Recite this duā at the time of Maghrib Adhān:

اللَّهُمَّ هَذَا إِقْبَالُ لَيْلِكَ وَادْبَارُ نَهَارِكَ وَ أَصْوَاتُ دُعَاتِكَ فَاعْفِرْ لِي

O Allāh this is the advent of your night and the retreat of your day and the cry of your petitioners, so grant me forgiveness.

It is mentioned in the Hadīth that young children should not be let out of the home when the evening begins because at this time the Shayatīn come out and spread all over. After a part of the night has passed, then you may allow them out.

1. Introduce A Spiritual Aspect Into Your Salāh

Having completed Surah Fatihah and having made this request and duās, he himself says “Amīn” - (O Allāh) accept!

Have you now learnt to perform Salāh spiritually? Imān has been established. When you make Ibādah in this manner, with this mental approach, whether this attitude is maintained or not, at that moment you have established Imān. You have attained Ikhlās (sincerity).

Hadrat Abu Hurairah (Radiallāhu Anhu) said: “Rasūlullāh ﷺ remarked, “Harken! When the servant says:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾

All praise is for Allāh, Lord of the worlds.

Allāh says: **“My servant has praised me, he shall have what he wants.”**

The servant says:

الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾

The Most Merciful, the Most Compassionate

And Allāh says: **“My servant has praised me, he shall have his desire granted”**

The servant says:

مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾

Master of the Day of Judgement

To which Allāh replies: **“Verily My servant has acknowledged my greatness.”**

In another Hadīth it is reported from Ummi Salmah (Radiallāhu Anhā) that it has been shown that Nabī ﷺ use to pause at the completion of each Ayāh. It is recommended that we follow this Sunnah, by pausing at each Ayāh of Surah Fātiha.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَجِدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

1. Remembrance of Death

We continue with the section on **meditation of death**.

E) Death of A Wali (Friend of Allāh)

On the death of His friend, Allāh Ta’alā makes elaborate preparations for his arrival. A most honorable welcoming party comprising of the Angel of death accompanied by 500 angels, is dispatched to receive his pious soul.

The Angel of death appears in a young and beautiful form, wearing excellent clothes. Each of the 500 Angels hold a bouquet of multi-colored flowers, each emitting a different fragrance.

Each Angel conveys unique good news and glad tidings to the departing soul. The Angel of death sits next to the dying person and the other Angels encircle him and place their hands on every limb.

The Angel of death places a musk-scented cloth under the chin of the dying Wali and the gates of Jannah are opened in front of him.

The Wali is entertained with its beautiful scenery. The fruits of Paradise are brought in front of him and his future heavenly wives are shown to him. Upon seeing all this, the soul of the Wali becomes restless. The Angel of death speaks most tenderly and informs him that Allāh Ta'ālā is pleased with him. In these blissful circumstances the soul departs from the body without pain or exertion. The other Angels greet the departing soul with peace and give it the good news of Jannah. The 500 Angels surround the dead body, so that when the person washing the dead body wants to turn it, the Angles step forward and turn him. When the body is about to be shrouded with the kafan, the angels come forward to enshroud it with a shroud brought from Jannah.

When the body is about to be perfumed, the Angels blend it with the perfume brought from heaven. The Angels stand in rows between his house and the grave and greet the funeral procession with prayers of forgiveness.

Upon observing this honorable treatment, Shaytān becomes extremely pained and accuses his cohorts of having failed.

After this, the Angel of death takes his soul to the heavens, where Jibrā'īl (Alayhis Salām) and 70 000 angels welcome the soul, and all of them convey good tidings to it. Then the soul is taken to the throne of Allāh Ta'ālā, where it falls in prostration (Sajdah). Allāh Ta'ālā then commands that the soul be taken to a blissful lodging till the Day of Judgement (Qiyāmah).

F) Events in the Grave of the Wali

When the body of a person is placed in the grave, the Salāh he performed in his lifetime assume a beautiful shape and stand on his right side. Similarly, the fasts he had kept assume a beautiful form and stand on his left side. The Tilāwat (recitation) of the Qur'ān and the Dhikr that he had made stand at his head side. The steps he had taken to offer Salāh with Jamā'ah (congregation) stand by his feet, and similarly his 'Sabr' (patience) and his 'abstention' from sins stand to one side.

Then the neck of a heinous serpent (the punishment of the grave) appears and tries to get to the body. When the serpent attempts to approach from the right side, the Salāh prevents it saying, “Get away, by Allāh, he always used to toil while alive. He has just gone to sleep to take some rest.” Then the serpent tries to approach from the head side, but is repelled by the recitation of the Qur’ān and Dhikr (remembrance of Allāh) which the Wali did during his lifetime.

There is no direction from which the ‘punishment’ can get to the body, as it is guarded from all sides by various virtuous deeds. The serpent returns in despair, after being repelled by the strong defences.

At that point the ‘Patience’ which was standing aloof in a corner in the grave, addresses the various other forms of Ibādah (worship), saying, “I was waiting to defend the body from the side that was not capable of defence (due to deficiency in some act of worship), but, all praise be to Allāh, you managed to repel the punishment yourselves without my help. Now I will help this person on the Day of Judgement.”

After this event two Angels will appear, with eyes like the flash of lightning, a voice like thunder and sharply pointed teeth like cattle-horns; with flames of fire emerging from their breath, and their hair reaching till their feet. These Angels named Munkar and Nakīr appear in a harsh and terrifying form. They have huge sledge-hammers in their hands and they command the dead body to sit up. The dead person obeys at once, and his shroud slides from his head down to his back.

These Angels then ask: “Who is your Creator? What is your religion? What is the name of your Nabī ﷺ ?

The person replies, “My creator is Allāh, my religion is Islām and Muhammad ﷺ is my Nabī.” The Angels remark that ‘you have answered correctly.’ They then expand the grave of the Wali from all sides as far as the eye can see and ask him to lift his head. When he lifts his head he sees a gate through which he views Jannah.

The Angels announce: “O friend of Allāh, Paradise is your permanent abode, because you spent your life in obedience and worship of Allāh.”

Rasūlullāh ﷺ has said, “I declare under the oath of Him who has my life in his hands, which upon hearing this good news the dead person experience such extreme joy which he will never forget.”

The Angels then ask him to look towards his feet. When he looks, he sees the door of Jahannam (hell). The Angels announce, “O friend of Allāh, you have escaped the punishments behind that door.” Again the dead person experiences everlasting happiness upon hearing this news. After this the grave is expanded further and seventy gates of Jannah are opened in it. The cool fragrant breeze of Jannah blows into the grave till the Day of Resurrection.

O Allāh! When the time comes for the departing of my soul, honour my soul as you honour the souls of Your Chosen servants. Grant me Taufiq of doing such deeds as will enable me to be deserving of such honorable treatment. Āmīn. (To be continued)

2. Practice on A Sunnah

Duās to be Read During and After Performing Wudhu

- Recite the niyyah for wudhu in the heart and also say it audibly thus; ‘I intend to perform wudhu’. (Add the four standard and other intentions).
- It is Sunnah to perform wudhu in a sitting posture. To face the Qiblah is also devotion. By facing the Qiblah one attains from the Ka’ba its Anwār (enlightenment) and Barakāh (blessedness). In the Hadīth it is stated that Wudhu is half of Imān (faith).
- When commencing the Wudhu begin by first using a Miswāk. Use the Miswāk along the width of the teeth and along the length of the tongue.
- Thereafter recite Durūd.
- Then recite: **بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ**

In the name of Allāh and all praise be to Allāh.

It is stated in the Hadīth that for those who perform wudhu without reciting ‘Bismillāh’, for them the effect of the cleanliness will benefit only those limbs that are washed. The one who recites ‘Bismillāh’ before performing wudhu, the effect of that cleanliness reaches the whole body.

- Then recite this duā:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِي رِزْقِي

O Allāh forgive me my sins and make my house accommodating for me and bless me in my livelihood.

- One must not talk while performing wudhu
- Whilst washing the limbs, recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that none is worthy of worship besides Allāh. He is alone. He has no partner. And I bear witness that Muhammad ﷺ is His Servant and Messenger.

- It is mustahab to stand and drink the remaining water of the wudhu.
- After completing the Wudhu, raise the eyes towards the sky and recite this duā:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that none is worthy of worship besides Allāh and I bear witness that ﷺ Muhammad is His Servant and Messenger.

- Thereafter recite this duā:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

O Allāh: make me of the repenters and make me of the purified.

- Or recite this duā:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*Your purity (I declare) O Allāh with Your praise, I bear witness
that there is none worthy of worship besides You, I beg
forgiveness of You and repent to You.*

- Recite the full Surah Qadr (Innā anzalnāhu fi laylatil Qadr). It is narrated in the Hadīth that the one who recites suratul-Qadr after performing wudhu will be among the Siddiqīn (righteous). By adhering to the Sunnah whilst performing wudhu ones minor sins are forgiven. By washing a limb, the sins of that limb are removed. When one completes the wudhu, he becomes free from all minor sins.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَجْمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

1. Remembrance of Death

We continue with the section on **meditation of death**.

G) The Wali on the Day of Judgement

Special honour will be bestowed upon the Wali-Allāh on the Day of Judgement. On that day when the entire mankind will be sweating profusely due to the intense heat of the sun, which will be only a few feet away from the ground, the lovers of Allāh will be under the cool shade of Allāh’s Throne.

The Wali’s book of deeds will be given in his right hand, such a book as will omit nothing, small or great, from being written down in it. The Wali will be given to drink from the fountain of Kauther, a drink whiter than milk and sweeter than honey and the Wali will experience no thirst thereafter until he enters Jannah.

H) The Wali and the Bridge of Sirāt.

It is narrated that when the Friends of Allāh will have entered Jannah (paradise) after crossing the bridge of Sirāt, they will enquire from the accompanying Angels, “O Angels the bridge of Sirāt was to be erected above Jahannam (hell) and the entire mankind was to cross it. But we did not notice having gone above hell. “The Angels will remind the questioners, that the gardens with beautiful flowers and cool breeze that they saw on the way, was in fact Jahannam (hell). While on earth they had changed their anger into kindness, niggardliness into charity, and sinful desires into abstention. Therefore Allāh Ta’ālā also commanded *Jahannam* to change its appearance for their sake into a beautiful and pleasing sight.

I). The Wali’s Stay in Jannah (Paradise).

The Wali will enjoy from amongst others, all these Bounties and Favours in Jannah. The foundation of Jannah is of silver and gold, its earth is of musk; its dust is of camphor, its plant of saffron, and its rain of perfume.

It has a tree at its farthest limits called ‘Sidratul Muntahā’ (the farthest Lotus-tree) beyond which there is no permission for ordinary man to proceed. This tree is so big that a rider can ride under its shade for a hundred years and still not reach its end - 42:14. There are rivers of honey, milk and pure water - 47: 15. There are also pleasure gardens in paradise beneath which rivers flow, and plants with fruit of various kinds in the gardens. These plants will bear fruit perpetually - 9:72. There are reserved fountains from which the inmates of Jannah will be given to drink. There are eight stages of Jannah and also eight doors. These stages are called: (1) Adn, (2) Khuld, (3) Na’im, (4) Ma’wā, (5) Darus Salām, (6) Darul Qarār, (7) Muqamah and (8) Firdous. Firdous is in the highest heaven.

Rasūlullāh ﷺ said that anyone who seeks to enter Paradise should ask for and seek Firdous as it is the best of Jannah (23: 1, 8). Salāh (prayer), Fasting, Zakāt, Hajj and Jihād will have separate doors out of these doors. The inmates of Jannah will have in Jannah, raised couches and thrones of jewels and rubies in tents made of pearls, facing the rivers surrounded on all sides by exquisitely beautiful boys for servants and pure-

eyed virgin girls. They are like hidden pearls which nobody has ever touched. Each inmate will have four gardens, two of silver and two of gold. They will receive sustenance therein morning and evening - 19: 92. Whenever they shall be given of its fruits, they shall say: "This is what was given to us before." - 20:25. But this fruit will only be similar in appearance, its taste and the enjoyment of each fruit, rather of each bite will be different and more delicious. Each Jannati will have seventy pure-eyed virgins with whom he will continually enjoy. His righteous wives in the world and his children will be with him in paradise - 19:8. In-spite of prolonged intercourse no children shall be born - 52:21.

The dwellers of Jannah will continue always to be young and will never get old. The men will remain young and be at the age of nearly 32 years. The inhabitants of Jannah will not die, nor will they suffer any illness. They will be beardless and hairless and will not have to sleep nor experience calls of nature, nor shall they meet with any type of disappointment. Toil shall not afflict them therein nor shall they ever be ejected from Jannah - 15:48. They shall neither feel therein heat nor intense cold - 76:13. They will not feel any inclination to do any evil but they will be desirous of more and more pleasures. They will have therein whatever they desire but what is by Allāh is even more. Their cry in paradise will be "Glory be to Thee, O Allāh" and their greetings in it will be "Salām (peace)", and the last of their praise will be "All praise is for Allāh, The Lord of the worlds" - 10:100. Of all the gifts of Jannah, the greatest, most delightful and most sublime will be the Divine Vision (the sight of Allāh Ta'ālā).

O Allāh, Your forgiveness is vaster than my sins; and we have more hope in your mercy than in our actions. By Your Grace and Mercy overlook my shortcomings, enter me into Jannah and include me amongst your accepted servants who will enjoy these Bounties. Āmīn. (to be continued)

2. Practice on A Sunnah

THE ADHĀN AND HOW TO REPLY TO IT.

Adhān is from the Sha'air (symbols) of Islām, with which the greatness and dignity of Islām is expressed.

- When one hears the Muadhlin calling out the Adhān, it is mustahab to reply to the Adhān by repeating the same words after the Muadhlin. The only exception is that after ‘Hayya alas Salāh’ and ‘Hayya alal Falāh’, one should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

There is no protection (against evil) and no power (to do good) except with the help of Allāh, the Mighty, the Great.

- At the time of Fajr in reply to ‘As Salā-tu khayrum minan nawm’, one should say:

صَدَقْتُ وَبَرَرْتُ

You have said the truth and you have said what is good.

- The person who replies the Adhān with sincerity will enter into Jannah.
- The person who replies to ‘Ash hadu al lā ilāha illAllāh’ by saying the following words, that persons sins will be forgiven.

The words are:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،
رَضِيتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ دِينًا

I bear witness that none is worthy of worship besides Allāh. He is One. He has no partner; and that Mohammad ﷺ is His Servant and Messenger. Well pleased am I with Allāh as a Sustainer, with Mohammad ﷺ as a Messenger and with Islām as my Religion.

- In reply to “Hayya alal Falāh’, one should also say:

اللَّهُمَّ اجْعَلْنَا مُفْلِحِينَ

O Allāh make us of those who are successful.

After the Adhān is said, recite Durūd upon Rasūlullāh ﷺ, and then read this duā:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدِنِ الْوَسِيلَةَ
وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودَنَ الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

O Allāh, Sustainer of this perfect call and this Salāh which is being performed; Grant Mohammad ﷺ the highest position in Jannah and preferential honour and raise him to the raised position which You have promised him. Surely You do not break the promise.

- When the Adhān is being called out then it is preferable to leave all worldly occupations, and respond to its call. (to be continued)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
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Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَجِدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

1. Remembrance of Death

We continue with the section on **meditation of death**.

J) The Severity and Agony of Death

Hadrat Hasan (Radiallāhu Anhu) says that Rasūlullāh ﷺ once mentioned the severity of death and said: *“Pain similar to that felt when a sword strikes at three hundred places is experienced (at the time of death).”*

Hadrat Shaddād bin Aus (Rahmatullāh Alayh) says: - “Death is more severe than all the difficulties of this world and the Ākhirah. It is more severe than being sawed into two, even more severe than being cut up by scissors and even more severe than being cooked in a cauldron. If the dead were to be revived to inform us of the difficulties of death, none will spend his time in this world with pleasure. None will be able to sleep peacefully.”

It is reported that when Nabī Mūsā (Alayhis Salām) passed away, Allāh Ta'ālā asked him: "How did you find death?"

He replied: "I saw myself like a living sparrow put to roast upon a fire in such a manner that neither does it die, nor can it escape." It has come in another narration: "Like the skinning alive of a goat."

Hadrat Ā'isha (Radiallāhu Anhā) says that before Rasūlullāh ﷺ passed away; a bowl of water was placed near him. Very often Rasūlullāh ﷺ would place his blessed hand into the bowl and thereafter, wipe his face saying: - *"O Allāh! Help me against the difficulty of the pangs of death."*

Hadrat Umar (Radiallāhu Anhu) asked Hadrat Kā'b (Radiallāhu Anhu) to explain the condition of death. He replied: *"O Amīrul Mu'minīn! It is like a thorny branch which is inserted into a person in such a manner that it touches every part of the body and is thereafter, suddenly extracted."*

This is briefly the condition experienced due to the agonies of death. Besides this, the fear of the physical appearance of the Angel of Death and his accompanying angels is a completely separate difficulty. The appearance in which he extracts the soul of sinners is so fearful that the strongest person will not have the courage to look at him.

For this reason we find that amongst the du'ās of Sayyidinā Rasūlullāh ﷺ, there is this du'ā: *"O Allāh! Ease (for me) the severity and agonies of death."*

K) The Appearance of the Angel of Death to Sinners

Hadrat Ibrāhīm (Alayhis Salām) said to the Angel of Death: *"Show me what is the appearance in which You extract the soul of sinners."* The Angel of Death replied: *"You will not be able to bear it."* Hadrat Ibrāhīm (Alayhis Salām) said: *"No, I will bear it."* Hadrat Isra'īl (Alayhis Salām-Malikul Maut) said: *"Turn your face towards the other side."*

Then Hadrat Isra'īl (Alayhis Salām) said: *"Now, look"* When Hadrat Ibrāhīm (Alayhis Salām) looked up he saw a pitch black giant, standing, with long hair. He was emitting an unbearable stench. He wore black clothes and flames of fire were leaping

forth from his mouth and nostrils. Seeing this condition Hadrat Ibrāhīm (Alayhis Salām) fell unconscious.

After some time he recovered. By this time Malikul-Maut had resumed his old appearance. Hadrat Ibrāhīm (Alayhis Salām) said: “If there were no other difficulty for a sinner then this appearance is sufficient for his punishment.”

This then is the evil appearance in which the Angel of death comes to disobedient servants and slaves of Allāh Ta’ālā.

L) The Condition of A Disobedient Person

This is the condition of a disobedient person at the time of death. Allāh Ta’ālā instructs Malikul-Maut: “Go to My enemy and bring his soul. I gave him everything in abundance. I showered My Bounties upon him from all four sides in the world and yet he was disobedient to Me. Bring him so that I may punish him.”

Malikul-Maut then approaches him in a very frightening form. In this form he has twelve eyes. He holds a very thick and huge iron club made from the fire of Jahannam, which is filled with thorns. He has five hundred Angels under his command. They bring a large blade of copper with them. They hold big and huge burning charcoals of Jahannam in their hands and whips of blazing fire. As soon as Malikul-Maut approaches, he strikes him with the iron-club, the thorns of which penetrate into every vein and fibre of his. Then he pulls it out. The other Angels begin to strike his face and hips with their whips causing him to become unconscious. Thereafter they extract his soul from the toes of his feet and stop at his heels and begin whipping him again. Then they extract the soul from the heels and stop at the knees. They then extract the soul from here and stop it at various places to cause him pain and difficulty for a longer period of time. They stop the soul in the stomach and from here they extract it until it reaches the chest. The Angels then place the copper and blazing charcoal of Jahannam under his chin. Thereafter Malikul-Maut says: O Accursed soul! Come out and proceed to that Jahannam which has been described as:

In such a fire, boiling water and a cloud of black smoke which will not be cooled nor will there be comfort (rather it will be very painful). - [Al-Wāqiyah]

Then when his soul is extracted from the body, it says to the body: “May Allāh Ta’ālā punish you. You always hastened me towards the disobedience of Allāh Ta’ālā and you were always slow in obeying Allāh Ta’ālā, you have destroyed both of us.” The body speaks to the soul in the same manner. The earth upon which he used to disobey Allāh Ta’ālā curses him. The army of Shayatīn quickly run to their leader, Iblīs, to give him the good news that one person has reached Jahannam.

When his body is placed in the grave the ground closes in on him and begins to squeeze and squash him, so that the one side of his ribs penetrate into the other.

Rasūlullāh ﷺ in a Hadīth described this by placing the fingers of his hand into the other. Black serpents are let loose upon him and begin biting him from the nose on the one side and from the toes of the feet on the other side, until they meet at the centre, and then they start again. Munkar and Nakīr then approach him. They question him: “Who is your Rabb (Lord)? What is your religion? Who is your Nabī ﷺ?” After each question he expresses his ignorance. On this reply he is struck so severely with a rod that the sparks spread and fly all over the grave.

He is then ordered to look up through an open door of Jannah at the gardens, beauty and pleasures of Jannah. The Angels tell him: “O enemy of Allāh! Had you been obedient to Allāh, this would have been your abode.”

Nabī ﷺ says: “By the Oath of that Being in Who’s Control my life is, at that time he experiences such regret and grief which he never experienced before.”

Then a door of Jahannam is opened and the angels say: “O enemy of Allāh! This is your abode because you disobeyed Allāh Ta’ālā. “Thereafter 77 doors of Jahannam are opened upon his grave from which the hot winds, smoke and putrid stink reaches him, to give him difficulty till the day of Qiyāmah.

Others are continually beaten in the graves and given all types of punishment; difficulty and distress till the day of Qiyāmah. May Allāh Ta’ālā save us from such a horrible end and grant us Taufiq to spend our lives in His obedience and worship. Āmīn.

1. Practice on A Sunnah

It appears in a Hadīth which each one of us should make a part of our daily lives that Sayyidinā Rasūlullāh ﷺ would make this Duā 25 times daily:

اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَ فِي مَا بَعْدَ الْمَوْتِ

O Allāh bless me in death and in the stages after death

It comes in the Hadīth that whoever recites the above duā 25 times daily will die as a Shahīd (martyr). [i.e. he will be granted the status of a martyr.] May Allāh Ta'alā give us all the Taufiq to live our lives according to the Sunnah. Amīn (To be continued)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 12

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَجِدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

1. Remembrance of Death

We continue with the section on **meditation of death**.

M) The Scenes of Hell (Jahannam)

There is the intensely hot fire in Jahannam (hell) which has rising flames. This fire burnt for a thousand years and became red, and then it burnt for another thousand years and became white. Thereafter it burnt for another thousand years and became pitch black and is presently burning in this state - (42:16). There are 70 000 valleys in Jahannam, in each valley there are 76 000 hillocks, and on each hillock there are 70 000 snakes and 70 000 scorpions - (12:659).

There is one valley called ‘Jabbul Huzn’ from which Jahannam itself seeks refuge seventy times a day. Those who worked and did good deeds for fame and show will be entered into it.

Jahannam has been made so deep that if a stone is thrown from the top, even after seventy years it will not reach the bottom - (42:17). The depth in Jahannam for each sinner will be in proportion to his sins. The fire of this world is the flame of the fire of Jahannam after it had been washed (reduced) seventy times - (52:53). There is pus, blood and other impurities in Jahannam which is so severe that if a drop from there is placed in this world, all its inhabitants would have died due to the severity of its stench and repugnant odour. - (52:70).

There are seven doors and stages of Jahannam (hell). These are:

- 1) Jahannam (hell);
- 2) Zātul Iahab (flaming fire) - 70:15;
- 3) Hatamah (crushing disaster) - 140:4;
- 4) Sa'ir (burning fire) - 4:55;
- 5) Suqur (scorching fire) - 74:26;
- 6) Jahīm (fierce fire) - 26:91; and
- 7) Hawiyah (abyss) - 10:6.

These depths or stages are for the various types of sinners. The biggest transgressors (from the believers) will be placed in the lowest hell and from there will be raised stage by stage as he recompensates for his sins, until he is eventually taken out from Jahannam due to his Imān.

The inmates of Jahannam will have food of fire, clothes and dress of fire, drink and food of fire, bedding of fire and coats of heated tar with heavy chains. They shall not taste therein any cold, drink but boiling and intensely cold (freezing) water - (78:22).

Fire will boil in their bellies like a boiling cauldron. Their entrails (intestines) shall burst, their flesh will melt away, their bones will be stripped of flesh and their skins will be burnt black. Whenever their skin burns away a new skin will be given to them so that they may taste the punishment- (4:56). They will neither be in a state of life, nor will be death for them - (87:12), and they will dwell therein for long years. (78:21).

The person, who will receive the lightest punishment in hell, will wear a pair of shoes of fire which will cause his brain to boil like boiling water in a cauldron. - (42:55).

The inmates will remain in a state of drowning within impure liquids and pus.

Those who do not pay their Zakāt will be continuously stung by snakes and Scorpions; and their treasures will be heated and branded on their back - (9:35).

When the eyes of the inmates of Jahannam will no longer have tears to shed, then tears of blood shall flow from their eyes.

After mentioning the various aspects and stages at the time of death and beyond, and of the conditions of the Qabr (grave) and Jannah and Jahannam, by the Grace and Mercy of Allāh Ta'ālā we now conclude this section on the remembrance of death.

The sincere seeker (Tālib) is encouraged and exhorted to meditate on death daily according to his capacity. Meditation on death constantly and with regularity will ensure high ranks in Jannah and our ultimate goal which is the Love and Pleasure of Allāh Subhānahu Ta'ālā.

May Allāh Ta'ālā grant us death with Imān and 'Lā ilāha illAllāh' لا إله إلا الله on our tongues. Āmīn.

2. The Noble Distinction and Perfections of Sayyidinā Rasūlullāh ﷺ

Rasūlullāh ﷺ said: “I am Allāh’s beloved and this is no boast. On the Day of Resurrection I will lead the banner of Praise under which will be Ādam and all the other Prophets and this is no boast. I shall be the first to intercede on the Day of Judgement and the first whose intercession will be accepted and this is no boast. I shall be the first to rattle the door-knocker of Jannah and Allāh will have it opened for me and bring me into it, accompanied by the poor ones amongst the believers and this is no boast. I am the most honourable in Allāh’s sight amongst all from the earliest to the latest times and this is no boast.”

Another distinction of the greatness and elevated status granted to Rasūlullāh ﷺ by Allāh Ta'ālā, is that all the Prophets who came before him had to affirm their belief in him ﷺ.

3. Definition of Sunnah

The Sunnah has been defined by the scholars of the science of ‘Hadīth’ as follows:

A word spoken or an act done or a confirmation given by Sayyidinā Rasūlullāh ﷺ

‘Confirmation’ in this definition is termed in Arabic as Tagrir. What is meant by this term is that somebody said something, or acted in a particular manner, and this saying or act came to the knowledge of Rasūlullāh ﷺ, and he ﷺ either confirmed it in express words or remained silent without giving any indication of disapproval. Such silence, being implied in approval of Sayyidinā ﷺ is also included in the term ‘Sunnah’.

4. Practice on A Sunnah

Replying To The Adhān (continued)

The reply of the Adhān should not be given during the following times:

- a. While performing Salāh.
- b. During the Khutbah of Juma’a or any other khutbah.
- c. While reading or teaching Ilm Dīn (reciting the Qur’ān or being occupied with religious knowledge).
- d. During intercourse.
- e. While relieving one’s self.
- f. While eating.
 - It is Mustahab for males and females, whether they are in a state of Tahāra (purity) or Janābah (impure), to reply to the Adhān.
 - It is incumbent on males to go the Masjid and perform their Fard Salāh with Jama’at after hearing the Adhān. If one does not perform Salāh with Jama’ah after hearing the Adhān, one will be committing a sin.
 - If one forgets to reply to the Adhān or does not do so intentionally and thereafter decides to answer, then he

may do so immediately after the Adhān, if much time has not lapsed.

Recite this Duā between Adhān and Iqāmah:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ
وَالْمُعَافَاتِ فِي الدُّنْيَا وَالْآخِرَةِ

O Allāh! I seek of you forgiveness (from all sins) and safety and well-being (from all sicknesses, maladies and retribution) in this world and the hereafter.

5. Mu'ā'malāt (Rights of Others)

Special care must be exercised in the fulfilment of obligations towards other people; whether such obligations pertain to personal or monetary matters. They must either be promptly carried out or settled with the person concerned. It must be understood that the accountability regarding obligation towards our fellow-beings is more severe than those to the Kind Creator. There will be no recourse on the Day of Judgement except for the settlement of the rights of others with one's good deeds. However the Merciful Allāh may compensate the wronged ones in any way he deems fit.

Rights of the Body

Hadrat Abdullāh bin Amr bin al-Ās (Radiallāhu Anhu) told of Allāh's Messenger ﷺ saying to him: "Have I not been informed that you fast during the day and get up (the whole) night for prayer. "When he replied that was so, Rasūlullāh ﷺ: "Do not do it. Fast and eat, get up for prayer and sleep, for you have a duty to your body, your eyes, your wife and your visitors." [Bukhāri-Muslim]

Hadrat Abu Darda (Radiallāhu Anhu) reported that (Rasūlullāh ﷺ said: "Allāh has sent down both the disease and its cure and He has appointed a cure for every disease,

so treat yourselves medically but use nothing unlawful.”
[Abu Dawūd]

*It has been reported that Rasūlullāh ﷺ said that
circumcision, shaving the pubic hair, clipping of the
moustache and removing the hair in the armpits are the
calls of human nature. These should not be left unattended
for **more than forty days**.*

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Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

**1. The Noble Distinction And Perfections of
Sayyidinā Rasūlullāh ﷺ**

A Mercy for the Universe

The Creator of the Universe, Allāh Ta’ālā, says:

And we have not sent thee except as a mercy to the worlds.

Rasūlullāh ﷺ said: “I am a mercy which has been bestowed.”

The real soul of the universe is the remembrance of Allāh Ta’ālā (Dhikrullāh). When there are none left to commemorate the Name of Allāh, the world will perish. It is therefore obvious that Rasūlullāh ﷺ is a mercy for the entire creation and universe. His ﷺ blessing and teachings are the means through which the remembrance (Dhikr) and worship (Ibādah) of Allāh Ta’ālā

will prevail till the Last Day, thus making him through his ﷺ teachings as being a mercy and the reason for the survival of the universe.

2. The Status of Sayyidinā Rasūlullāh ﷺ

Allāh Ta'ālā leaves no doubt concerning this point by saying in the Holy Qur'ān:

Allāh has surely blessed the believers with His favour when He raised in their midst a Messenger ﷺ from among themselves, who recites to them His verses and purifies them and teaches them the Book and the wisdom, while they were, earlier, in open error. [3:164]

This verse of the Holy Qur'ān describes the following functions of Sayyidinā Rasūlullāh ﷺ:

- a) He ﷺ is the authority in the way the Holy Qur'ān has to be recited.
- b) He ﷺ has the final word in the interpretation of the Qur'ān.
- c) He ﷺ is the only source at which wisdom based on Divine guidance can be learned (i.e. the knowledge found in Hadīth.)
- d) He ﷺ is entrusted with the practical training (purification and reformation) of the people, to enable them to bring his teachings into practice.

3. The Virtues of Durūd

Perpetual Blessing

Allāh has revealed in the Holy Qur'ān:

Verily, Allāh and His angels shower their blessings on the Nabī ﷺ...

The perfection of Sayyidinā Rasūlullāh ﷺ has thus become

evident to the entire creation as Allāh Ta'ālā Himself joins in sending blessings upon him ﷺ. In the case of Sayyidinā Rasūlullāh ﷺ, Allāh Ta'ālā Himself participates with His creation in honouring him ﷺ. This unique honour excels the honour conferred upon Hadrat Ādam (Alayhis Salām) when Allāh Ta'ālā ordered the Angels to prostrate before him.

Another marked distinction of His ﷺ nobility is that while the recitation of salutations and blessings for other Prophets is praiseworthy, the special virtues and rewards that are promised for sending salutations (Durūd) and Salām (peace) upon Muhammad ﷺ are not mentioned as being applicable in the case of sending blessings on other Prophets.

Anas (Radiallāhu Anhu) reported Allāh Ta'ālā's Messenger ﷺ as saying:

If anyone invokes a blessing on me once, Allāh will grant him ten blessings, ten sins will be remitted from him and he will be raised ten degrees.

4. Practice on A Sunnah

The Virtues of Miswāk

Miswāk is amongst those matters that Rasūlullāh ﷺ has stressed upon for keeping a person clean. Some of its benefits are:

- By using a Miswāk one attains the Pleasure of Allāh Ta'ālā.
- It keeps the mouth Pāk and Pure.
- It is a Sunnah of Ambiyā (Alayhis Salām)
- Dirt and germs are removed.
- Rasūlullāh ﷺ has said: "If I did not fear that this (Miswāk) will be difficult (to obtain) for my ﷺ Ummah, then I would have made it Fard upon them to use it."
- It removes the offensive odours of the mouth.
- A Salāh before which Miswāk is used is seventy times better than the Salāh before which no Miswāk were used.

- Rasūlullāh ﷺ has said: “Whenever Jibrā’īl (Alayhis Salām) the Angel of Allāh came to me, he urged me to use the Miswāk.”
- Rasūlullāh ﷺ attached great importance to the use of the Miswāk. Whenever returning home he ﷺ always first used the Miswāk.
- It was the noble practise of Rasūlullāh ﷺ that whenever he awakened from his sleep during the day or night, he first used a Miswāk before performing Wudhu.
- One will be given Taufiq to say the Kalima at the time of death.

The Manner of Holding the Miswāk

It has been narrated by Hadrat Abdullāh bin Mas’ūd (Radiallāhu Anhu) that the Miswāk should be held in such a manner that the small finger be placed towards the bottom and under the Miswāk and the thumb just below the portion which is placed in the mouth and the remaining fingers at the top of the Miswāk. The Miswāk when used should not be clasped in the palm. It is preferable to use the Miswāk with the right hand.

The Manner of Using the Miswāk

It is recorded in Kabīri that the right upper-jaw should be cleansed, followed by the left upper-jaw. Then the right lower-jaw followed by the left lower-jaw.

5. Mu’ā’malāt (Rights of Others)

The Rights of Parents

1. *Hadrat Abu Huraira (Radiallāhu Anhu) has related that Rasūlullāh ﷺ said: “Be kind to your parents so that your offspring may be kind to you.” [Al-Adabul Mufrad]*
2. *Hadrat Abdullāh bin Mas’ūd said: “I asked Rasūlullāh ﷺ which action is dearest to Allāh and he ﷺ replied: “Salāh at its proper time.” I asked what came next and he replied that*

*it was kindness to parents. I asked what came next and he replied that it was Jihād in Allāh's path.
[Bukhāri, Muslim]*

3. *It has been reported in the Ahādith that one who wishes to have abundant Rizq (sustenance) and a long-life should be kind and join ties of relationship and he should treat his parents well. [Musnad Ahmad, Al-Adabul Mufrad]*
4. *It has been reported in another Hadīth that Allāh's pleasure lies in the parent's pleasure and Allāh's displeasure lies in the parent's displeasure.*
5. *Shirk (ascribing partners to Allāh) and disobedience to parents is the most major sins. [Bukhāri, Muslim]*
6. *One of the three persons for whom Paradise has been declared forbidden is one who is disobedient to his parents.*
7. *Of all sins, Allāh forgives what He wishes except undutifulness to parents, for which He gives punishment in advance in this life to the one who commits it before he dies.*
8. *One of the finest acts of kindness is for a man to treat his father's friends in a kindly way after he has passed away. [Muslim]*
9. *One, who after the death of his parents, repays the debt incurred by them and fulfils vows made by them will be treated by Allāh as obedient to his parents during their life-time. But if one who after the death of his parents does neither repay the debt incurred by them and does not fulfil the vow made by them, will be treated by Allāh as being disobedient to his parents even though he might have been obedient to them during their life-time.*

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Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

**1. The Noble Distinction and Perfections of
Sayyidinā Rasūlullāh ﷺ**

The Obedience of the Messenger ﷺ

The Holy Qur’ān repeatedly insists upon ‘the obedience of the Rasūl ﷺ (Messenger)’, so much so that it is mentioned side by side with ‘the obedience of Allāh’.

Say: Obey Allāh and the Rasūl, but if they turn their backs, Allāh loves not the disbelievers.

It is clarified by the Holy Qur’ān that the Nabīs are the spokesmen of what leads to Allāh’s pleasure. Thus the obedience of the Nabīs is actually the obedience of Allāh Ta’ālā, Himself.

And whosoever has obeyed the Rasūl, has indeed obeyed Allāh.

It is noteworthy that wherever the ‘obedience of Allāh’ is mentioned in the Holy Qur’ān, it is always followed by the ‘obedience of the Rasūl ﷺ’, which has never been missed not even in a single verse. There is no verse in the entire Qur’ān where the ‘obedience of Allāh’ has been mentioned alone with no reference to the ‘obedience of the Rasūl ﷺ’. On the contrary, there are some verses where only the ‘obedience of the Rasūl ﷺ’ has been mentioned and there is no direct reference to the ‘obedience of Allāh’.

Establish the Salāh, Give the Zakāt and Obey the Rasūl ﷺ, so that you may be endowed with Rahmah (mercy).

So, whenever only the ‘obedience of the Rasūl ﷺ’ has been mentioned in the Holy Qur’ān it includes, without saying, the ‘obedience of Allāh’ because the Rasūl ﷺ does not say anything in the capacity of a Rasūl unless he is guided by Revelation from Allāh Ta’ālā.

And he (Rasūlullāh ﷺ) does not speak out of his own desire. It is not but Revelation revealed (to him). [53:3]

2. The Miracle of Being Unlettered

The ‘Unlettered Nabī ﷺ’ is a distinguished title of Sayyidinā Rasūlullāh ﷺ. This title of Rasūlullāh ﷺ is mentioned in the Torāh, Injīl (Bible), Zabūr (Psalms) and all the other Divine Revelations. The Ulamā have extended various explanations for this title. According to an established explanation, ‘Ummī (Unlettered)’ means the one who cannot read and write yet taught mankind Allāh’s most profound and eloquent Book, namely the Holy Qur’ān. Perhaps this is why this unique title is mentioned in all the previous Scriptures.

3. Practice on A Sunnah

The Islāmīc Etiquette of Eating and Masnūn Duās

1. It is Sunnah to wash both the hands before eating.
2. Say ‘Bismillah’ before commencing to eat. The food on

which 'Bismillah' is not recited, Shaytān partakes of that food.

3. When one has forgotten to say Bismillah, he should say '*Bismillahi Awwaluhu Wa Ākhiruhu*', when he remembers during the meal.
4. When one is a guest, before beginning to eat he should say '*Bismillāhi Wa Alā Barkatillāh*'.
5. It is Sunnah to cover the head while having meals.
6. It is Sunnah to sit on the floor and eat. The sitting posture should be that of the Tashah-hud in Salāh, or with one thigh raised or to squat.
7. Allāh Ta'ālā showers His blessing on those who have their meals in company.
8. Be seated first before the food is placed on the dining place.
9. It is Sunnah to eat with the right hand. One should not eat with the left hand without a valid reason for Shaytān eats with the left hand.
10. It is Sunnah to eat with three fingers; i.e. the thumb, the index finger and the middle finger. The fourth finger could be used when eating very soft foods.
11. Begin by helping yourself or eating from the food that is in front of or nearest to you. One should not begin by taking food from the center of the plate. Where there is a variety of food, sweetmeats or fruit in one utensil, then one may select and eat from wherever one wishes.
12. To eat very hot steaming food is against the Sunnah of Rasūlullāh ﷺ.
13. To blow into the food to cool it is against the Sunnah of Rasūlullāh ﷺ.
14. To lean against a wall or to recline while having meals is against the Sunnah.
15. When one does not like some types of foods, dislike for it must not be expressed. Remain silent and abstain from eating disagreeable foods.
16. When one has eaten food which has an unpleasant or strong odour e.g. raw onion, garlic, etc. the mouth must

be thoroughly cleansed so that no offensive smell is left, especially when in company. [To be continued]

4. Mu'ā'malāt (Rights of Others) Kindness Towards Your Mother

Bahz bin Hakm on his father's authority narrates that his grandfather said that he asked Rasūlullāh ﷺ to who should he show kindness. Rasūlullāh ﷺ replied: "Your mother." He asked who came next and he ﷺ replied: "Your Mother." He asked (a third time) who came next and he ﷺ replied: "Your mother." He again asked (fourth time) who came next and he ﷺ replied: "Your father, then your relations in order of relationship." [Abu Dawūd, Tirmidhī]

Hadrat Ibn Abbās (Radiallāhu Anhu) has related that Rasūlullāh ﷺ said: "If anyone obeys Allāh regarding his parents in the morning, two gates of Jannah will be opened for him in the morning and if there is only one parent, only one gate will be opened; but if anyone disobeys Allāh regarding his parents in the morning, two gates of Jahannam will be opened." A man asked if that applied even if they treat him wrongfully. Rasūlullāh ﷺ said: "Even if they treat him wrongfully, even if they treat him wrongfully, even if they treat him wrongfully."

Hadrat Abu Huraira (Radiallāhu Anhu) narrated that Rasūlullāh ﷺ said: "May he be disgraced, may he be disgraced, may he be disgraced!" He was asked about whom he was speaking and replied: "The one who, having one or both his parents live to old age, but does not enter Jannah (due to serving them)." [Muslim]

Hadrat Abdullāh Ibn Abbās (Radiallāhu Anhu) relates that Rasūlullāh ﷺ said: "No dutiful son gives his parents a kind look, without Allāh recording to his credit an accepted Hajj for every look." He was asked if that was so even if a person gave a hundred looks daily and he replied: "Yes, Allāh is most great and most good." [Muslim]

Someone came to Rasūlullāh ﷺ and asked: "O Messenger of Allāh, ﷺ I have wealth and my father is in need of it." Rasūlullāh ﷺ replied: "Your wealth and you are for your parents. Certainly your children are your lawful earnings. So

you can eat from the earnings of your off-spring without any formality.” [Ibn Mājah, Abu Dawūd]

5. Fulfilling the Rights of Your Parents

Allama Aynī narrates a Hadīth in the ‘Sharh’ (commentary) of Bukhāri that whoever reads this Duā once and thereafter makes this Duā that: “O Allāh, bestow the reward of this to my parents”, he has fulfilled the rights of his parents

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ وَرَبِّ الْعَالَمِينَ
وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ، وَلِلَّهِ الْحَمْدُ
رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ، وَلَهُ الْعِزَّةُ فِي السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ، هُوَ الْمَلِكُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ
وَرَبُّ الْعَالَمِينَ، وَلَهُ النُّورُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

All praise is only for Allāh, Lord of the Worlds - The Lord of the skies, Lord of the earth, Lord of the universe and for Him is Supreme Greatness in the skies and on earth and He is the All-Subduing, the Most Wise. For Allāh alone is all praise, Lord of the skies and earth, Lord of the universe and for Him is High Status in the skies and on earth and He is the All-Subduing, the Most Wise. - He is the Master, Lord of the skies, Lord of the earth and Lord of the universe and for Him is Nūr (illumination) in the skies and on earth and He is the All-Subduing, the Most Wise.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
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“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 15

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

**1. The Noble Distinction and Perfections of
Sayyidinā Rasūlullāh ﷺ**

According to the consensus of the Ummah, that portion of Allāh’s Beloved Rasūl’s ﷺ grave, that is touching his pure body, is more sacred than the Kā’ba and even more sublime than the Throne of Allāh. (Its excellence over the ‘Arsh’ throne is because as stated in the Hadīth the Arsh was created from one portion of the Nūr bestowed to Nabī ﷺ, whose Mubarak body is actually touching the sand of the grave).

If this is the excellence accorded to the sand of the Raudha Mubarak, then his ﷺ hair which was preserved by the Sahābah (Radiallāhu Anhum), would enjoy the same status. The same reverence would have been attached to the garments that had once adorned his ﷺ holy and blessed body during his lifetime!

2. Allāh Ta'ālā's Way of Addressing His Beloved

Rasūl ﷺ

In the Holy Qur'ān, Allāh's Messenger ﷺ has been addressed as 'Rasūlullāh (The Messenger)' and 'Nabī ﷺ (The Prophet)', and not as 'Muhammad ﷺ', unlike the other Prophets who have been mentioned frequently by their names. This is due to the extra-ordinary reverence and honour accorded to Rasūlullāh ﷺ. The believers had been forbidden from addressing Rasūlullāh ﷺ as 'O Muhammad' ﷺ because it connotes disrespect. The use of titles of honour has been enjoined, such as: 'Rasūlullāh (Messenger of Allāh)', 'Nabī' or 'Nabīyyullah (Prophet of Allāh)', etc. Thus respect of Rasūlullāh ﷺ has been declared as incumbent on the believers.

Allāh Ta'ālā says: **“Do not address the Rasūl ﷺ (by his name) as you address one another.”**

3. Ittibā' of Rasūlullāh ﷺ

The second term [the first term was obedience] used by the Holy Qur'ān in respect of Rasūlullāh ﷺ is the *Ittibā'*, i.e. to follow. Allāh Ta'ālā says:

Say, if you do love Allāh, follow me, Allāh will love you and forgive you your sins. [3:31]

There is surely a good example for you in the Messenger of Allāh, for the one who hopes (to meet) Allāh and the Last Day, and (who) remembers Allāh profusely. [33:21]

It is an established fact that mere theoretical education cannot be sufficient for reforming a people. The natural way of reformation is to set a practical example which people may follow. Mere reading of books cannot make a person qualified in a science or art, unless he is simultaneously trained by a senior scholar or a skillful artist of that field. If somebody studies all the books of the medical science, but does not work under the supervision of an experienced doctor, despite his thorough study he cannot claim to serve as a doctor nor can such a person be allowed to play with the lives of the patients. Similarly, no person can claim to practice on the Qur'ān without adhering strictly to the Sunnah.

5. Practice on A Sunnah

Islāmic Etiquette of Eating and the Masnūn Duās (continued from last issue)

17. If one eats with a person with an infectious disease, this Duā should be read:

بِسْمِ اللَّهِ ثِقَةً بِاللَّهِ وَتَوَكُّلاً عَلَيْهِ

*In the Name of Allāh, with confidence in Allāh,
and humbly trusting in Him.*

18. If there is little food left in the plate or platter, it should all be eaten.
19. If a morsel has fallen from the hand, and it is possible to eat it, one should do so.
20. After meals the fingers should be licked clean. First the middle finger, then the index finger and lastly the thumb.
21. It is Sunnah to wash the hands after meals.
22. This duā should be said after eating:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

*Praise be to Allāh, who fed us and gave us drink
and made us Muslims*

23. It is Sunnah to use a tooth-pick (Miswāk) after meals.
24. A guest should recite this Duā for the host after meals:

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ، وَارْحَمْهُمْ

*O Allāh, Bless them in that which You have provided them.
And forgive them and have Mercy on them*

25. It is Sunnah to accompany the departing guests to the door.

26. Before (and after) drinking milk, recite this duā:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

O Allāh, Bless us in this and increase for us there-from.

4. Mu'ā'malāt (Rights of Others)

Rights of Husband and Wife

Ahādīth

Hadrat Ā'isha (Radiallāhu Anhā) has related that Rasūlullāh ﷺ used to divide his time amongst his wives equally and say: “O Allāh, This is my decision concerning what I possess, so do not take me to task concerning what Thou possesses (i.e. love) and I do not. [Tirmidhī]

Hadrat Abu Huraira (Radiallāhu Anhu) has related that when Rasūlullāh ﷺ was asked which woman was best, he replied: “The one who pleases her husband when he looks at her, obeys him when he gives a command and does not go against his wishes regarding her person and property by doing anything of which he disapproves.” [Nisāi and Baihaqi]

In another narration it has been reported that when a man is away from home, it is the duty of the wife to keep watch over his household and everything else that is his trust. [Abu Dawūd]

Hadrat Hākim bin Mu'āwiyah al-Quraishi quoted his father as saying that he asked: “O Messenger of Allāh ﷺ, what right can any wife demand of her husband?”

Rasūlullāh ﷺ replied: “That you should give her food when you eat, clothe her when you clothe yourself, not strike her on her face, and do not revile her or separate from her except in the (privacy of the) house. [Abu Dawūd]

Hadrat Umm Salma (Radiallāhu Anhā) has related that Allāh's Messenger said: “Any woman who dies while her husband is pleased with her will enter Jannah.” [Tirmidhī]

Hadrat Ibn Abbās (Radiallāhu Anhu) has related that Rasūlullāh ﷺ said: “There are four characteristics which are of such a nature that one who has been given them has been endowed with what is best in this world and the next: a thankful heart, a tongue which makes the Dhikr of Allāh, a body which shows endurance during trial, and a wife who does not seek to be unfaithful to (her husband) in her person or property.” [Baihaqi]

Hadrat Ā'isha (Radiallāhu Anhā) has related that on a woman the topmost right is that of her husband, while on a man the topmost right is that of his mother.

Hadrat Abbās (Radiallāhu Anhu) has related that Rasūlullāh ﷺ said: “There are three persons whose prayer is not accepted: One who exercises control over others and the people are displeased with him, a woman whose husband is displeased with her and she lies in deep slumber, and one who breaks the ties of relationship with his brother.” [Bukhāri]

Hadrat Mu'āz bin Jabal (Radiallāhu Anhu) has related that Rasūlullāh ﷺ said: “It is not lawful for a believing woman to admit a person in her husband's house whose entry is disliked by her husband, or she comes out of her house in a manner displeasing to her husband. And a woman should not obey anybody else in the matter relating to her husband.”

Rasūlullāh ﷺ said in his farewell (Widā) sermon: “Fear Allāh in regard of women (your wives), for you have taken them under the pledge of Allāh, and they have been made Halāl to you with the Words of Allāh.” [Muslim and Mishkāt]

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Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

**1. The Noble Distinction and Perfections of
Sayyidinā Rasūlullāh ﷺ**

Based on the Ahādith, the scholars of Islām have commented that the first thing Allāh created was the Nūr of Allāh’s beloved messenger, Muhammad ﷺ, from which Allāh Ta’ālā gave the rest of all created things their existence.

It is in the nature of every created thing that it is drawn and attracted towards its origin. Those who have contaminated their nature have damaged this natural attraction. Therefore the universal belovedness of Allāh’s beloved Rasūl ﷺ is in all created things; humans, animals, minerals and plants. However from amongst mankind the hard-hearted who are baser than animals and harder than stone deprive themselves of this natural love for Rasūlullāh ﷺ.

During the farewell Hajj the camels outstripped each other in offering themselves for sacrifice to the Holy Prophet ﷺ. The near splitting of the palm-tree, on which Nabī ﷺ used to lean

at the time of giving Khutbas at the separation of Rasūlullāh ﷺ when the mimbar was built; the conveying of Salām to Nabī ﷺ by the mountains, the trees, pebbles and the Kā'ba; the wild animals becoming obedient and rivers becoming subservient to the command of Nabī ﷺ, is evidence of this natural love of creation for Nabī ﷺ.

Allāh Ta'ālā warns in the Qur'ān Karīm about any indifference in the love of Nabī ﷺ

If your fathers, your sons, your brothers, your wives and your family-ties, as well as the wealth you have acquired, and the business you dread will fall off, plus the dwellings you are so fond of, are dearer to you than Allāh and His Messenger or striving for His sake, then wait till Allāh brings His command to pass, and Allāh does not guide such immoral folk.

2. Wahi (Revelation)

The Two Kinds of Revelation

The revelation Rasūlullāh ﷺ received from Allāh is of two kinds:

i) The revelation of the Qur'ān, the Holy Book, named in Islāmic terminology as al-Wahi al-Matluw (the recited revelation, i.e. the revelation which can be recited in Salāh). This kind of revelation is all the verses of the Qur'ān only.

ii) Revelation received by Rasūlullāh ﷺ from time to time, on a constant basis to let him know the pleasure of Allāh Ta'ālā in day-to-day affairs, and the details of the principles laid down in the Holy Qur'ān with their only true and correct interpretation. This kind of revelation is called al-Wahi Ghayral-Matluw (the unrecited revelation). This kind of revelation is the Ahādith of Rasūlullāh ﷺ, his sayings, actions and approval.

The Second Kind of Revelation Proved by the Holy Qur'ān

This second kind of revelation is not contained in the Holy Qur'ān as part of the Qur'ān, but the Holy Qur'ān itself not only

refers to it but attributes its contents to Allāh Ta'ālā Himself. A verse of the Holy Qur'ān is reproduced which clearly proves that this 'revelation' is an explanation and sanctioned by the Holy Qur'ān. Although not a part of the Qur'ān, it is also revelation from Almighty Allāh. Allāh Ta'ālā says:

And we did not appoint the Qiblah on which you were earlier but that we might know the people who follow the Messenger as distinct from those who turn back on their heels. [2:143]

In order to understand this verse, it is necessary to know the background in which it was revealed: In the early days of Madani life, after the Holy Prophet's ﷺ migration (Hijrat) to Madīnah, the Muslims were ordered to direct their faces in prayers towards the Baytul-Muqaddas (the Masjid in Jerusalem) which was appointed the Qibla of the Muslims.

For up to seventeen months the Muslims had observed the Baytul-Muqaddas as their Qibla. It was after seventeen months that the holy Qur'ān abrogated the earlier order and the Muslims were required to observe the Holy Masjid of Makka as their Qibla and turn their faces towards it while praying (in Salāh). The following verse was revealed to appoint the new Qibla:

So, turn your face towards Al-Masjid al-Haram. [2:144]

This new order was criticised by some disbelievers and they objected on it, as to why the Baytul-Muqaddas was appointed as the Qibla earlier. The above quoted verse [2:143] was revealed to answer this objection. The answer was that the appointment of the former Qibla was in order to test the people whether they follow the Messenger ﷺ or not. To quote the verse again:

And We did not appoint the Qibla on which you were earlier (i.e. the Baytul-Muqaddas) but that We might know the people who follow the Messenger ﷺ

Here the appointment of the previous Qibla has been attributed to Almighty Allāh, which is a clear indication to the fact that the appointment of the Baytul-Muqaddas was done on the order of Allāh Ta'ālā Himself.

But this order is nowhere in the Holy Qur’ān, and there is no verse in the Holy Book which directs the turning of faces towards the Baytul-Muqaddas. This order was given the Muslims by Rasūlullāh ﷺ, with no reference to any verse of the Holy Qur’ān. Still, this order was mentioned by the Holy Qur’ān in the above verse as the order of Allāh Ta’ālā - in the words: **“We did not appoint the Qibla”** instead of the words: “The Holy Prophet ﷺ did not” are too clear on this point to need more explanation.

This statement of the Holy Qur’ān, thus, evidently proves that the previous order given by Rasūlullāh ﷺ was based on revelation, although it did not form a part of the Qur’ān. This exactly is the ‘Unrecited Revelation.’

3. Practice on A Sunnah

The Ādāb (Etiquettes) Of Sleeping

- After Esha if one does not have any Dīni commitments, one should go early to bed and avoid useless gatherings and non-beneficial conversations. Going to bed early assists one to awaken early for Ibādah.
- Close the doors of the home whilst reciting “Bismillah” and cover all utensils containing food whilst reciting “Bismillah”. Extinguish the lights too whilst saying “Bismillah”.
- Perform Wudhu before going to bed. The one who performs Wudhu and sleeps, an angel remains with that person the whole night. When this person turns in his sleep, the angel asks Allāh for his Maghfirah (Forgiveness).
- Apply kohl (surma) in each eye three times.
- Dust the bed three times with a cloth. When removing one’s clothing recite “Bismillah” as “Bismillah” is a cover and protection against the Jinn and Shayātīn.
- When going to sleep hold both hands up (as in duā) and recite the Surahs: Ikhhlās (Qul huwallāhu ahad), Al-Falaq (Qul A’ūzu bi rabbil falaq) and An-Nās (Qul A’ūzu bi rabbin nās), blow on the palms and wipe over the whole body. Do this thrice.

- Do not sleep on the stomach (males), for Allāh Ta'ālā dislikes this manner of sleeping. (Females should not sleep on their backs)
- Read this Duā and then lay down on the bed:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ ، إِنَّ أَمْسَكَتَ نَفْسِي فَاغْفِرْ لَهَا
وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

In Your name, my Sustainer I have laid my side and with your aid I shall raise it. If You withhold my life, then forgive it and if you send it back then protect it as you Protect your pious servants.

Or read:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

Oh Allāh, in your name I die and come to life.

4. Mu'ā'malāt

Rights of the Neighbour

Hadrat Anas (Radiallāhu Anhu) has related that Rasūlullāh ﷺ said: “By Him in whose hand is my soul, a man does not believe till he likes for his neighbour what he likes for himself.” [Muslim]

It has been reported that Rasūlullāh ﷺ said: “When a Muslim dies and three of his neighbours confirm of his piety, then Almighty Allāh says: ‘I accept the testimony of the people according to their knowledge and I forgive whatever I know (about him).’” [Musnad Ahmad].

According to another Hadith, the rights of a neighbour are:

- (1) *He should be visited if he falls ill.*
- (2) *His bier (janāza) should be followed if he dies.*

- (3) *He should be given a loan, if he is in need of it.*
- (4) *He should be clothed if he has no clothing.*
- (5) *He should be congratulated if there is occasion for that.*
- (6) *He should be consoled if a calamity befalls him.*
- (7) *One should not raise his house higher than that of his neighbour (without his permission) so that he may not be deprived of air (or his privacy).*
- (8) *One should not give trouble to his neighbour by the smoke of his kitchen (or through any other means). [Tabrāni]*

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**1. The Noble Distinction And Perfections of
Sayyidinā Rasūlullāh ﷺ**

A Requirement of Loving Rasūlullāh ﷺ

Love for the Sahābah Radiallāhu Anhum is an inseparable aspect and a sign of love for Rasūlullāh ﷺ. The companionship of Rasūlullāh ﷺ is a great distinction which none other can attain despite their high religious status and piety.

Ibn Masūd (Radiallāhu Anhu) narrates: “Allāh examined the hearts of all of His servants, and found the heart of Muhammad ﷺ as the best of all, so Allāh commissioned him ﷺ for prophethood. Then Allāh examined the hearts of the rest and found the hearts of the Sahābah (Companions-Radiallāhu Anhum) to be the best of all. So He selected them for companionship of His Rasūl ﷺ and as the helpers of His religion.”

Jābir (Radiallāhu Anhu) reported Rasūlullāh ﷺ as saying:

Hell will not touch a Muslim who has seen me or has seen one who has seen me

To love the descendants and family of Rasūlullāh ﷺ is also a sign of love for him.

The group of companions whom Allāh chose for the companionship of His beloved Rasūl ﷺ deserve to be obeyed and followed. We are seriously negligent and deficient in our respect and esteem of Rasūlullāh's ﷺ companions.

They were the first to spread the message of Islām. We can never repay what we owe them for their sacrificed favours in conveying and explaining the message of Allāh and His Rasūl ﷺ to us. May Allāh shower his choicest blessings on their pure souls for their sublime efforts in learning Islām from Rasūlullāh ﷺ and faithfully conveying it to their successors – through whom it eventually reached us.

A WARNING: Ibn Hajar (Rahmatullāh Alayh) says: “If someone thinks of his own deed as disgraceful, it could be discussed, but to look down at any act of Sayyidinā Rasūlullāh ﷺ, is dangerous to your Imān and may even lead to kufr.”
[Jāmi'ul Wasā'il]

2. Rasūlullāh's ﷺ Authority to Interpret the Holy Qur'an

Rasūlullāh ﷺ is the authority to interpret and explain the Qur'an. He ﷺ is the final authority, directly appointed by Allāh Ta'ālā, in the interpretation of the Holy Qur'an. Allāh Ta'ālā says in the Holy Qur'an.

And we sent towards you the Advice (i.e. the Qur'an) so that you may explain to the people what has been sent down to them, and so that they may ponder.

It is unequivocally established here that the basic function of Rasūlullāh ﷺ is to explain the Holy Qur'an and to interpret the Revelation sent down to him ﷺ. It is obvious that the Arabs of Makkah, who were directly addressed by Rasūlullāh ﷺ, did not

need any translation of the Qur'ānic text. The Holy Qur'ān was revealed in their own mother tongue.

Despite being unable to read and write, they had command of their language and literature. Their beautiful poetry, their eloquent speeches and their impressive dialogues are the basic sources of the richness of Arabic literature.

They needed no-one to teach them the literal meaning of the Holy Qur'ān. That they understood the textual meaning is beyond any doubt.

It is thus obvious that the explanation entrusted to Rasūlullāh ﷺ was something more than the literal meaning of the Qur'ān. It is the explanation of what Allāh Ta'ālā intended, including all the implications involved and the details needed. These details are also received by Rasūlullāh ﷺ through the unrecited revelation. As discussed previously, the Holy Qur'ān clearly states:

Then, it is on us to explain it [75:19]

This verse is self-explanatory on the subject. Almighty Allāh has Himself assured Rasūlullāh ﷺ that He shall explain the Holy Book to him ﷺ. So, whatever explanation Rasūlullāh ﷺ gives to the Qur'ān is based on the explanation of Allāh Ta'ālā, Himself. Rasūlullāh's ﷺ interpretation of the Holy Qur'ān overrides all the possible interpretation of the Holy Qur'ān. Hence, he is the final authority in the exegesis and interpretation of the Holy Qur'ān. His word is the last word in this respect.

3. Practice on A Sunnah

The Ādāb (Etiquettes) of Sleeping (Continued)

- Sleep on the right side. Use the right hand as a pillow, i.e. place the right hand under the cheek.

Thereafter read this duā:

بِاسْمِ رَبِّكَ وَضَعْتُ جَنْبِي ، اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَأَخْسَأْ شَيْطَانِي وَفُكِّ
رِهَانِي وَثَقِّلْ مِيزَانِي وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى

In the Name of Allāh I lay my side. O Allāh! Forgive me my sins and drive away my devil. Redeem my pledge and make weighty my scale and make me among the uppermost assembly.

- Then read this duā:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allāh! Save me from your punishment on the Day You resurrect your servants.

- Or read this duā:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

O Allāh! In Your name do I die and live.

Recite *سُبْحَانَ اللَّهِ* ‘SubhānAllāh’ 33 times, *الْحَمْدُ لِلَّهِ* ‘Alhamdu-lillāh’ 33 times and *اللَّهُ أَكْبَرُ* ‘Allāhu Akbar’ 34 times.

- It is stated in the Hadīth : The one who recites ‘Āyatul Kursi’ (Allāhu lā ilāha illā huwal Hayyul Qayyūm...) when lying on the bed, Allāh Ta’ālā will protect his house and the surrounding houses and the Shaytān will not appear there till the morning.

4. Mu’āmalāt (The Rights of Others)

Rights of Children

As others have rights over us and parents have rights over their children, so too do children have rights over their parents decreed by Allāh Ta’ālā. To fulfil these rights is incumbent upon each one of us.

The first right that children have upon us is that we give them a good and blessed name. This is very important as the name has an effect on the character, personality and temperament of the child. Therefore give your children good names as we have been commanded by Sayyidinā Rasūlullāh ﷺ.

The Names of Offspring

1. Hadrat Abu Wahab Al-Hashimi (Radiallāhu Anhu) has related that Rasūlullāh ﷺ said: “Call yourselves by the names of the Prophets. The names dearest to Allāh are Abdullāh and Abdur-Rahmān; the truest are Hārith and Hammān.” [Abu Dawūd, Nisā’i]
2. Hadrat Anas (Radiallāhu Anhu) has related that Rasūlullāh ﷺ said: “If three children of a muslim die before reaching the age of maturity, then Allāh admits him into Jannah by virtue of His Mercy towards them. [Bukhāri]

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Issue No. 18

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَجْمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

**THOUGHTS TO ASSIST CONCENTRATION IN
SALĀH**

Everyone is aware that stray thoughts destroy our concentration and humility in Salāh. This is an attempt to assist the reader to attain a basic level of concentration in Salāh. Instead of stray thoughts a person introduces controlled thoughts in Salāh. It is an accepted fact that two thoughts cannot exist at the same time. Based on this fact, the controlled thoughts assist in concentration. It is emphasized to the reader that this is not a complete method, nor the only method of attaining concentration in Salāh.

Caution

These are only thoughts and should not be expressed in words. Expressing these thoughts in words will result in the Salāh becoming invalid.

Intention : O! Allāh I am performing this Salāh (describe the Salāh being read, eg. Two rakāts of Fard Salāh of Fajr)

Thereafter make the following **four standard intentions**:

1. It is the command of Allāh Ta'ālā.
2. To please Allāh Ta'ālā.
3. To gain the love and friendship of Allāh Ta'ālā
4. I make Shukr that I can perform this Salāh in the state of Imān in the Sunnah way because of Taufiq (Divine Assistance) given to me by Allāh Ta'ālā.

Thoughts In Various Posture and Recitals

Standing Posture

1. While Standing

Thought: I am standing before Allāh Ta'ālā.

2. Raising Hands

Thought: I am throwing the world behind me.

3. Saying Allāhu-Akbar

Thought: O! Allāh you are the Greatest.

4. Reciting Thanā

Thought: O! Allāh you are perfect

5. Recite: A'ūzo billāhi minash Shaytānir rajīm

Thought: O! Allāh You protect me.

6. Recite: Bismillāhir Rahmānir Rahīm

Thought: O! Allāh You assist me.

7. Recite: Al-hamdu lillāhi rabill a'lamīn

Thought: O! Allāh I make Shukr.

8. Recite: Ar-Rahmānir Rahīm

Thought: You are the most Merciful.

9. Recite: Māliki Yowmid dīn

Thought: Forgive me.

10. Recite: Iyyāka na'budu wa iyya kanasta'in

Thought: You alone do we Worship.

11. Recite: Ihdinas Sirātal Mustaqīm

Thought: Show us the straight path.

12. Recite: Sirātal Iadhina an'amta 'alayhim

Thought: To follow the path of the Prophets.

13. Recite: Ghayril maghdubi alayhim walad dhāllīn

Thought: Not to follow the path of the Jews and the Christians and go astray. **Āmin**

Thoughts For Sura Fatiha

O! Allāh I make Shukr, You are the most Merciful, Forgive me, You alone do we worship, Show us the straight path, the path of the Prophets, Not the path of the Jews and the Christians.

14. Recite: Qirāt

Thought: Allāh Ta'ālā is guiding me.

15. In Ruku: Subhāna Rabiyyal Adhīm

Thought: O! Allāh you are perfect.

16. Recite: Samī Allāhu liman hamidah

Thought: Allāh has heard the one who has praised Him.

17. Recite: Rabana lakal hamd

Thought: All praise is for Allāh.

18. In Sajdah: Subhāna Rabbiyal A'alā

Thought: O! Allāh you are perfect.

Sitting In Tashahhud

19. Recite: At- tahiyyātu lillāhi wassalawātu wattayyibātu

Thought: O! Allāh, all worship is for you.

20. Recite: Assalāmualyka ayyuhan Nabīyyu ﷺ wa Rahmatullāhi wa barakātuhu, Assalāmualyna wa'alā

ibadillāhis sālihīn

Thought: Salām to Nabī-e-Karīm ﷺ and all the pious in the heavens and the earth.

21. Recite: Ash-hadu Allā ilāha illAllāhu wa-ashadu anna Muhammadan abduhu wa rasūluh ﷺ

Thought: I bear witness that there is no Deity but Allah and the Muhammad ﷺ is His slave and Messenger

22. Recite: Durūd-e-Ebrahim

Thought: O! Allāh I acknowledge the favours of Nabī-e-Karīm ﷺ.

23. Recite: Salām

Thought: Salām to the angels on right and left.

What to do After Making Salām

1. After completing the Salāh, recite “Allāhu-Akbar” once and “Astaghfirullāh” thrice in a soft tone. The recitation of “Astaghfirullāh” the third time should be in an audible tone.
2. Make intention that “I am waiting for the next Salāh.” Insha Allāh you will be rewarded as if you were in Salāh for the intervening period between the two Salāhs.
3. Recite Tasbīh-e-Fātimi with the Niyyah of reciting the 99 Beautiful Names of Allāh Subhānahu Wa Ta’ālā (i.e. the Asmā-ul-Husnā).
4. Do also ask Allāh Ta’ālā that He accepts your Salāh.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
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Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَجْمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

THE RŪH (SOUL) AND SPIRIT OF SALĀH

Intention:

Intention is the most important aspect in any devotion. Without intention no reward will be attained for that particular devotion. Hadrat Junaid Baghdadi (Rahmatullāh Alayh) has said: “Each devotion has a distinguished section. The distinguished section of Salāh is Takbīr-e-Tahrīmah. The reason for this aspect to be distinguished is that it contains the Niyyah (intention) and Salāh commences with it.” The Fuqahā have decreed that there is no reward (Thawāb) without intention.

Hadrat Ibn Sālim says: “Intention is with Allāh, for Allāh and from Allāh. Whatever difficulty (urge to scratch, unwanted coughing etc.) is experienced after a firm intention is made, is from Shaytān. If this enemy (Shaytān) seeks his share in the majority of the Salāh, then that which is with Allāh, for Allāh and from Allāh is surely more greater and virtuous in comparison if the intention is made correct”. We should

therefore make the best of intentions before Salāh. This correct intention will cause our Salāh to be more virtuous.

Rasūlullāh ﷺ said: “The best of actions is that which is preceded with an intention.” From this Hadīth it is clear that without an intention that action will not be the best and most perfect. Certain actions have certain causes. For example, if a person performs Ghusl on a Friday, he can possibly be making Ghusl to cool his body. He can also be performing Ghusl to fulfill a Sunnah on the day of Friday. Likewise when many causes for an action are found then to make an intention for devotion is more rewarding and that action will then become devotion.

An effort should be made to make an intention that I am present in the presence of Allāh Ta’ālā and I am looking at him. An intention in devotion is like a heart, which is a vital organ. Without a heart there is no person. Similarly, devotion without an intention is not devotion.

Many intentions can be included with just a single act of devotion. For example a person performing two Rak’ahs can intend ‘I make Salah for the Pleasure of Allāh, I am fulfilling a command of Allāh, I am presenting myself in the Court of Allāh, I am performing my Salāh for Allāh, I am performing a Nafil Salāh which is better than the whole world and what it contains, I am performing my Salāh with Imān and with the aim of attaining reward. I am performing my Salāh according to the Sunnah method of Rasūlullāh ﷺ, I am making the Dhikr of Allāh Ta’ālā, etc.”

The Spiritual Method of Salāh:

Allāh Ta’ālā had made elaborate arrangements for his beloved Nabī ﷺ to receive the gift of Salāt. Allāh Ta’ālā had Rasūlullāh ﷺ transported through 70,000 curtains of Nūr (Spiritual light) to confer upon him the gift of Salāh.

This was a divine gift and it is upon each one of us to consider how much importance we attach to Salāh. All the laws of Shariah were sent from heaven to earth. For Salāh our Beloved Nabī ﷺ had to go from earth to the heavens.

The present day Muslims, in respect of their behaviour towards

Salāh, can be divided into four groups:

1. A large number amongst them are totally unmindful of Salāh.
2. Only a few observe the Salāh, but are not particular about Jamāh.
3. Then there are those who are regular in their Salāh (with Jamāh) but their quality of Salāh is devoid of the care and thoroughness which it demands.
4. Then the highest amongst them are those who perform their Salāh with all the requirements of Shariah and with total sincerity and intentions. Every action of theirs is fulfilled with complete adherence to the Sunnah. May Allāh bestow us with Salāh of such a quality. Āmīn.

We now wish to highlight and to enlighten the reader on some of the spiritual aspects of Salāh.

Salāh is a complete Dhikr from the beginning to end, having Takbīr, Tahmīd, Tasbīh, and other Adhkār in a specialised form. Salāh is a specialised Ibādah where the worshipper has an all important and particular request to make. The significance of the various motions and postures in Salāh will be explained. The significance of every posture should be studied and its rights have to be fulfilled by the worshipper.

Making Intention

The least you should think, ponder and intend when beginning Salāh is that I am performing this Salāh ‘Only for the pleasure of Allāh, from Allāh and with Imān.’ Think to yourself that this is the last Salāh of my life, and a band of thieves will kill me after this. Thereafter perform the Salāh with complete care and ease, beseeching Allāh Ta’ālā to accept.

It is very important to stipulate in your intention which Salāh you are performing. Like for example, “O Allāh I am performing 2 rakāts Fard Salāh of Fajr, for Your pleasure, from you, with Imān and according to the Sunnah of Nabī ﷺ.

The raising of hands to the ears

All the worshippers now verbally affirm the Greatness of the King of kings by physically touching their ears.

When the worshipper has raised his hands upto his ears, he has made the suggestion that he has relieved himself of all that is besides Allāh Ta'ālā and has relegated all of it to the background. With this motion you are taking the Duniyā (love for the world) out of your heart and with the back of your hands, throwing the Duniyā behind your back. You are signifying “from this moment I am taking the love of the Duniyā and any connection with it, out of my heart, and pushing these behind me.” This act has a deeper significance:

You are demonstrating the practical side of “Lā illāha illAllāh, لَا إِلَهَ إِلَّا اللَّهُ” the negation of all deities, except Allāh, so that by the motion of your hands, you are throwing all the deities (gods) inherent in Duniyā out of your heart and behind you, pronouncing simultaneously “Allāhu Akbar” which signifies the ‘IllAllāh’ that you have now turned to and only rely on Allāh.

Now the worshippers first salute the Ruler through Thanā, which is also praise of Allāh Ta'ālā. The royal salutation being over, the worshipper would now be ready to submit his request. The Imām presents this request while all others remain silent. This request is contained in Surah Fātiha and is recited by the Imām alone. The rest should stand behind and hear him recite.

Note: You should gaze at the place where you are going to make Sajdah, with the intention of fulfilling a Sunnah. The Saintly Elders mention that Allāh will strengthen and put Nūr and Barakat into your eyesight.

1. Folding of hands

You then fold your hands, the right over the left, placing them just below the navel. The *nafs* is situated below the navel. By firmly holding your hands below the navel, you are telling yourself, “I am now firmly holding on to my *nafs* so that the Duniyā, which I have just now thrown behind me, should not surreptitiously come back.” The Mashā'ikh mention that when making a circle with the thumb and little finger of the

right hand on the wrist of the left hand, if the little pressure is applied with the thumb of the right hand on the bone of the wrist directly in line and at the end of the left thumb, a slight pulse is felt, holding this is very effective in preventing stray thoughts from entering the mind during salāh and prevents the mind from drifting.

2. The Thanā

The worshipper first salutes (makes Salām) to the Master (Allāh) through Thanā which is:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ

All Glory is to Thee, O Allāh! And Praise be to Thee, blessed is Thy Name and exalted is Thy Majesty, and there is none worthy of worship besides Thee.

With the royal salutation over; the worshipper is now ready to submit his all-important request.

3. The request

In the light of the Ahādith, Allāh Ta'ālā says that Surah Fātiha, comprising of seven Āyats is shared between Allāh and his servant. The first three verses are for Allāh and the last three for his servants, and the middle or forth ayat is shared between Allāh and his servant. What a kind and compassionate Master, Allāh Ta'ālā is.

We worship and devote to him, yet he grants us equal benefit. Surah Fātiha in itself is the greatest and best form of worship and duā. It comprises of a duā and it is a duā for all our needs, whether Dīni or worldly. Therefore do learn the meaning of Surah Fātiha and speak to Allāh Ta'ālā in Salāh.

The request is contained in Surah Fātiha. How this request is presented in Surah Fātiha is remarkably wondrous! When a request is presented, the ruler is addressed respectfully through

titles of honour and praise. Allāh Ta'ālā through His Kindness and Mercy has guided us through Nabī ﷺ as to how to address Him. Hence in the beginning of Surah Fātiha, three Majestic titles have been used. These are:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾

Praise is to Allāh, Lord of the worlds.

الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾

Most Merciful, Most Compassionate

مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾

“Master of the Day of Judgement”

When declaring that Allāh is the Master of the Day of Judgement, picture the scene on the Plains of Qiyamah where all creation is assembled and make a silent Du'ā in your mind (without movement of the tongue) that:

“O Allāh do not disgrace us on that Day”.

After Allāh Ta'ālā is so addressed, there is a short sentence which suggests that the worshipper is going to make a request to his Creator.

This sentence is:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾

Only Thee do we worship and only from Thee do we ask for help.

In these words, we are saying:

“The lifting of our hands and the throwing of Duniyā behind us, the folding of our hands, the words of Takbīr (Allāhu–Akbar), Tasbīh (Subhānak–Allāhumma) and Tahmīd (Alhamdulillah Rabbil Ālamīn) that issued from our lips, were only possible

through your aid and assistance. Without Your continuous support we would not be able to make any Ibādah (worship).”

In short we acknowledge that Taufiq (Divine assistance) is from Allāh Ta’ālā alone. When the servant declares that Taufiq is only from Allāh Ta’ālā, then Allāh Ta’ālā declares thus, ‘My servant, the intention was yours, the action was yours and now the reward is yours’.

The servant declares: “Only Thee do we worship.” The question to ask is: “Why is the singular “I” not used?”

The human performing Salāh by himself is not solitary (alone). There is a Rūh attached to the physical body. This physical body in turn is not a single entity but is composed of the head and the trunk, hands, feet, ears, eyes, heart, limbs, skin, etc., all the parts of the body. This body is then covered by clothes—such clothes that are bought with his money, so that his wealth is also attached to him. Thus the “we” is pronounced on behalf of all the different parts of the body, his Rūh and his wealth, all being involved in the Ibādah of Allāh Ta’ālā.

This servant is thus presenting this collective whole in front of Allāh Ta’ālā, from head to foot, that which is external (Zāhir) and that which is internal (Bātin). Now at last the actual request. The grandeur of the request is such that it demands such a magnificent introduction. What is this request?

The actual request:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾

Show us the straight path.

He is saying, “O Allāh! I need to tread the straight path that is completely straight and the absolutely perfect path—the Sirātal Mustaqīm. Keep me firm and steadfast on it. Let me not stray, neither towards evil nor towards sin. Keep me wholly on it. So that my eyes do not look at any wrong, my ears do not listen to any wrong, my heart does not harbour any wrong, my hands do not do any wrong, and my feet do not do any wrong.” He is asking for such steadfastness that he does not have to stop and think, automatically all the functions of his body will be free from wrongdoing. His heart should be thoroughly conditioned

that he walks on this path freely and naturally. In brief, he is asking to be guided on Shariah and the Sunnah.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those whom Thou hath favoured

He continues, “O Allāh! There are many who claim to be on the straight path, the Sirātul Mustaqīm. However my request is special. I desire the Siratul Mustaqīm of those who have already received your blessings, those blessings which are connected to Your pleasure.”

Who are these special persons who are mentioned in ‘An’amta Alayhim’ (whom Thou has favoured)? Elsewhere in the Qur’ān, Allāh Ta’ālā has mentioned them as being:

مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

*Of the Ambiyā, and the men of truth, and the martyrs
and the righteous*

Those on whom the Ni’mahs of Allāh Ta’ālā are showered are the Ambiyā, the Siddiqīn, the Martyrs and the Saulihīn.

O Allāh! This is the Siratul Mustaqīm I am requesting. I am specifically rejecting the path of those who claim to be on the straight path, but earn your anger (the Yahud- Jews and the Mushrikīn) and who are astray (the Nasāra-Christians and Kāfirs).

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

*Not (the path) of those upon whom You are angered (the Jews);
nor the path of those who are astray (the Christians).*

Having made this request he himself says “Amīn”- O Allāh, accept.

Salāh should be made in this way to gain acceptance in the Divine Court of Allāh Ta’ālā and this is His right on His servant.

Imān has been established. When you make Ibādah in this

manner, with this mental approach, whether this attitude is maintained or not, at that moment you have established Imān. You have attained Ikhlās (sincerity).

Hadrat Abu Hurairah (Radiallāhu Anhu) said: “Rasūlullāh ﷺ remarked: “Harken! When the servant says:

﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾

Praise is to Allāh, Lord of the worlds.

Allāh says: “My servant has praised me, he shall have what he wants”.

The servant says:

﴿٢﴾ الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾

Most Merciful, Most Compassionate

Allāh says: “My servant has praised me, he shall have his desire granted.”

The servant says:

﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾

Master of the Day of judgement

To which Allāh replies: “Verily My servant has acknowledged my Greatness.”

In another Hadīth it is reported from Ummi Salmah (Radiallāhu Anhā), that Nabī ﷺ use to pause at the completion of each Ayah. It is recommended that we follow this Sunnah, by pausing after each Ayah of Surah Fātiha.

Shaykh Muhyi-uddin Ibn Al-Arabi (Rahimahullāh) says: “we do not proceed with each sentence (carrying some request) unless we hear the reply to it with our own ears.”

But then this is the attribute of the great ones. Persons like us should pause and imagine that Allāh Ta'ālā has heard us and has given us His answer.

It is proven from the Sahīh Sitta (six authentic Ahādīth Kitābs) that our beloved Nabī ﷺ paused after every Ayat of Surah Fātiha.

4. The Qirāt

The request (in Surah Fātiha) was that we want to be shown the straight path.

Allāh Ta'ālā readily consents to grant this prayer by saying:

﴿۱﴾ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ شَيْخًا فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ﴿۲﴾

Alif Lām Mīm. This Kitāb (the Qur'ān) has no doubt in it. It is guidance for those who possess Taqwa (piety).

In other words, follow the Qur'ān and you will find yourself along the straight path. The Qur'ān thus guides along the straight path. The servant, after reciting Surah Fātiha, recites from any Surah of the Qur'ān. The Qur'ān is a book full of guidance and each Ayat provides instructions at every letter. So by reciting from the Qur'ān the servant's request made in Surah Fātiha is granted.

5. The Ruku

اَللّٰهُمَّ لَكَ رَكَعْتُ ، وَبِكَ اٰمَنْتُ ، وَلَكَ اَسَلْتُ ، خَشَعَ لَكَ سَمْعِيْ
وَبَصْرِيْ وَوَعْظِيْ وَعَصِيْ

O Allāh for you do I bow myself and in you do I believe and unto you do I surrender. Humbled and before you: Here are all of my hearings, my sight, my marrow, my bones and my sinews.

In Ruku one should think that one's eyes, ears, flesh, bones, hair, skin, heart and every part of one's body is making

Ruku to Allāh Ta'ālā. N.B. Whilst in Ruku the gaze should be fixed on the toes.

6. The Qauma (Standing after Ruku)

After expressing Allāh Ta'ālā's greatness, by bowing in Ruku, we mention His worthy praise and glorify Him. Allāh has heard and accepted our humility and bowing before Him as His right. We are given permission to stand up and He has thus ordered us to say: *'Allāh has heard him who praised Him.'*

Immediately in answer, the servant says: *"O my Lord for you is all praise."*

7. The Sajdah

Our humility becomes all the more apparent after our prayer (Duā) has been accepted and when we realise our miserable and wretched state (low state) as opposed to Allāh Ta'ālā's Sublime and Exalted Honour.

The head and the face which one holds to be the most respectable part of the body, is made to touch the ground, and the nose is placed on the ground. This symbolises man's utmost humility and Allāh Ta'ālā's Supreme Greatness. In this manner two Sajdahs are completed. When going into Sajdah, one should make the intention that you are making Sajdah with Imān and in obedience to Allāh's command.

In the first Sajdah the servant contemplates that he is in the womb of his mother. When sitting in between the two Sajdahs, he contemplates that this is the length of my stay in this world, (i.e. it is of such a short duration that is not worth his while to be occupied in the entertainment and pleasures of this deceptive world and that there is an urgent need to make preparations for the Hereafter).

In the second Sajdah, the servant contemplates his death and stay in the grave.

The Sunnah Duā of Nabī ﷺ in the Sajdah of the Nafil Salāt after the Tasbīhāt was:

اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسَلْتُ، سَجَدَ وَجْهِي لِلَّذِي
 خَلَقَهُ وَصَوَّرَهُ فَأَحْسَنَ صُورَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ
 الْخَالِقِينَ

O Allāh! Before you I do prostrate myself. In You do I believe and unto you do I surrender. My face prostrates itself before Him who has created and shaped it, and perfectly shaped it and has created therein hearing and sight. Blessed is Allāh the best of all Creators.

In Sajdāh we should also contemplate that our eyes, ears, heart, flesh, bones blood, hair and every part of our body is in Sajdah. Your Nafs (evil-desiring self) should be told that it is bowing to the command of Allāh Ta'ālā. NB: Keep the gaze on the tip of your nose in Sajdah.

8. The Tashahhud

On the night of Mi'raj, Nabī ﷺ visited Jannah and was shown some scenes from Jahannam. Jibrā'īl (Alayhis Salām) did not accompany our Nabī ﷺ beyond the Siratul Muntahā, as he revealed that he was not allowed to proceed beyond this point. Should he venture an atom bit beyond this point he would burn to ashes.

Our Nabī ﷺ was the only creation to go beyond the Sidratul Muntahā. He travelled upwards alone up to the Throne of Allāh Ta'ālā. Nabī ﷺ said: "I was soaked in Nūr and was taken through 70,000 curtains of Nūr (spiritual light) from the Sidratul Muntahā upwards." A beautiful carriage (Ruf-ruf) was brought down. Nabī ﷺ was raised up, sitting on it.

While being raised, he praised the Almighty Allāh saying: "All verbal praises are for Allāh and all physical and monetary devotions are for Allāh."

The Almighty Allāh said: "**Peace is upon, you, O Nabī and the mercy of Allāh and His Blessings.**" After hearing this, Nabī ﷺ then said: "**Peace upon us and all the righteous servants of Allāh.**" Then Jibrā'īl (Alayhis Salām) recited: "**I bear witness that none is worthy of worship besides Allāh**

and I bear witness that Muhammad ﷺ is His slave and His Messenger.” (This is what we recite in every Salāh: the Tashahhud.)

Allāh Ta’ālā loved this interchange of praise of Rasūlullāh ﷺ, and Duā and Salām from Allāh Ta’ālā’s side, and the Shahādat (bearing witness) of Jibra’īl (Alayhis Salām’s) so much, that Allāh ordered us to recite these words in every Qāida. The worshipper recites:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

All verbal praises are for Allāh and all physical and monetary devotions (are for Allāh).

The meaning of this recitation is that whatever we utter in (speech) and whatever physical Ibādah we make (like Salāh, Fasting, charity, etc.) are for Allāh Ta’ālā alone and what we express is our sincerity of intention.

After this, we recall the holy and exalted person through whom we sought access to Allāh Ta’ālā and who has taught us how to present ourselves in the court of Allāh. As a gratitude to him ﷺ, we offer blessings and at the same time pray for the devotees and ourselves for safety when we recite:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Peace upon you O Nabī, and the Mercy of Allāh and His Blessings. Peace upon us and all the righteous servants of Allāh. I bear witness that none is worthy of worship besides Allāh, and Muhammad is His slave and messenger.

When we recite “Assalāmu alayka āyyuhan-Nabīyyu wa Rahmatullāhi wa barakātu”, think in your mind that, O Allāh! Convey my Salāt (Durūd) and Salāms to Rasūlullāh ﷺ. For whatever we received from You O Allāh, You have given it to us because of and through the intermediary of Rasūlullāh ﷺ and because of His Barakah.

When we say “Assalāmu alaynā wa alā ibādillā-his sālihīn”, ask Allāh Ta’ālā (in your mind) to convey your Salāms to all the sālihīn of this world and those above us, including all the Prophets, Pious Jinn and all the Malā’ika (Angels).

9. The Durūd

After the Attahiyāt, Durūd is recited once more to express our gratitude to Nabī ﷺ, thus we are told to recite the best of Durūd, Durūd-e-Ebrahim. Again think in your mind that, O Allāh! Convey my Salāt (Durood) and Salāms to Rasūlullāh ﷺ. For whatever we received from You O Allāh, You have given it to us because of and through the intermediary of Rasūlullāh ﷺ and because of His Barakah. After seeking blessings on behalf of our beloved Rasūl ﷺ, Duā is now made.

10. Duā:

There are many Duās mentioned in the Ahādith which are to be recited after Durūd. One may read any Duā one likes. Nabī ﷺ taught Hadrat Abu Bakr (Radiallāhu Anhu) the following Duā:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفُرْ لِي
مَغْفِرَةً مِّنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

*O Allāh! I have been extremely unjust to myself, and none grants forgiveness against sins except You, therefore, forgive me, with forgiveness that comes from You, and have Mercy upon me.
Verily you are the Forgiving, the Merciful.*

NB. Keep the gaze on your thighs or on the chest during Qaida.

11. Salām

The Salāh is terminated with Salām made by turning the head towards the right and left shoulder. The gaze should be kept on

the respective shoulders during the Salām.

The wording of Salām is:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Peace and blessings of Allāh be upon you.

Make intention of Salām to the Imām (if he is on your right side), other Muqtadis (followers) and angels on the right when turning the head to the right; and similarly to the Imām (if he is on your left), the Muqtadis (followers) and angels on your left when turning to the left. If alone (Munfarid), then only make the intention of Salām to your accompanying Angels. The gaze should be kept on the respective shoulders during the Salām.

Upon completion of a Fard Salāh, make intention that you are waiting for the next Fard Salāh. In the light of the Ahādīth, Allāh Ta'ālā will grant you reward as if you are in Salāh, for the intervening period.

Such then is the nature of Salāh, where, with each movement and by every action obedience and subjugation to Allāh Ta'ālā has been expressed.

Salāt with Jamāh:

Let us understand the relationship between Allāh Ta'ālā and His servants. Allāh Ta'ālā is the King and we are His subjects.

When the Mua'dhin calls out the Adhān, Allāh Ta'ālā is calling us to present ourselves before Him. It is a Sunnah to repeat the words of Adhān after the Mua'dhin. The person who replies to the Adhān with sincerity will enter Jannah. It is Mustahab for males and females to reply to the Adhān, whether they are in a state of Tahārah or Janābah. Reply to the Adhān should not be given if one is performing Salāh, while reciting the Qur'an, while teaching or learning knowledge of Dīn, during intercourse, while visiting the toilet or while partaking of food.

When Allāh Ta'ālā is summoning us to present ourselves in His Court then it is compulsory upon us to immediately leave whatever we are doing and to answer the call to prayer. It is

incumbent for males to go to the Masjid for Salāh with Jamāh after hearing the Adhān. If one does not perform one's Salāh with Jamāh after hearing the Adhān, one will be committing a sin.

Let us examine the Adhān. It is full of wisdom and logically arranged, commences with the proclamation of the Greatness of Allāh Ta'ālā:

اللَّهُ أَكْبَرُ

Allāh is the Greatest

This is followed by the announcement of the Oneness of Allāh Ta'ālā so that all Duās have to be made in His Court. This is:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is none worthy of worship but Allāh.

The person who replies to the above by reciting the following, that person's sins are forgiven:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
رَضِيتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا

I bear witness that there is none worthy of worship besides Allāh, and that He is alone, He has no parther and that Muhammad is His servant and His Messenger. I am well pleased with Allāh as a Sustainer and with Muhammad ﷺ as a Messenger and with Islām as a religion.

(If you have time also reply to the Adhān with these above-mentioned words sometimes.)

This is followed by proclaiming the Prophethood of Rasūlullāh ﷺ from whom we have learnt the etiquettes to be observed before the Ruler and who has shown us the etiquettes to be followed. This is:

أَشْهَدُ أَنْ مُحَمَّدًا رَّسُولُ اللَّهِ

I bear witness that Muhammad ﷺ is the Messenger of Allāh.

This is followed by:

حَيِّ عَلَى الصَّلَاةِ

Come towards prayer

In reply to “Hayya alas Salāh” and “Hayya alal Falāh” one should recite the following:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no protection (against evil) and no power (to do good) except with the help of Allāh.

This proclamation reminds us that the moment whereupon we have to present ourselves before our Ruler and Sovereign has arrived; we must prepare to present ourselves.

This is followed by:

حَيِّ عَلَى الْفَلَاحِ

Come to success.

In reply to the above recite the following too:

اللَّهُمَّ اجْعَلْنَا مُفْلِحِينَ

O Allāh make us of those who are successful.

Here we are told that the King, who is calling us to His Court, does not stand to derive the slightest benefit from our presence. This presence is only for our own salvation and benefit.

Finally the greatness of Allāh Ta’ālā and His Oneness is again proclaimed to refresh our minds.

Duā after Adhān

After Adhān first recite Durūd upon Nabī ﷺ and then recite the following Duā:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ ، وَالصَّلَاةِ الْقَائِمَةِ ، آتِ مُحَمَّدَ بْنَ الْوَسِيْلَةِ
وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ ، إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

O Allāh Lord of this perfect call and this Salāh which is being performed, grant Muhammad ﷺ the highest position in Jannah and preferential honour and raise Him to the praised position which You have promised Him. Surely you do not break Your promise.

The one who replies to the Mua'dhin after every sentence is said, and thereafter recites this Duā, then Rasūlullāh's ﷺ intercession will become Wājib for that person on the Day of Qiyamah.

If one forgets to reply to the Adhān or does not do so intentionally and thereafter decides to answer, then he may do so soon after the Adhān, if much time has not gone by.

It is reported in the Ahādith that whoever is involved in any difficulty or calamity, he should wait for the time of Adhān. After replying to the Adhān he should recite the above-mentioned Duā. Thereafter, he should make Duā for the fulfilment of his needs. His Duā will definitely be accepted.

Now we have to prepare to present ourselves in His Court i.e. we have to stand up for Salāh imagining that Allāh Ta'ālā is in front of us and we are standing in His court.

Etiquette prescribed for presenting oneself before Allāh Ta'ālā:

It is befitting that a person should present himself before his Creator in a clean and pure state, both with regard to the body and as far as possible to his clothes.

Thus he performs Wudhu. Now that we have been given the call to attend to our Master and having performed Wudhu we

proceed towards His Court. In this material world the Courts of Allāh Ta'ālā are our Masājid. Whilst walking to the Masjid one can make many intentions. For each intention he will be rewarded. Intentions can be made thus:

For every step I will receive one reward, one sin will be forgiven. My walking to the Masjid will assist me in the grave from the punishment coming from the direction of my feet. My walking to the Masjid will give me the reward of Sadaqah.

Performing Wudhu and going to the Masjid will bring one the reward of one Hajj. In the Masjid I will be in I'tikāf. I will sit in the first Saf (row), attaining its full reward. I will wait for Salāh, as the Hadīth states that to wait for Salāh is like being in Salāh. I am visiting the House of Allāh Ta'ālā, and Allāh Ta'ālā surely honours those who visit His House. In the Masjid I will make Duā etc.

The etiquette of the Masjid is that the left shoe be taken out first. Enter the Masjid with the right foot. When entering recite the Duā:

اللَّهُمَّ افْتَحْ لَنَا أَبْوَابَ رَحْمَتِكَ وَسَهِّلْ لَنَا أَبْوَابَ رِزْقِكَ

O Allāh! Open the doors of Your Mercy for us and make easy for us your doors of Sustenance.

After entering recite this Durūd on Rasūlullāh ﷺ:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

In the name of Allāh and peace be upon the Messenger of Allāh.

Thereafter make the intention of I'tikāf. It can be made even though one intends to be in the Masjid for a few seconds. There is no minimum period for Nafl I'tikāf. The reward for Nafl I'tikāf is very great. The intention for Nafl I'tikāf is:

نَوَيْتُ الْإِعْتِكَافَ لِلَّهِ مَا دُمْتُ فِي الْمَسْجِدِ

I am making intention for I'tikāf for (the pleasure of) Allāh, as long as I remain in the Masjid.

Perform two Rak'ahs Tahiyatul Masjid, if it is not in the Makrūh time. If one enters the Masjid during Makrūh times then recite the following Duā three or four times.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Purity belongs to Allāh and praise be to Allāh and there is none worthy of worship besides Allāh and Allāh is the Greatest.

The two Rak'ahs of Tahiyatul Masjid offered in the Masjid are a part of this overall etiquette. You should not remain under the wrong impression that the prayer is for the Masjid. It is for Allāh Ta'ālā.

When the courtiers have congregated and the appointed moment is close, the call that the Court begins is sounded. The Iqamāh is recited. It is related in the Hadīth that surely Duās are accepted between the Adhān and the Iqamāh. Duā should be made for forgiveness, safety in this world and Hereafter. The following Duā is Masnūn to recite between the Adhān and Iqāmāh:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاتَ فِي الدُّنْيَا وَالْآخِرَةِ

O Allāh! I beg of you forgiveness and safety of my faith and safety in this world and Hereafter.

An honourable aspect of this Court is that all the courtiers should devote their attention to their Ruler with utmost respect and concentration. No person can turn his back to the Ruler and face another direction. Everyone faces the Qibla.

The etiquette of this Court that demands that silence should reign supreme. All those present have a request to make. One capable person is chosen to present the case. This chosen person is known as the Imām. The Imām should be such a person who is pleasing and acceptable to the Ruler. A person who is closer to the Ruler is likely to have the request accepted by Him and since the Imām's request is the same as the other courtiers, there is every chance that everyone's request will be granted. It would be ungenerous indeed that several persons should combine to present a joint request and that the request

of some should be granted and all of the others refused. With Allāh Ta'ālā, the ultimate in Compassion and Generosity, such treatment is impossible. Also sometimes the presentation of a joint request by many becomes the cause of excessive generosity and attention of the Compassion of Allāh Ta'ālā. In His boundless wisdom He has prescribed Jamāh.

This then is briefly the significance of reading Salāh with Jamāh. The worshipper should constantly try to improve his Salāh by acquiring knowledge of Ilm from the Ulamā and Mashā'ikh.

Practising on a spiritual Salāh and making Duā to Allāh Ta'ālā will greatly assist in perfecting Salāh.

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

O Allāh! Help me in remembering You and in being grateful to You and in worshipping You in the best manner.

Amin!

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَجْمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

ETTIQUETTE’S OF THE MASJID

1. Do not perform Salāh in such a place in the Masjid that the free movement of a musalli is impeded, e.g. performing Salāh at the entrance, thus preventing others from passing. Take up a position near to the Qiblah wall in a corner.
2. Do not unnecessarily stand immediately behind someone’s back to perform Salāh. The person in front is perturbed by this action.
3. When removing your shoes, do not shove aside the shoes of others nor remove their shoes from a place in order to put your shoes there. The place occupied by the shoes of a person is the *haqq* (right) of that person. On emerging from the masjid if he does not find his shoes there, he will become worried.
4. Enter the masjid with the right foot, reciting the Masnūn duā. When leaving, come out with the left foot reading the appropriate Masnūn duā.

5. Maintain silence inside the masjid and sit down respectfully. Before sitting down, perform the two raka'hs of Tahhiyatul Masjid Nafil Salāh and when visiting the same masjid several times during the day, performance of Tahyātul Masjid Salāt once will suffice.
6. Do not stare about the Masjid. You are in the Court of Allāh Ta'ālā; hence sit with fear and in humility engaging yourself in Salāh or Dhikr.
7. Do not recite anything loudly inside the Masjid. This disturbs and detracts the musallis.
8. Do not indulge in wordly conversation.
9. Do not become involved in any worldly activity, e.g. buying, selling, and worldly meetings, in the Masjid.
10. Do not enter the Masjid without wudhu.
11. Maintain silence even in the wudhu khānah (ablution block).
12. Be dressed properly and respectfully when coming to the Masjid. (Some people enter the Masjid with T-Shirts, denims or some other disrespectful and unlawful style of dress. This is highly disrespectful and is a violation of the sanctity of the Masjid.)
13. The Mu'takif (one who is in I'tikāf) should not pass wind inside the Masjid. He should go outside just as he does when having to answer the call of nature.
14. The Masjid should not be used as a short-cut to get to the other side. This is not permissible.
15. Items which have a bad odour, e.g. tobacco, fish, etc., should not be brought inside the masjid. Similarly, after having eaten garlic or onions one should not enter immediately. First cleanse the mouth thoroughly. The same applies to those who smoke.
16. Acts rendered for worldly purposes are not deeds of thawāb. Such activities should not be carried out inside the Masjid. This applies to even writing of such ta'wīz which are for worldly purposes.
17. It is disrespectful to unnecessarily climb on top of the Masjid.
18. The Imām of a Masjid, after having given the Athān, should

not go to another Masjid for Jamā't Salāh. Even if he happens to be the sole musalli present, he should perform his Salāh alone in the Masjid. His Salāh in his Masjid is superior because to populate a masjid is nobler than performing Salāh with Jamā'h.

19. Do not utilize harām wealth or harām objects in the Masjid.
20. Sometimes spray perfume inside the Masjid. (NB. It is not permissible to use perfumes containing alcohol nor is it permissible to use the type of aerosols in vogue nowadays).
21. Do not use the Masjid to make worldly announcements, e.g. for a lost item.
22. Whenever you have the opportunity, go to the Masjid and engage in Dīni acts such as Dhikrullāh, Tilāwāt, Nafl Salāh, e.t.c.
23. It is not permissible to remove any of the Masjid's items or goods for personal use. All the property of the masjid is Waqf.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

Chapter 4

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ
Muhtaram / Muhtaramah
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I.D. FORMULA

Use your I.D. to access Allāh Ta’ālā Treasures before beginning any devotion or work.

I = Intention

D = Durūd

Intention:

Allāh Ta’ālā judges and rewards your actions according to your intention. (Hadīth)

Among other intentions make these four ‘standard’ intentions:

I am doing this devotion because:

1. It is the command of Allāh Ta’ālā.
2. To please Allāh Ta’ālā.
3. To gain the love and friendship of Allāh Ta’ālā.

4. I make Shukr that I can perform this devotion in the state of Imān in the Sunnah way because of Taufiq (Divine Assistance) given to me by Allāh Ta'ālā.

Durūd:

Any devotion that begins and ends with Durūd finds Divine Acceptance. Therefore, recite Durūd thrice before and after completing every act of devotion.

So remember to apply your I.D. formula before beginning any devotion or action.

S.I.D.E. FORMULA

Beloved reader, you have accessed the treasures of Allāh Ta'ālā by presenting your I.D. (Intention & Durūd). Your next step was that you acquired the treasure by devoting to Allāh Ta'ālā (e.g. by Salāh, Tilāwat, Dhikr, Zakāt, Lillāh, or fulfilling the rights of Allāh Ta'ālā and the rights of His creation.)

Now set a **S.I.D.E.** the acquired treasure for a day when it will be weighed on the scales of justice by applying the **S.I.D.E.** formula at the end of the devotion.

- S** - Make **Shukr** that Allāh Ta'ālā has granted you the tawfiq of rendering devotion.
- I** - Recite **Istighfār** thrice that your devotion is not worthy of Allāh Ta'ālā's Sublime status.
- D** - Recite **Durūd** thrice as a token of gratitude to Nabī ﷺ, as after Allāh Ta'ālā he is our greatest benefactor.
- E** - Make **Esāle - Thawāb** (a gift of your devotion) to whom you wish, giving priority to Nabī ﷺ, his family, the Sahābah Kirām (Radiallāhu Anhum), your Spiritual Mentors (Shaykhs), parents, relatives and the Ummah at large.

Remember:

I.D. – At the beginning of devotion

S.I.D.E. – At the end of devotion

W.I.T. FORMULA

After every Salāh a Mu'min keeps his wit about him by applying the W.I.T. formula.

- W** - Make intention that "I am **waiting** for the next Salāh." Insha Allāh you will be rewarded as if you were in Salāh for the intervening period between the two Salāhs.
- I** - Make **Istigfār**. After completing the Salāh, recite "Allāhu-Akbar" once and "Astaghfirullāh" thrice in a soft tone. The recitation of "Astaghfirullāh" the third time should be in an audible tone.
- T** - Recite **Tasbīh**-e-Fātimi with the niyyah of Reciting the 99 Beautiful Names of Allāh Subhānahu Wa Ta'ālā (i.e. the Asmā-ul-Husnā). Insha Allāh you will be rewarded as if you had recited the Asmā-ul-Husnā. Āmīn.

S.U.F.I. FORMULA

Allāh Ta'ālā complains in the Holy Qur'ān that only a few of his Servants are grateful.

Allāh Ta'ālā promises increase in blessings for those who make Shukr and threatens that His punishment is very severe for those who are ungrateful. A Sūfī practices regular Shukr by applying the **S.U.F.I.** formula.

- S** - Make **Shukr** that Allāh Ta'ālā has left the control of **distribution of sustenance (Rizq) in His Hands** only and not in the hands of humans.
- U** - Make Shukr that Allāh Ta'ālā has included you in the **Ummah of His beloved Nabī ﷺ**.
- F** - Make Shukr that Allāh Ta'ālā has concealed your hidden **faults** (and sins from the rest of the creation).
- I** - Make Shukr that Allāh Ta'ālā blessed you with the wealth of **Imān**.

For the purpose of reference we shall call these the **Four Standard Shukrs**.

Apart from these four standard Shukrs the reader is advised

to express Shukr on the innumerable bounties of Allāh Ta'ālā, such as, health, wealth, sustenance, means of livelihood, residence, conveyances, honour, respect, parents, wife, children and families, etc.

Rasūlullāh ﷺ said “Shukr is half of Imān.” In another Hadīth it is mentioned that: “Attain a tongue of Dhikr and a heart of Shukr.”

Hadrat Abdullāh bin Ghannām (Radiallāhu Anhu) narrates that Rasūlullāh ﷺ said: “Whoever says (the following duā) in the morning then he has fulfilled his Shukr (thanks, gratitude) for his day and whoever says it in the evening then he has fulfilled the Shukr (thanks, gratitude) for the night.

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِّنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ
لَا شَرِيكَ لَكَ، فَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

O Allāh Whatever favours I or any of Your creation have received in this morning is from you, You are Unique (One), You have no partner and for you is all praise and Shukr (thanks).

NOTE: When reciting this Duā in the morning after ‘Allāhumma’ read:

“Ma-asbaha”. أَصْبَحَ

In the evening read :

“Ma-amsā” أَمْسَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O Sustainer, shower Salāt and Salām forever and forever Upon Your beloved, best of all creation

Shukran Jazīlan. Was-Salām

Chapter 5

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

PRIDE AND ITS REMEDY

Allāh Ta’ālā states:

Most abhorrible is the abode of the haughty ones. [16/29]

Hadīth 1

Rasūlullāh ﷺ says: “Allāh Ta’ālā says that Pride is My Mantle, whoever wishes to snatch it from Me, I will deal with him.”

Hadīth 2

Rasūlullāh ﷺ said: “The person who has pride to the extent of a mustard-seed in his heart will not enter the Jannah (Paradise).”

Pride has been defined in the Hadīth as considering others to be low and contemptible, to treat them in a belittling manner

and to reject the truth. The proud one is bereft of humility and never attains salvation from anger and jealousy. It is almost impossible for him to discard ostentatious behaviour towards people and he can never be kind, polite and courteous towards people. He wallows in his self-conceived notion of self-esteem and haughtiness.

It is reported in the Hadīth that when a person adopts humility for the pleasure of Allāh Ta'ālā, while considering himself to be despicable and inferior, he is actually elevated and honourable in the sight of Allāh Ta'ālā. On the other hand, when he considers himself to be superior and laudable, he is contemptible and lowly in Allāh's sight and the creation also hold him in this low regard.

Remedy:

1. Always ponder over the sins committed and ponder over Allāh Ta'ālā's seizure of the sinful ones.
2. When this frame of mind has been developed, no scope remains to think of the faults of others, let alone thinking of others in a degrading manner.
3. How can he who suffers from leprosy laugh and jeer at the next person who has a common cold?
4. Always fear the end of one's life, the last moments of one's existence and its outcome. This is better understood by the example of a girl, beautifully attired and dressed on her wedding day. Her friends were lauding praises upon her while she was crying away. The reason she forwarded for this strange behaviour: "It is useless becoming pleased with the praises of my friends alone. Until my husband does not approve of me, I cannot truly be satisfied and happy. My pleasure depends on His pleasure." The moral to learn from this incident: Until my Creator, Allāh Ta'ālā, Himself does not express His approval and pleasure, the praises of the creation are of no avail and meaningless. He who has no knowledge of what his end would be upon (whether Imān or disbelief), has no right to be proud and haughty.

Hadrat Shaykh Abdul Qadir Jilāni (Rahmatullāh Alayh) states: “When I take Islām with me safely into the Qabr (grave), then only do I have the right to celebrate and be happy.”

It is for this reason that the Awliyā-Allāh never boast or brag about their achievements, in fact, they do not even consider themselves as having any achievements, because none has any guarantee upon how his condition will be when departing from this world.

For this reason Awliyā-Allāh constantly requests for du’ās even from the people for an end on Imān. It is foolishness of imbeciles to form a favourable opinion about themselves even before they know what their Creator has decided for them.

5. Frequently recite the last Āyat of the 25th Para:

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ

And for Him is all Pride (Greatness) in the heavens and the world; and He is All-great, the Most Wise.

Frequent recitation of this Āyāh (at least 25 times a daily) will instil the greatness of Allāh Ta’ālā in one’s heart and one’s insignificance combined with a humble state will dawn upon a person seeking rectitude.

6. Even though sin and transgression is hated in Islām, but in the same breath it is not permissible to despise the sinner and perpetrator of evil. Similarly a Kāfir’s disbelief should be abhorred, but not his person; for it is quite likely and possible that his end be destined to be on Imān.

When it is the sole right of Allāh Ta’ālā alone to forgive the most heinous of crimes and seize one upon the minutest of fault; who then has the authority to form a high opinion of himself and view others with an eye of contempt? Shaykh Sādi Shirāzi (Rahmatullāh Alayh) states: “The beloved ones of Allāh attain positions superior to even the Angels because of considering themselves inferior to the dogs.”

Imām Ghazāli (Rahmatullāh Alayh) states: “Allāh (Rabbul Izzat) has concealed the potentiality of Wilāyat (Sainthood) within the hearts of His servants; therefore never consider any person to be inferior, no matter how sinful he may be, for it is very possible that such a person may someday repent sincerely and reach high positions.

7. History has proven time and again that many a drunkard and sinful persons have suddenly repented and become the leading Awliyā of their era. The example of a handsome young prince whose countenance is marred by dirt and grime but when washed away and removed, his face shines in beauty like the full moon in radiance.
8. It does not behove a man to become proud because even great and mighty Monarchs become the prey of worms and insects once placed in their graves.

On the contrary, the Awliyā-Allāh become even more humble and bashful when praised by anyone, becoming ever more grateful to Allāh Ta’ālā for concealing their faults and shortcomings. Hadrat Hāji Imdādullah (Rahmatullāh Alayh) used to say: “It is the favour of Allāh Ta’ālā upon me that He has concealed my faults and sins, else these admirers would flee from my presence and none would come to me anymore.”

Thus the good opinions of people is a great boon and favour of Allāh Ta’ālā upon a person; whereas considering oneself as unworthy of any praise is accepting reality and surrendering to the hard facts of life.

May Allāh Ta’ālā remove pride and its ill-effects from us, and safeguard us from this destructive malady. Āmīn

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السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

ANGER

In the state of anger the intelligence is clouded and the consequences of actions are forgotten, due to which such deeds and actions are committed by the limbs and tongue which results in destruction of life respect and families.

This brings in its wake irreplaceable damage and countless miseries and anxieties, in the form of guilt, legal battles, sleepless nights and torment of the mind. This naturally hampers all worldly and spiritual progress. Anger is the antithesis of human behaviour. The way of pious servants of Allāh is not only to forgive the oppressor, but to pray for him too.

Rasūlullāh ﷺ also said: “A powerful man is not the one who defeats another in physical combat. Verily, a powerful man is he who controls his nafs at the time of anger.”

In another narration it appears that a strong man is he who controls his anger. It is essential to keep anger under control.

One should never act spontaneously in accordance to the dictates of anger. On the contrary, anger should be made subservient to the instruction of the Shariah. It is natural to be aroused in the state of anger.

Such natural tendency is not rebukeable. Allāh Ta'ālā has endowed man with will-power. Anger has therefore to be controlled since it is within the scope of man's will-power to do so. Failure to exercise this will-power is contrary to humanity. Along with the quality of anger Allāh Ta'ālā has endowed man with the ability to control such anger to ensure that the latter is not misappropriated and unjustly employed. Anger in itself comes into motion involuntarily.

To restrain anger is in one's control. To repeatedly restrain one's anger weakens the demands of anger. In consequence, refraining from anger becomes an easy and simple task.

Remedy:

1. Remove the object or person of anger immediately. If this is not possible move away yourself.
2. Weigh his shortcomings against your own shortcomings before Allāh and consider then that if Allāh Ta'ālā were to exercise His wrath upon you, what would you do? Just as you desire to be forgiven so too does he desire to be forgiven for his error. Forgive him.

Recite Ta'awwuz continuously.

3. Drink cold water.
4. Perform Wudhu.
5. Change posture. If standing, sit down, if sitting lay down.

Once, the anger has subsided and punitive measures are required, for example, the rectification of one's erring children, then consider the offence well and mete out the appropriate remedial treatment accordingly.

Once Hadrat Moulānā Zakariyyā, Sāhib (Rahmatullāh Alayh) was chiding and reprimanding an assistant who continued to plead for pardon for his error. The Shaykh enquired as to how often he expected him to forgive him. Hadrat Moulānā

Ilyās (Rahmatullāh Alayh) who was present there at that time overheard the conversation and exclaimed softly: “Just as much as you would love to be forgiven on the day of Judgement, forgive that much!” These few words calmed him down completely. Friends, these words, if remembered in anger will serve well to extinguish the flames of anger and wrath!

Hadrat Abu Bakr (Radiallāhu Anhu) in a fit of anger took an oath not to assist his needy nephew Hadrat Mistāh (Radiallāhu Anhu), whereupon the following verses of the Qur’ān were revealed.

Do you not love Allāh to forgive you? - 24/22

When these verses were revealed Hadrat Abu Bakr (Radiallāhu Anhu) exclaimed: “Most certainly! Most certainly!” Saying so, he immediately resumed his financial assistance for his nephew Hadrat Mistah (Radiallāhu Anhu) and according to some narrations even doubled his assistance.

It is narrated in the Ahādīth:

Hadīth 1:

He is not a powerful man who overpowers others in combat; a powerful man is he who overpowers his emotions at the time of anger

Hadīth 2:

The best gulp that is drunk by a Muslim, is the gulp of anger

Hadīth 3:

A Muslim who is in the position of venting his anger and yet subdues his anger, Allāh (Rabbul Izzat) will fill his heart with faith and security.

SELF ASESSMENT

1. Was I justifiably angry?
 - a) On the way to work;

- b) At the workplace;
 - c) At home;
 - i. with the wife / husband;
 - ii. children;
 - iii. domestics and assistants;
 - d) On returning from home;
 - e) At the Masjid;
 - f) At a meeting or social gathering;
2. Was I the cause of someone becoming angry?
 3. Did my actions please Allāh Ta'ālā or did it cause Divine displeasure?
 4. Would Rasūlullāh ﷺ be proud of me or be disappointed with me?
 5. Did my actions bring honour or dishonour to Islām?

Making Amends

1. Ask for forgiveness from the injured party.
2. Perform two rakāts Salāt of Taubah, grieve over your misbehaviour and resolve not to repeat the evil act again.
3. Resolve to substitute in place of anger; tolerance, forbearance, self-restraint, forgiveness and tenderness.

Shukr

1. If you were successful in restraining your anger make Shukr that Allāh Ta'ālā had assisted you.
2. Perform two Rak'ahs Salāt of Shukr or Shukr expressed in words. This will result in Divine pleasure, Insha Allāh.

Note: Anger arises naturally. To restrain anger is a very praiseworthy quality.

Praiseworthy Anger

The way of a Muslim is that while he is meek and humble in his own individual sphere of existence, he is firm like a rock and allows neither fear nor weakness to come near him where faith and truth or justice is at stake.

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السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

MALICE

Allāh Ta’ālā says:

Be forgiving, command righteousness and disassociate from the ignorant ones

Rasūlullāh ﷺ said: “Do not have malice for one another.”

When one lacks the ability to take revenge in the state of anger this results in a state of frustration and creates malice in the heart. In malice one entertains evil in one’s heart for another intentionally and at the same time one is concerned about schemes to harm the one at whom the malice is directed.

Rasūlullāh ﷺ said that two persons having malice for one another are not forgiven. The reference to this malice is malice based on injustice and wrong. Hatred for the sake of Dīn is not within the purview of the malice described here. Such hatred (for the sake of Dīn) is meritorious since the Hadīth commands: “Love for the sake of Allāh and hate for the sake of Allāh.”

The Remedy:

The cure for malice is to overlook the fault of the one for whom malice is entertained and to associate with him irrespective of the difficulty one may experience. In the adoption of such a big-hearted attitude malice will be removed.

DESIRE

Desire means preference for things which conflict with the Shariah. The highest degrees of such desire are Kufr and Shirk. The lowest degree is diversion from perfect obedience. Straying from Siratul Mustaqīm (the Straight path) is common to all forms of desire. Allāh Ta'ālā says **“Follow not desire, for it will lead you astray, away from the Path of Allāh”**

Rasūlullāh ﷺ said: “A weakling is one who follows his desire and then has hopes on Allāh (for) reward.”

The Remedy:

The remedy for desire is Mujāhadah – to accustom oneself to oppose the desires of the lowly nafs, so that the carnal and material desires of the lowly nafs are subordinated to the pleasure of Allāh Ta'ālā. Mujāhadah is to exercise restraint on the demands of the nafs, irrespective if such restraint is simple or difficult.

FALSEHOOD

Allāh Ta'ālā says:

Refrain from false statements.

Rasūlullāh ﷺ said: “Make truth incumbent on you and beware of falsehood.”

Falsehood is to speak contrary to facts. For a person to be regarded as a liar it will suffice that he narrates every rumour without investigating whether it is a fact or not. Rasūlullāh ﷺ ordered abstention from lies because falsehood and immorality

are complimentary partners and both will be in Jahannam. Rasūlullāh ﷺ said that false evidence is equivalent to shirk. In a vision Rasūlullāh ﷺ was shown a man whose cheeks were being repeatedly slit from ear to throat. The cheeks would heal immediately upon having been slit and the process of slitting would be repeated.

Upon enquiring, Rasūlullāh ﷺ was informed by Jibra'īl (Alayhis Salām) that the one who was being thus punished was a liar and this punishment will continue in the grave until Qiyāmah

In another Hadīth, it is narrated that a woman called her child. To entice the child in coming to her she indicated to the child that if he came, she would give him something. Rasūlullāh ﷺ asked her that if the child came, what she would give to him. She replied that she would give him dates. Rasūlullāh ﷺ commented that if she had no intention of giving the child anything, her statement merely being to lure the child to her, then such a statement is also a lie.

The Remedy:

When speaking, be careful. Do not speak without thinking. Ponder before you speak and be firm in confronting and curbing the urge to speak what is false. If falsehood was spoken then compensate this error by means of Istighfār. Should any word contrary to the Shariah slip from your mouth, resort to Taubah in abundance.

GREED

Allāh Ta'ālā says in the Holy Qur'ān:

Do not raise your eyes towards the glitter of the worldly life which we have granted to various groups among them (Kuffār).

Rasūlullāh ﷺ said: “The son of Ādam ages while two things of his grow younger viz.. greed for wealth and greed for (longer) life.”

The Nature of Greed: The engrossment of the heart with wealth, etc., is called greed. Greed is the root to all spiritual ailments. It is therefore, proper to describe it as the mother of all maladies.

All the mischief and strife are the consequences of this lowly attribute. It is because of greed that people plunder and usurp the rights of others. The basis of immorality is the lust for lowly animal pleasures.

If man possesses two valleys filled with gold and silver, by nature he will desire a third. The more the demands of greed are satisfied the greater will be its demands. Greed is like one afflicted with rash. The more he scratches, the worse the rash becomes.

Allāh Ta'ālā says:

What! Is there for man everything he desires?

In other words, it is not possible for man to fulfill all his desires. It is for this reason that the one who has greed has no peace of mind. Nothing besides soil (i.e. the grave) can satiate his greed. Before a wish can attain fulfilment, another develops.

When one is not contented with taqdīr (predestination), one is smitten by a multitude of desires and hopes, the fulfilment of which is most difficult. The result of non-fulfilment of desire is frustration and worry. The person afflicted with greed, in spite of perhaps possessing wealth in abundance and enjoying luxury, is perpetually afflicted with frustration.

The Remedy:

Reduce expenditure. This will diminish concern and yearning for more earnings. Forget about hoarding for the future and bear in mind that the one afflicted with greed is contemptible.

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LOVE OF MATERIAL WEALTH

Allāh Ta’ālā says:

The worldly life is nothing but substance of deception

Rasūlullāh ﷺ said: “The world is a Prison of a Mu’min and the Paradise of a Kāfir”

We are afflicted with a number of spiritual ailments all having their origin in the love of the material world. About this disease, hubb-a-Dunyā (love of the world), Rasūlullāh ﷺ said:

Love of the Dunyā is the root to all evil.

A man overwhelmed by Hubb-e-Dunyā has no concern and time for the Ākhirah. Such a person having no care for the Ākhirah will not be bothered about righteous deeds nor will he abstain from evil.

The one in whom there is Hubb-e-Dunyā has very little fikr (concern) for the Dīn. Increase in the degree of Hubb-e-Dunyā brings about a corresponding decrease in fikr for the dīn. Total Hubb-e-Dunyā entails lack of fikr for dīn. This is manifest in the Kuffār.

What is Dunyā?

Dunyā does not mean wealth and family. Dunyā is the intentional and voluntary adoption of anything evil which causes one to become forgetful of Allāh Ta'ālā irrespective of what that thing may be. Thus, acquisition of wealth and other material means is not evil, but Hubb-e-Dunyā (love for such material objects) is evil.

Wealth is like the water of the ocean and the heart of man is like the ship sailing in the ocean. Water, while it facilitates the movement of the ship, can also bring about its sinking. As long as the water remains outside the ship, it aids it's sailing, but entry of the water into the ship causes it to sink.

Similar is the case of the wealth. Wealth aids man as long as it remains outside his heart. However, if its love enters the heart it will bring about his destruction.

Is Wealth Harmful?

The Hadīth Sharīf states: "Halāl wealth is a benefit to a pious man."

He benefits because he (a pious man) spends his wealth in meritorious ways. On the contrary if love of wealth captures the heart of a man, he suppresses the rights of others. The Dunyā (or the world) which has been criticised is like a serpent whose skin is colourful and most beautiful, but its poison is fatal.

Intelligent people maintain a distance from such dangers and are not lured by the externally adorned skin. But a little child unaware of the danger of the skin is attracted by the external beauty and is prepared to grab hold of the snake.

We are comparable to a child. We are attracted to the world by its external beauty and adornment without being aware of

its dangers. Men of intelligence and experience do not incline towards the world.

Rasūlullāh ﷺ's attitude to the world

Rasūlullāh ﷺ described the world in the following similitude:

What relationship with the world have I?" My similitude is like a traveller on a mount halting in the shade of a tree (for a short while only) to leave it again and proceed along the sojourn. The traveller rests a while in the shade and then moves again.

Remedy

Remember Maut (death) in abundance and do not involve yourself in distant and remote hopes. The pursuit of distance schemes and material enterprises should be shunned. In this way the love of the world is eliminated from the heart.

For attaining firmness of Imān it is necessary that one endeavours to meditate on the worthlessness of this world. Reflection is necessary. Always ponder on the fact that this world is perishable and this world will one day pass into non – existence. Ponder especially on the shortness of one's life. How swiftly time passes by.

Soon will one be called into the presence of Allāh Ta'ālā and a reckoning will be demanded. Reflect on the wonders and everlasting nature of the life of the hereafter. Once Maut (death) arrives and in relation to man, Maut arrives with great swiftness. All the events of the period after death will occur in rapid succession.

The adhāb (punishment) of the grave, the reckoning, and the torments in Qiyāmah, Jannah, Jahannam, Sirāt, reward of punishments are all things that is necessary that a Mu'min reflects on continuously.

Constant reflection on these issues will produce firmness of Imān and the realisation of the reality of this ephemeral life and the reality and the permanence of the Ākhirah will dawn on one. The Imān and intelligence of the Mu'min will then discern

actual truth and operate from an elevated platform. Hadrat Barā bin Āzib (Radiallāhu Anhu) narrates that Rasūlullāh ﷺ said: “When a Mu’min is about to depart for the hereafter, Malā’ikah (Angels) with glittering faces come to him. They have with them the Kafan (burial shroud) and fragrance from Jannah. Malikal Maut then arrives and explains (to the dying Mu’min): “O pure soul! Come towards the forgiveness and the pleasure of Allāh Ta’ālā... the Malā’ikah with glittering faces take possession of the soul and wrap it in heavenly Kafan and fragrance and they proceed with the (pure) soul upwards. Every group of Angels living on earth by whom they pass enquire; “Whose pure soul is this?”

The Malā’ikah (in whose possession this soul is) informs them (the other Angels) of the identity of the person and (informing them), call the soul by various beautiful and honourable titles. They then reach the first heaven and the doors there are opened up.

The holy Malā’ikah of the first heaven (a group among them) accompanies the procession to the second heaven and the doors are opened up. In this way the procession goes from heaven to heaven until the seventh heaven is reached. Allāh Ta’ālā then orders:

“Enter the book of record of my servant in Il-li’yīn and proceed towards the earth with him (for the questioning of the grave by the Munkar & Nakīr)” The soul is then returned to its body. The angels (Mankir and Nakīr) then come to the person and ask:

Who is your Rabb?

The Mu’min replies: “Allāh is my Rabb”

They ask: “What is your Dīn?”

He replies: “Islām is my Dīn.”

Then they ask: “Who is this Man who was sent among you?”

He replies: “He is the Nabī of Allāh ﷺ ”

A caller then on instruction of Allāh Ta’ālā calls out from the heaven, “My servant has spoken the truth. Arrange for him the comfort of Jannah, clothe him with the garments of Jannah and open up on him the window of Jannah. The sweet

breezes and fragrances of Jannah come to him...” (Ahmad). The same Hadīth continues and narrates the evil and terrible condition which overtakes the Kāfir’s soul. After death the following events will occur: The sounding of the trumpet (Sūr), the resurrection of the dead, the torments of Qiyāmah, the Reckoning, the fortunate being given to drink from the fountain of Kauther, punishment in Jahannam (for those who were not forgiven), intercession, entry into Jannah and the vision of Allāh Ta’ālā.

These are all the things to reflect on so as to create life in Imān. If one is not able to set aside a specific time for such meditation, then at least when going to bed at night, think about these events.

- Companionship with the Wali of Allāh is a superb remedy-coupled with shunning the company of the lovers and admirers of the world, as this disease is very contagious indeed.
- A regular visit to the grave-yard which induces remembrance of the hereafter and constant engagement in Dhikrullāh.
- Reflection in the coming and going of the day and night, the power of the Creator and preparation to face Him for deeds performed.

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“AL-ISLĀH”
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RIYĀ (SHOW)

Another serious spiritual disease is Riyā (show). Allāh Ta’ālā says:

They display to people (their acts of ibādāh)

Rasūlullāh ﷺ said:

Most certainly, even a little Riyā is Shirk

Riyā is the intention to enhance one’s dignity in the eyes of the people by means of acts of obedience to Allāh Ta’ālā. This attitude totally defeats the purpose of Ibādah. The purpose of Ibādāh is to gain the Pleasure of Allāh. By means of Riyā one splits the purpose of Ibādah by endeavouring to attain both public acclaim as well as the pleasure of Allāh Ta’ālā. In the Qur’ān Sharīf Allāh Ta’ālā says:

He who hopes for the meeting of his Rabb should practise righteousness and associate none with the Ibādah of His Rabb

The Mufasssīrīn have explained that the meaning of “and associate none with the Ibādah of his Rabb” is “to refrain from Riyā”, Qadhi Thanā-ullah explains this Ayāh in Tafsīrul Mazhari as follows:

“He (the worshipper) does not exhibit his good acts nor does he seek reward or praise for his virtuous deeds from anyone besides Allāh Ta’ālā.”

It is also mentioned in the Hadīth Sharīf that on the day of Qiyāmah when Allāh Ta ‘ala will be compensating people for their deeds, the people of Riyā will be commanded to proceed for reward to those for whom they had intended the exhibition of their acts of ibādah.

In a lengthy Hadīth it is said that on the day of Qiyāmah three persons will be ushered into the presence of Allāh Ta’ala. These three will be an Ālim, a generous person, and a Mujahid who had waged Jihād. These three will offer their respective acts to Allāh Ta’ālā who will say to them:

“You have rendered these deeds for riyā and acclaim. You rendered these so that people may say: You are a great Ālim, a generous person, a Mujāhid. You have already obtained what you sought. People had praised you on earth. You have therefore no right here. Enter the fire.”

Ibādah or any other virtuous deed when performed with an ulterior motive, to attain or acquire any worldly end such as name, fame or popularity is known as Riyā (ostentation)- which is forbidden in the Shariah.

NB: If it is done with the intention of pleasing one’s Ustād, Shaykh or a pious saintly personality this would not be regarded as a form of riyāh that is forbidden in Islām. Proof of this: Rasūllullāh ﷺ saw a certain Sahābi (Radiallāhu Anhu) reciting the Qur’ān. The Sahābi said that had he been aware of Rasūllullāh’s ﷺ listening to him, he would have recited in a more melodious voice. Rasūllullāh ﷺ did not reprimand him on this intention thus proving the validity of the above Mas’ala.

A tradition of Muslim Sharīf states that a person once questioned regarding a person who performs good deeds (with the intention of pleasing Allāh) and people praise him and speak highly of him. (Is this also regarded as show?) Rasūllullāh

ﷺ replied: “This is the immediate glad-tidings for the believer (in this world already).”

This Hadīth should serve as an eye-opener to those who discard performance of good deeds for fear of admiring and viewing their good deeds. This is incorrect. The experts in this field say that as the performing of good deeds for show is regarded as hypocrisy so is the discarding of fear of showing-off also a subtle form of riyā and show. The safest course is to punctually perform one’s deeds on time, irrespective of who is present or who is not.

Riyā is not an involuntary state or condition which automatically attaches itself to a person; it is a conscious intention of acquiring ends. Mere thoughts or ‘whispers’ of Riyā are not to be regarded as Riyā. There is no sin in such thoughts flirting across the mind. Shaytān uses this opportunity to frustrate and vex the believer with such thoughts, hoping to denude and rob him of all his pious actions and deeds under the pretext of riyā.

One of the most reprehensible forms of Riyāh is to publicise one’s ibādah and good deeds before friends and family. Sometimes this Riyā assumes a subtle form, by making certain remarks such as; “I derived tremendous pleasure in my Prayers last night” or “Last night my eyes opened very early” etc.

Hadrat Thānvi (Rahmatullāh Alayh) writes: One Hāji Sāhib destroyed the reward of two Hajj in one rash statement. It so happened that he was entertaining a guest who asked for something to drink. Immediately the servant was commanded “Bring it in the jug I had bought on my second Hajj trip” thereby destroying the reward of both the Hajj’s in one statement.”

Remedy

- The remedy for Riyā is to attain Ikhlās and the reality of Ikhlās as explained in the Ahādith is that a person imagines Allāh (Rabbul Izzat) to be in front of him at all times. When the Grandeur and the Awe of Allāh (Rabbul Izzat)’s Majestic presence is in the heart, the greatness of the creation dwindles away from the heart.
- This constant awareness and consciousness of Allāh

Ta'ālā's presence is acquired by constant practice and striving. This contemplation should be practiced a while in solitude whereby the level of consciousness will eventually develop into a stage where in Allāh's presence will be felt in every moment of life. In reality purity from show and development of sincerity is only acquired after spending some time in the companionship and nurturing of an accomplished Saint (Shaykh-Kāmil). It is for this reason that Hadrat Thānvi (Rahimahullāh) states that it is Fard to establish an Islāhi Talluq (spiritual rectification course) with a genuine Waliullah.

- Hadrat Thānvi (Rahimahumullāh) writes that when performing good deeds it should be expressed verbally too that: "O Allāh! I am performing this deed for your pleasure. In a few days, the Sālik will be rid of this destructive malady of Riyā if he practices meticulously on what is prescribed here."

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JEALOUSY & ITS REMEDY

Jealousy can be defined as a state of anger, grief and misery upon witnessing the successes of another person, accompanied by hope and desire for the person’s failure. This is harām (forbidden) and condemned strongly in Islām.

Jealousy implies displeasure at the decree and distribution of Allāh (Rabbul Izzat) and questioning His Wisdom and authority of granting whom He desires and how He desires. If this feeling is experienced without desiring the failure of the other person but hoping that the blessing remains with the envied one and granted to the envier then such a feeling is termed as “Ghibtah” which is permissible.

The religious harm of jealousy is the destruction of righteous deeds; its worldly harm is the perpetual state of grief, sorrow and heartache experienced by the jealous one.

- “Jealousy devours good deeds just as fire devours dry wood” – Hadīth

A Wonderful Remedy:

Hadrat Moulānā Thānvi (Rahimahullāh) prescribes the following remedy (to be acted upon for 3 weeks at least) to a person who complained of suffering from this destructive spiritual remedy:

1. Duā to be made on behalf of the object of jealousy at least once daily.
2. Praising him verbally amongst one's associates.
3. To occasionally invite him home for a meal.
4. Occasionally to bless him with a gift.
5. Meeting him before departing on a journey and bringing him a gift upon the return.

After three weeks of applying this remedy, he wrote back stating that half of his illness had disappeared. He was asked to continue for another three weeks. This time his reply was that all feelings of hatred and malice had changed to love and compassion. Undoubtedly, the remedy is bitter, but the peace of mind and the happiness that is acquired through meticulous application of this bitter remedy is unsurpassable and incomparable to the continuous heartache and destruction that was experienced hitherto.

Hadrat Saidlani said:

“Sit more in the company of Allāh and less in the company of creatures.”

Hadrat Abu Ali Ahmad bin Muhammed Rudbari preached:

“A Sūfī is he who, if chased away from the court of the Lord a hundred times, still runs to Him.”

Hadrat Thauri said: “Worst than sin against Allāh is sin against men.

Hadrat Muhasibi said: “Weep and ponder on the end (of life).

“One who comes to know himself, comes to know his Lord.”

Love for Fame and Popularity & its Remedy

Constant desire and aspiration for fame is a destructive spiritual illness termed as ‘Hubbe-Jāh’ or love for fame. A person is deprived of accepting the truth due to this illness.

- Rasūlullāh ﷺ said: “Two hungry wolves released into a flock of sheep do not cause as much damage as love of wealth and popularity does to a Mu’min’s Dīn.”
- It is Harām to desire fame and popularity. However, if a person is granted popularity without desiring it, as is normally the case with Auwliya-Allāh (friends of Allāh), then Allāh Ta’ālā will protect him because this was granted to him without his hankering or desiring for it.
- The lover of fame always desires others to praise and speak highly of him and he eagerly lends an ear to such speech, thereby pampering his nafs. Animals are fattened eating grass and fodder, while man’s nafs is fattened by listening to his praise (and the end result of the fattened animal is known to one and all).

Remedy

- The remedy to this disease is to ponder over death. If the entire world were to fall at the feet of a person in reverence and adulation, it will be of no avail in the solitude of the grave –for there will be none to salute and none to laud praises. Rather than striving for this temporary pleasure, the Everlasting pleasure of Allāh Ta’ālā’s acceptance and happiness should be aspired for.
- Whenever praised, consider and appreciate Allāh concealing our physical and spiritual shortcomings and defects. Amongst the physical defects are that our stomachs and digestive system are clogged with filth and muck in such a way that if a little hole has to be made therein, the stench would drive people far away. As far as spiritual defects are concerned, the filthy thoughts and ideas that cross our minds would horrify anyone that would come to know of it. Allāh Ta’ālā has concealed all these defects.
- Instead of being grateful unto Allāh Ta’ālā for this favour, how unbecoming it would be if we yet consider ourselves

deserving of greatness and hanker after praise from the creation? The crux of this path leading unto Allāh is centered around debasing and effacing the ego (Fanā-e-Nafs): How foolish and futile to crave for praises from such weak creations that cannot in any way harm or benefit one?

- Love for praise is destructive because when man considers himself high and noble then he becomes complacent and smug and this is extremely dangerous for him. Shaytān spent 14000 years in Ibadāh yet his end was disgraceful. The Sahābah (Radhiallu Anhum) despite their lofty states feared that their deeds would be rejected.
- To admire oneself before the Eternal Beauty and Grandeur of Allāh Ta'ālā is similar to a lover standing before his beautiful beloved with a mirror in his hand, admiring himself. Such a lover, who is only interested in himself and who only admires himself, hardly turning towards his beloved, deserves to be ejected and expelled from the presence of the beloved. Thus every commendable quality should be considered the gift of Allāh (Rabbul-Izzat) and He alone should be praised and adored.

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Chapter 6

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GAZE CONTROL - PART 1

*The destructive consequences of casting lustful glances,
illicit love relationship and its remedies.*

1. Lowering of the Gazes

Allāh Ta’ālā has commanded in the Qur’ān-e-Qadīm:

***Tell the believing men to lower their gazes and
protect their sexual organs.***

Allāh Ta’ālā issued a similar command to the believing women. In these verses Allāh Ta’ālā has mentioned the controlling of the sexual organs in conjunction with the protection of the gaze, illustrating thereby that the controlling of the sexual organ is based upon the protection of the gaze. He who does not protect his gaze is bound to lose control over his sexual desires.

Hāfiz Ibne Qayyim says that:

“Misfortune begins from the evil gaze like how a fire begins with a spark; therefore it is more important and necessary to prevent yourself from guarding evil gazes than from guarding your private parts. It begins with the evil gaze, then an evil thought begins to set in the heart then your feet walks to it and you are involved. It is said that if a person safe guards four things, then he safeguards his dīn.

1. Evil gaze
2. Thoughts in the heart
3. Conversation
4. Walking with the feet

Avoid Approaching Evil

Allāh Ta’ālā says:

And come not near adultery, verily it is an obscenity and an evil way.

In this verse Allāh Ta’ālā has even prohibited us from even approaching Zinā (fornication) thus educating us that the causes that lead to the prohibited act are also harām and thus should be avoided.

Human instinct is such that no sooner does a strange man and women meet in privacy that a sensation of mutual attraction permeates the atmosphere between them. Eventually this attraction develops from stage to stage, from mere affection to uncontrollable passion and ultimately the irreversible stage is reached where it is impossible to control the nafs and the shameful deed is perpetrated.

A REMEDY

Another ayat:

He (Allāh Ta’ālā) knows the deceit of the eyes and all the heart conceals

Allāh Ta'ālā is aware of the surreptitious movements of the eyes as it casts a lustful glance. He is even aware of the evil thoughts, ideas and images that are conjured up in the heart. The realisation that Allāh Ta'ālā is aware of these evil activities creates a sense of shame, regret and guilt within the heart, resulting in Taubah.

This verse is therefore a wonderful prescription for people suffering from the malady of lustful gazes and thoughts. Constant meditation upon the contents of this āyat, coupled with Dhikr will develop the desired level of determination to abstain from sin. The original and only cure for all spiritual ailments is determination and will-power. Dhikr is merely a supplement towards strengthening your will-power. Mere Dhikr minus determination is not sufficient to eradicate spiritual diseases.

NB: The ability to do a particular act entails the ability to abstain therefrom. Thus having the ability and beautiful forms entails that you have within yourself the ability to abstain therefrom.

Reckoning for senses:

Qur'ānic Ayāh

Verily! The ear, the eye and the heart, of each of these will be questioned, verily! Your Lord is ever watchful

- Both these verses indicate towards the great responsibility attached to the usage of these senses, a reckoning whereof will have to be rendered on the Day of Qiyamāh.

Hadrat Shaykhul Hadīth 's Viewpoint

Hadrat Shaykhul Hadīth Hadrat Moulānā Muhammed Zakariyyā (Rahmatullāh Alayh) said that the evil gaze is a very destructive illness. Hadrat Shaykh (Rahmatullāh Alayh) also comments on his experiences regarding his friends and acquaintances that in the beginning their Dhikr and Shugl had a lot of enjoyment, and they seemed to have a special sort of enjoyment in their devotions, but due to the effect of this

evil gazes, firstly the sweetness and enjoyment of their Ibadāh got destroyed and gradually it became a cause of them being neglectful in their Ibādah.

Association with females and handsome youths is extremely detrimental, especially to the Sālik because his heart develops a degree of sensitivity due to the blessing of Dhikr and hence he becomes extremely receptive to any object of beauty. When Shaytān despairs of misleading him through any other method or device, he attempts to ensnare the Sālik through illicit love affairs with women and handsome lads.

From the Ahādith....

1. Adultery of the whole body

Rasūlullāh ﷺ says:

- To gaze at strange (ghair mahram) woman is the Zinā (adultery) of the eyes.
- To listen to passion-stirring words is Zinā of the ears
- To converse with a strange woman (and derive pleasure therefrom) is Zinā of the tongue.
- To touch a strange woman is Zinā of the hands.
- To walk towards her is Zinā of the feet.
- The heart desires and craves; the sexual organs then either testify to these or deny them. (Muslim)

NB. It is only through protection of these organs that the heart will be protected.

‘A thought’, the country whose borders are unguarded is prone to attacks on its headquarters and vital installations

2. Rights of the Road

Rasūlullāh ﷺ said:

- *Abstain from sitting on the roadsides.*
- *If you have no option, then fulfil the rights of the road.*

The Sahābah (Radiallāhu Anhu) enquired about its rights.

He ﷺ replied:

- *Keep your gazes low.*
- *Cause no inconvenience to anyone*
- *Reply to the Salām,*
- *Enjoin good*
- *Forbid evil*

(To be continued)

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GAZE CONTROL - PART 2

3. Accidental Gazes

Hadrat Jarīr (Radiallāhu Anhu) enquired from Rasūlullāh ﷺ regarding the accidental gaze and he ﷺ replied:

Turn away your gaze (immediately thereafter)

N.B. It is apparent from this Hadīth that an accidental glance is forgiven, but to continue staring thereafter is forbidden. The gaze should immediately be turned in another direction.

In another Hadīth Rasūlullāh ﷺ says :

Allāh’s curse is upon the looker and the one looked at.

What about our women who go out after having adorned themselves?

4. Purdah Even From the Blind

Hadrat Umme-Salma (Radiallāhu Anhā) and Hadrat Maymuna (Radiallāhu Anhā) were in the presence of Rasūlullāh ﷺ when a blind Sahābi, Hadrat Abdullāh bin Umme Maktūm (Radiallāhu Anhu) came to him upon which Rasūlullāh ﷺ instructed them to observe purdah.

They replied: “O Rasūlullāh ﷺ ! Is he not blind?” (I.e. why should we make purdah from a blind man?)

He ﷺ answered: “But you two are not blind.” (Tirmidhī)

NB. Thus women are not allowed to look at strange men, even though they are within purdah themselves. Where the Qur’ān prohibits man from gazing at women, in the very next ayat women are also instructed to keep their gazes low from strange men – (S24/V31). It is thus unlawful for them to look at any strange man.

Many women are totally ignorant of this Mas’ala. Many are there who peep and stare away at strange men from slits of the veil (niqāb), thinking that none is looking at them, but Allāh is Ever-Present, Ever-Watchful.

5. Young Children

Imām Zuhri (Rahmatullāh Alayh) states:

If gazing at a young, immature girl (or boy) excites the passion, it will not be permissible to gaze at any part of her (or his) body.

NB. Consider the daily reports of child abuse in our societies in the light of this Mas’ala – and appreciate the beautiful teachings of Islām.

Another Hadīth

“Women are the snares of Shaytān (whereby he waylays and misleads men).

6. Brother - In - Law Is Maut (Death)

Rasūlullāh ﷺ said: *Abstain from the company of strange women.*

One Sahābi enquired regarding the brother-in-law (In privacy with his brother's wife). *He replied:*

The brother-in-law is (like) maut. (Bukhāri, Muslim)

NB. included with the brother in-law is cousins, nephews, uncles as well as all the other close relatives of the husband. "Like Maut" means just as a person flees and fears Maut, so should he fear the privacy of such people with his wife. The consequences are terrible for the entire family.

7. Privacy With Strangers

Rasūlullāh ﷺ said:

A person may not sit in privacy with a strange woman except with any of her Mahrams being present. (Bukhāri, Muslim)

8. Handsome Youth

Do not gaze at beardless youth for they reflect the beauty of the Hur (Woman of Jannah) – At-Takash-shuf from Musnad – Ahmad. The ignorant pseudo- Sūfis freely indulge in acts of pleasure with handsome lads. Some even consider it a means of attaining Divine Love. Considering a harām act to be a means of Allāh's pleasure is a manifest of Kufr and Apostasy.

9. Adultery Even Intellectually Unacceptable

A youth presented himself before Rasūlullāh ﷺ seeking permission to commit adultery. Rasūlullāh ﷺ questioned him "Is your mother alive?" "Yes" he replied. "How would you feel if anyone committed adultery, with your mother?" "I would dislike it greatly." "Is your maternal aunt alive? Is your paternal aunt alive? Is your sister alive?" With regard to each one he posed the same question that he had done previously and the youth expressed his disgust and displeasure at every

question. Thereafter Rasūlullāh ﷺ explained to him: “The person with whom you desire to commit this act would be someone’s mother or maternal aunt or paternal aunt or sister.” Thereafter Rasūlullāh ﷺ struck his auspicious hand on his breast and prayed: “O Allāh! Forgive him, purify his heart and protect his private parts”

This person narrates that after this incident the thought of adultery never passed through his heart for the rest of his life. (Musnad Imām Ahmad)

From The Qur’ān:

Had it not been for the grace and mercy of Allāh upon you, none of you would ever have been pure, but Allāh purifies whomsoever He desires. [24:21]

From this Ayāh, it becomes clear that your efforts to obtain spiritual purification are not sufficient. You have time and again got to resort to duā. Nothing can be achieved without the help of Allāh Ta’ālā.

اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ، وَعَمَلِي مِنَ الرِّيَاءِ، وَلِسَانِي مِنَ الْكُذْبِ،
وَعَيْنِي مِنَ الْخِيَانَةِ، فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

Duā:

O Allāh! Purify my heart from hypocrisy, my actions of show, my tongue of falsehood, my eyes of immorality, and surely You know the faults committed by eyes and what is hidden in the hearts.

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Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

SPEECH CONTROL - PART 1

Most spiritual diseases originate with the misuse of the tongue. The tongue is a great asset of man and a wonder of the wonderful creations of Allāh Ta’ālā. Though it is insignificant, its power is unlimited and its sins are heinous. Its virtues are great and Imān (faith) and Kufr (disbelief) are expressed through the tongue.

The dangers and harms of the tongue are many and there is no rescue from them except silence.

Rasūlullāh ﷺ said: “He who keeps silent gets salvation.” In another Hadīth, Rasūlullāh ﷺ said: ‘If a man can give me guarantee of the things placed between his two cheeks and his two thighs, I can give him guarantee of Jannah.’ By this is meant the safeguarding of the tongue and the private parts.

Some of the harmful effects of the tongue:

1. Useless and excessive talk:

This means to have such conversation which has no benefit. Necessary talk may be held in short. The saint Ata (Rahmatullāh Alayh) said: “Your Predecessors used to hate too much talk. They used to consider talks as superfluous except talks on the Qur’ān, sunnah of Rasūlullāh ﷺ, enjoying good deeds, forbidding evil and necessary talks for earning livelihood.”

Hadrat Hasan Basri (Rahmatullāh Alayh) said: “He who talks much, talks much falsehood.”

Rasūlullāh ﷺ said: “He is blessed who restrains his tongue from superfluous talks and spends out of his excess wealth.”

2. Guarding the tongue against vulgar and obscene speech:

People should refrain from using vulgar terms but rather use more sociably acceptable terms.

3. Curse:

Another evil of the tongue is to curse anything, be it a man, animal or a lifeless thing. *Rasūlullāh ﷺ said: “A believer does not curse another”. He Rasūlullāh ﷺ has condemned the cursing of another with the curse of Allāh, His anger or Hell.*

It is lawful to curse the disbelievers and oppressors with words which are permitted, for instance, curse upon the innovators (those who introduce new customs in Dīn), upon the transgressors, upon the takers of bribes, and upon the fornicators and oppressors. It is lawful to curse a person whom the Qur’ān or Ahādith cursed. For example to curse Pharoah, to curse Abu Jahl as they died upon Kufr, but it is not allowed to curse an individual disbeliever at present as he may accept Islām before his death.

4. Laughter and Jokes:

Laughter and jokes are not commendable, but these are not harmful within the limits. Excessive joking gives rise to excessive laughter; excessive laughter hardens the heart and sometimes creates hatred.

Rasūlullāh ﷺ said: “Had you known what I know, you would have wept much and laughed little.” Smiling is praiseworthy. Rasūlullāh ﷺ used to smile only.

5. Ridicule:

Ridicule means to neglect or hold in contempt another and to expose his defects. It may be expressed in words and actions and also by signs and gestures. If it is done in a person’s absence, it amounts to back-biting. Ridicule is unlawful as it gives pain to the heart of another and thus he becomes distressed.

6. Breach of trust:

To disclose confidential talks is unlawful as it amounts to a breach of trust and causes pain to the mind of the person involved.

7. False promises:

Allāh Ta’ālā says:

(O believers) “fulfil (every) promise” - 17:34

Rasūlullāh ﷺ said “Promise is a kind of debt or greater than that.” Hadrat ibn Masūd (Radiallāhu Anhu) did not make any promise without uttering “Insha-Allāh”. When a man makes a promise and intends to fulfil it but circumstances prevent him from doing so, he will not be sinful.

8. Falsehood:

Another danger of the tongue is speaking falsehood and taking false oaths. These are great sins and heinous faults.

Rasūlullāh ﷺ said: “Falsehood reduces Rizq (provision).” Allāh Ta’ālā hates three persons:

- 1) *A deceitful businessman*
- 2) *A proud poor man*
- 3) *A mischief maker.*

Rasūlullāh ﷺ said: “Every lie of a man is recorded.”

The lie which he speaks in war is not recorded, as war is a strategy. The lie which is spoken to settle matters between two contending parties is not written. The lie which is spoken to please one’s wife is not recorded.

Hadrat Umar (Radiallāhu Anhu) said: “A man by uttering an ambiguous word saves himself from falsehood.”

9. Praise:

Another evil of the tongue is to praise. The praised man is harmed by the praise. It creates pride and vanity in the heart of the praised one. He feels pleased and gives up self-improvement as he thinks that he has reached perfection. He who realises that he has faults, tries to improve his character.

Rasūlullāh ﷺ said: “It is better to attack a man with a sharp sword than to praise a man in his presence.”

Once, Hadrat Umar (Radiallāhu Anhu) heard a man praising another. He asked the praiser: “Have you travelled with him?” He said: “No.” He asked him “Have you had business dealings with him?” He replied in the negative. Hadrat Umar (Radiallāhu Anhu) further asked: “Are you constantly in his company?” He again replied negatively. Hadrat Umar (Radiallāhu Anhu) replied: “By Allāh, I think you do not know him.”

Rasūlullāh ﷺ praised the Sahābah (Radiallāhu Anhum). He said about Hadrat Abu Bakr (Radiallāhu Anhu): “If the

faith of Abu Bakr is measured with the faith of the people of the world, his faith will be heavier.” He ﷺ said regarding Hadrat Umar (Radiallāhu Anhu) “If I was not sent as a prophet, Umar would have been sent as a prophet.”

By this praise, they did not become proud. Under such circumstances praise is permitted.

When the people were praising a dead man, Rasūlullāh ﷺ said: “He is fit to receive praise”

The praised man must save himself from pride and vanity.

Remedy for pride:

This malady may be remedied by reflecting on the Splendour, Magnificence and Majesty of Allāh Ta’ālā. This reflection will produce in one a realisation of one’s lowly position. Your own excellence will then recede into nothingness. Also humble yourself in the presence of those whom you regard as inferior and be respectful to them so that you become imbued with humility.

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SPEECH CONTROL - PART 2

In this issue, we continue with the evils or misuse of the tongue. We focus specifically on backbiting and slandering.

There are numerous warnings in Shariah, regarding backbiting. Many people are accustomed to backbiting.

What is backbiting?

Hadrat Abu Hurairah (Radiallāhu Anhu) narrates that Rasūlullāh ﷺ said: “Do you know what backbiting is? The Sahābah (Radiallāhu Anhuma) replied: “Allāh Ta’ālā and his Rasūl ﷺ know best.” Rasūlullāh ﷺ replied: “To speak about a brother (Muslim) such things which will displease him if he comes to know of it.” Someone asked: “What if what I say exists in the brother (in other words, if what is said is the truth)?” Rasūlullāh ﷺ replied: “If what you say is in him, then it is backbiting and if what you say is not in him, then it is slander.” (Muslim)

Rasūlullāh ﷺ said: “Beware of backbiting as it is a more heinous sin than fornication. If a man fornicates and seeks repentance,

Allāh Ta'ālā may accept his repentance, but the repentance from backbiting is not accepted by Allāh Ta'ālā until pardon is granted by the victim of backbiting.”

When any action of a person was displeasing to Rasūlullāh ﷺ he did not single out that particular person but mentioned it in a general way. What will be the condition of the people who do such and such acts?

Rasūlullāh ﷺ mentioned that the person who listens to the talk of backbiting is included amongst the backbiters. If the listener objects or considers it as an evil in his heart or changes the topic or excuses himself from the gathering of backbiting he will become exempted from the sin of backbiting.

Rasūlullāh ﷺ said: If a believer is dishonoured in the presence of a person, who is able to protect his honour but does not do so, Allāh Ta'ālā will dishonour him on the Day of Qiyāmah in the presence of all creation.”

He ﷺ further said: “He, who protects the honour of another in his absence, it becomes the duty of Allāh Ta'ālā to protect his honour on the Day of Qiyāmah.

Remedy for backbiting

The medicine for backbiting is that the backbiter should become aware that this evil act will attract the wrath of Allāh Ta'ālā and at the same time his virtues will be transferred to the victim of the backbiting.

Backbiting has been likened to eating the flesh of a dead animal. Rasūlullāh ﷺ said: “Backbiting consumes the virtues of a man quicker than fire consumes dry wood.” Rasūlullāh ﷺ also said: “He is blessed who cannot see the faults of others because he remains engrossed in his own faults.”

Root cause of Backbiting

The root causes of backbiting are to be identified and eliminated. Some of the main causes of backbiting are enumerated below:

1. **Anger:** If you are determined to take revenge out of anger know that Allāh Ta'ālā will take revenge upon you out of anger for your backbiting as He has prohibited you from backbiting.
2. **To support the opinion of friends** in the matter of backbiting a man. Only a foolish one will please his friends at the expense of incurring the displeasure of Allāh Ta'ālā.
3. **Displaying one's piety by backbiting:** Hadrat Abu Huraira (Radiallāhu Anhu) narrates that Rasūlullāh ﷺ said: "When a man observing others says: 'People are corrupt' then this person will soon become the most corrupted (because he has despised the Believers). "The person making such a statement adopts a holier- than- thou attitude considering himself free of fault and displaying his own piety. Such action leads to destruction in the Akirah.
4. **Envy:** To become envious of anyone's riches or honour will lead to jealousy, which ultimately leads to destruction.
5. **Backbiting by mind:** To harbour evil thoughts about another person is as unlawful as backbiting by tongue. What suddenly arises in the mind is pardonable. Allāh Ta'ālā cautions in the Qur'ān: "O you who believe, if a transgressor comes to you with news, ascertain its truth, lest you cause injury to people out of ignorance and then be repentant for what you have done" (49:6)

Hadrat Uqbah bin Āmir (Radiallāhu Anhu) narrates that Rasūlullāh ﷺ said: "Whoever observes a fault of another and conceals that fault (not advertising it), is (in thawāb) like one who has saved the life of a girl who was being buried alive." (Ahmad, Tirmidhī)

Hadrat Abu Huraira (Radiallāhu Anhu) narrates, that Rasūlullāh ﷺ said: Every man is a mirror to his brother" (Muslim) (Tirmidhī)

Is backbiting permissible in certain circumstances?

Backbiting is permissible in the following cases:

1. **To narrate the faults of another in a trial:** If a man complains before a judge regarding oppression by another, breach of trust, or any other fault, then it is lawful to narrate it before the judge. If he is not really oppressed

he will be considered as a backbiter and consequently sinful.

2. Rasūlullāh ﷺ mentioned that a rich man who delays payment of dues is an oppressor. He further said that if a debt is not paid by a rich man it is lawful to mar his honour.
3. **To narrate the evil deeds of a person with the intention to rectify his faults.** It is lawful to narrate the evil deeds of a sinner to bring him on the right path and to change his evil deeds but this should be narrated to such a person who has influence over him and is able to prevent him from those evil actions.
4. To warn a Muslim about the harmful or evil actions of a shameless evil doer. Rasūlullāh ﷺ said: “Do not consider it an evil to expose the faults of a sinner. Disclose his faults so that people may know them. Disclose the faults in him so that people take precaution.” (This pertains to his actions that cause harm to others)
5. To call a person by his well-known nickname when the person addressed takes no offence is permissible.
- 6 Rasūlullāh ﷺ said: “All things of a Muslim are sacred and to be honoured by other Muslims. His life, property and honour must be respected.” (Muslim)

This topic will be continued Insha-Allāh in the next issue.

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SPEECH CONTROL - PART 3

In this issue, we continue with the evils or misuse of the tongue. We focus specifically on slandering.

Slander

To mention something of someone behind his back which he resents is called backbiting and if that what is said is not in that person then it is regarded as slander.

Allāh Ta’ālā mentions in the Holy Qur’ān:

Woe to every scandal-monger and backbiter.

Rasūlullāh ﷺ said: “A slanderer will not enter Janāh” He also warned that the worst amongst you in the sight of Allāh Ta’ālā are those who roam about with slander, who create enmity amongst friends and finds faults amongst religious men.

Once there was a severe famine amongst the Bani-Isra'īl. Mūsā (Alayhis Salām) repeatedly made du'ā for rain but Allāh Ta'ālā then revealed to Mūsā (Alayhis Salām), that there was a slanderer amongst them, because of whom rain was withheld. Mūsā (Alayhis Salām) requested Allāh Ta'ālā to reveal the name of the slanderer. Allāh Ta'ālā refused to reveal the identity of the slanderer because He Himself prohibited slandering (of the slanderer). The slanderer repented and Allāh Ta'ālā blessed them with rain.

The Duties of the Hearer of Slander Is:

1. Not to believe what is heard when one has not heard the truth of it first.
2. **Allāh Ta'ālā mentions in the Holy Qura'an:** *“O Believers, if a transgressor comes to you with news, test correctness, lest you injure a people out of ignorance.”*
3. To admonish the slanderer and point out to him that it is a grievous sin. Allāh Ta'ālā says: *“Enjoin good and prohibit evil”*
4. As Allāh Ta'ālā hates slandering it is compulsory upon you to hate this act of the slanderer.
4. He should not harbour suspicion upon anyone as Allāh Ta'ālā says in the Holy Qur'ān. *“O people of Imān! Refrain from abundance in suspicion, for Verily, some suspicions are sin nor should some of you scandal about others.”*
5. Not to attempt to ascertain the truth as Allāh Ta'ālā says: *“Do not spy.”*
6. Not to disclose the news of a slanderer or disclose his identity.

In Muslim Sharīf, it is mentioned that a Muslims life, property and dignity are sacred and must be respected.

It is not lawful for a person to hurt, harm or inconvenience another Muslim. His life, property and dignity have to be honoured. His faults should be concealed and he must not be slandered, in short, he must be protected and honoured.

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Chapter 7

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FAMILY UNITY - PART 1

The Maintenance of Kinship (Family Relations)

Hadrat Abu Huraira (Radiallāhu Anhu) reported Rasūlullāh ﷺ as saying : Nobody can attain perfect sincerity in faith (Imān) until he observes the following; Joins ties of kinship with those who have severed it with him, forgives those who wrong him, pardons those who abuse him, and does good to those who ill-treat him.”

Rasūlullāh ﷺ said:”There is no sin for which the doer deserves more punishment in this world, in addition to that reserved for him in the Ākhirah, then the committing of oppression and severing kinship.”

Another Hadith reports Rasūlullāh ﷺ as saying: “Man’s deeds are submitted to Allāh Ta’ālā every Thursday, but no good deed is accepted from a person who severs family connections.”

Maintenance of Ties With Parents

The writer of 'Mazāhir' has written that it is children's obligation to be humble, to show love and to serve their parents that the latter remain pleased with them. Always obey them in rightful actions, never be impolite or treat them arrogantly, even if they happen to be non-Muslims. Never raise your voice above your parents, nor call them by name. Do not precede them in any action, and if they be non-Muslims then be polite in calling them towards Imān and good deeds and in preventing them from committing sins; even if they do not accept your advice, still continue to be good to them and keep praying for them seeking forgiveness from Allāh Ta'ālā on their behalf. This last portion is evident from the Holy Qur'ān, in Surah Maryam, we are told that Hadrat Ibrāhīm (Alayhis Salām) gave good advice (Dawah) to his father once and said to him; "I shall offer Duā to Allāh for you"

Some Ulamā have stated that obedience to parents regarding forbidden things is not permissible, but in other matters, even in doubtful matters, it is obligatory to obey them, bearing in mind that 'Taqwah' and the need to be good to them are both essential. For example, if their food is of a doubtful nature and your refusal to eat with them might injure their feelings, you should eat with them.

Hadrat Abu Hurairah (Radiallāhu Anhu) narrates that a man asked Rasūlullāh ﷺ: "Who is most deserving of my service?"

Rasūlullāh ﷺ said: "Your mother".

The man put the same question a second and a third time; and each time Rasūlullāh ﷺ gave the same reply.

When he repeated the same question a fourth time, Rasūlullāh ﷺ said: "Your father and then other relatives, in order of nearness to you in kinship"

Rasūlullāh ﷺ is reported to have said: "Anyone who wishes to have his means of livelihood increased and a prolonged life should treat his relatives with kindness."

Ten Rewards

Faqih Abu Laith (Rahmatullāh Alayh) has said that ten rewards are priceless in fulfilling the obligations of kinship:

1. It wins the Pleasure of Allāh Ta'ālā, Who has ordered its fulfilment.
2. It promotes happiness among kith and kin and Rasūlullāh ﷺ has said that the best of deeds is to make a Muslim happy.
3. The Angels also feel happy about it.
4. Muslims praise the one who keeps it up.
5. The Shaytān is grieved by it.
6. It brings prolongation of life.
7. It enhances one's means of livelihood.
8. It brings happiness to the dead when they come to know of it.
9. It strengthens mutual help: when you do good to someone, he would help you whole-heartedly in time of need.
10. One will benefit from it after death, as the beneficiaries will always remember him with good wishes and duā's.

Hadrat Hasan (Radiallāhu Anhu) has quoted Rasūlullāh ﷺ to have said that Allāh Ta'ālā loves two footsteps: The one taken for Fard Salāh and the other taken to meet an intimate friend or a relative.

Preference of Sadaqah to Relatives

Rasūlullāh ﷺ has said: "A Sadaqah given to a poor man is merely Sadaqah, but when it is given to a relative, it serves two purposes: It is both a Sadaqah and an extra act of kindness for kinship."

Note: While giving Sadaqah, poor relatives should be given preference over the poor ones amongst the common people, as it is more virtuous to spend on one's kinsmen *May Allāh Ta'ālā grant us the taufiq to practice. Āmīn!*

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FAMILY UNITY - PART 2

Rasūlullāh ﷺ said: “All creatures are Allāh’s family (dependents) and those are dearest to Allāh who treats His family men with kindness.”

Note: The phrase ‘All creatures’ includes Muslims, non-Muslims, all mankind and animals. Islām teaches us to behave kindly towards all creatures, so as to earn love from Allāh Ta’ālā. A Hadīth relates how an unchaste woman was granted forgiveness by Allāh Ta’ālā, by virtue of an act of kindness i.e. giving water to a thirsty dog.

Another Hadīth relates that a woman was punished for starving her pet cat to death. Such are the rewards for showing kindness to animals even; one can imagine how bountiful will be the reward for good treatment and kindness shown to human beings, who are the best of creation.

An oft-quoted Hadīth says:

Show mercy to those who are on earth, He Who is in the heavens will have mercy on you

Repay A Good Deed With One That is Even Better

Rasūlullāh ﷺ is reported to have said: “He who gives equal treatment in response does not really strengthen family bonds; but he is the one (that does so) who through kind behaviour strengthens his ties of kinship with those who sever relations with him”.

Note: Obviously, if you believe that you should treat your relatives just as they have treated you, you have done little for strengthening family bonds. For this principle applies even to strangers: you are morally bound to do good to a person who has done you a good turn.

But, if you do good for a kinsman who does not show much concern for you or even severs relations with you, your kind behaviour towards him would spring from a regard for the sanctity of family bonds. It is therefore, desirable that you should never think of how a kinsman treats you but think of what you owe him and continue to fulfil your obligations and rights to him lest you be called to account on the Day of Judgement for negligence in observing your duty to him.

Never for a moment entertain a thought of what he owes you on account of your kinship to him, you should rather feel happy if you are not receiving the same from him. For on the Day of Qiyāmāh your reward for foregoing your rights will be far greater than the material benefits you would have gained if he had fulfilled them.

Once a Sahābi (Radiallāhu Anhu) said to Rasūlullāh ﷺ, “O Messenger of Allāh, I have some relatives. I try to strengthen bonds of kinship with them but they ignore me; I treat them with kindness but they treat me badly; I exercise forbearance in my behaviour towards them but they are rude to me.” Rasūlullāh ﷺ said: “If you are treating them as you say, you are throwing dust in their faces (they will be humiliated) and Allāh Ta’ālā will continue to support you against them as long as you remain steadfast in your behaviour.” (Mishkāt)

What harm can come to a person who is continuously supported by Allāh Ta’ālā in all his affairs? How can anybody who severs relations with one deprive one of any benefit?

Why Duās are Not Accepted

Faqih Abu Laith says: “The sin of a person in severing family bonds is the most abominable one, so much so that those who sit in the company with him are also deprived of blessings from Allāh Ta’ālā. Therefore everyone must repent of this sin, as soon as possible; and make an effort to reunite ties of relationship with his kinsmen. For Rasūlullāh ﷺ has said:

There is no virtue more readily rewarded than the act of reuniting family bonds, and there is no sin of which the doer is more readily punished in this world, besides having punishment stored up for him in the Ākhirāh, than the one committing oppression and the one severing family ties of kinship. [Tambihul Ghāfilīn].

One day after Fajr Salāh, Hadrat Abdullāh bin Mas’ūd (Radiallāhu Anhu) was sitting in the company of a number of people when he said: “O people, I take an oath, if anyone of you has severed ties of relationship with his kinsmen, he should go away and leave us alone. For, we are going to beseech a favour of Allāh Ta’ālā and the gates of heaven are closed for him who has broken kinship.” [Targhīb]

He meant that the duās of such a person do not reach the heavens, because the doors of heaven are closed before his Duā reaches there. If their prayers also went up along with his, all would be turned back from heaven.

There are many other Ahādith on this subject and numerous incidents occurring in this world testify to the fact that a person severing relations with his family falls prey to misfortune and feels miserable throughout his life. In their ignorance such people do not realise that howsoever hard they struggle, they will not find an escape from their misery (which is a consequence of the breach in family bonds) unless they repent and compensate the wrong. If under the evil influence of this sin, a man begins to practice something irreligious, taking it to be an act of religion, it will be far more harmful for him as he might die without entertaining a thought of repenting. (Why should he repent of what he believes to be a virtue?)

May Allāh Ta’ālā in His Infinite Bounty grant us protection and forgive our shortcomings. Āmīn

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

MUĀSHARAT OR SOCIAL CONDUCT

The Way the Muslim has To Behave in Society

The Five Branches of the Shariat

The Shariah consists of five branches or parts:

Aqā-id; A'māl; Muāmalāt; Akhlāq; Husn-e-Muāsharāt.

- **Aqā-Id (Beliefs)**, e.g. beliefs in the Oneness of Allāh Ta'ālā and the Risālat (*Prophethood*) of Rasūlullāh ﷺ.
- **A'māl: (Righteous deeds)** e.g. Salāh, Saum.
- **Muāmalāt: Transactions, Contracts** e.g. trade and commerce.
- **Akhlāq: (Moral character)** e.g. humility, generosity, etc.
- **Husn-E-Muāsharāt (Beautiful social conduct)**, i.e. good relationship with people, e.g. abstention from acts which

cause others inconvenience, such as disturbing a person in his sleep.

The Qur'ān, Ahādīth and statements of the wise men, show the relationship of social conduct to Dīn.

Allāh Ta'ālā says:

O People of Imān! When it is said to you to give space in a gathering, then make space. When it is said to you: Stand up! Then stand up. (Qur'ān)

O People of Imān! Do not enter homes besides your own homes as long as you have not sought permission and greeted the inmates of the houses. That is best for you so that you ponder. Then, if you do not find any one therein (in the houses), do not enter therein unless permission is granted to you. And, if it is said to you: 'Return!', then turn back. That is purest for you. Allāh knows well what you are doing.

These verses exhort consideration for others, for those who happen to be present in a gathering and for the inmates of the house.

Ahādīth

Rasūlullāh ﷺ ordered that while eating in company one should not take two dates at a time without having obtained the consent of one's friends. Such an insignificant act has been prohibited solely on account of disrespect and because of dislike which this act will engender in others.

Rasūlullāh ﷺ said that the one who eats raw garlic and onions should remain aloof from us. Since the odour will be annoying to others, Rasūlullāh ﷺ forbade this insignificant act.

Rasūlullāh ﷺ said that it is not lawful for a guest to stay for such a length of time which imposes a difficulty on the host. In this prohibition, an act which causes inconvenience to others is prevented.

Rasūlullāh ﷺ said that when eating in company one should continue eating until the others have completed even though one has eaten to satiation. By discontinuing eating, those who

are still eating are put to shame. It is thus clear that one should not act in any way which embarrasses others. Some people, on account of natural shame, refrain from taking something in a gathering although they wish for it. Others again feel it difficult to refuse a request in a gathering although they have no desire of giving. Such persons should not be given things in a gathering nor should anything be asked of them in a gathering.

In the Hadīth it is narrated that once Hadrat Jābir (Radiallāhu Anhu) came to the house of Rasūlullāh ﷺ. On knocking at the door, Rasūlullāh ﷺ enquired: “Who is it?” Jābir (Radiallāhu Anhu) replied: “It is me” Rasūlullāh ﷺ in annoyance said: “It is me? It is me?” From this we learn that statements should not be made ambiguously. One should speak with clarity to enable the listener to fully understand. Ambiguous statements which cause confusion perturb people and should be avoided.

Hadrat Anas (Radiallāhu Anhu) stated that there was no person dearer to the Sahābah than Rasūlullāh ﷺ. In spite of this, he says the Sahābah would not stand in respect for Rasūlullāh ﷺ because of his aversion for this mode of respect. This establishes that any etiquette, way of respect or any form of service which is displeasing to a person should not be rendered to him. One should give priority to the wishes and feelings of others, not to one’s own desires. Some people by their insistence to render certain acts of service to the Awliyā are in actual fact inconveniencing them.

Rasūlullāh ﷺ said that it is not permissible for a person to intrude in the company of two people without obtaining their consent. Such intrusion constricts the hearts. Thus, it is necessary to abstain from acts and attitudes which inhibit or cause inconvenience to others.

According to the Hadīth, Rasūlullāh ﷺ would cover his mouth with his hand or a handkerchief when sneezing. In this way he stifled the sound to avoid causing annoyance to others. This establishes that one should not annoy or scare or inconvenience one’s companions by means of loudness and shouting.

Hadrat Jābir (Radiallāhu Anhu) narrates that the Sahābah would sit down in any place where they reached in the gathering of Rasūlullāh ﷺ. They would not pass through others in order to obtain seating place ahead. This attitude of the Sahābah establishes the ādāb (etiquettes) of a majlis

(gathering). The slightest inconvenience to others was avoided. Hadrat Ibn Abbās, Hadrat Saīd Bin Musayyib and Hadrat Anas (Radiallāhu Anhum) narrate in Ahādith of different categories that when visiting the sick one should not remain for a long time. The visit should be short. This narration indicates the degree to which one should go in refraining from inconveniencing others. Sometimes a sick person due to his condition suffers inconvenience by the lengthy presence of others. However, the presence of such persons who are a source of comfort and solace to the sick are excluded from this prohibition.

Hadrat Ibn Abbās (Radiallāhu Anhu), explaining the reason for the need to take ghusl (bath) on Fridays, says that in the initial period of Islām most people were poor labourers. Soiled garments and perspiration caused bad odours. Hence ghusl was decreed wājib (obligatory) in the beginning. Later, the incumbency (wujūb) was abrogated and ghusl for Jumma' was retained as a Sunnah act. It thus transpires that it is incumbent to refrain from causing the slightest inconvenience and annoyance to anyone.

In Sunan Nisāi there appears a narration in which Hadrat Ā'isha (Radiallāhu Anhā) speaks of Rasūlullāh's ﷺ exit from the house on the Night of Barā'at. He opened the door silently so as not to disturb the sleeping ones. Similarly he closed the door silently. He did not commit any act which produced the slightest noise. He totally abstained from any disturbance to ensure that no one's sleep is disturbed nor anyone be suddenly awakened.

In a lengthy Hadīth in Sahīh Muslim, Hadrat Miqdād (Radiallāhu Anhu) says that once a group of them were the guests of Rasūlullāh ﷺ. After Isha the guests would go to bed. Rasūlullāh ﷺ, on arriving much later, would make Salām (greet) in such a whisper that if anyone was awake he could hear and if anyone was asleep he would not be disturbed thereby. This Hadīth as well indicates the lengths to which Rasūlullāh ﷺ would go in order to refrain from causing the slightest inconvenience to others.

Numerous similar narrations bear ample testimony to this fact.

In the narrations of Fiqh (*Jurisprudence*) it is categorically stated that one should not greet a person who is engaged in

eating, teaching, etc. From this it emerges that according to the Shariah it is detestable to divert the mind or attention of a person who is engaged in some necessary activity.

The Fuqaha have ruled that it is permissible to prevent from the Masjid a person who suffers from the disease of bad odour emitting from the mouth. It is quite clear from these examples that it is essential to prevent anything which is a cause of inconvenience or annoyance to others.

A comprehensive perusal of these proofs (of the Qur'ān and Ahādith) very clearly shows that the Shariah has established a very lofty system of life in which no facet of man's behaviour, attitudes and actions will constitute the slightest difficulty, harm, displeasure, detestation and ill-feeling to another fellow being. His behaviour should not be a cause of worry, confusion or fear to anyone. In this regard Rasūlullāh ﷺ did not confine this lofty attitude and behaviour to only his own statements and acts, but whenever any among his close companions displayed the slightest neglect in this matter, he would compel them to observe correct behaviour. Furthermore, Rasūlullāh ﷺ practically demonstrated this lofty degree of behaviour by the imposition of tasks and duties on the Sahābah. A Sahābi once presented a gift to Rasūlullāh ﷺ, However, he entered the presence of Rasūlullāh ﷺ without permission and without greeting. Rasūlullāh ﷺ ordered:

Go out; say Assalamu Alaikum, may I enter?

In actual fact the secret underlying beautiful conduct with people is to save them from inconvenience and annoyance. Rasūlullāh ﷺ summed up this lofty concept of behaviour and conduct most beautifully and comprehensively in the following Hadīth :

The true Muslim is he from whose tongue and hand Muslims are safe.

Any act which causes inconvenience, annoyance or difficulty is an act of misbehaviour even though it may ostensibly be financial aid, physical labour or honour and respect according to general prevalent custom because comfort is the soul of good character, and this has priority over service which in actual fact is the outer shell. The shell minus the kernel is obviously useless.

Although the Department of Muāsharah (*Social Etiquette*) is posterior to the Departments of Aqāid (*Beliefs*) and Ibādāt-e-Farīdhah (*Compulsory acts of worship*), nevertheless, since a rupture in Aqāid and Ibādāh brings about personal detriment while a rupture in Muāsharah results in harm to others, the latter will enjoy priority over the former two from this angle. Harming others is graver than harming oneself. In Surah Furqān Allāh Ta'ālā says:

They walk on earth in humility and when the ignorant ones address them, they say: Salām.

This āyat indicates Beautiful Conduct (Husn Muāsharah) and it appears before mention is made of Salāh, Fear, Tauhīd and moderation in spending. After all, there must be some reason for the Qur'ān according it priority over the Department of Aqāid and Ibādāh-e-Farīdhah. This priority over Fard (*compulsory*) acts of worship is in regard to certain matters. However, insofar as Nafl acts of Ibādah are concerned, Muāsharah has greater emphasis in all respects. Thus, the condition of two women was explained to Rasūlullāh ﷺ. One woman while engaging in abundant Salāh, Saum (Fasting) and Dhikr was in the habit of causing difficulty and inconvenience to her neighbours. The other woman, although not engaging in an abundance of Salāh and Saum, refrained from harming her neighbours. Rasūlullāh ﷺ described the first woman as an inmate of Jahannam and the second woman as an inmate of Jannah.

In spite of the great importance of Muāsharah, numerous people among the general public and some among the Ulamā as well offer extremely little attention to it for practical purposes. Even those who give practical expression to Muāsharah, totally abstain from instructing others in this regard.

The Muāsharah of Islām Is Unique

Islāmic Muāsharah has no parallel. There is absolutely no need for Muslims to emulate the conduct of others. Muāsharah should not be confused with pompous styles and the possession of material goods of pride and show. Takabbur (pride) and pomp destroy the roots of Muāsharah. The proud man desires to be the superior of others. He will, therefore, not deal with others

sympathetically and justly. The Islāmic teaching of Muāsharah, in contrast, inculcates humility in man. Without humility sympathy and unity are not possible. These are, in actual fact, the foundations of Muāsharah. True Muāsharah is in fact only Islām.

Consider for example, the Islāmic conduct pertaining to eating and drinking. Rasūlullāh ﷺ demonstrated this conduct both verbally and practically. Thus, he said:

I eat as a slave eats.

It was the Noble character of Rasūlullāh ﷺ to eat sitting in a humble position with His body bent. He ﷺ would eat quickly with relish. In contrast, we eat in great pomp and style. There is not a sign of humility on us when we eat.

This type of proud conduct is the consequence of the reality (of life) being hidden from us. When the reality becomes revealed to a person and he realizes that whatever we are eating is from the Court of the King of kings (Ahkamul Hākimīn) and He is observing our every act, then automatically the humble manner of Rasūlullāh ﷺ will be adopted. When the greatness of a being is rooted in the heart, then all stages will be traversed with ease. The fact is that we lack the ability to realise that Allāh Ta'ālā is watching us. He observes our every act. Now when Islām possesses its code of Muāsharah in a state of perfection, then what need is there for Muslims to look and ask aliens? Honour, self-respect and our claim of the superiority of our Dīn demand that even if our Muāsharah was imperfect (on assumption), then too, we should not direct our gaze at alien cultures. Our old and tattered blanket is better than the borrowed shawl of another.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

Chapter 8

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

APPRECIATION OF RAMADHĀN

It is stated in a Hadīth:

If my Ummah would realise what Ramadhān really is, they would wish that the whole year should just be Ramadhān.

Salmān (Radiallāhu Anhu) reports: “On the last day of Shabān the Messenger of Allāh addressed us and said: ‘O people, there comes over you now a great month, a most blessed month in which lies a night more greater in virtue than one thousand months. It is a month in which Allāh has made compulsory that the days should be observed in fasting, and He has made Sunnah the Tarāwīh by night. Whoever intends drawing nearer to Allāh by performing any virtuous deed, for him shall be the reward like him who had performed a Fard in any other time. And whoever performs a Fard, for him shall be the reward of seventy Fard in any other time. This is indeed the month of patience, and the reward for true patience is Jannah (Paradise). It is the month of sympathy with one’s fellow-men. It is a month wherein a true believer’s

rizq is increased. Whosoever feeds another who fasted, in order to break his fast (at sunset), for him there shall be forgiveness for his sins and emancipation from the fire of Jahannam, and for him shall be the same reward as him (whom he fed) without that person's reward being decreased in the least'."

What To Do During Ramadhān:-

A. Kalima Tayyiba, Istighfār, Seek Jannah and Refuge from Jahannam

- i. Recite *Lā ilāha illAllāh لَا إِلَهَ إِلَّا اللَّهُ* excessively and make much Istighfār (beg Allāh's forgiveness).
- ii. Beg of Allāh entrance into Jannah and seek refuge from Jahannam.

These words encompass all these requirements:

لَا إِلَهَ إِلَّا اللَّهُ، أَسْتَغْفِرُ اللَّهَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ
وَ أَعُوذُ بِكَ مِنَ النَّارِ

There is non worthy of worship besides Allāh, O Allāh I seek your forgiveness, I beg from You Jannah and I seek refuge in You from hell.

B. Recitation of The Qur'ān

There is a very great link between Ramadhān and Tilāwah of the Holy Qur'ān. Almost all of Allāh's great Divine Scriptures were revealed in this month. Similarly the Qur'ān was brought down in this month from the Al-Lowhul-Mahfūz to the Samā'ud-Dunyā, from where it was revealed in stages/Ayāh per Ayāh to Rasūlullāh ﷺ throughout a span of twenty-three years. For this reason, as much tilāwah of the Qur'ān should be made as possible during this blessed month. Such was the habit and practice of our pious predecessors and saints.

C. Recitation of Durūd

The favours bestowed upon this Ummah through Rasūlullāh ﷺ are of such magnitude that neither pens nor lectures can do justice in describing them.

The Hadīth teaches us that: Whoever recites one Durūd on Rasūlullāh ﷺ, on him does Allāh send ten mercies and for him the Malā'ikah make duā. All his sins are forgiven, his rank is elevated, reward is received as much as Mount Uhad, and on his behalf Rasūlullāh ﷺ shall intercede (Shafa'at) on the Day of Qiyāmat.

Further promises of reward for excessive recitation of Durūd are: Attaining Allāh's Pleasure, Mercy and immunity against His anger; safety from the terrors of Qiyāmat; seeing one's promised place in Jannah even while on this earth. Besides these there is the promise of not ever being troubled by poverty and need, the promise of help against enemies and the promise of being the beloved of others. The Ulamā of Fiqh have said that it is Fard to recite Durūd at least once in a lifetime, while it is Wājib to recite Durūd every time the name of Rasūlullāh ﷺ is mentioned. Some say this is Mustahab.

D. Make Duā

A Hadīth states that on the Day of Qiyāmat Allāh Ta'alā will call His servant and say to him: "O My servant, I commanded you to ask of me and promised to answer. Did you beg of me?"

Ibn Masūd (Radiallāhu Anhu) reports that on every night of Ramadhān a caller from the heavens calls out: "O you seeker of good, come near; O you seeker of evil, turn away (from evil) and open your eyes." Thereafter it is proclaimed: "Is there any seeker of forgiveness that he may be forgiven? Is there any one making Duā that his Duā may be heard?" There are many Ahādith that state that the Duā of a fasting person is accepted. In one Hadīth we read that Duā is accepted at the time of Iftār.

E. Partake of Sehri

Sehri actually means partaking of food shortly before Fajr. All Ulamā are agreed upon its being Mustahab and Sunnat. The latest possible time is better and greater in reward than eating earlier. There are great blessings in eating Sehri.

F. Eat Less

The Shaykhs of Tarīqat have said: “Whoever remains hungry in Ramadhān shall remain safe from the evil of shaytān throughout the year until the next Ramadhān.

G. Seven Things About Which Care Should be Taken

i. Guard The Gaze

Rasūlullāh ﷺ said: “Whosoever out of fear for Allāh, prevents himself from looking at evil, Allāh shall grant him such Imān (faith), the sweetness and ecstasy of which he will feel in the heart.” The Sūfis interpreted the above saying that those looks which should be avoided include such things and places which distract the mind from the Remembrance of Allāh.

ii. Unnecessary Conversation

Guard the tongue against lies, backbiting, arguments, swearing, vain talk, etc.

iii. Guard The Ears

It is harām to listen to anything which should not be said. Rasūlullāh ﷺ said that “In backbiting, both the backbiter and the one who listens to it are equal in sin.”

iv. Guard The Limbs

The rest of the body should be kept away from sin and evil. Neither should the hands touch it, nor the feet be made to walk towards it.

v. Avoid Filling The Stomach

Filling the stomach completely is against the spirit of Ramadhān. Fasting seeks to diminish one's carnal desires, much food increases lust and decreases faith. *Our Nabī ﷺ has said: "The Shaytān flows through the body of man like blood, so close up the paths by remaining hungry."*

vi. Remaining In A State Of Hope And Fear

After fasting one should always have fear and anxiety as to whether one's fast had been accepted by Allāh Ta'ālā, while having full hope in His mercy that He would overlook any shortcomings on our part.

vii. To Be Totally Absorbed In Allāh

The Qur'ān commands:

Fasting has been prescribed for you.

The commentators of the Qur'ān say that from this verse it is deduced that fasting is made compulsory for every portion of the body. Thus, fasting of the ears means not listening to evil. Fasting of the eyes means not to look at any form of evil and sin. Similarly fasting of the self means to fast in such a way that to be free from all carnal desires. Fasting of the heart means casting from it all love for worldly things. Fasting of the mind means avoiding thoughts about anything other than Allāh Ta'ālā.

H. Laylatul Qadr

Among the nights of Ramadhān there is one called 'Laylatul Qadr' which the Qur'ān Karīm describes as being greater in

blessings and spiritual virtue than a thousand months (83 years + 4 months). The meaning here is that the reward for spending this night in Ibādah is better and more than having spent one thousand months in Ibādah.

On this night Jibrā'īl (Alayhis Salām) descends with a group of Angels and makes duā of Mercy for everyone they find in Ibādah.

Throughout its hours the Malā'ikah recite Salām upon the faithful believers adoring their Lord. It is a night of complete safety from evils right until the break of day. On this night duās are answered.

Hadrat Abu Huraira (Radiallāhu Anhu) reports that Rasūlullāh ﷺ said: "Whoever stands in prayer and Ibādah on the Night of Power with sincere faith and sincere hope of gaining reward, his previous sin are forgiven."

Intention: Make niyyat on the odd nights of the last 10 nights that, "I am standing in Ibādah this night with Imān (**Imānaw**) and with the hope of gaining reward (**Ihtisāban**).

Duā For Laylatul Qadr:

Hadrat Ā'isha (Radiallāhu Anhā) reports: "I said: 'O Messenger ﷺ of Allāh, when I find myself in Laylatul Qadr, what should I say?"

Rasūlullāh ﷺ said: "Say:

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

O Allāh, Thou art the One who grants pardon from sins. Thou lovest to pardon, so pardon me."

I. I'tikāf

The meaning of I'tikāf is to seclude oneself in the Masjid with the express Niyyah (intention) of I'tikāf. The example of him

that resides in the Masjid in I'tikāf is that of a person, who having gone to a certain place to appeal for something, and then remains there until it is granted. All the time one remains in I'tikāf, even when one is asleep, one is still in His service, striving for nearness to Him. Females should perform their I'tikāf in one section inside their homes.

Allāmah ibn Qayyim, on explaining the significance of I'tikāf, writes that the actual aim behind I'tikāf is to divert the heart away from everything except Allāh Ta'ālā and to join it with Allāh Ta'ālā alone, thereby forming a complete spiritual connection with the Creator. All worldly connections are thus cut off for the sake of gaining Allāh Ta'ālā's attention and all thoughts, desires, love and devotion become centered on Him.

In answer to that His love is attained, a love and friendship that will be the only friend in the loneliness of the grave. When a person has that, then who can possibly imagine the great ecstasy with which that time of the grave will be spent?

Whosoever performs I'tikāf for a day, thereby seeking the pleasure of Allāh Ta'ālā, Allāh Ta'ālā will open three trenches between him and the fire of hell, the width of each trench being the distance between heaven and earth. Whoever performs I'tikāf from Maghrib until Esha doing nothing except performing Salāh and reciting the Qur'ān, Allāh Ta'ālā will prepare a place for him in Jannah.

It used to be the general practice of Rasūlullāh ﷺ to perform I'tikāf in Ramadhān. At times he used to remain in the Masjid for the whole month and during the last year of his life he was in I'tikāf for twenty days. Because he almost always secluded himself in the Masjid for the last ten days, the Ulamā consider it Sunnat Mu'akkadah to perform I'tikāf for that period. The major object behind I'tikāf is to search for Laylatul Qadr.

J. The Night Preceding Eid

Rasūlullāh ﷺ said: “Whoever remains awake for *ibādah* on the night (preceding eid, with the aim of *gaining reward*), his heart shall not die on that Day when hearts shall die.”

K. The Day of Eid-Ul-Fitr

The first day of Shawwāl is the day of Eid-ul-Fitr. It is a day of reward, thanksgiving, joy, happiness and rejoicing for those whose who have kept Saum during the Mubārak month of Ramadhān. Since it is a day of happiness and rejoicing, Shari'ah has made Saum (fast) harām on this day - the first day of Shawwāl.

L. Sadaqatul - Fitr

Sadaqatul Fitr is wājib upon every male, female, young or old, who is alive at that time of Tulu-ul-fajr (dawn) on the first of Shawwāl. Sadaqatul-fitr is wājib upon every person who possesses wealth or assets to the value of nisāb. It is wājib upon the father or guardian of a minor that he gives Sadaqatul-fitr on behalf of his child.

But in the case where the child himself possesses wealth to the value of Nisāb, Sadaqatul - fitr should be given from his (the child's) wealth, the parents is not obligated to give Sadaqatul-fitr on behalf of his adult child, in other words a child that is Bāligh.

Sayyidinā Abdullāh ibn Abbās (Radiallāhu Anhu) says that Sayyidinā Rasūlullāh ﷺ has made Zakātul-Fitr obligatory; so as to cleanse your Saum from vain talk, obscene language, and it serves as meal for the poor.

In another Hadīth there is mention that the Saum of Ramadhān remains suspended between the sky and the earth until such time that the Abd (servant) takes out his Sadaqah (Sadaqatul-Fitr).

M. The Six Fast of Shawwāl

Sayyidinā Rasūlullāh ﷺ said: "The person who keeps Saum through the month of Ramadhān, and follows it up with six (additional) Saum during Shawwāl, will be cleansed from sin like the day his mother delivered him (sinless)." Sayyidinā Rasūlullāh ﷺ said: "The reward for the month of Ramadhān is equal to ten

months (Saum) and the six Saum (of Shawwāl) by two months. Thus, that makes it a complete year.

N. The Excellance of Ramadhān-UI-Mubāarak

Ibn Abbās (Radiallāhu Anhu) says that he heard Rasūlullāh ﷺ say: “Verily Jannah becomes perfumed with the sweetest fragrance in Ramadhān. From the beginning of the year till the end, it is being brightly decorated for the coming of this blessed month. When the first night of Ramadhān appears, a wind blows from beneath the Arsh (Throne of Allāh Tāla). It is called Muthīra and causes the leaves of the trees of Jannah to rustle and the door handles to sound, thereby setting forth such a melodious sound as had never been heard before.

The dark-eyed damsels of Jannah then step forth till they appear in the centre of the balconies of Jannah, exclaiming: “Is there anyone making duā to Allāh for us that Allāh may join us in marriage to him?” Then these damsels call out: “O Ridwān, Keeper of Jannah, what night is this?” He replies: “Labbaik, this is indeed the first night of Ramadhān, when the doors of Jannah are opened to those who observe the fast from the Ummah of Muhammad ﷺ.” Rasūlullāh ﷺ further said: “Allāh says: ‘O Ridwān! Open the doors of Jannah and O Mālik (Keeper of Jahannam), Close the doors of Jahannam for those who fast from the Ummah of Ahmad ﷺ .

O Jibrā’īl proceed down to the earth and bind all the rebellious Shayātīn, put them in chains and cast them in the oceans so that they make no mischief, thereby spoiling the fast of the Ummah of My beloved Ahmad ﷺ”

Allāh then commands a caller from the heavens to call out three times on every one of the nights of Ramadhān: “Is there anyone begging of me that I may grant him his desire? Is there anyone repenting to me that I may turn in Mercy to him? Is there anyone begging for forgiveness that I may forgive him? Who is there who shall give a loan to the One whose wealth does not diminish and the One who duly fulfils without unjust deductions?”

Rasūlullāh ﷺ said further: “Everyday at the time of Iftār Allāh sets free one thousand souls from the fire of Jahannam, all of whom had already earned entrance into Jahannam. On the last

night He sets free as many as had been set free throughout the month.

On the night of Laylatul-Qadr Allāh commands Jibra'īl (Alayhis Salām) to descend to the earth with a group of Malā'ikah (Angels). They descend carrying a green flag which is then planted on top of the Ka'bah. Jibra'īl (Alayhis Salām) himself has one hundred wings, of which only two are spread on this night. He spreads these two wings out so that its width extends from the East to the West. Jibra'īl (Alayhis Salām) then sends the Malā'ikah in all the directions to recite Salām upon everybody they find standing in prayer or sitting, performing Salāh and celebrating the praises of Allāh. They shake hands with them and say 'Āmīn' to all their duās, until dawn breaks. When dawn comes, Jibra'īl (Alayhis Salām) calls out: 'Depart O Malā'ikah of Allāh, depart.'

The Malā'ikah then inquire: "Jibra'īl, what did Allāh do regarding the needs of the faithful from amongst the Ummah of Ahmad ﷺ. Jibra'īl (Alayhis Salām) replies: "Allāh looked at them with mercy and pardoned them all except for four kinds of people."

Thereupon we, the Sahābah inquired: "Who are they, O Rasūlullāh ﷺ?" Rasūlullāh ﷺ replied: "They are the ones who are addicted to drinking wine, those who are disobedient to their parents, those who cut off family ties and those who harbour ill-feelings in the hearts against their fellow brethren."

"And then the night of Eidul-Fitr, the night that is called Laylatul-Jā'izah, (the night of prize-giving), comes along. On the morning of Eid, Allāh sends down the Malā'ikah to all the lands of the earth where they take their positions, calling out with a voice that is heard by all except men and Jinn: "O the Ummah of Muhammad ﷺ, come forth from your houses towards a Lord who is Noble and Gracious, Who grants much and pardons major sins. "When they proceed forward towards their places for their Eid Salāh, Allāh says to the Malā'ikah: What indeed is the reward of that employee who had rendered his services?" The Malā'ikah reply: "O our Lord and Master, it is only right that he shall receive his reward in full for his services.

Allāh then says: "I call you to witness, O My Malā'ikah, that for their having fasted for Me during the month of Ramadhān, and their having stood before Me in prayer by night, I have granted to them as reward My pleasure and have granted them forgiveness.

O My servants, ask now of Me, for I swear by My Honour and Greatness, that whatsoever you shall beg of Me this day in this assembly of yours for your needs of your Hereafter, I shall grant you; and whatsoever you shall ask for your worldly needs, I shall look at you favourably. By My Honour, do I swear, as long as you shall obey my commands, I shall cover your faults. By My Honour and Greatness, do I swear that I shall never disgrace you among the evil-doers and disbelievers. Depart now from here, you are forgiven. You have indeed pleased me and I am pleased with you.” The Malā’ikah upon seeing this become very pleased. May Allāh Ta’ālā grant us the Taufiq not to allow even one second or moment of Ramadhān to go by without giving it the true spirit it deserves. Āmīn.

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I’TIKĀF

A) Purpose of I’tikāf

The basic purpose of I’tikāf is for the heart to become attached to Allāh Ta’ālā, and that every thought and feeling be blended with eagerness to gain His nearness and to earn His good favour. It is a means to the attainment of peace of mind and purification of the heart.

B) A Sunnah of Nabī ﷺ

Hadrat Ā’isha (Radiallāhu Anhā) relates that “Rasūlullāh ﷺ regularly observed I’tikāf during the last ten days of Ramadhān till the end of his life. After him, his wives maintained the tradition.”

C) The Necessity For Shukr

If Allāh Ta'ālā has chosen you out of the multitudes to be in I'tikāf and to be His guest during the month of Ramadhān, then it would be only right that you offer 2 rakāts of Salāt-ash-Shukr (Salāh of Gratitude).

D) Meaning And the Effect of the Masnūn (Sunnat) I'tikāf

The I'tikāf which is performed in the last ten days of Ramadhān Mubārah is known as Masnūn I'tikāf. The time for this I'tikāf commences upon the completion of the twentieth day (of Ramadhān), that is, with effect from the setting of the sun, and remains until the sighting of the Shawwāl moon (Eid moon).

In view of this, I'tikāf commences from the twenty-first night (of Ramadhān) - and commencing from the setting of the sun - it is therefore necessary for the person wishing to perform I'tikāf to enter the Hudūd (boundaries) of the Masjid on the twentieth day on such time before Maghrib, so that the setting of the sun take place whilst he is in the Masjid.

E) Intention

The following are some recommended intentions:

O Allāh, I am performing [Sunnat] I'tikāf until the sighting of the Shawwāl moon (Eid moon), [or for whatever period] because:

1. It is Your command.
2. To please You and gain Your Pleasure.
3. To gain Your love and friendship
4. I make Shukr I can perform this I'tikāf in the state of Imān because of the Taufiq granted to me by Allāh Ta'ālā.
5. It is the Sunnah of Nabī ﷺ.
6. To learn, practice and propagate Dīn.
7. To save myself from sin and disobedience.

F) First Duty

It is necessary for the person wishing to perform I'tikāf to ascertain the Hudūd boundaries) of the Masjid and acquaint himself with the rules and laws set down by Shari'at for I'tikāf and the etiquettes of the Masjid.

G) Leaving the Masjid on the Grounds of Shar'i Necessity

By the term “Shar'i necessity”, we mean those necessities on the grounds of which Shari'ah has permitted the person performing I'tikāf to leave the Masjid boundaries. The I'tikāf will not be rendered void on account of the person leaving the Masjid boundary by virtue of such necessities.

These necessities are as follows:

1. The need to urinate or defecate, that is, to attend the call of nature.

- a) If the toilet is occupied, then it is permissible to wait until it is vacant. But it is not permissible to remain even for one unnecessary moment once the need is fulfilled. If one remains then the I'tikāf is rendered void.
- b) It is permissible to make Salām to someone or to reply to a Salām or to talk briefly on the way to the toilet and on return, provided that one does not stop for such a talk.
- c) On the way to the toilet to attend the call of nature, one must not stop at the insistence of another. One must while walking, indicate to the other person that you are in the state of I'tikāf. One cannot stop for this purpose. If one stopped for some time at the insistence of another, then his I'tikāf is rendered void.
- d) It is permissible to smoke a cigarette (for people habituated by it) upon leaving the Masjid though it is better to refrain from it completely.
- e) Istinjā is included in the term “attending to the call of nature”. Hence, if a person suffers from the disease of urine

drops, he can go outside for the purpose of Istinjā only. For this reason, the Jurists have set Istinjā as a separate ground of necessity entitling a person to leave for this purpose, apart from the grounds of “attending to the call of nature”.

- f) While in I'tikāf it is Mustahab to remain in the state of wudhu, though not compulsory (Wājib).

To read books of Tafsīr and Jurisprudence (Fiqh) in the state of wudhu is Mustahab.

2. The need for Ghusl of Janābah (Fard Ghusl)

It is permissible for the person performing I'tikāf to leave the Masjid for the purpose of Ghusl of Janābah in the event of emission of semen. Apart from the Ghusl of Janābah, it is **Not Permissible To Leave The Masjid For Any Other Ghusl**. It is **not** permissible to leave the Masjid for the Juma'ah ghusl (bath) or ghusl to cool or cleanse oneself. If one leaves the Masjid for this purpose then the I'tikāf is rendered void.

3. The need to make Wudhu

It is permissible to leave the Masjid to make wudhu if one's wudhu breaks and it is not possible to make wudhu within the boundaries of the Masjid. It should be noted that, it is **not** permissible to leave the Masjid to make fresh wudhu (for Salāh, etc) when one has wudhu. Generally, it is not permissible for the person performing I'tikāf to leave the Masjid to participate in Janāzah Salāh or to visit the sick.

H) Factors That Render I'tikāf Void

I'tikāf is rendered void by the following factors:

1. Apart from the necessities mentioned above. I'tikāf is rendered void if the person performing I'tikāf leaves the boundaries of the Masjid, even if such a leaving is only for a moment. It is clear that one will be said to have left the Masjid when the feet (of the person performing I'tikāf) have been put outside in such a manner that according to custom one is said to have left the Masjid. Hence, if only the

head is outside the Masjid, the I'tikāf shall not thereby be rendered void.

2. Similarly, if a person performing I'tikāf leaves for a valid Shar'i necessity, but after having completed the necessity, he waits or stays outside (the Masjid) even if only for a moment, then I'tikāf is thereby rendered void.
3. If one leaves the Masjid without a valid Shar'i reason or need, whether intentionally, in forgetfulness or by mistake, then in such situations the I'tikāf is rendered void. If one left the masjid by mistake or through forgetfulness, though the I'tikāf is void, one will not be sinful.
4. The I'tikāf will also be rendered void if a person under mistaken belief enters an area thinking that it falls within the boundaries of the Masjid, whereas in actual fact it is not part of the Masjid area. Take careful note of the courtyard and Mihrāb (niche) which are not part of the Masjid area in this respect. Hence, it is of vital importance that one ascertains the exact boundaries of the Masjid before commencing I'tikāf.
5. Since fasting is a condition for I'tikāf, if the fast breaks then the I'tikāf is rendered void accordingly, irrespective whether such fast was broken for a valid reason or not or intentionally or by mistake. In each of these cases, the I'tikāf is rendered void. The meaning of breaking fast by mistake, is that a person whilst remembering that he is fasting does some involuntary act which is opposed to the requirement of fasting; for example, the person continued eating until the rising of the sun or made Iftar before the setting of the sun under the mistaken belief that there is still time before Sehri ends or that the time had passed; or whilst gargling, water entered the gullet by mistake although the person remembered that he was fasting. In all these situations, the fast is broken and the I'tikāf is correspondingly rendered void. However, if a person forgot that he was fasting and in such state of forgetfulness ate, and drank something, then both his fast and I'tikāf is not rendered void.

I) Permissible Acts (Mubahat) In I'tikāf

The following acts are permissible in the state of I'tikāf:

1. Eating and drinking.
2. Necessary transactions of purchase and sale relating to the necessities of life. However, it is not permissible to make the Masjid a centre of trade as such.
3. Sleeping.
4. Haircut - provided the hair does not fall in the Masjid.
5. Talking and conversation, but it is necessary to avoid unnecessary talk.
6. To contract a Nikah or other transactions.
7. To change clothes, apply scent and oil.
8. To assist a sick person in the Masjid, apply bandage or show him a medicine.
9. To give lessons on the Qur'ān or Ilm of Dīn.
10. To wash and sew clothes provided that when washing the person remains within the Masjid and the water falls outside the Masjid. This ruling also applies in the case of washing pots or utensils.
11. To pass wind in the Masjid at the time of necessity.

J) The Adab of I'tikāf

In the view of the fact that the purpose of I'tikāf is to withdraw oneself from worldly affairs and devote oneself entirely to the remembrance of Allāh Ta'ālā, therefore, one must during the course of I'tikāf avoid unnecessary talk and work. Whatever time one finds, one must spend in performing Qadha Salāh, Nawāfil (Salāh), Tilāwat al-Qur'ān, and other Ibādat, Dhikr and Tasbihāt. Moreover, the learning and teaching of Ilm of Dīn, lectures and Nasīhah, and the study of Islāmic books is recommended and a cause of obtaining great thawāb (reward).

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SIGNIFICANCE OF HAJJ

In the execution of the commands of Allāh Ta’ālā we have to fulfil the physical or external acts correctly as well as the internal acts (which relates to the state of the heart) correctly.

Consider the example of Salāh, the most important duty after Imān. In Salāh the physical acts which relate to the limbs of the body have to be executed correctly, that is raising of the hands, standing with the hands folded, bowing and making sajdah and sitting in Tashahhud. Even though these acts are fulfilled correctly and perfectly the Salāh remains incomplete if the internal acts relating to the heart is not completed correctly.

The Salāh emphasizes the Master – slave relationship where Allāh Ta’ālā is the Master, Sustainer and Creator, the Almighty, and man is the servant, slave and subject. Man is the worshipper and Allāh Ta’ālā is the only One Worthy of Worship. In Salāh, man completes this internal act in a perfect way (to the best of his ability) by displaying humbleness, weakness and submission before Allāh Ta’ālā.

In the same manner Hajj is completed when the external acts as well as the internal acts are correctly executed.

In Hajj two internal acts manifest themselves vividly.

1. Hajj as a picture of death.
2. Hajj as an exposition of true love.

Hajj As A Picture of Death

Let us see how Hajj depicts death and the hereafter. A Hāji leaves his home bids farewell to all his dear ones and relatives and departs from them just before he sets off alone. From there he proceeds to another country as if into another world leaving behind all those things which he had been attached to and with which he occupied most of his time, his house, his family, his employment, occupation, profession, business and the company of his friends.

Death is the same. Therefore when a person dies he leaves behind all this, his home, family, friends, country and everything that he loves. Such should be the *Hāji's* thoughts when leaving for the house of Allāh Ta'ālā that in the same way as he is now leaving all worldly things behind for a short period of time, that time shall soon come when without a choice he shall have to leave them forever.

After that the Hāji leaves by plane which begins to move him further and further away from his house and dear one's. So will his dear one's, relatives and friends lift his Janāzah and having lifted it to their shoulders they will begin to move him further and further away from everything that he loved. So he departs like the Janāzah being carried to the grave.

Some will come to bid farewell at home and the real faithful ones will come to the airport. The position of the deceased and his friends is similar to that. Some may come only to the house to have a last look at him; others will go a short way for the Janāzah prayers. The real friends will go as far as the grave to place him inside and fill the grave with soil. They are like those faithful one's who will bid farewell at the airport. With regard to the journey some companions are such that at all times they will see to his comfort and happiness thereby making the journey a happy and pleasant one. Others will be

so ill-tempered and quarrelsome that at every step they will make his journey a most unpleasant ordeal. Exactly so are the circumstances of the deceased one. With him will remain his deeds which will abide with him till the end. His good deeds will indeed cause him great comfort and pleasure on the journey to the hereafter and his evil deeds will indeed cause him severe pain and suffering. The good deeds will remain with us in the grave in the form of a most handsome person while evil deeds will remain with us in the grave in the form of an exceedingly ugly and fearsome person. The greatest comfort a Hāji enjoys in Hajj comes from the money and provisions which are acquired by him before his departure. Likewise, the greatest comfort one enjoys in the life after death is that which comes from the good deeds performed before his death.

In the next stage the Hāji has to pass through many dangerous and unpleasant things. Thieves may rob him, ill-tempered government officials will search his luggage, query his documents etc. All these experiences reminds us of various scenes of the grave as when Munkir and Nakīr will come to question us, our Imān will be tested and snakes and scorpions and various insects will be in the grave to punish us.

Certainly many a well to do Hāji instead of having to go through all these bitter and unpleasant experiences goes through the normal passport immigration and customs formalities unharrassed and experiencing no inconvenience reaches his destination in a short time. Likewise, those who toiled in this world and successfully accumulated many good deeds will not even feel the ordeal of being put to test by the questioning of Munkir and Nakīr nor will they suffer other punishments of the grave on the journey to the Ākhirah which they will similarly reach in a short time.

Then again for the Hāji in the next stage the two white cloths worn by him as ihrām should always bring to mind the Kafan he is to wear one day. When Labbaik (I am at Thy service I am present) is being uttered aloud by him, the Hāji should remember the Day of Qiyāmah when all people will be called by the Angel who will blow the horn to assemble before Allāh Ta'ālā for the reckoning.

Looking at the Ka'ba should bring to mind the sighting of the Master of the Ka'ba on the Day of Qiyāmah. For this reason

looking at the Ka'ba should be done with great fear and respect as in the case of watching a Great King at the time of entering His court. Tawāf of the Ka'ba brings to mind those Angels who continuously make Tawāf around Allāh Ta'ālā's Throne at all times and will continue doing so. When the Hāji holds the drapery of the Ka'ba with tears rolling down his cheeks throwing himself against the Multazam he calls to mind the picture of a sinner having sinned against the most Kind, Noble and Generous Master. He now comes to that Master holding onto His clothes throwing himself down before Him and tearfully begs for Mercy and Forgiveness. This brings to mind how one will weep for one's sins on the day of Qiyāmah.

When a Hāji runs to and from between Safā and Marwah it calls to mind those who will go running from place to place on the plane of Hashr on the Day of Qiyāmah. On the day of Qiyāmah when all people will be greatly perplexed and worried as a result of unbearable and intensive hardships and sufferings, they will decide to run to the Prophets pleading with them to intercede on their behalf because of them being the near ones of Allāh Ta'ālā, having no blemishes, being pure of sin and transgression.

What else can Arafāt signify other than the Mah'shar, the plane where the reckoning will take place? There at Arafah we see them all on one plane with the sun shining from above. We see them begging for Mercy, fearful of their sinful acts. Qiyāmah will also be similar only that it will be much more frightening and horrifying.

From Arafah the journey is towards Muzdalifah and Minah. Imām Ghazzāli (Rahmatullāh Alayh) states that this vast crowd moving in the thousands, pleading in their different languages behind their own Imāms, each busy in his own activities brings to mind the picture of Qiyāmah even more vividly. That is how hajj appears as a picture of Qiyāmah. A symbolic representation of what is to come to each of us.

Hajj as an Exposition Of True Love

Hajj manifests a true exposition of affection and inordinate love. In order to understand this properly the following should be born in mind: man's relation with his Creator in Islām is

of two kinds. Firstly man stands as a mere slave before Him, in a Master-slave relationship; where Allāh is the Master, the Sustainer, the Creator, the Almighty, and man is the servant, slave and subject. Man is the worshipper: and Allāh is the only One Worthy of Worship. For this reason everything in Salāh emphasises this relationship and radiates humility, humbleness and submission on the part of man.

The Musalli stands before his Lord with his eyes lowered, and lifting his hands up to his ears he then praises Allāh Ta'ālā and glorifies His name. Thereafter complying with the rules of the Royal Court; the arms are folded; with the hands below his navel; and in sincerity he begs for favours from his King. Thereafter the servant bends down praising Him.

Things move to a climax as the musalli prostrates himself, thereby exhibiting his complete weakness, humility and submission. While prostrating every single part of the body, he shows the humble attitude expected of a slave, while only the tongue praises Allāh Ta'ālā, the King.

Secondly there is between man and Allāh Ta'ālā another relationship based on love and gratitude. Here Allāh Ta'ālā is the Lord, the Sustainer, the Beneficent, the Gracious and the One possessing all the Attributes of Beauty and Perfection. Man by nature possesses the ability to love, admire and adore beauty and virtue. Such has he been created.

The second relationship is of Allāh Ta'ālā as the possessor of all attributes of beauty and perfection and man as the admirer of that. In this relationship Allāh Ta'ālā is the Beloved and man is the lover searching for the object of his love, striving to his utmost for the pleasure and reciprocal love of his Beloved. The distinct exposition of this relationship is shown in Hajj. It shows a love so great that everything is being sacrificed in the interest of gaining His Love also.

The Hāji is seen right at the outset leaving home and severing all connections with his home, his family, his children and dear ones. He casts them all aside and sets forth towards his most **Beloved**. His love is such that without complaint or doubt he braves the journey through deserts and jungles, plains and mountains, valleys and hills, rivers and oceans to reach his destination.

Greatly impatient and over-anxious the journey continues. The reason for this impatience and over-anxiousness is the fact that the time has come near for all His Lovers to gather at His House. A gathering of which He Himself has issued the invitation. No doubt such a journey will contain its fair share of difficulties and obstacles, but with great tolerance these are overcome.

So the Hāji proceeds until it is time to don the ihrām; which is his attire in the presence of his beloved without any head-gear or shirt on his body. An appearance of a man humble and submissive without any form of adornment, in fact, that of an inordinate and ardent lover. In this manner on his journey he nears the house of Allāh Ta'ālā, the house of His Beloved.

Therefore when the Hāji enters the Haram at its borders he should be like an ardent lover with dishevelled hair and dust covered ihrām clothing uttering aloud the Labbaik.

It is a fact that shouting this call and announcing one's presence at the gate of the Beloved with so much pleasure and yearning for Him is indeed a sign of ardent love. In this manner he enters Makkah and also the house of His Beloved. There we see him walking in circles around the Holy House. We see him in reverence and love touching the door, and holding onto it.

Tawāf commences at the Hajaral Aswad, the Black Stone-which a Hāji is required to kiss or touch with his hand. Rasūlullāh ﷺ called it the right hand of Allāh Ta'ālā. The kissing of the Hajar is in symbolic terms the kissing of the hands of his Beloved Master. Is that not a sign of grace to allow this insignificant man such liberty? To the great one's who lost and drowned themselves in the love of Allāh the touching of the Ka'ba corners and the stone and also the door of the Ka'ba signify kissing the Hands and the feet of the Beloved which are manifest signs of Love.

When Rasūlullāh ﷺ once performed tawāf he ﷺ was seen placing his ﷺ lips on the black stone for a considerable time, until tears flowed from his ﷺ eyes. Then he ﷺ saw Umar (Radiallāhu Anhu) standing near him with tears rolling down his cheeks. Seeing this he ﷺ said: This is indeed a place where tears are to be shed. Further we see the Hājis touching the curtains (Kiswa) that cover the Ka'ba. Here again it shows the lovers hugging and pulling at the clothes of His Beloved while

begging for his forgiveness, attention and favours. Similar is the case of the one who attaches his clothes to that section of that wall of the Ka'ba called Multazam. The Multazam is the section between the Hajre Aswad and the door of the Ka'ba. It is a significant and most blessed section where duās are heard and supplications answered.

It is reported that Rasūlullāh ﷺ and his Sahābah used to attach themselves to and place their cheeks against the Multazam. It is something that brings to mind the search of one madly in love with His Beloved. The description of the ardent lover does not end there.

After that the Hāji is seeing running from the hill of Safā to the hill of Marwah and back numerous times. We see him bareheaded and without his usual pants and shirt running towards his Maker, the object of his Love, as one who is deeply distressed. We see him as a Lover in that distressed state not knowing whether he is worthy of His Beloved's attention and ready to be tested by Him.

Gaining momentum we next see him leaving Makkah to spend a night in Mīna, from where he then proceeds in the morning to the desert waste of Arafah. Continuing this trail of His Beloved, we see him that same night at Muzdalifah where he spends the night and he sets forth for Minā. Thereafter, it is back to Makkah and again to Minā. What is the love for Layla compared to the love for Allāh Ta'ālā? For the sake of his love every pathway is being trodden. What a hazardous journey it is! When morning comes the lover is at one place, the afternoon at another and evening at yet another place.

The last phase of his unique scene of a searching lover comes at the time of stoning the Shaytān at Minā, which signifies casting aside and obliterating everyone and everything that could possibly come between the lover and the Beloved, anything that can keep them apart, especially this shaytān that he now stones.

This phase ends with the sacrificial act of Qurbāni. In reality this is the sacrifice of one's own self, which in his mercy Allāh has changed to an animal sacrifice. This is the climax of the lover's exposition of Love. In actual fact he sacrifices himself and offers his entirety on the sacrificial alters to his Beloved Master. In other words before this he was prepared to sacrifice

his health, wealth, strength, and time. Now he sacrifices his most precious possession which is his life, for Allāh Ta'ālā.

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*O Sustainer, shower Salāt and Salām forever and forever
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“AL-ISLĀH”
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نَجْمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

QURBĀNI (SACRIFICE)

Meaning of Qurbāni

What is known as Qurbāni, in Urdu, is derived from the word the origin of which is Qurbān, on the scale of Qur’ān.

Every good and pious act through which one intends to gain nearness to Allāh Ta’ālā is called Qurbān. In common usage this word is mostly used for the sacrifice of an animal.

The Origin of Qurbāni

A Hadīth states that the Sahābah (Radiallāhu Anhum) once inquired from Rasūlullāh ﷺ that where did Qurbāni originate?

Rasūlullāh ﷺ replied:

“It is Sunnah of Your Father Ibrāhīm (Alayhis Salām) and a memorial in his honour.” The Sahābah (Radiallāhu Anhum)

then asked: ‘What reward is there for us in it?’ He ﷺ replied: “For every hair of the animal a reward is written.”

A Memorial of the Sunnat of Ibrāhīm (Alayhis Salām)

Ibrāhīm (Alayhis Salām) claimed that:

My life and death are all for Allāh Ta’ālā

The truthfulness of his saying is clearly manifested in the origin of Qurbāni. Ibrāhīm (Alayhis Salām) had seen in a dream that he must sacrifice his son (according to historical evidence, at that time Ismāil (Alayhis Salām) was 9 years old). The dreams of the Ambiyā (Alayhimus Salām) are also Wahi (revelation). Therefore the slaughtering in a dream was a command for Ibrāhīm (Alayhis Salām) to slaughter his son. According to the tradition of the Ahl-e-Kitāb, Ibrāhīm (Alayhis Salām) was 86 years of age when Ismāil (Alayhis Salām) was born. Ismāil (Alayhis Salām) was at that time, the first and only son of Ibrāhīm (Alayhis Salām).

Ibrāhīm (Alayhis Salām) was confronted on the one hand with love for his only son, bestowed to him in old age and on the other hand was the command of Allāh Ta’ālā.

The flame of Love for Allāh Ta’ālā that burned in the heart of Ibrāhīm (Alayhis Salām) the Khalīl (friend) of Allāh, could not be extinguished under any circumstances. Suppressing all natural urges and ambitions of life and overcoming the deceit of Shaytān the accursed, the Father and Son arrived at the place of sacrifice to sacrifice and to be sacrificed.

Then, when they had both surrendered (to Allāh) and he had flung him down upon his face. [Surah Saffāt: 103]

We called unto him: O Ibrāhīm! Thou hast already fulfilled the vision. [Surah Saffāt: 104 - 105]

With it a Ram was sent down for sacrifice in place of Ismāil (Alayhis Salām):

Then we ransomed him with a tremendous victim [Surah Saffat: 107]

Prior to this Ibrāhīm (Alayhis Salām) had already sacrificed the company of his father, relatives, friends, home, comforts, great wealth, etc. for the sake of Allāh Ta'ālā and had also presented his life as a sacrifice.

Allāh Ta'ālā had accepted and loved this act and deed of His successful Messenger (Alayhis Salām), the Khalīl of Allāh. Therefore to keep alive this act and deed as a memorial till the Day of Qiyāmah, He has made it incumbent (Wājib) upon the Ummah of Mohammed ﷺ to fulfil this act, which is beloved to Him. (Allāh)

The Lesson of Qurbāni

There is a Khalīlullahi's (intimate friend) lesson for every human being, in every time and in every era, that to attain the pleasure of Allāh Ta'ālā, a human has to sacrifice everything of his. This is the highest stage of perfection for humanity.

Rasūlullāh ﷺ stated in a Hadīth that during the days of Qurbāni, no deed is more beloved to Allāh Ta'ālā, than the Sacrifice (of an animal). [Tirmidhī, Ibn Mājah]

The Virtues of the Days of Dhil-Hijjah

Rasūlullāh ﷺ is reported to have said: "There is no better time of worshipping Allāh Ta'ālā than the ten days of Dhil-Hijjah. Fasting for one day in these ten days is equivalent to fasting for the whole year and the Ibādah of one night is equivalent to the Ibādah of Lailatul-Qadr". [Tirmidhī, Ibn Mājah]

The ninth of Dhil-Hijjah is the day of Arafāh and the night preceding Eid in particular are the most virtuous amongst these days. Fasting on the ninth of Dhil-Hijjah washes away the (minor) sins of the forthcoming year. Keeping awake on the night preceding Eid and occupying oneself in Ibādah also has great virtue and entails tremendous reward.

NB: It is harām to fast on Eidul-Adhā, and the 3 days after Eidul-Adhā.

Takbīr - Tashrīq

The Takbīr is:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Allah is the Greatest, Allah is the Greatest. There is no Deity but Allah and Allah is the Greatest. Allah is the Greatest and for Him is all praise.

From the morning of the 9th of Dhil-Hijjah until the Asr Salāh of the 13th, it is Wājib to recite this Takbīr in an audible voice once after every Fard Salāh.

Note: Women should also recite this Takbīr at home but should not recite it in a loud voice. (Shāmi).

The Day of Eid

The following are the Sunnan on the day of Eid:

1. To rise early in the morning.
2. To perform Ghusl.
3. To use a Miswāk.
4. To wear clean and the best available clothing.
5. To apply Itr (perfume).
6. To abstain from eating anything before the Eid Salāh.
7. To recite the afore-mentioned Takbīr in an audible voice enroute to the Eidgāh.

Upon Whom Is Qurbāni Wājib

Qurbāni is Wājib upon every sane, mature, Muqīm (resident) who has in his possession the current Nisāb of Zakat or goods and possessions of this value in excess of one's basic requirements. These possessions may be in the form of jewellery, trading stock or household goods in excess of one's basic requirements of an extra house other than the one a person is residing in, etc. (Shāmi)

The Days of Qurbāni

Qurbāni as a form of Ibādah is confined to three days only. Qurbāni is not considered as an Ibādah during other days of the year. The days of Qurbāni are the 10th, 11th and 12th of Zil Hajjah. One may offer Qurbāni during any one of these three days. However the first day is the most virtuous.

It is Mustahab for the person intending to make Qurbāni, not to cut his nails or remove any hair from his body from the time the moon of Dhil Hijjah is sighted until after the sacrifice of the animal.

It was the Sunnat practice of Nabī ﷺ that the first food eaten by him ﷺ after the Eid Salāh was Qurbāni meat. (This was also to break the fast from before the Salāh). Try and emulate this Sunnah. Hadrat Shaykhul Hadīth Moulānā Muhammed Zakariyyā (Rahmatullāh Alayh) would only consume the meat of Qurbāni for the entire days of sacrifice because he said that a person by sacrificing becomes a guest of Allāh Ta'ālā, and should therefore eat of the food provided by the Host i.e. Allāh Ta'ālā

Sunnah Method of Making Qurbāni

- One should make Niyyah (intentions) when making Qurbāni.
- It is preferable to slaughter ones animal.
- One should preferably be present when the animal is being slaughtered.
- Do make sure the knife is sharp and cut the animal quickly, thus giving the animal minimum pain or difficulty.

Mas'ala: 4 parts (veins) have to be cut: - 1: The windpipe 2 & 3: the two jugular veins on the left and right (of the windpipe) and 4:the foodpipe (which is found like a small vein directly behind the windpipe), take particular care of this.

It is Sunnah to read this Duā (at the time of Qurbāni):

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا ۗ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٦٧٩﴾ - إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

Verily I have turned my face sincerely towards Him Who created the heavens and the earth, and I am not of those who commit shirk (Qur'ān - 6:79) - 'Surely my Prayer, all my acts of worship, and my living and my dying are for Allāh alone, the Lord of the whole universe (Qur'ān - 6:162)

After slaughtering the animal this duā should be read:

اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ
وَ خَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا السَّلَامُ

O Allāh accept from me like You accepted from Your beloved Muhammad ﷺ and Your friend Ibrāhīm (Alayhis Salam)

May Allāh Ta'ālā accept our intenions to sacrifice for His pleasure not only in Qurbāni, but in all our devotions Āmīn.

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**THE SIGNIFICANCE OF THE MONTH OF
MUHARRAM**

Muharram is one of the four sacred months of the Muslim calendar and the first month of the Islāmic year. The word Muharram is derived from the word “Haram” meaning sacred. Before the birth of the Prophet Muhammad ﷺ, the Arabs always fought amongst themselves and on the approach of the month of Muharram all warfare ceased abruptly as they regarded this month as sacred and they laid great stress on it. The glory of Allāh Ta’ālā is manifested and His blessings and Splendour descends to us in abundance in this month. The tenth day of this month is known as the Day of Ashura.

1. This day prior to the advent of Islām, was well known to the Jews as the day Mūsā (Alayhis Salām) and His followers were rescued from the tyranny of Firaun. Allāh Ta’ālā separated the sea and Firaun and his followers were drowned whereas Mūsā (Alayhis Salām) and His followers were allowed to pass through the sea that was miraculously separated for them.

2. On this day, too, Hadrat Nūh (Alayhis Salām) found salvation.
3. Hadrat Ibrāhīm (Alayhis Salām) and Hadrat Isa (Alayhis Salām) were born.
4. Hadrat Adam's (Alayhis Salām) repentance was accepted and He was forgiven.
5. Hadrat Yunus (Alayhis Salām) was freed from the stomach of the fish.
6. Hadrat Husayn (Radiallāhu Anhu) was martyred.
7. The world came into existence.
8. The Day of Qiyāmah will take place on this day.

The Fast of Āshūra (The 10th of Muharram)

In the early days of Islām, the fast of Āshūra was made Fard (compulsory) but was later annulled by the revelation of the compulsory fasts of Ramadhānul-Mubāarak. Thereafter, this fast became a Sunnah fast as the Prophet ﷺ always observed it. To observe fast on this day, is next in order of merit to the fast of Ramadhān. In the year the Prophet ﷺ passed away, it was made known to Him ﷺ that the Jews also observe fast on the tenth. The Prophet ﷺ desired to observe two fasts the following year in order to act contrary to the Jews. The Prophet ﷺ did not live to observe these fasts. The Ulamā therefore say that fasts should be observed over two days; either the 9th and 10th or the 10th and 11th. One should not omit these fasts completely as on this day Allāh Ta'ālā showers His bounties and blessings. The Prophet ﷺ said: 'Fasting on the day of Āshūra will compensate for one's minor sins of the previous year.

Imitating the Way of Others

In the light of the Ahādīth the one who imitates the way of a Nation is considered as being from amongst them. Beloved reader, we claim to be the lovers of Rasūlullāh ﷺ but we prefer the ways of others over the Sunnah of Rasūlullāh ﷺ, yet we hope for his intercession on the day of Qiyāmah. Ponder over our involvement in the celebrations of New Year, Father's Day, Mother's Day, Valentines Day, bursting of fire crackers on Diwali etc...May Allāh Ta'ālā grant us true understanding of the Dīn and make us lovers of Nabī ﷺ.

Spending on the 10th of Āshūra

It is said that one who provides good food and spends freely on his family on this day solely for the pleasure of Allāh Ta'ālā, Allāh Ta'ālā will take care of his provisions for the whole year. On this day it is permissible to exchange gifts but it is not compulsory.

The Ādāb of Hadyah. (Gift)

1. The actual purpose of making a gift is to strengthen the bond of love and affection.
2. If the gift is in kind (i.e. not cash) then endeavour to ascertain the likes and preferences of the one for whom the gift is intended.
3. People of piety are not concerned with the amount or quantity of the gift. They look at the sincerity of the one who makes the gift.

Innovations and Evil Customs.

To introduce something which has no basis in Shariah into the Dīn, to regard it as part of Dīn, and to act upon it with the hope of reward is called Bid'ah (innovation). An innovation is a major sin. In the month of Muharram abstain from all such acts which are contrary to the Shariah and those acts on which Sahābah Kirām and the pious elders abstained from.

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Chapter 9

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ETIQUETTE OF DHIKR

Remembrance of Allāh Ta’ālā

For Dhikrullāh Allāh Ta’ālā has laid down no conditions. Therefore it is permissible under all conditions and methods thereby accruing reward (Thawab). But if one observes the etiquette of Dhikr it becomes a magical formula, even turning sand into gold. The etiquette of Dhikr is as follows.

1. As far as possible to carry out the Dhikr to its fullest.
2. It is better to face the Qiblah with whudhu.
3. Make Dhikr in a calm and tranquil manner with utmost humility and submission. **Do not hurry.**
4. Sit and lower the head with respect.
5. Do not make Dhikr in a filthy and evil smelling place.
6. It is preferable to use Miswāk for cleansing the mouth.
7. An important aspect of Dhikr is that oral Dhikr must be

accompanied with an attentive heart. The least being (if the heart is not fully attentive) to concentrate on the words so that one's thoughts do not drift. If one's thoughts do stray, do not be concerned. Focus your mind towards the Dhikr.

8. That person who has a fixed Wazīfa during the night or day e.g. Recitation of the Qur'ān, Tasbih (SubhanAllāh), Tahlil (la ilaha illallah), Istighhfār or Durūd Sharif in fixed amounts or performs a certain amount of Nafī Salāh, should try to be regular with his Wazīfa. Do not miss out or if he could not recite it at the fixed time, then he should recite it at some other time.

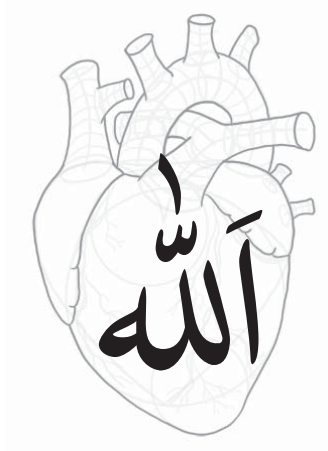
It is narrated in Muslim from Umar bin Khattab (Radiallāhu Anhu) That Rasūllah ﷺ said:

'If a person has a fixed Wazīfa at night but was unable to recite it due to sleep, then he should complete it after Fajr but before Dhuh. (This Act) will be regarded as it had been performed on its fixed time.' (Kitābul Adhkār)

He (Allāh) is the Most Beneficent

In the Name of the Lord, the Most Beneficent and Merciful

Wish My Heart Be Your Home



Meditations

My dear! The heart of a Mu'min (true believer) is the receiving screen of Divine *Nūr* (Light). To control and safeguard our hearts is the responsibility of all of us. Our safety lies in the safety of our hearts. If the hearts becomes bad, then family, children, neighbours, relatives, friends and the whole society and country becomes bad.

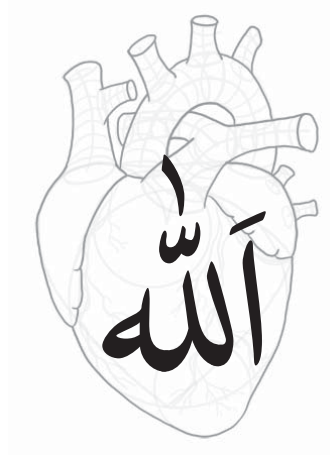
On the other hand, if the heart rectifies, then this world and the world hereafter, and everyone and everything rectifies. To rectify and purify our heart, we need to perform **Dhikr** (Remembrance of Allāh), **Fikr** (Thinking of Allāh), **Taubah** (Repentance), **Istighfār** (Begging forgiveness), **Murāqabah** (Meditation) and **Muhāsabah** (Moral Audit, Contemplation of one's behaviour).

To keep our heart happy and prosperous we will have to make a habit of performing Dhikr. The food of our heart is Allāh's Dhikr. Peace and comfort of this world and the hereafter is in the Lord's Dhikr.

In respect of this, the Noble Sūfis, in the light of their experience, have given instructions on many methods of performing Dhikr. We have described here only five of these. For spiritual potency, you can carry out any one or all five of these. You will Insha Allāh, be successful. With the Name of the Lord, and with full concentration and attendance of the heart, and with true affection and eagerness, start the performance of these. You will definitely receive your share from the Ocean of Beneficence of the Beneficent Lord. Granting us help and guidance is the responsibility of the Benevolent Lord.

WARNING: The reader is strongly advised to practice these Adhkārs (plural for Dhikr) only under the supervision of an experienced Shaykh

The First Meditation

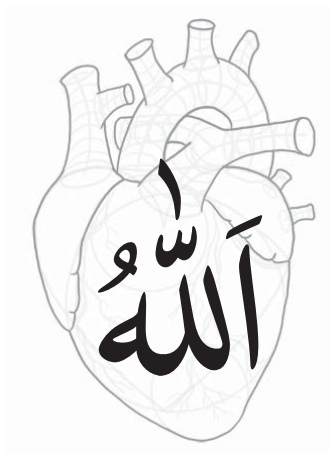


Keep looking (gaze) at the above name اللهُ (Allāh) with deep concentration for a time. Then close your eyes. Then open them again and close them again, and imagine that اللهُ is written on your heart in a gold colour. Keep imagining this deeply, with full concentration, again and again (keeping your eyes closed).

With full attention, practice imagining that your index finger is writing اللهُ on your heart in a gold colour. (In the beginning, write over the above written اللهُ with your index finger. Then practice writing it on your heart with the same finger in your imagination). Then bowing your head, meditate that اللهُ is written on your heart.

Perform both of the above meditations for ten minutes each everyday. The Divine Light Rays of اللهُ will cleanse your heart and protect it from heart diseases.

The Second Meditation



Recite the above name اللهُ (AllāhU) by thrusting اللهُ (Allāh) on your right shoulder and هو (HU) on your heart with force (moving your head in the same directions at the same time). The thrusts (especially on your heart) should be so forceful that the heart shakes.

Performing this DHIKR for few minutes will create feelings of heat and intensity. So stop for a minute and turn your attention towards your heart. Is your heart performing the DHIKR of AllāhU AllāhU- - - on its own?

Then, resume the thrusting DHIKR. Your inner self will be cleansed and your heart will obtain spiritual power.

The Third Meditation

اللَّهُ مَعِيَ

Choose a solitary place, and sit down as in SALĀH. Empty your mind and heart of all worldly thoughts, and imagine yourself in the presence of Almighty Allāh with full concentration.

Then recite the following:

- 1) *A'ūdhu Billāh...* - - - (once)
- 2) *Bismillah...* - - - (once)
- 3) *Durūd Sharif* - - (once)
- 4) اللَّهُ حَاضِرِي، اللَّهُ نَاطِرِي، اللَّهُ مَعِي --- (Seven Times)

(Allāh is near me, Allāh is watching me, and Allāh is with me)

While you are reading this Duā, pay particular attention to its meanings.

Then, read this Duā again eleven times, and through meditation, pass its meanings down to your heart, and get immersed in it so much that nothing else comes to your mind, in fact to the extent that you would not even remain aware of yourself.

In the beginning it will be difficult to pay attention and concentrate. (The same applies to other meditations as well). But you will have to use force to achieve this. Then, as you are

gradually able to concentrate and control your thoughts, this will add to your spiritual pleasure, and you will acquire feelings of ecstasy due to this relationship with Allāh.

The protection of the heart and the safety of the inner self are hidden in this meditation. The meditation will open doors to new dimensions for the seekers of all levels.

The Fourth Meditation

الله الله...-

Choose a solitary place. Breathe in and stop your breath at your navel (belly button). Attach your tongue to the palate (roof of your mouth), and turn your attention towards your heart, and force your heart to perform the Dhikr of الله الله (**Allāh, Allāh...**). In the beginning you will not even be able to feel whether the heart is performing the Dhikr or not, but with extreme attention and endeavour, your heart will, gradually, form the habit of performing this Dhikr on its own.

In the beginning, stop your breath and recite الله with your heart fifty times. You will start to sweat. So stop. Then, repeat this, and increase the number. Gradually, you will be able to do it hundred times. And by practising, you should, using your strength and courage, try to make this number even higher and higher day by day.

The noble Sūfis call this Dhikr “*Habs-e-Dam*” (Holding the breath). During Habs-e-Dam, your stomach should be empty.

This meditation is extremely fast in taking effect of removing the impurities of the heart. By this meditation your heart will start performing Dhikr by itself and will continue to do so day and night continuously and all the time no matter what you may be doing, even when you are asleep. Your body will be busy in worldly affairs, but your heart will be busy in Allāh’s Dhikr.

The Fifth Meditation

The Exercise Of Pās Anfās

اللَّهُ هُوَ

For presence of mind, increase in eagerness and improvement of memory the exercise known as Pās Anfās is most efficacious while it is the simplest of exercises (ashgāl). This exercise is a breathing exercise and its method is as follows:

Take a deep breath. While inhaling concentrate on the word Allāh; exhale vigourously; while exhaling, concentrate on the 'HU'; do this repeatedly.

In the beginning practice this exercise in solitude until one feels a warm sensation. Thereafter this exercise should be carried out at all times while walking, sitting etc. In all states, you should endeavour to establish this with concentration. In the beginning some effort is required. However, after a short while one's breathing will be so conditioned that it (the breathing) will be along this pattern without one consciously resorting to it.

How To Perform Murāqabah

Meditation

After completing *Salāt Al-Fajr, Awrād/Wazāif* and recital of the Holy Qur'ān, you should remain in your place, and with attendance of heart, start performing '*Fikr*' (Thinking) that my Lord is **with** me, **near** me, and **watching** me. He **knows** the beats of my heart, and my internal and external is not hidden from Him. Remember His Gifts and Favours, and think that in

front of His countless and infinite Gifts and Favours, I cannot and would never ever be able to thank Him or perform His *Dhikr*

My worship, praise, thanks, remembrance, thoughts, recitals, recitations, etc. is *nothing* in front of His Favours and Gifts. (Leave alone repaying Him, I cannot even think of repaying Him in any manner, even for just one eye He has given me). Also think thus: A large part of my life has passed away, I don't know how much life is left now, and when the Angel of death will visit me and I will have to depart from this world. My family, relatives and friends insisted on accompanying me in all my worldly journeys, but In the case of this journey towards the afterworld my family, relatives, friends, business, wealth, money and possessions will not accompany me but will leave me alone to the grave and turn away. My house, wealth and property will be clutched by my heirs and will now become their property. Those who used to present themselves at my slightest gesture will now leave me all alone to the grave and walk away as if they never knew me.

Thus it is necessary for us to remind ourselves and think again and again that after all, and under any circumstances, we are no doubt definitely going to die and go to grave. Then why should we not prepare for it to the best of our ability so that our *final* results are good. Therefore, before going to the grave we must collect capital for it, the capital that could never be stolen or looted by others. This capital is good and virtuous deeds, [Dhikr] (Remembrance of Allāh), Recitations, recital of the Holy Qur'ān, helping the poor and the needy, and obedience to the sayings of Allāh and His Holy Prophet ﷺ etc.

We should make a resolution that we will perform good deeds and keep away from bad deeds and instruct others to do so, to work towards goodness and piety, and to behave like a **Dāee** (Inviter, Preacher). Also, we will try to spend our days and nights in the remembrance of the Lord, spend the rest of our lives in earning capital for the afterworld, and make a special effort to perform due Salāh, Zakāh, and Hajj etc. at the first available opportunity. We should try to recollect in our minds every sin we have committed, and beg Allāh, the All –Merciful, for His Forgiveness, and to receive the special Guidance and ability from Him to refrain from sins and perform good deeds in the future.

This pattern of thinking and meditating brings a servant close to the Lord is called 'Murāqabah'. When this Murāqabah becomes a regular practice and one clings continuously to it, then this Murāqabah will become Mujāhidah (Crusade against the **nafs**; war against internal desires). And when this Mujāhidah is aided by Divine Guidance, then this Mujāhidah becomes **Mushāhidah** (Witnessing), in which Man witnesses the Glory and Splendour of Allāh in every matter and particle of the Universe.

How To Perform Muhāsabah

Moral Audit/Introspection

Muhāsabah literally means, 'audit'. It means to audit our deeds, thoughts and intentions and to look within ourselves and search for our minutest moral faults. For example, 'Yesterday, I lied, I violated such and such a person's right, I swore at so and so, I backbited so and so, I am jealous with so and so, I have a grudge with so and so. Therefore with the knowledge and belief that Allāh is with me, I make a true determination that from today I will try to reduce my sins and bad deeds.'

And thus in Muhāsabah we should also resolve to perform more 'good deeds today' as compared to yesterday. Also, during Muhāsabah, keep in mind that *Now* is the time for us to collect capital for the afterworld. The more we collect, the more spiritual peace and success we will obtain in the grave and the afterworld.

Make a habit of performing Muhāsabah for a few minutes at any time of the day or night in complete peace and solitude. This is because this is the only way whereby we would become aware of the faults of our inner selves (**Nafs**); and this awareness is the spiritual medicine to cure our inner selves. And obviously how can we have protection from or fight against the badness of our inner selves (**Nafs-E-Ammārah**), or cure it if we are not even aware of it.

Satan tries hard on this path to make man turn a blind eye at his own faults and makes him busy in finding faults of others with the result that he remains happily ignorant of his own

faults and destroys the good deeds which he has performed in his lifetime. Satan does not want us to look at our inner selves because doing this will bring us nearer and nearer to the stage of becoming aware of our inner selves, i.e. the stage of knowing or knowledge of ourselves. (And remember, if we know ourselves, we will know Allāh)

The Holy Prophet Muhammad Mustafa ﷺ said:

إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ خَيْرًا يُبَصِّرُهُ بِعُيُوبِ نَفْسِهِ

*When Allāh wishes good for any of His servants,
He shows him the faults of his inner-self.*

Divine Favour Due to Muhāsabah

My dear! By performing Muhāsabah, our faults and shortcomings become exposed to us, and we turn towards our Lord and beg for His Forgiveness by shedding tears of shame and guilt.

Therefore, Muhāsabah brings us close to Divine Favour and Beneficence. And yes, the Muhāsabah itself is a favour of Divine Guidance.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

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نَجْمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

DHIKRULLĀH LIL ĀLAMĪN

Compiled by:

Hadrat Hāfiz Abdur Rahmān Sāhib (Rahmatullāh Alayh)

Hadrat Suhail Tastari (May Allāh illuminate his resting abode) stated, “*The reward for good deeds is Jannat and the reward for لَا إِلَهَ إِلَّا اللَّهُ cannot be anything else except the vision of Allāh.* This is the same formula which, should a Kāfir pronounce, then the darkness of his Kufr will be wiped out and his heart will be filled with light.

Some People Shorten Deeds Too

Pertaining to the statement: “Whoever recited لَا إِلَهَ إِلَّا اللَّهُ will enter Jannah,” I generally present an example to explain its meaning.

A proposal and an acceptance validate Nikāh (marriage). If, after marriage, a wife asks for her food and other needs and the husband denies consenting to providing her with these items, then what is her reply? It is obvious that she will say that, “Though you did not list each item in detail but by my acceptance of your proposal, you have consented to provide all these items.”

I now ask these objectors that if you were seated in that discussion then what would you say? You would obviously say that, “Your (single) acceptance (at the time of Nikāh) sufficed for you undertaking to provide all these needs.”

So when you declared *لَا إِلَهَ إِلَّا اللَّهُ* then you simultaneously accepted the responsibility of fulfilling all related actions and beliefs. This Hadīth proved precisely this.

Now, whether you consider deeds as a constituent of Imān or whether you consider a separate but essential part of Imān, it remains a grave mistake to forge brevity in Imān. It can only be called Imān if its stature is intact.

We are called Muslims. What we need to ponder over is how close is our condition to Islām and how much does our state conform to the dictates of Islām?

You need to ponder over your own condition and assess to what degree you have become indifferent to Dīn with regard to the fact that you are unconcerned about the Essential Beliefs and you remain indifferent about amassing deeds. You make no effort to live in mutual harmony nor do you display regret at bad character traits.

(Al Imdād Zul Qadah/Zul Hijjah, 1334H)

Efface Vile Character Traits through the Negation and Affirmation of *لَا إِلَهَ إِلَّا اللَّهُ*

Ponder over your condition and ascertain which evil trait is dominating your personality and wipe this away with the Nafi and Ithbāt (negation and affirmation). For example, if jealousy is the dominant trait then erase it from your heart with the “**Lā**” in this way that when you say “**Lā Ilā Ha**”

then consciously tell yourself that “there can be no room for jealousy in me” and with **“Illallāh”** tell yourself “except the love of Allāh”. In a few days, through the blessing of the Divine Nūr jealousy will be effaced from your heart. In this way, all evil character traits will be subdued through the effulgence of Dhikr. When Dhikr and Consciousness become dominant and it covers and converges on all external and internal areas, then all evil qualities diminish and literally disappear.

(Ifādāt Hadrat Shah Goolam Ali Mujaddidi/Al Furqan, Dec. 1983)

The Meaning of the Blessed Name ‘Allāh’

Sibaway said, “The meaning of the word Allāh is that Being in Whose Court the entire creation submits their needs.” They say, “You are our Sustainer in our needs. When we implore You, we find fulfilment in Your Court.”

Sibaway, a high-ranking and eminent Imām in Sarf and Nahwu (Arabic etymology and syntax) stated that the word Allāh is derived from the word ‘Walah’ which means ‘amazing, awesome, marvellous and deserving of worship’.

He defined **‘Allāh’** as: “That Being before whom people bow their heads in amazement and wonder and present their needs with great humility and humbleness. They implore *Him* and seek a solution to their problems from *Him*. They seek fulfilment of their needs in *His* Divine Court.”

Abundant Dhikr

The method of abundant Dhikr is to seek the consent of one whose spiritual guidance and teachings you sought. If you are not under anyone’s guidance then continue repeating the dhikr of لا إله إلا الله while walking, sitting and conversing. While working, do repeat it audibly so that you remember. In your leisure time, do hold a Tasbīh in your hand, bearing in mind that this is a Mudhakkir (a reminder to make Dhikr).

The Effects of Dhikr

Holding the breath while making Dhikr produces refined and benevolent effects. It helps to expand the bosom and to relax the heart. It is very beneficial in blocking out negative thoughts from the heart. Developing the habit of holding one's breath produces an amazingly sweet effect which is the result of visualising the entire spectrum of creation as facing innate annihilation and viewing the existence of Allāh Subhānu-wa-Tāla as immortal and eternal.

By making this Dhikr, the essence of Tauhīd gets firmly rooted in the heart of the Dhākir. His inner eye opens and he finds no contradictions between the Noble Shariah, Tauhīd and rationality. On this level, the Dhikr of the heart becomes an intrinsic quality.

The person then reaches a stage where the essence of Dhikr and the essence of the heart become one with no threat of danger from any alien being. The person now merges into the perpetual remembrance of the Mathdkūr (the Remembered).

At the Outset is the Teaching of لَا إِلَهَ إِلَّا اللَّهُ

There are various stages of Dhikrullāh. This is why the Mashā'ikh (Spiritual Mentors) have set out a gradual progress in the path of Dhikr. Our Chishty Mashā'ikh progress forward gradually with verbal Dhikr too. In the Bāra Tasbīh (the twelve Tasbīh), they first prescribe the Dhikr of لَا إِلَهَ إِلَّا اللَّهُ. This is appropriate for a beginner because his heart is still filled with alien thoughts and concepts. So he should first get his mental concentration fixed and negate all these alien thoughts and concepts with the sword of **Lā** (Lā Īlā Hā).

When this is negated and the heart is empty of all alien thoughts, then only will affirming **Illallāh** be appropriate. However, when still in the process of affirming, one will still be plagued by alien thoughts. Thereafter, the person is instructed with the Dhikr of **Allāh, Allāh**, where he only concentrates on the Divine Being. However, in this process too, his concentration is still through the Holy Name. At this point some Mashā'ikh prescribe the Dhikr of **'Hu, Hu'**, through which the person concentrates on the Divine Being alone without the medium of the name. And Allāh Ta'alā knows best.

NB. Allamah ibn Taymiyah (Rahmatullāh Alayh) did not decree that the Dhikr of لَا إِلَهَ إِلَّا اللَّهُ is a Biddah (innovation) (Akbar-ul-A'māl, Pg. 27)

The Kalimah لَا إِلَهَ إِلَّا اللَّهُ from the point of view of the stages of people is classified under three meanings:

لَا مَعْبُودَ إِلَّا اللَّهُ

1. **Lā Ma'būd** (There is no other Deity worthy of worship)

لَا مَطْلُوبَ إِلَّا اللَّهُ

2. **Lā Matlūb** - There is no other object besides Allāh

لَا مَوْجُودَ إِلَّا اللَّهُ

3. **Lā Mowjūd IllAllāh** - Nothing exists besides Allāh

This is the highest stage of all.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

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THE EXCELLENCE OF SALĀT ALAN
NABĪ ﷺ / DURŪD

Allāh Ta’ālā commands in the Holy Qur’ān:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Verily Allāh and His Angels recite Salāt on the Nabī ﷺ; O you who believe call for Allāh’s blessings on Him ﷺ and greet Him ﷺ saying Peace be unto You ﷺ

We notice that Allāh first mentions Salāt Alan Nabī ﷺ coming from Himself, and then from the Angels, and lastly He says to the believers that they too should recite Salāt Alan Nabī ﷺ.

Honour Granted to Rasūl ﷺ :

It is mentioned in this Āyah that Allāh Ta'ālā Himself recites Salāt Alan Nabī ﷺ. This honour is much greater than that granted to Ādam (Alayhis Salām) because in the case of Ādam (Alayhimus Salām) only the Angels were commanded to make one Sajdah to Him whereas in the case of Rasūl ﷺ Allāh Ta'ālā Himself recites Salāt Alan Nabī ﷺ. Special note here is that Allāh Himself commands but does not partake in the act of the Sajdah. From the rules of Grammer we notice that this recitation of Salāt Alan Nabī ﷺ is continuous and perpetual. (Forever)

The Meaning of Salāt Alan Nabī ﷺ Recited by Allāh Ta'ālā, the Angels and the Believers on Nabī ﷺ

Allāh Ta'ālā's recitation:

According to some Ulamā the meaning of Allāh's Salāt Alan Nabī ﷺ is that Allāh Ta'ālā causes him ﷺ to reach the Maqām-al-Mahmūd, the rank of intercession on behalf of his Ummah.

The Angels recitation:

Salāt Alan Nabī ﷺ by the Angels means their Duā in favour of the Nabī ﷺ for a higher rank.

The believers recitation:

The act of reciting Salawāt from the believers and their adhering to his every practice is also their Salāt Alan Nabī ﷺ by the means following in His ﷺ footsteps, and expressing love for Him ﷺ.

Rasūl's ﷺ recitation:

Rasūl's ﷺ Salāt for the believers is his Duā for their forgiveness.

How to recite Salāt Alan Nabī ﷺ

It is related in a Hadīth that when this verse was revealed the Sahābah (Radiallāhu Anhum) said, “Oh Rasūl ﷺ we now come to know the manner of reciting Salām on you as we recite in the Tahiyāt: Peace be upon you Oh Prophet, and the Mercy of Allāh and His Blessings.

Please show us how to recite Salāt upon you. The Rasūl ﷺ then recited the following Salāt Alan Nabī :

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Oh Allāh shower your blessings upon Muhammad and the family of Muhammad just as you showered Your Mercy upon Ibrāhīm and the family of Ibrāhīm. Surely, You are Praiseworthy, Glorious. O Allāh, shower Your blessings upon Muhammad and the family of Muhammad, just as You showered Your blessings upon Ibrāhīm and the family of Ibrāhīm Surely, You are Praiseworthy, Glorious.

The believers are commanded to recite Salāt Alan Nabī but instead we find in answer to that command they in fact ask Allāh Ta’ālā to do so by saying: “O Allāh, shower your Mercy upon Muhammad.” ﷺ

Explanation 1

This is similar in nature to the Du ‘ā which Rasūl ﷺ said:

“I am unable to praise You as I should, Verily You are as You praised yourself.”

Ibn Abī Hajlah says: “Allāh has command us to recite Salāt Alan Nabī ﷺ on Rasūl ﷺ and we realise that we are unable to do justice to this command. We have asked from Allāh Ta’ālā to do so on our behalf because Allāh Ta’ālā is more aware of the true rank and position of Rasūl ﷺ and that is most appropriate.”

Explanation 2

Rasūl ﷺ is free from all faults whereas we are filled with sins and faults. Therefore how can one who is so full of evil and sin appropriately say the praise of one who is pure and sinless. For this reason we refer the matter to Allāh Ta'ālā, the Pure and Perfect One, so that He who is Pure and Perfect can confer Salāt on him, the one who is pure ﷺ.

Our Beloved Rasūl ﷺ is not in need of Salāt Alan Nabī:

Zurqāni (Rahmatullāh Alayh) writes:

The major aim of reciting Salāt Alan Nabī ﷺ is to attain Allāh's pleasure. By obeying His commands and to render to Nabī ﷺ some of the rights that is due to Him ﷺ.

Hāfiz Izzuddin Bin Abu Salām (Rahmatullāh Alayh) says:

“Our Salāt on Rasūl ﷺ is by no means to be considered as intercession by us on his behalf, because we are not in any way fit to intercede on his behalf. What actually happens is that Allāh Ta'ālā orders us to repay our benefactor ﷺ for some of his favours and generosity. No other benefactor has been more generous than Nabī ﷺ. Now, because we are unable to repay his generosity, Allāh Ta'ālā has seen our weakness and shown us the correct manner of repaying and that is to recite Salāt Alan Nabī ﷺ.”

Since we are not able to do that even properly we beg of Allāh Ta'ālā to convey Salāt on him ﷺ according to Allāh's own Exalted position.

Rasūl ﷺ is not in need of our Salāt Alan Nabī ﷺ. We recite Salāt Alan Nabī ﷺ as a means of expressing his greatness and magnificence. The case is similar to that when Allāh Ta'ālā commands His servants to make Dhikrullāh. i.e. to remember Him. Allāh Ta'ālā is not by any means in need of it and the only one who gains and becomes exalted is the servant.

It should always be born in mind that it is the command from Allāh Almighty that we do this first as homage and also as worship. In essence we are just following Allāh Almighty's Example and not making of our beloved Nabī ﷺ a demi god.

Virtues of Salāt Alan Nabī ﷺ from the Ahādith:

Even if a single virtue had not been attached to Salāt Alan Nabī ﷺ it would still have been our duty to recite it because of the numerous favours that Rasūl ﷺ had rendered to the Ummah, such favours the number of which **we cannot count**. Never are we able to render sufficient thanks in return nor compensate him ﷺ in full. Therefore, no matter how much Salāt Alan Nabī ﷺ a person recites it will always remain far too little even though Allāh Ta'ālā in His grace and kindness showers on him, ﷺ great reward and favour for this.

Virtues

1. Allāh Ta'ālā sends His Mercy on the reciter.
2. Angels pray for Blessings upon the reciter.
3. Rasūl ﷺ sends Salāt upon the reciter.
4. Sins are pardoned.
5. Taufiq of doing good deeds is attained.
6. Elevation of the reciters ranks.
7. Faults are forgiven.
8. Salāt Alan Nabī ﷺ itself prays for the forgiveness of the Reciter.
9. Rewards equal to Mount Uhad is given.
10. The reciters good deeds are weighed on a huge scale.
11. Needs are fulfilled in the Hereafter.
12. Sins are wiped out.
13. The Reward is more than setting slaves free.
14. It is a means of safety from danger.
15. Nabī ﷺ is a witness for the reciter on the Day of Qiyāmah.
16. Nabī ﷺ's intercession becomes wājib.
17. Allāh Ta'ālā becomes pleased.
18. Allāh's Mercy is gained.
19. It is a security against Allāh's displeasure.
20. Being in the shadow of the Arsh of Allāh on the day of

Qiyāmah.

21. Righteous deeds will outweigh evil deeds.
22. The good fortune of one's presence at the Haud-e-kauthar.
23. It is a safety from thirst on the Day of Qiyāmah.
24. It is a safety from the Fire of Jahannam.
25. The Sirāt will be crossed easily.
26. The seeing during this life of one's house in Jannah.
27. Marriage to numerous wives in Jannah.
28. Rewards will be bestowed as much as having gone on Jihād more than twenty times.
29. For the poor it is a substitute for charity.
30. It brings blessings in one's possessions.
31. For gatherings it is a form of adornment.
32. It drives away poverty and want.
33. it brings nearness to Rasūl ﷺ on the Day of Qiyāmah.
34. Through its Barakah the reciter of Salāt Alan Nabī ﷺ benefits and so also do his children and grandchildren, and also that person to whom it is granted as Esāle thawāb.
35. One gains victory over enemies.
36. It cleanses the heart and removes hypocrisy and evil from it.
37. Creates love in the hearts of men.
38. It is a means of seeing Rasūl ﷺ in a dream. Insha Allāh!
39. The reciter is preserved against being slandered in backbiting.
40. One gains nearness to Allāh and His Rasūl ﷺ. Apart from these it holds much blessing and reward to encourage the intelligent person to fill his treasury.

As much as possible keep reciting Salāt Alan Nabī ﷺ and save yourself from going astray. Your deeds will become pure, your hopes will be realised and your heart enlightened. You will, through it attain Allāh's pleasure and on the Day of Qiyāmah you will be saved from the dreadfulness of that day.

The Virtues of Certain Special Forms of Salāt Alan Nabī ﷺ

The most correct and virtuous form of Salāt Alan Nabī ﷺ

The Nabī ﷺ gave different versions of Salāt Alan Nabī ﷺ to different Sahābah (Radiallāhu Anhum) so that no special form can be considered compulsory.

The version recorded below comes from Bukhāri and is considered to be the most correct and virtuous form to be recited in Salāh according to the Hanafi Madhab.

Abdur Rahmān bin Abī Layla (Radiallāhu Anhu) reports, “Once Kāb bin Ujah (Radiallāhu Anhu) met me and said, ” Shall I not give you a present which I heard from the Nabī ﷺ ”, and I replied, “Yes indeed, give it to me.” then he said, “Once we asked Rasūl ﷺ Oh Messenger ﷺ of Allāh! How should we recite Salāt upon You?, Surely Allāh has already taught us how to give Salām to You.” Rasūl ﷺ replied, “Say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
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بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Oh Allāh shower your blessings upon Muhammad and the family of Muhammad just as you showered Your Mercy upon Ibrāhīm and the family of Ibrāhīm. Surely, You are Praiseworthy, Glorious. O Allāh, shower Your blessings upon Muhammad and the family of Muhammad, just as You showered Your blessings upon Ibrāhīm and the family of Ibrāhīm Surely, You are Praiseworthy, Glorious.

In the above Hadīth mention is made of a “present”. Among the Sahābah (Radiallāhu Anhum) it was a habit to give presents to guests for their homes. Instead of giving them: food and drinks or other material things, they would rather prefer giving each other the Dhikr of Rasūl ﷺ or his Ahādīth. Such things were much more precious in their sight and their lives proved it. For this reason Ka’ab (Radiallāhu Anhu) called it a present.

A point of interest

In the Hadīth it would appear that Allāh’s Salāt on the Nabī Ibrāhīm (Alayhis Salām) is more virtuous than the salāt which we send to Rasūl ﷺ. It is a general rule that the thing with which something else is compared must be better and higher in rank. This is true in the majority of cases. However, there are times when this rule does not apply. We find for example in the Qur’ān where Allāh Ta’ālā says “The parable of His light is as if there were a niche (Misbah) within which is a lamp.” Here Allāh Ta’ālā’s light is compared with the light of a lamp placed in a niche. It is clear that the light of Allāh Ta’ālā is much more virtuous that there cannot even be a true comparison. Now similarly, it does not necessarily mean that Salāt on Nabī Ibrāhīm (Alayhis Salām) is higher in rank than Salāt on Nabī ﷺ.

Another point of interest

A question may be asked as to why Salāt of Nabī Ibrāhīm (Alayhis Salām) is mentioned and not the names of any of the other Ambiyā (Alayhimus Salām). Hadrat Shaykh Zakariyyā (Rahmatullāh Alayh) says that the most appropriate answer seems to lie in the fact that Allāh Ta’ālā has made Nabī Ibrāhīm (Alayhis Salām) His friend (Khalīl). He says in the Holy Qur’ān: **“And Allāh took Ibrāhīm for a friend.”** Now in view of this loving friendship, any Salāt from Allāh Ta’ālā upon Nabī Ibrāhīm (Alayhis Salām) will be crowned with love, which means that it will be of the most exciting and blissful nature and therefore of the highest order. In this same manner Allāh Ta’ālā had made our Rasūl ﷺ His beloved (Habīb) - for this reason the Salāt of Allāh Ta’ālā upon His Beloved ﷺ will be similar to that upon Nabī Ibrāhīm (Alayhis Salām).

The significance of reciting Salawāt on Fridays

Abu Darda (Radiallāhu Anhu) reports that Rasūl ﷺ said, *Recite much Salawāt on me on Fridays for verily this is a blessed day when the Angels are present; and when anyone recites Salawāt on Me, it reaches Me as soon as he utters it.* Abu Darda (Radiallāhu Anhu) asked. *“And what will happen after your death?”* Rasūl ﷺ replied, *“Verily Allāh has prohibited the Earth from decaying the bodies of the Ambiyā.*

Allamah Sakhāwi (Rahmatullāh Alayh) relates an additional portion at the end of this Hadīth, “The Nabī of Allāh ﷺ is alive (in his grave) where he receives sustenance.” Sulaimān bin Sahīm (Rahmatullāh Alayh) says, “Once I saw Rasūl ﷺ in a dream, and asked him, “Oh Rasūl of Allāh, are you aware of those people who come to visit you and come to recite greetings and Salāt to You? Rasūl ﷺ replied, “Yes, I am fully aware of their presence and I reply to their words of greeting.”

In Bulughul-Masarrut, Hāfiz Ibn Qayyim (Rahmatullāh Alayh) discusses the reason for the special virtue of Salāt Alan Nabī ﷺ on Fridays. He says, “The Day of Friday is the most virtuous day of all days and Rasūl ﷺ is the most righteous and virtuous among all the creation of Allāh.” Hence, there is such a special connection between these two righteous entities which is not the same as far as other days are concerned. Some others again are of the opinion that it is because of the fact that it was on such a day that Rasūl ﷺ was transferred from the back of his father to the womb of his mother.

Salāt Alan Nabī ﷺ as a light on the Sirāt

Abu Huraira (Radiallāhu Anhu) reports that Rasūl ﷺ said, the recitation of Salāt upon me is (for the reciter) a light on the Sirāt and whoever recites Salāt on me eighty times on Fridays, for him eighty years sins are forgiven.

Abu Huraira (Radiallāhu Anhu) says that Rasūl ﷺ said, whosoever remains seated after Asr Salāt on Friday, and before rising from his seating place recites eighty times

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَوَسَلِّمْ تَسْلِيمًا

O Allāh! Shower salāt on Muhammad ﷺ the unlettered Nabī and on his family and shower peace.

his sins of eighty years are forgiven and the reward for the Ibādah for eighty years are written for him.

The special title of Nabī al Ummi - The unlettered Prophet.

The question may be asked, “Why is our Nabī called the Nabī al Ummi?” Ummi refers to one who is unlettered or illiterate i.e. one who does not know how to read or write. This in itself is a major miracle of Nabī ﷺ, that one who was completely illiterate brought such an eloquent book of such unparalleled nature in the form of the Qur’ān.

Sayyidinā Ali (KarramAllāhu Wajhah) says that Rasūlullāh ﷺ said: *Whosoever recites Salāt one hundred times on a Friday, such a light shall accompany him on the day of Qiyāmah that if it should be distributed among all mankind it shall be sufficient for all of them.*

Salawāt is never rejected by Allāh Ta’ālā

Shaykh Abu Sulaymān Darāni (Rahmatullāh Alayh) writes that in all other forms of Ibādah there are those which are accepted and those of which there is a possibility of rejection by Allāh Ta’ālā. However, as for salāt on Rasūlullāh ﷺ these are accepted at all times. This is the view held by many Sūfis.

Counting on one’s fingers

Rasūlullāh ﷺ often encouraged counting on the fingers because on the Day of Qiyāmah those same fingers will bear witness at the time when they shall be questioned. We commit numerous sins with our hands daily and on the Day of Qiyāmah those same hands shall bear witness against us with regard to the sins we have committed. So why should we not do or count some righteous deeds like Salāt Alan Nabī ﷺ with our hands so that they can at least bear witness on our behalf.

A vision of Rasūlullāh ﷺ in a dream

Is there any Muslim who does not yearn and long for a vision of Rasūlullāh ﷺ in a dream? The venerable Saints have from their own experiences informed us of the recitation of certain Salāt Alan Nabī, the barakah of which can result in a dream in which

one can see Rasūlullāh ﷺ. Rasūlullāh ﷺ said :

Whoever sees me in a dream will surely see me on the Day of Qiyāmah, and whoever sees me on the Day of Qiyāmah on his behalf shall I intercede, and for whomsoever I intercede, shall drink from my pool of water, and Allāh shall save his body from the hell fire.

A condition

It should be remembered that a major condition required to attain this great blessing of seeing Rasūlullāh ﷺ in a dream is that the heart should be filled with love and longing and that one should avoid all inward and outward sins while living a clean and pure life.

2 Points

Point 1:

Anyone to see Rasūlullāh ﷺ in a dream is indeed very fortunate. The experience itself is of endless worth. However there are two points to bear in mind with regard to any vision of Rasūlullāh ﷺ. The first of these is the point mentioned in Moulānā Thānvi's famous book Nashrut-Tīb, "Let it be known that whoever does not see Rasūlullāh ﷺ while he is awake but instead sees him in his sleep has indeed been granted with a very great blessing and favour. This fortunate condition cannot be attained by deeds. It is only granted by Allāh." Multitudes have even spent entire lives to attain this gift but to no avail in most cases. It is however possible that this gift may be granted by Allāh as reward for numerous recitation of Salāt Alan Nabī ﷺ and of following the sunnah perfectly, and also having overwhelming love for him, ﷺ. But there is no fixed law or guarantee that for such righteousness and such obedience such a vision will surely be granted. No righteous person need to feel disappointed or frustrated beyond bounds when they do not see Rasūlullāh ﷺ as they desire. For many it is in fact a mercy from Allāh that they do not see him, ﷺ. For them that is the best in Allāh's sight. The aim of the lover is to attain the pleasure and satisfaction of the beloved whether he meets him or not.

It often does happen that someone is blessed with a vision of Rasūlullāh ﷺ while his life never to date showed him as having gained the Nabī's ﷺ pleasure through obedience to him. In such a case the vision is not the end of the story. It should be borne in mind that even during the lifetime of Rasūlullāh ﷺ there were many who had laid eyes on his blessed countenance while inwardly they were filled with disbelief and hypocrisy. Then on the other hand there were ones like Sayyidināh Uwais Qarni (Rahmatullāh Alayh) who in spite of being a true believer, never saw Nabī ﷺ. He is noted to be the most famous Tābi'ī. He had already accepted Islām during the lifetime of Rasūlullāh ﷺ, but because of the fact that he was in the service of his ailing mother he could not meet Rasūlullāh ﷺ in person.

In spite of him never having met Rasūlullāh ﷺ, Rasūlullāh ﷺ once told the Sahābah (Radiallāhu Anhum), "Whosoever among you should happen to meet him, beg of him to pray for your forgiveness."

Sayyidināh Umar (Radiallāhu Anhu) says that while Rasūlullāh ﷺ once spoke of Sayyidināh Uwais Qarni (Rahmatullāh Alayh) he said, "Whenever he shall swear by Allāh as to the occurrence of a future event, Allāh shall cause that to come pass. Ask him to pray for forgiveness for you." (Isāba).

Point 2

The second point to note is that when anyone had been blessed to see Rasūlullāh ﷺ in a dream, it is certain that it was indeed Rasūlullāh ﷺ he had the pleasure of seeing and no-one else. According to many authentic Ahādīth Rasūlullāh ﷺ is reported to have said that Shaytān had not been granted the power to appear in anyone's dream while pretending to be the Messenger of Allāh. Hence he cannot appear in anyone's dream saying, "I am Muhammad ﷺ, the Messenger of Allāh."

Neither can anyone ever have the idea when seeing Rasūlullāh ﷺ that this must be Shaytān, Allāh forbid. However it is possible that Rasūlullāh ﷺ may appear to a person in a dream in such a form that does not befit him. In such a case the fault for the imperfect form is not with Rasūlullāh ﷺ but in the eyesight of the beholder, just as in the case of the person looking at something while wearing black, blue or green eye-glasses. In these cases the object will appear in the colour of the spectacles used and not in their actual and true colours.

Similarly a double visioned person sees two objects instead of one. This is also the case of a person who looks at his own form on uneven surfaces which reflect a distorted image which is laughable (such as special mirrors which according to their shape reflect a very long or very broad reflection.)

Now, having understood that, when a person hears Rasūlullāh ﷺ giving a command which outwardly is anti-shariah, the command requires proper interpretation and it is not permissible for anyone to obey such commands literally even though the person who sees the dream may be a learned and eminent scholar. In this manner it is possible for the person to hear Rasūlullāh ﷺ giving permission to or commanding something which is clearly **prohibited** by shariah. In such a case Rasūlullāh ﷺ is actually scolding that person for committing such acts.

Imān Nawawi said, “It is correct that whoever had seen Rasūlullāh ﷺ in a dream had indeed seen him and no-one else, whether the Nabī ﷺ appeared in his actual form or not. Let it be known that a vision of Rasūlullāh ﷺ in his perfect form or anything lesser, depends on the degree of spiritual development and righteousness of the beholder of the dream.

All this depends on the dreamer and his condition. These visions in themselves are a fine gauge as to the degree of one’s spiritual progress and for followers of the various lines of Tasawwuf it is an excellent way of measuring themselves and for them to thereafter correct and improve themselves.

To sum up then, the vision of Rasūlullāh ﷺ plus that which is heard or seen, are all true and anything seen or heard which seems against shariah should be considered to be the result of the fault in the listening and the sight of the person who saw the dream.

Forty Ahādīth

(Please refer to the well known forty Salāt and Salām)

Maulānā Ashraf Ali Thānvi (Rahmatullāh Alayh) mentions forty Ahādīth in his book Zādus Saīd, “Here I only wish to mention those Salawāt which are obtained from the authentic Ahādīth sources. From these I will mention forty, twenty five

of which deal with Salāt Alan Nabī ﷺ and fifteen with Salām. Thus making it a collection of forty Ahādīth. In the Ahādīth we have been given the good news that Rasūlullāh ﷺ has said, “Whoever conveys forty Ahādīth regarding religious affairs to my Ummah, Allāh will raise him among the ranks of the Ulamā on the Day of Qiyāmah and I shall be an intercessor on his behalf. It is an obvious fact that the recitation of Salāt Alan Nabī ﷺ is part and parcel of the dīn because of it being a commanded act of Allāh.

Hence, it is expected that the reward will be doubled when these forty Ahādīth are gathered in one place and recited (for the Salāt itself and also for conveying the forty Ahādīth).

Note: The aforementioned 40 Salāt Alan Nabī are omitted here for the sake of brevity

Salāt Alan Nabī ﷺ is Makrūh on 7 occasions

There are however seven occasions when it is not advisable and in fact makrūh to recite Salāt Alan Nabī ﷺ. These are:

1. When sexual relations take place;
2. When passing water or relieving oneself;
3. When announcing and advertising trade goods;
4. When suffering a set back;
5. When being surprised;
6. When slaughtering an animal
7. When sneezing.

Similarly while reciting the Holy Qur’ān, when the name of Rasūlullāh ﷺ is mentioned; then too Salāt Alan Nabī ﷺ should not be recited in between.

Concerning the reproach on those who fail to recite Salāt Alan Nabī ﷺ when hearing the name of Rasūlullāh

ﷺ

Ka’ab bin Ujrah (Radiallāhu Anhu) relates that Rasūlullāh ﷺ said, “Come close to the mimbar, and we came nearer. When he ascended the first step he said, ‘Āmīn.’ When he ascended

the second step he said, ‘Āmīn.’ And when he ascended the third step he said, ‘Āmīn’. Then when he descended we said, “O Rasūl of Allāh ﷺ, we have heard from you today something which we did not hear before. “He, ﷺ said, “Jibrā’īl (Alayhis Salām) appeared and said, “Woe unto him who found the blessed month of Ramadhān and let it pass by without gaining forgiveness.”

Upon this I said, ‘Āmīn’. When I ascended the second step he said, “Woe unto him in whose presence your name is mentioned and he does not recite Salāt on you. I replied, “Āmīn”. When I ascended the third step he said, “Woe unto him in whose presence his parents or anyone of them attain old age and (through failure to serve them righteously) is not allowed to enter Jannah. “I said, Āmīn.”

Commentary

Jibrā’īl (Alayhis Salām) had expressed three curses and upon hearing them Rasūlullāh ﷺ said, ‘Āmīn’.

Now for Jibrā’īl (Alayhis Salām) (an Honoured Angel having nearness to Allāh) to utter a curse on anyone is in itself sufficiently severe to fill one with fear and anxiety. How much more weighty does it not become when Rasūlullāh ﷺ further emphasises the curse by saying ‘Āmīn’? That is only too clear. May Allāh in His Infinite Mercy save us from committing these three things mentioned in this Hadīth so that we do not become bearers of the curses of Jibrā’īl (Alayhis Salām) and Rasūlullāh ﷺ. Otherwise what doubt is there of being destroyed?

There are many more Ahādith giving grave warnings to those failing or refusing to recite Salāt Alan Nabī ﷺ.

Allamah Sakhawi (Rahmatullāh Alayh) briefly sums the situation thus, “Such people are struck with the curse of ill-fortune, bad fate, having lost the way to paradise and having themselves enter into hell fire. Such people are greatly unjust, they are the real miserly ones. Similar are the warnings upon those who fail to recite Salāt Alan Nabī ﷺ in an assembly where the name of Muhammad ﷺ is mentioned. It is also said that he who does not recite Salāt Alan Nabī ﷺ has no sound religion and will not look upon the enlightened countenance of Rasūlullāh ﷺ.

A Miser

Sayyidināh Ali (KarramAllāhu Wajhah) reports that Rasūlullāh ﷺ said, “The real miser is he in whose presence I am mentioned and then he fails to recite Salāt on me.” In the end of a Hadīth by Ā’isha (Radiallāhu Anhā) we find that Rasūlullāh ﷺ said, “Destruction has indeed overtaken that person who will not see my face on the Day of Qiyāmah. “Ā’isha (Radiallāhu Anhā) then enquired, “Who indeed is the most unfortunate one? “Rasūlullāh ﷺ then replied, “The Miser.” Hadrat Ā’isha (Radiallāhu Anhā) then asked? ”Who is this Miser?” Rasūlullāh ﷺ explained, “He who hears my name and does not recite Salāt.”

An Injustice and Disloyalty

Qatadah (Radiallāhu Anhu) reports that Rasūlullāh ﷺ said, “It is indeed an act of injustice that My Name be mentioned in the presence of a man and he does not recite Salāt on me.”

What doubt can there be about such a person’s injustice when in spite of all the numerous favours of Rasūlullāh ﷺ, a man fails to recite Salāt on him ﷺ?

In the book Tadkiratur Rashīd which is a biography of Maulānā Rashid Ahmad Gangohi (Rahmatullāh Alayh), we read that Hadrat Gangohi (Rahmatullāh Alayh) used to advise his murīds to recite Salāt Alan Nabī ﷺ as much as possible and at least three hundred times daily. If this was not possible then a bare minimum of one hundred times daily. He used to say, the favours bestowed on this Ummah by Rasūlullāh ﷺ are too numerous to count. If one fails to recite Salāt Alan Nabī ﷺ then it is indeed disloyalty to Rasūlullāh ﷺ. Hadrat Gangohi (Rahmatullāh Alayh) used to prefer those forms of Salāt Alan Nabī ﷺ that are usually recited during Salāh and thereafter those mentioned in the Ahādīth. Those forms compiled by others were not liked very much by him as for example Durūd Tāj, etc.

An Assembly of Dhikr and Salāt Alan Nabī ﷺ

Abu Huraira (Radiallāhu Anhu) reports that Rasūlullāh ﷺ said, “Wherever there is an assembly of people and during the course

of the gathering they fail to celebrate the remembrance of Allāh and to recite salāt on their Nabī ﷺ, they shall discover that assembly to become a tremendous burden upon themselves on the Day of Qiyāmah. Then if Allāh pleases He may punish them, and if He so pleases He may forgive them.”

Abu Saīd Khudri (Radiallāhu Anhu) reports that Rasūlullāh ﷺ said, “Whoever participates in the activities of any gathering and then ends it without reciting salāt on Rasūlullāh ﷺ shall find themselves in great grief when seeing the reward of Salāt Alan Nabī ﷺ, even though they may enter paradise (through other good deeds.)

In another Hadīth Jābir (Radiallāhu Anhu) reports, “When a people rise up from an assembly where they had gathered without remembering Allāh and without reciting Salāt on the Nabī ﷺ it shall be as if they had risen after having sat around a decaying dead animal.

A Guarantee of Duā being accepted

Fadhala Bin Ubayd (Radiallāhu Anhu) reports, “Once, while Rasūlullāh ﷺ was sitting, a man entered (the masjid) and performed Salāh. Then he prayed thus, “O Allāh, Forgive me and have Mercy on me.” Thereupon Rasūlullāh ﷺ said, “O you who have performed Salāh, you have been too hasty. When you have said your prayers and are seated, first praise Allāh with praises that are due to Him, then recite Salāt on me ﷺ, and then ask Allāh for that which you desire.” Then another person said his prayers. He then praised Allāh and recited Salāt on Nabī ﷺ. The Nabī ﷺ said to him, “Now ask (for your desire) you shall be answered.”

Iqlishi (Rahmatullāh Alayh) says, “Whenever one desires to pray to Allāh one should first of all praise Allāh and recite Salāt on the Nabī ﷺ. This Salāt Alan Nabī ﷺ should then be recited on the commencement of a duā, during the course of it as well as at the close of it. Further, when reciting Salāt Alan Nabī ﷺ one should mention those highest virtues of Rasūl ﷺ. Only through this, will one’s prayer be accepted and only then will the curtain between man and Allāh be removed.”

Jābir (Radiallāhu Anhu) reports that Rasūlullāh ﷺ said, “Treat me not like the water bowl of a traveller.” The Sahābah

(Radiallāhu Anhu) enquired, “What is the meaning of that O messenger of Allāh ﷺ?” Rasūlullāh ﷺ replied, “A traveller uses it for holding water which is required of drinking purposes and for Wudhu. When he has no need thereof he throws it away. You should mention me when you commence your Duā, during the course of it and when ending it.”

Anas (Radiallāhu Anhu) reports that Rasūl ﷺ said, “A Duā remains suspended until Salāt on the Rasūl ﷺ are recited,” Ali (KarramAllāhu Wajhah) reports this Hadīth, “Your recitation of Salāt on me is a protector for your duā and the course of Allāh’s pleasure upon yourselves.” Umar (Radiallāhu Anhu) used to say, “I have been reliably informed that the duā remains suspended between heaven and earth, not rising up to heaven until such time when Salāt Alan Nabī ﷺ is recited.”

Abdullāh bin Abbās (Radiallāhu Anhu) says, “Whenever you make duā to Allāh, do recite Salāt on the Nabī ﷺ for salāt on the Rasūl ﷺ is indeed always accepted by Allāh. It is quite inconceivable that Allāh would accept a portion of the duā and reject the balance.”

Ibn Atah (Rahmatullāh Alayh) says, “Verily duā has its fundamentals, its wings, its requirements and its time. When a duā corresponds with its fundamentals that duā is strengthened for acceptance, when it’s wings are attached, it flies up to heaven unhindered, when it corresponds with its approved times, it is accepted, and when it corresponds with its requirements it is successful.”

Verily the fundamentals of a duā are, the awareness of the heart, softness of the heart, humility and humbleness and sincerity. The times of duā are the latter parts of the night, and the requirements of duā are recitation of Salāt on Rasūlullāh ﷺ. Numerous indeed are the Ahādīth in which these same facts are contained.

Abdullāh bin Abī Owfa (Radiallāhu Anhu) reports, “The Messenger of Allāh ﷺ once came out of his house and said, “Whoever stands in need of anything from Allāh or from any person, should perform Wudhu properly, then perform two rak’ats Salāh, thereafter recite praises to Allāh and Salāt on His Nabī ﷺ and then recite this duā:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ، سُجَّانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ ، الْحَمْدُ لِلَّهِ
 رَبِّ الْعَالَمِينَ ، أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ
 كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ ، لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا
 فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

There is none worthy of worship except Allāh, the Bountiful, the Tolerant. Purity be to Allāh Lord of the Mighty Throne. All praise be to Allāh, Sustainer of the worlds. I beg of you, O Allāh, all those things which bring your Mercy upon me, and Your tremendous Forgiveness, and I ask of you a great profit from every act of righteousness, and safety from all sin, leave not on me any sin unforgiven, leave me not with any sorrow, which you have not dispelled, and leave me not in need of anything that would please you that you have not provided in full. O most Merciful, Gracious.

Miscellaneous benefits reciting Salāt Alan Nabī ﷺ

Hāfız Ibn Hajar (Rahmatullāh Alayh) writes that it is the agreed verdict of the Ulamā that every muslim should recite Salāt on the Nabī ﷺ at least once in his lifetime. This is Fard. Thereafter there is a slight difference of opinion and among the Hanafi's there are two opinions. Imām Tahāwi (Rahmatullāh Alayh) and his followers claim that it is wājib to recite Salāt Alan Nabī ﷺ every time the name of Rasūlullāh ﷺ is mentioned (because of the graveness of the warnings in the Ahādīth). On the other hand we have Imān Karkhi (Rahmatullāh Alayh) who says that it is only Fard once in a lifetime and every other time thereafter it is Mustahab.

The Title of Sayyidinā and Maulānā

It is Mustahab to add the title Sayyidināh to the name of Rasūlullāh ﷺ. This is so because to add that which is a fact is true etiquette as has been mentioned by Imām Ramli (Rahmatullāh Alayh) and Imām Shāfi (Rahmatullāh Alayh) etc. Rasūlullāh ﷺ is indeed a Sayyid, a Noble personality in leadership, hence it would not be wrong to add this title.

However during the Durūd in salāh “Sayyidina” should not be said.

The word Maula has various meanings viz. Leader, Lord, Helper etc

Further it may be noted that where “Maula” has the meaning of Lord, master, it refers specially to Allāh. And where it comes in the context of another meaning it may not only be referred to Rasūlullāh ﷺ but also every person of rank.

Ibn Hajar (Rahmatullāh Alayh) writes in Fathul Bāri that it is more desirable to use the word “Maula” instead of “Sayyid.” Sayyid of course is only used for those in rank above others whereas Maula can be used for those above as well as those below.

The Writing of ‘SallAllāhu Alayhi Wasallam ﷺ’

It should be borne in mind that when writing or copying anything and the name of Rasūlullāh ﷺ has to be written then salāt on him should also be written alongside.

The Ulamā further say that it is Mustahab that when the name of the Nabī ﷺ is mentioned numerous times, the Salāt Alan Nabī ﷺ too should be repeatedly written numerous times, and on every occasion the Salāt Alan Nabī ﷺ should be written out in full.

One should not, in the same manner as the lazy and ignorant ones, merely write down “Sallam” or “SAW” or make use of abbreviations of some form or other.

Abu Huraira (Radiallāhu Anhu) reports that Rasūlullāh ﷺ said, “Whoever writes Salāt on me in a book, the Angels continue to pray for Mercy on him for as long as my name remains in that book.”

Abu Bakr (Radiallāhu Anhu) reports that Rasūlullāh ﷺ said, “Whosoever conveys in writing any facts of knowledge from me, and writes Salāt on me, shall continue to receive its reward for as long as that book continues to be read.”

Ibn Abbās (Radiallāhu Anhu) reports that Rasūlullāh ﷺ said, “Whoever writes Salāt on me in a book shall continue to receive reward for as long as my name remains in that book.”

Special Points Of Note:

Maulānā Ashraf Ali Thānvi (Rahmatullāh Alayh) wrote a special chapter in Zādus Saīd on the various points that should be noted when reciting Salāt on Rasūlullāh ﷺ. Although most of these have already been mentioned we shall again enumerate them here, by way of conclusion and in order to have them together in one place.

1. When the blessed name of Rasūlullāh ﷺ is mentioned, Salāt on him ﷺ should be recited, including both Salāt and Salām. One should also write out in full, “ﷺ”. On no account should one make use of abbreviation like SAW or Sallam.

Once a man copied some Ahādīth and while doing so he failed to write ‘ﷺ’ whenever Rasūlullāh’s ﷺ name occurred. The result was that he developed such a disease whereby his right hand became paralysed.

Shaykh Ibn Hajar Makki (Rahmatullāh Alayh) relates that a certain person had the habit of only writing “SallAllāhu Alayhi”, not adding “Wasallam.” Rasūlullāh ﷺ then appeared to him in a dream asking him, “Why do you deprive yourself of the reward of forty virtues?” The word “Wasallam” has four letters. The pronouncing of each letter is a virtuous deed. Each such deed is rewarded tenfold. The full reward for reciting or writing “Wasallam” is thus forty virtues.

2. It is strongly recommended that reciters of Salāt Alan Nabī ﷺ should always keep their body and clothes clean. (Tāhir-pāk)
3. It is Mustahab that the word “Sayyidinā” be affixed to the name of Nabī ﷺ.

Maulānā Thānvi (Rahmatullāh Alayh) wrote a special chapter wherein he noted many masāil in connection with Salāt Alan Nabī ﷺ. It would be appropriate to mention them here

Mas’ala 1: Because of the Qur’ānic command “Sallū” it becomes compulsory to recite Salāh Alan Nabī ﷺ at least once in one’s lifetime. This verse was revealed in the month of Shabān in the second year of Hijri.

Mas’ala 2: If in a gathering the name of Rasūlullāh ﷺ is mentioned repeatedly, it is compulsory that one should recite Salāt on him, ﷺ on each and every occasion. This is the view of Maulānā Thānvi (Rahmatullāh Alayh) and refers to both the speaker and the listener. However, the accepted verdict of the Hanafī scholars is that on the first occasion that Rasūlullāh’s ﷺ name is mentioned Salāt on him ﷺ becomes compulsory and on every subsequent occasion in the same gathering Salāt Alan Nabī ﷺ is mustahab.

Mas’ala 3: According to Durre Mukhtār it is Makrūh to recite Salāt Alan Nabī ﷺ during the course of Salāh, except in the last Tashahhud.

Mas’ala 4: When during the course of a khutbah, the name of Rasūlullāh ﷺ is mentioned or the following is recited:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“O you who believe recite Salāt on him and ask him to be blessed with all respect.”

The listener should in his mind and heart, without movement of tongue and lips recite Salāt on Nabī ﷺ.

Mas’ala 5: It is permissible to recite salāt on the Nabī ﷺ without wudhu but it is much better to do so with wudhu.

Mas’ala 6: It is not permissible to recite Salāt specifically to any other than the Prophets of Allāh and the Angels. No one else may be singled out for Salāt. Others may however, be joined and included in Salāt on the Rasūl ﷺ. For example, one should not say: “O Allāh bestow mercy upon the family of Muhammad.” ﷺ

But should rather say: “O Allāh bestow mercy upon Muhammad and upon the family of Muhammad.” ﷺ

Mas'ala 7: According to Durre Mukhtār it is prohibited to recite Salāt on the Nabī ﷺ at such occasions where it is not the specific intention to do so, and where in fact the aim is to gain worldly benefit, as for example when opening trade goods and merchandise. One should not recite Salāt Alan Nabī ﷺ to attain worldly gain.

Mas'ala 8: According to Durre Mukhtār it is only a display of ignorance to make bodily movements when reciting Salāt Alan Nabī. That is the manner of the jāhils. This clearly indicates that those customs should be discarded, wherein some places after Salāh, the people sit down in circles to recite Salāt on the Nabī ﷺ loudly, in fact, shouting at the top of their voices.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

LOVE (MUHABBAT)

Hadrat Anas (Radiallāhu Anhu) says: Rasūlullāh ﷺ said: “None of you will be true believers unless I ﷺ am dearer (and nearer) to him than his father and his children and other people.”

Love for Rasūlullāh ﷺ makes it easy to obey and follow him. A lover by his nature always obeys the beloved. Though love for Rasūlullāh ﷺ only is mentioned in the Hadīth, love for Allāh Ta’ālā and his Rasūl ﷺ is intended, because love for Allāh Ta’ālā is the chief object.

It is generally observed that natural love apparently dominates to such an extent that other kinds of love are eclipsed, but Rasūlullāh ﷺ says that Allāh Ta’ālā and His Messenger ﷺ must be loved most of all. Domination of natural love is something involuntary. For example, love for one’s child is natural. Not only in mankind, but the similar sentiment is inherent in animals also. All existing beings are bound to have such love so much so, that if a mother wishes to get rid of love of her child, she cannot. When love for ‘father and child’ is

natural and spontaneous, love for Allāh Ta'ālā the Exalted, and Hadrat Muhammad ﷺ must be to a greater and deeper degree. Apparently this love seems to be incomprehensible. Hence the point is explained here in detail to remove the aforesaid fallacy. The various types of love and its causes are described below so as to ascertain how love is generated in the world.

Natural Love

The source of love is sometimes involuntary, like parent's love for their children. This is called 'Natural Love'. As the cause of natural love is involuntary, this kind of love is spontaneous. The chief source of natural love is nearness. The nearer the relationship, the deeper is the extent of love. Parents and children are the nearest in relationship, because children are part and parcel of parents. Consequently their love is the deepest. As man loves his hands and eyes, so too his love for his real brothers more than other relatives is involuntary. It is called natural love.

Sometimes love is voluntary, and it has various forms, as under:

Love Due to Favours

Sometimes the cause of love and attachment is the favour of benefactors, 'because man is a slave of his benefactors'. It is our experience that one of the main causes of love is kindness and favours.

In short, benevolence is one of the causes of love and affection. As sympathy and kindness is a voluntary act, love generated thereby will also be voluntary. For convenience sake this love may be termed as 'Love from Affection', i.e. love as a result of benefaction.

Love Due to Beauty

Sometimes the source of love is beauty. Beauty either of appearance or voice is attractive. Though love due to beauty is not voluntary, its cause is voluntary, e.g. To look at some person, to listen to his/her voice or to talk to him/her, etc. Hence this sort of love may also be called voluntary. On the

contrary, parents or children's love is spontaneous in all cases, and does not need any external cause. For convenience sake, love due to beauty may be called 'Love from Beauty'.

Love on Account of Merits

Sometimes the cause of love is somebody's accomplishments. We feel some sort of attachment and affection for a person who is highly accomplished, though we are not indebted to him or attracted by his beautiful appearance. Very often we begin to love and venerate a person by hearing about his wonderful achievements without even seeing him.

Sometimes the sentiment of love and affection is generated in our minds by reading the life-work of the highly qualified persons of early times. Here also the cause of love, viz. to hear the events of one's achievements and to ponder over them is voluntary. This kind of love may be termed 'Love from Perfection' or 'love due to accomplishments' for the sake of convenience.

Love Based on Reason

Sometimes the source of love is intellect and reason only. Some things are distasteful by nature, and yet they are sought and obtained, e.g. bitter medicines with bad odours for a sick person, the hardship of long journeys for merchants, and other types of tedious and tiresome work for other people.

Baydhāwi, Khattābi and others have named this kind of love as 'Intellectual Love', as the basis for love is reason alone. A human by exercising his wisdom, decides that certain acts are advantages to him, and after considering them he carefully seeks to obtain them. As this whole process is voluntary, this love is also voluntary.

In short, one type of love is involuntary and that is natural love, and the other types of love are voluntary and on account of different causes, they are differently named.

What Kind of Love Is Intended In the Hadīth ?

Love quoted in the above Hadīth is not natural love, because natural love is spontaneous and involuntary, [though it includes such love], but this is not obligatory for man.

In the Hadīth, the kind of love referred to is that which is based on reason, as mentioned by Khattābi. Every Muslim must love Rasūlullāh ﷺ and believe that it is essential to love Allāh Ta'ālā. For love of Allāh Ta'ālā, it is necessary to obey and love Rasūlullāh ﷺ. In this case 'Love from Affection' is also involved because Rasūlullāh ﷺ has conferred favours upon a Muslim in as much as he leads them to the right path leading to eternal salvation. Further 'Love from Perfection' is also applicable here because Believers are apt to keep in mind all the superhuman achievements of Rasūlullāh ﷺ.

In the beginning, love of Rasūlullāh ﷺ is voluntary and based on reason only, but we should not remain content with it. We must try to improve this type of love to such an extent that all kinds of natural love may be eclipsed thereby.

This perfect love is intended in the above-quoted Hadīth . Our love is incomplete or defective as long as we do not attain to its zenith of perfection. It is our experience that in the beginning love of something is voluntary and based on reason only, but gradually it surpasses natural and spontaneous love.

In such cases some people sacrifice all other kinds of inclination and love. Innumerable events in the lives of the Companions of Rasūlullāh ﷺ bear testimony to the above. Even the enemies of Islām admit that the extraordinary devotion and attachment of the Rasūlullāh ﷺ's Companions to Allāh Ta'ālā and his Apostle ﷺ were unique and unparalleled in human history.

Sahābah's Love For the Prophet ﷺ

1. Abu Bakr's (Radiallāhu Anhu) Love

In the early period of Islām the Muslim were constantly persecuted by the Quraysh. Rasūlullāh ﷺ advised all the new converts to practise Islām secretly. In this time Hadrat

Abu Bakr (Radiallāhu Anhu) ventured to openly preach and practise Islām. He was brutally assaulted and there was no hope he would survive this brutal onslaught. When he regained consciousness he enquired: How is the Prophet ﷺ ?”

His clansmen were most disappointed with him and they said: “How is it that despite all this calamity and after virually remaining in the jaws of death all day long on account of the Prophet ﷺ, as soon as he recovers consciousness, he has nothing to talk about but the Prophet ﷺ himself.”

They left Abu Bakr (Radiallāhu Anhu) much disgusted at his devotion for Rasūlullāh ﷺ when they were satisfied that he was out of danger. They advised Umme Khayr, his mother, to give him something to eat. Without minding for his food in the least, Abu Bakr (Radiallāhu Anhu) incessantly and impatiently ask his mother the same question again and again i.e. “How is the Prophet ﷺ”

Hadrat Abu Bakr (Radiallāhu Anhu) disregarded his pain, discomfort and hunger and could only find content when he set eyes on the Prophet ﷺ. He clung to Rasūlullāh ﷺ, weeping profusely. Rasūlullāh ﷺ reciprocated and all the Muslims who were present there, began too weep profusely over the condition of Hadrat Abu Bakr (Radiallāhu Anhu).

Many people can claim to be lovers while in ease and comfort. But a lover is a real lover if he is able to prove his love even in tribulation and adversity.

2. Umar’s (Radiallāhu Anhu) Love

None can deny the proverbial valour, courage and strength of Umar (Radiallāhu Anhu), even after the lapse of 1400 years; hearts are struck with awe and respect. Islām could not be professed and preached openly before Umar’s (Radiallāhu Anhu) coming into the fold. As soon as he embraced Islām, the Muslims started saying salāh in the Haram, as none could dare harm them with Umar on their side. Notwithstanding all this, he could not bear the shock of Rasūlullāh’s ﷺ passing away. So much so, that he stood with a sword in his hand utterly confused and bewildered, saying:

“I shall behead the person who says Rasūlullāh ﷺ has passed away. Rasūlullāh ﷺ has only gone to visit his Lord, just as Mūsā (Alayhis Salām) had gone to Tūr.” He will shortly return and cut off the hands and the feet of those who are spreading the false news of his death.”

On the other hand, Uthmān (Radiallāhu Anhu) was stunned with grief on this event. He could not utter a single word, even till the next day, and walked about as if bereft of speech.

Ali (KarramAllāhu Wajhah), too, was in terrible grief. He was still and motionless.

3. A Sahābi’s Love For Rasūlullāh ﷺ

A person came to Rasūlullāh ﷺ and said: “O Rasūl of Allāh ﷺ! You are dearer to me than my life, my wealth and my family. When I am at my house and happen to think of you, I become restless till I come to see you. O, Rasūl of Allāh ﷺ, death is sure to come to both of us. After death, you will be in your exalted position as a Prophet, while I shall be somewhere else and perhaps I may not be able to see you. I am very anxious and distressed when I think of this separation from you”

Rasūlullāh observed silence over this, and then the Angel Jibrā’īl (Alayhis Salām) appeared and revealed the following verse:

Whosoever obeys Allāh and the Rasūl, they are with those unto whom Allāh has shown favour among the Prophets and the Sidiqqīn and the Martyrs and the Righteous. The best of company are they. Such is the bounty of Allāh and Allāh, sufficeth as knower. (IV: 69 & 70).

These incidents were of frequent occurrence with the Sahābah. Such fears in the heart of the lovers are quite natural. Rasūlullāh ﷺ recited these verses for their consolation.

A Golden Advice

What is expected of those who claim to love Rasūlullāh ﷺ ?
The Ulamā have given various answers to this question. Qādhi
Ayāz writes:

A lover prefers his beloved above all other things and persons. Should this not be the case with the Prophet ﷺ that they follow him in his words and deeds, carry out his commandments, give up everything that he has disliked and adopt his code of life (Sunnāh) in ease and in adversity? Allāh has said in his Holy Book:

Say (O Rasūl): If you love Allāh follow me, Allāh will love and forgive you for your sins. Allāh is forgiving, merciful.

Love for Rasūlullāh ﷺ is included in love for Allāh. Love for Rasūlullāh ﷺ may also be natural, and based on relationship, as Abu Tālib loved his nephew exceedingly. But this love was due to relationship only. Love for Rasūlullāh ﷺ may be due to his incomparable beauty, as Zulaykha loved Nabī Yusuf (Alayhis Salām). Some people may love Rasūlullāh ﷺ for the same consideration.

Love for Rasūlullāh ﷺ may be due to his unequalled merits and accomplishments also. Even some Europeans hold him in the highest esteem. Once in America a series of articles were contributed on the “Greatest man of the world,” in which the majority of writers said that the Holy Prophet ﷺ was the greatest man. But real love for Rasūlullāh ﷺ is based on belief in Allāh, and whoever wishes to love Allāh Ta’ālā must love Rasūlullāh ﷺ; because he ﷺ is an intermediary between the Creator and the creation.

Allāh Ta’ālā has conferred His favours and blessings on His creatures through His Apostle ﷺ. If any person loves Allāh Ta’ālā while ignoring Rasūlullāh ﷺ, his love will not carry any weight. In refutation of such claims of the unbelievers the Holy Qur’ān says:

Say, (O Muhammed to mankind): if ye love Allāh follow me, Allāh will love you. (Qur’ān 3:31)

Thus we see the love for Rasūlullāh ﷺ is included in love for Allāh Ta'ālā.

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Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

DIVINE ATTRIBUTES

The Qur’ān sheds light on Divine Attributes at thousands of places literally. We will constrain ourselves to some relevant verses.

A) Allāh Is All-Wise All-Knowing

The Qur’ān ascertains that everything that takes place in the world, big or small or hidden or manifest, is in the knowledge of Allāh Ta’ālā. He is present everywhere and sees and hears everything that is said or done.

Allāh (is All-Knowing); nothing on earth or in the heavens is hidden from Him. [S3:5]

And you perform no act but (that) We (are present there) and are the Witness of you when you are engaged therein (i.e, whatever you do, you do it before Our sight although you do not see Us, We are present

and witness everything), And not at atom's weight in earth or in the sky escapes the notice of your Lord. [S10:62]

Apart from the afore-mentioned verses, expressions like 'Alīm (Knowing), Khabīr (Well-informed), Samī' (hearing), Basīr (Seeing), Shahīd (Witness), Muhīt (All-embracing) have been used at innumerable places in the Qur'ān to define and explain the Divine Attribute of omniscience. The sum and substance of all these verses is that Allāh Ta'ālā is All-wise and Well-informed. His Knowledge is Infinite; there is absolutely nothing – no thought, deed or circumstances – that may be hidden from Him.

B) Allāh Is OmniPotent, All Powerful

Like the omniscience of Allāh Ta'ālā, the Holy Qur'ān has dwelt upon His Omnipotence and All-Powerfulness also, in so many ways and at a so many places that it is not easy to specify. Verses like, “*Verily! Allāh has Power over all things*”, and other verses as well, in which the Absoluteness of His Power and Authority has been asserted in the clearest possible terms.

His way is when He intends a thing, he says unto it: “Be!” And it is. Therefore, Glory is to Him in Whose Hand is the dominion over all things! Unto Him you will be brought back. [S36:81-82]

Among the truths the sacred Qur'ān seeks particularly to teach mankind is about Allāh Ta'ālā and his Excellent Attributes. One attribute also is that He is Supreme in His Power and Authority and can do whatever He pleases in the heavens and on earth. He does not stand in need of anyone's help for carrying out His will.

He is All-Powerful. Allāh also does not require any tools or implements. He is Absolute, the Almighty. He can make anything happen at His Will and Command. He can change the existent to the non-existent, and the non-existent into existent.

C) Allāh Ta'ālā Is the Creator, the Sustainer, the Nourisher And the Preserver of All Things

The Qur'ān, further, asserts and wants us to believe that Allāh Ta'ālā has not only created the universe and brought forth the existent from the non-existent, but is also running the the entire workshop of the world and controlling its destiny alone and without a colleague or partner.

Life and sustenance and whatever one gets in the world by way of the means to his existence are solely from Him. He is the giver of all things and save Him there is none who may have control over His life or its maintenance. He it is, who grants to us what He likes and as long as He likes, and withholds from us what He wants to withhold.

***Lo! His, verily, is all creation and commandment.
Blessed be Allāh, the Lord of the worlds! [S7:54]***

Allāh is the Creator of all things, and He is Guardian over all things, His are (the treasures and) the keys of the heavens and the earth. [S39:62-63]

D) Allāh Ta'ālā is the Owner of Sovereignty, the King of Kings: He Alone Has Power Over all that Exists

Another of Attribute of Allāh Ta'ālā which the Qur'ān repeatedly emphasises in that He is the Lord and Sovereign of the universe, the King of kings, who holds in the Palm of His Hand the treasures of this world and the next.

Say: O Allāh! Owner of Sovereignty, You give power (and rule) to whom You please, and You remove from power (sovereignty) whom You please, and You grant honour to whom You please, and You make low whom You please; in Your hand is all good, Verily, You have power over everything. [S3:26]

Sometimes the Qur'ān adopts the negative to lay stress on the Absoluteness of the Sovereignty of Allāh Ta'ālā by denying that there is anyone save Him, in the world, which may have

anything in his power or control. Besides Him all others are totally helpless, who can do neither harm nor good to anyone.

Say (to the disbelievers): Who is he who can preserve you from Allāh, if He intends harm for you, or intends mercy for you? They will not find that they have any Friend or Helper other than Allāh. [S33:17]

E) Allāh Ta'ālā Is Most Kind, Most Merciful

The Sacred Qur'ān which marks the ultimate word of Celestial Guidance for humanity has attached an extraordinary importance to this aspect of Divinity and laid stress, at hundreds of places, on the Kindness, Graciousness and Clemency of Allāh Ta'ālā and on His limitless Love and Affection for His creatures.

Those who are fortunate enough to recite the Qur'ān will know how frequently Allāh Ta'ālā has been remembered in it, by His Attributive Names such as Most Forgiving and Merciful, Clement and Merciful, Relenting and Merciful, Best of all those that are Merciful and Most Merciful among those that are Merciful.

The height is to be found in 'Bismillah' itself, i.e. the phrase which adorns the Qur'ān at the head of its text, in which we find an emphatic affirmation of the Beneficence and Compassionateness of Allāh Ta'ālā and as we come to the inaugural (beginning) verses we are struck by the fact that his attributes of Graciousness and Mercifulness are set forth unambiguously before everything else.

The opening chapter of the Qur'ān thus begins with these lines:

All praise is to Allāh, Lord of the worlds; the Most Gracious, the Most Merciful.

Now let us mention a few more verses:

Your God is one God: There is no God save Him, the Beneficent, the Merciful. [S2:163]

In Sura Āli Imrān, after describing how, on the Day of Judgement, men will be confronted with a full account of the

good and evil deeds they had done in their lifetime and everyone will be seized with fear at the thought of the Recompense that was going to be handed out to him. It is re-affirmed that:

And Allāh bids you to beware of Him, Allāh is full of pity for His bondsmen. [S3:30]

The Qur'ān indicates that the warning of Final Requital administered by Allāh to His bondsmen is also prompted by His Kindness and Compassion, in the same way in which a loving father cautions his children against the evil consequences of taking to wrong ways or falling into wicked habits, and advises them to be good and dutiful.

Your Lord is the Forgiver, Full of Mercy. If He took them to task (now) for what they earn, He would hasten on the Doom for them: but there is an appointed term from which they will find no escape. [S18:59]

Which means that if we see around us that there are wicked and unrighteous men who commit all sorts of transgression against the laws of Allāh Ta'ālā, and still they are alive and no punishment visits them from above – neither lightning strikes them nor does the earth swallow them up – it is not due to any inconsistency in the dispensation of Divine Justice, but in the nature of Benefaction emanating from the same Attribute of Kindness and Compassion.

Had Almighty Allāh not been so Forgiving and Merciful, these sinners and defaulters would have been brought to book by Him immediately without a chance being given to them to mend their ways. But, since it is the the Will of Allāh Ta'ālā to treat His slaves with love and kindness, He has decided to grant reprieve to the transgressors till the end of their lives, so that if any of them should want at any time, to earn His good pleasure by reforming and offering true repentance for their misdeeds, they can do so and save themselves from His chastisement.

Allāh Ta'ālā, as such, has fixed the time of judgement and recompense at the end of mans earthly existence and when that hour will strike, every single soul will be produced before Him and no one will be able to avoid His presence by going into hiding or taking refuge somewhere.

F) Allāh Is The Pure, The Sublime

The Qur'ān has not contented itself merely with a narration of the positive Attributes of Divinity, but its other aspect, that of Purity and Sublimity, that is, freedom from what is ascribed to Him out of folly or ignorance is also brought out fully in it. A few relevant verses to our study are given below:

And say: Praise is unto Allāh, Who has not taken unto Himself a son, and who has no Partner in Sovereignty, nor has He any Protecting Friend through dependence. And exalt Him with all Magnificence. [S18:111]

Together with,

Vision cannot comprehend Him, but He comprehends all vision. He is the Subtle, the Aware. [S4:104]

The above verses contain an emphatic refutation of all the things that are unworthy of Divine Magnificence and Sublimity, and Allāh Ta'ālā is shown in them to be Supremely free from what the polytheists and others with an imperfect understanding of His Glory and Uniqueness are prone to impute to Him.

The last of the Truths asserted by the Qur'ān with regard to the Purity of Allāh ***“Vision cannot comprehend Him, but He comprehends all vision”***, stands out as a marvel of Eloquence, Comprehensiveness and Perfection. It denotes that Allāh Ta'ālā is so Sublime, Exalted and Subtle that although He is present everywhere and is so near to everyone all the time, no eye can see Him. He on His part, sees everything.

At another place, the whole discussion of this Aspect of Divinity has been summed up in just two words which, when translated into English, read:

Nothing is like Him [S92:2]

Look at this brief phrase! In a few words the Qur'ān has said everything that could be said on the subject of Divine Sublimity, and proclaimed Him to be above and beyond all those things that are not in keeping with His lofty Attributes of Sacredness and Purity. It is clear that all mistakes that are, or have

been, committed in this respect originates from the fact that people are inclined to imagine about Allāh, His Functions and Attributes on the basis of the nature, functions and attributes of the known things of this material world.

The Qur'ān has struck at the root of this dangerous tendency, by declaring, that Allāh is simply Unique, Unmatched and Unparalleled. Nothing is like Him. He is incomparable. No one is like him and He is like no one.

He is Present, but His presence is not like that of existing things; He is Alive but there is nothing common between His life and the the life of other living things. He is All-Knowing, the All-Hearing and the All-Seeing but His Knowing, Hearing and Seeing transcend our own faculties of the same order.

He is close to everyone and by the side of everyone, but this closeness has nothing to do with what is found between any two persons or objects in the world. The same is also true of His Attributes of Compassion, Love, Anger and Revenge which are fundamentally different from our own emotional responses to identical situations.

The Qur'ān has sealed the door permanently against all confusion through this simple and straight-forward declaration. Once and for all, it has rejected the various beliefs that unenlightened people had regarding the Being of Allāh.

And Allāh is pure from those things which they (Kāfirs and Mushriks) ascribe to him.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

Chapter 10

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَجْمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

**THE ISLĀMIC METHOD OF
CONDUCTING BUSINESS**

By: Moulānā Ebrahim Bham

Nabī ﷺ is reported to have said, “The acquiring of Halāl and Pure sustenance is a religious obligation after the primary religious obligations which are well known and we are aware of like Salāh, Zakāh, and Haj etc.”

When we look at this Hadīth of Nabī ﷺ the acquiring of Halāl Rizq is a religious obligation. Really, this is Islām’s solution to the apparent dichotomy between the religious world and the worldly on the other hand – the sacred and the mundane. We know that in the past and even presently Western civilization has categorized life into two water-tight compartments. ‘This is worldly, this is religious.’ What they normally say is that the two shall never meet, so if you are religious it means that you must forsake the worldly and if you are worldly and are going to

make that the cornerstone of your life. Somehow or the other, it is implied that you have nothing to do with morality, ethics and religion.

Now, we find that these two extremes have existed. It is not something that is based on theory. Allāh Subhān-hu-wa Ta'ālā has made mention of the Christian groups especially in the early eras. Allāh speaks about them in the 27th Juz of The Holy Qur'ān and Allāh makes mention that they have adopted for themselves this aspect of staying away and forsaking even the legitimate pleasures of this world. They were not commanded to do so by Allāh but they chose it by their own violation and transgression.

Allāh did not command them to do so, so what they felt was that the further you want to go into religion, it is important for you to forsake all aspects with regard to the world. The more you forsake the world, the closer you will become to Allāh. The other extreme with regard to this has been what we see today in the Western civilization where everything is only to do with material progress. A person is only regarded as successful if he makes progress materially. Only if he is wealthy is he regarded as successful.

This is something that we find made quite clear. Mohammed Asad has written a book and in the book he makes mention that the modern European only knows one aspect and that is the worship of material progress. Obviously these two types of extreme viewpoints have an effect on how a person looks at the world.

The first aspect where you start forsaking the legitimate pleasures of this world – there is no joy left in what you live, there is no joy left in this world and that goes against what Allāh has made mention repeatedly where we have been told, do not make harām what Allāh has permitted. Nabī ﷺ used to make duā which Allāh also makes mention of in The Holy Qur'ān, “Oh Allāh give us good in this world.” That is the one extreme, there is no joy left in this material world with regard to those who adopt that viewpoint. In the other way, those who start saying that everything is only material progress, the way Allāh says in Surah Mu'minūn in the 18th Para refers to that: This material world is all that matters. We are going to live and die and are not going to be resurrected. We are not going

to be held accountable for what we do in this world. Anyone who has that type of viewpoint will stop at nothing in trying to accumulate wealth. No matter how it is acquired, that is his basic viewpoint and that is what he is going to do. He will stop at nothing even if it means acquiring it through crooked ways, whether he lets other people down or whether through the means of dishonesty - that is his whole objective in life.

We don't need to elaborate on the toll this particular viewpoint has had on morality in the entire humankind, across the spectrum of humanity. The beautiful aspect is with regard to Islām. Islām, beautifully, between these extremes, makes mention that a human being is both a material and a spiritual being. Allāh says that this human being by his very nature is not evil by nature and neither is he an Angel by nature. He is a blend of both materialism and spiritualism and therefore the solution is not in denying the material needs which are a reality and Islām has taken cognisance of that by denying its primacy and its superiority.

Therefore Hadrat Shaykh-hul Hadīth, Hadrat Moulānā Zakariyyā (Rahmatullāh Alayh) in his Fazāil-e-Sadaqāt, has clearly made mention that wealth in Islām is neutral. Wealth in Islām is not a dirty word. Yes, its consequences in this world can be both negative and positive, depending on how a person utilizes it and Islām has warned us with regard to the negative consequences of wealth.

It has also made mention that people, when they have wealth, are inclined toward the evil ways more often than not. Therefore Nabī ﷺ himself, for his own personal preference did not like it. He ﷺ stayed away from it because of the potential harm in it and of course we know from experience that perhaps we can clearly say that poverty does not cause half the amount of evil that comes about because of affluence and wealth.

Therefore Nabī ﷺ, when he saw the Sahābah in poverty in the beginning stages of Islām, and when they complained, Nabī ﷺ said, "I do not fear poverty with regard to my Ummah, I fear that they will have great amounts of wealth and because of that wealth, they will take the part of the negative aspects of wealth and it will destroy them the way that it had destroyed people of the past," and together with that Nabī ﷺ had also made mention with regard to the positive aspects of wealth.

He ﷺ said, “Very good is that wealth which is in the hands of a righteous person because he will use it correctly,” and therefore, wealth is not a dirty word in Islām.

It can also be desirable with certain moral values and imperatives but both these things have to be kept in mind and therefore we have to always keep in mind that this materialism and aspects with regard to wealth is a part of and not the goal or the reason for our existence. The problem is not so much wealth, but obsession with it and it takes you away from more important priorities.

The way Allāh says, in Surah Taubah, “Tell unto the people Oh Prophet ﷺ of Allāh, that if your parents, your children, your family, the beautiful homes that you live in, the businesses that you fear loss in – if they become more beloved to you than Allāh and His Rasūl ﷺ then wait for the punishment of Almighty Allāh.” Allāh does not say that the love is incorrect but more beloved to you than Allāh and His Rasūl ﷺ, so it is not wealth itself but the obsession of wealth that is problematic and of course, another beautiful example that the Sūfis have said is that wealth is like a ship in the sea and how they describe this is that when a ship is in the sea, the water that it is surrounded by aids the sailing of the ship. Without the water, the ship cannot even sail but yet at the same time, if that water comes into the ship, that which was the means for facilitating the sailing of the ship becomes the means of the destruction of the ship.

In a similar manner they say that the heart of the human being and the believer is like the ship in the water – as long as he keeps the love of it outside his heart, that material wealth facilitates his needs but the moment that it comes into the heart the way that water comes into the ship; just as when water comes into the ship, it leads to the sinking of the ship, likewise, when wealth comes into our hearts it leads to the destruction of our spirituality. This is the aspect that needs to be kept in mind, the dichotomy between the spiritual and the religious.

Regarding the acquiring of halāl – if material wealth is the primary objective then perhaps Nabī ﷺ would have said that the acquiring of wealth is a religious obligation. He didn't say that the acquiring of 'wealth' is a religious obligation, but he

said that the acquiring of ‘halāl’ is a religious obligation so it is not the acquiring of wealth but the acquiring of halāl wealth that is a religious obligation.

When you look at the Hadīth, how Nabī ﷺ has emphasised upon this aspect with regard to halāl earnings. One day Ka’ab (Radiallāhu Anhu) said that Nabī ﷺ was sitting with the companions when a young person went by and he was full of enthusiasm, vigor and vitality because of his youth and he was running pass the gathering and someone made a comment from within the gathering of Nabī’s ﷺ that if only this vigor and vitality was used in the path of Allāh and Nabī ﷺ replied that if he is running and he is showing this vigor and vitality to earn rizq for his ailing parents then he is using it in the path of Allāh and if he is showing this vigor and vitality because he wants to keep himself away from begging then he is in the path of Allāh but if he is showing this vigor and vitality because he wants to show off for name and fame then he is in the path of shaytān.

One day Hadrat Sa’ad (Radiallāhu Anhu) came to Nabī ﷺ and said, “Oh Prophet ﷺ of Allāh, make Duā that Allāh makes me such that whenever I lift up my hands in duā, that my duās are accepted by Allāh. Nabī ﷺ could easily have made duā for him and Nabī’s ﷺ duā most likely would have been accepted in regard to Sa’ad but Nabī ﷺ told him something that was not only to his benefit but was to the benefit of the entire Ummah. He said, “Oh Sa’ad, eat halāl, your duās will be accepted by Allāh,” and this also is made mention of in the ayah where Allāh commands the Prophet ﷺ but in reality the message is for the followers. “Oh Prophet, eat from the Halāl and Pure things we have provided for you and do righteous deeds.”

Look at the link, how Allāh says, “Eat Halāl and Pure and do righteous deeds.” There is a clear and direct link between the consumption of Halāl and submission to the commands of Almighty Allāh. The capacity to act righteously is directly linked to Halāl consumption. If not, we would be unable to do righteous deeds inspite of ourselves.

If you do not eat Halāl but eat harām, and the eating of harām means that according to your needs you either purchase it from ill-gotten wealth or if you directly consume that which is harām, either way if you consume harām you would find it very difficult to do good deeds inspite of yourself. Even if you try and even if

you make an effort, there is a clear direct link between what we eat and our deeds. Therefore Hadrat Shaykh Abdul Qādir Jilāni (Rahmatullāh Alayh) used to make such a beautiful statement when he used to say that, ‘by the way a person earns his wealth I know and I can gauge how he is going to spend it and by the way that he spends his wealth I can gauge and know how he has earned it.’ That is why Nabī ﷺ has so greatly warned us with regard to halāl earnings and staying away from harām.

That flesh which is nourished by harām will not enter Jannah. It is more befitting and appropriate of that flesh that it belongs in Jahannam, not Jannah. These are just a few examples with regard to the importance of halāl and harām. While there are many avenues of halāl rizq, too many to mention at once but one thing that must be kept in mind is to never look down upon any avenue of halāl rizq even if it is a person carrying wood from the forest and coming to sell it at the market places. Never look down upon any form of halāl rizq and never look down upon any profession. Nabī ﷺ one day told a companion that there is not a Prophet that did not tend sheep, that did not look after sheep, that was not a shepherd, and the companion asked “Oh Prophet of Allāh ﷺ, did you also look after sheep?” and He ﷺ replied, “Oh My companions, I also looked after sheep on remuneration for the people of Makkah.”

Now how do we look upon a shepherd? We do not look down upon anyone who strives to earn a halāl rizq, or profession, unless it is harām. A halāl profession must not be looked down upon, and out of all the halāl avenues, one of the most prominent, and what is liked to be discussed here and have some light thrown upon, is trading.

Why do we make mention with regard to trading? Firstly, many people in our community – which is being discussed herein – are traders.

Secondly, Allāh in The Holy Qur’ān has made mention of trade together with those who go out in the path of Almighty Allāh. Some people go out and they travel for the sake of earning halāl sustenance and some people travel to go out in the path of Jihad.

Allāh makes mention of trade and travelling for the sake of trade together with those who go out and travel for the sake of Jihad. Nabī ﷺ has also made mention that 90% of rizq, Allāh

has kept in trade. This is also quite a well-known fact and if you want to know this fact then go out for collection. You will find that when you go out for collection people who are in other professions do not give as much charity which is a sore point in the community compared to those people who are in business and perhaps there is a reason for that 90% of rizq Allāh has kept in trade. And we see it also quite evidently, in front of us and then Allāh has spoken highly of those people who are engaged in trade, especially when they are honest. Although, that is why the people who are business people, who are traders, who are in reality on a cross roads – on one hand Allāh speaks so highly about them that Allāh puts them in the ranks of the Prophets (Alayhimus Salām) but at the same time Nabī ﷺ has said that, “Generally the trader would be resurrected with the transgressors, on the day of Qiyāmah except that person who fears Allāh and is honest and he speaks the truth. That is why we find that certain aspects with regard to trade, are specifically made mention of by our Beloved Nabī ﷺ – let us go through some of the principles.

Now here, at the same time let us take a look at broad principles with regard to becoming an honest trader or, doing trade and business according to the Shariah. The first thing is we must know our Masā'il and we must know the Masā'il of trade. It is not necessary for everyone to become a Mufti or to become an expert with regard to trade but what is required is that whenever you start off any business or any transaction or anything new in your business then you should know what Allāh requires of you with regard to that trade that you are involved in or with regard to the transaction which you are about to do.

That is why it is said that ilm is compulsory, knowledge is compulsory, the Ulamā, say that, that amount of knowledge is compulsory which will make you know what is halāl and harām in your day to day business or in your day to day life. In fact in the time of Umar (Radiallāhu Anhu) no one would be granted the license to trade in Madīnah until they had a basic knowledge of what is halāl and harām in trade. Then only were they granted a license to trade in Madīnah Munawwarah, that's the first. The second thing is, trade by its very nature is a two way street in a sense that you have a buyer and you have a seller and in that particular aspect you have a mutual association and when you have a mutual association, it has

to be conducted on the basis of mutual consent which is one of the most important principles which Allāh in two or three places in the Qur’ān makes mention of, “Oh people do not eat the wealth of one another falsely – by false pretences – except that it be through the means of trade and by mutual consent.”

One of the most important aspects is that there must be mutual consent before a transaction is declared or regarded to be valid in our Shariah. Therefore it is important to take this into account because many times if we look at some of the aspects, in reality they do not conform to complete consent.

If you for example do too aggressive marketing it sometimes robs a person of his real consent, sometimes it can happen. Therefore Nabī ﷺ has said, “Stay away from taking too many oaths in business or stay away from taking too many oaths in praising your merchandise.”

Praising it in such a manner that even when a person wanted to sell a horse. When he went to one of the agents who was holding an auction and said, sell my horse, so the agent took the horse and when he went there, he started praising the horse in such a manner that the horse is such a good horse, it comes from such a good pedigree, it hails from an Arab pedigree and it is so good that it eats a little but it does much that the person who gave it to the agent to sell, for a moment was confused and asked, “Are you sure it’s my horse?”

So sometimes, we need to keep that in mind that we need to curb over aggressive marketing – because sometimes it makes the transaction null and void – that Nabī ﷺ said to stay away from excessive oaths praising your merchandise. The way Nabī ﷺ said, you will get your sale but it will blot away the blessings and also consent cannot be said to be achieved when things are left vague. Today there is a term for it: informed consent. You must have informed consent, therefore from a Shar’i point of view, when things are vague and cannot be clarified then the sale is null and void and it is not permissible.

Ask any Mufti. If someone brings a box in front of you and says that, “This is a lucky packet, I can sell it you for a thousand Rand, whatever is in there, you take it,” that sale is not valid. Things need to be known. The buyer needs to be informed with regard to what he is buying. Therefore, from a Shari point of view it is not permissible. It is not even permissible to buy a

lucky packet because you do not know what you are buying.

Although this view is from a small aspect, we are looking at it here on the point of principle. Therefore it is illegal for a person to even knowingly, sell something which is defective, but mention of that will be made herein.

The first aspect is with regard to consent. One of the principles is that there must be mutual consent and mutual consent cannot be said to be achieved if things are not verified or if things are vague.

The third thing is that a Muslim is not permitted, by Shariah, to buy or sell any item which is harām for him to consume. This is the beauty of our Shariah, and it doesn't give us any double standards. If it is harām and it is not good for you to consume then it is not permissible for you to buy it from someone else and it is not permissible for you to sell it.

There are many examples but guidelines are just given here. Even harām meat, if it is not permissible for you to consume then it is not permissible for you to sell it. Drugs – many people feel that they are not taking it but can sell it. If it is not permissible for you to use then it is harām for you to sell it. Alcohol – if it is harām for you to consume it then it is harām for you to sell it.

It is made mention of in a Hadīth that in the time of Umar (Radiallāhu Anhu), he came to know of someone who was selling alcohol and he rebuked him by saying that, “Don't you know that from among the nations of the past, Allāh had made the fat of the animal harām for them to consume?” What they did – and they were very good in doing that – was that they melted the fat and they sold it and because of that Allāh made them liable for punishment. They melted the fat and they sold it, in reality, the end result was the same. What is harām for you to consume is harām for you to sell.

The fourth thing is that while Islām allows the taking of a fair and reasonable profit in business - that is the reason after all, why people trade and self-interest is a very great, natural motivating force in human life and Islām takes cognisance of this. In fact, one of the drawbacks of communism was that they didn't take cognisance of this natural motivating force in human beings, of self-interest. Islām takes that particular

motivating force of self-interest into account, but self-interest and profit must not create a situation that is socially disruptive and harmful to the larger society. While Islām takes into cognisance personal motivation and self-interest, it must not be socially disruptive or must not be to the detriment of the larger community.

Once again, this is the general principle; many examples can be given with regard to it. A few examples are only given here. Selling books or magazines which have pictures which are of a sensuous nature; which excited the passion of people – you can be making a profit from it but look at the detriment to society. Look at the detriment to society by selling Lotto tickets. Sellers are in this way making people gamblers. Look at the harm that it is doing to society.

Many examples of which the Ulamā have made mention, for example hoarding, where you hoard an item with the intention of creating a superficial scarcity and because of that scarcity you hike up the price of the item – this is not permissible in Islām, especially with regard to food items. Hadrat Ali KarramAllāhu Wajhah has said that whoever interferes with the price of goods and withholds it from the markets with the intention of gaining from a price hike, especially when it is food stuffs, Allāh will make his heart bereft of compassion.

In one Hadīth in Jāmi-'i, Imām Rāzi (Rahimahullāh) has mentioned that a man who hoards is evil. And why is he evil? Because when price falls he is grieved and when price rises, he is happy. In another Hadīth, Nabī ﷺ has said that whosoever interferes with the price of goods to make it higher just because of manipulation and not because of the real demand, deserves that Allāh punishes him.

It is amazing – people talk about free enterprise; they speak volumes with regard to free enterprise and free trading etc. but in reality there is no free trade because governments of the world are constantly protecting the old manufacturers. We see this happening in many places. An example of this is what Nabī ﷺ has said about free enterprise. Nabī ﷺ has even prohibited people to go on the way on the road to stop the Farmer when he comes to sell his produce in the markets saying, do not do so, let him come to the market and sell it himself because if you stop him halfway on the way to the market and you purchase it

from him, you come to the market and add your own profit and this is not real free enterprise – allow the farmer to come and sell his produce right at the market.

No regulation of prices – that is how Islām looks upon an ideal economic system where there is free enterprise. They knew no manipulation with regard to the prices of items, but this is just one example that is given here.

Another example that can be given is with regard to this broad principle is dealing in stolen goods. In Bayhaqi there is a Hadīth of our beloved Nabī ﷺ and sometimes we read the Hadīth of Nabī ﷺ with regard to practices of trade and we find that Nabī ﷺ has made mention with regard to what we today regard as unethical practices. Nabī ﷺ said that whoever buys any item which is stolen, which he knows is stolen or he has a reasonable doubt that it is stolen, then he has taken part in the sin of that theft.

Shāh Waliullah (Rahmatullāh Alayh) the very famous Indian scholar has made mention that to give free rein to profiteers will be akin to corruption on the Earth and bringing misery to people because they will want to stifle competition for their own benefit – that is the fifth principle which has been made mention of here, that while Islām allows taking of a fair and reasonable profit, it should not be to the detriment of society.

The sixth principle is justice and fairness in business. Our Ulamā have made mention that justice is one of the defining characteristics of Islām, not only in business but in all aspects. Allāh, in The Holy Qur’ān mentions, *“Allāh had sent the Prophets with a Kitāb and with a balance, to make people establish justice.”*

Justice is one of the defining and one of the most important characteristics of an Islāmic way of life and even more so in the economic sense. It is amazing that one of the founders of Sociology – Sociology means to study the trends of society – was Ibnī Khulūn.

The introduction to his kitāb is a whole volume. One can imagine, as he has written a book in over twenty volumes speaking about societies of the world and in this particular book he says that it is not permissible to engage in economic development without justice. He then says an amazing thing:

that oppression and injustice brings an end to economic development. Justice is the soul and breath of an Islāmic economic system.

A part of justice and fairness in business is to stay away from deceiving other people. One day Nabī ﷺ was walking in the streets of Madīnah Munawwarah when something caught his eye. A person was at a table selling a heap of wheat and Nabī ﷺ looked at the wheat and found something that raised his curiosity. Nabī ﷺ put his hand at the bottom of the heap and found that it was wet and damp – meaning, of an inferior quality. Nabī ﷺ rebuked the person and asked, “Why do you do this? If you are doing this and trying to conceal that aspect of your merchandise which was defective then you are deceiving people,” and then Nabī ﷺ said, “He who deceives people are not worthy of being from amongst the Ummah of our beloved Nabī ﷺ,” therefore stay away from deceiving people.

A part of deceiving people is that you do not reveal the defects of the item that you are selling. Ibnī Sirīn (Rahmatullāh Alayh) was a very famous scholar and one day he was selling his goat to someone when he mentioned that, “Before you buy this goat let me make mention that it has one defect, and that defect is that when you place the fodder in front of it, it kicks the fodder away. If you want to, then buy the goat but if you do not want to then stay away from it.” The principle is to not conceal the defects of the merchandise in front of the person who wants to buy it. In fact, he has the right thereafter, from a Shar’i point of view, if you have concealed a defect, to return that item. So this is a very broad principle, it is a very amazing principle – “He who deceives people is not from us.”

Another particular aspect of deception is that we weigh and measure less or we sometimes do not give the correct amount of change. That would fall into the same category. It is a part of deception. It is amazing to see, in The Holy Qur’ān Allāh has made mention of a tribe of one of the tribes in the past, of the nation of a Prophet who were destroyed by Allāh because of this particular attribute. Allāh says, “To the city of Madian we sent (Hadrat) Shuaib (Alayhis Salām).”

One of the major messages that he sent to his people was, “Oh people do not weigh less and do not measure less by mischief. I see you people as good people but if you do such things then

surely it is wrong. Do not weigh and measure less by mischief because it is harām to do so.” In the Qur’ān Allāh mentions, “Curses of Allāh be upon the defrauders.” And parts of those who are defrauders are those who adopt double standards. What is meant by having double standards is that when they do something for someone else, whether it be weighing or measuring they weigh less than what is the rightful due but when someone weighs and measures for them then they want their full due. Allāh has cursed such people who have double standards.

They demand their full share but when they give they do not give the full share – Allāh has cursed such people. This is just a broad example with regard to justice and fairness in business. There are many other examples with regard to this aspect of justice and fairness, like for example to deceive people by selling inferior goods with expensive labels.

Surely that is also deceit – you take inferior goods and put an expensive label on it. People, especially when they are buying it on the premise that they are buying it as per that particular label because that label represents a high quality – that is deception and to deceive people is harām. This is just some of the examples with regard to justice and fairness in business.

The seventh thing that needs to be made mention of and this is perhaps the most important aspect with regard to business ethics, and that is honesty, integrity and trustworthiness. Honesty, integrity and trustworthiness are attributes which are highly emphasised in the Shariah and in all spheres of our lives. Perhaps there is no other attribute which is so highly emphasised and an example of it is as follows: one day Safwān Bin Sulaim (Radiallāhu Anhu) said that a person came to Nabī ﷺ and asked, “Ya Rasūlullah ﷺ is it possible for a believer to be a coward?” Nabī ﷺ thought for a while and said, “It is possible. Cowardice is not a good attribute but a Muslim is a human being who has natural weakness and as a human being it is possible that he can be a coward.” Then Nabī ﷺ was asked, “Ya Rasūlullah ﷺ is it possible for a Mumin to be a miser?” Nabī ﷺ replied in the affirmative, that it is not a good attribute but that it is possible, he is a human being after all, he might have certain weaknesses and this could be one of his weaknesses and then Nabī ﷺ was asked, “Oh Prophet of Allāh, ﷺ can a Mumin be a liar?” and Nabī ﷺ said, “Never, there is

accommodation for other weakness in the nature of a believer but there is no accommodation for him to be a liar; to be dishonest or to be untrustworthy.” This is being brought in here because they are many times used synonymously – many times we use the words honesty and trust very close together and in reality, also in terms of meanings and interpretations they are very close to one another. Hadrat Anas (Radiallāhu Anhu) said that very seldom did Nabī ﷺ give a sermon in which he did not mention – there is no Imān in a person if he is not trustworthy. When he is not trustworthy it means that Imān has not entered his heart and there is no religion in a person when he breaks his promises.

Subhān-Allāh, look at this great emphasis with regard to honesty, integrity and trustworthiness. As was previously stated, this is something that exists in all spheres of our lives but in particular in business. Why particularly in business? Because there are certain aspects of our lives which are based solely on trust and we need the trust and confidence of one another. It is a great ni'mah that we live in a society; it is an environment where you can trust another person.

It is a calamity when you are in an environment where you cannot trust people. It is not a good thing to be in an environment and a society where you cannot trust people. Importantly, one of those aspects where you need the trust of people is in business because many aspects of business dealings and transactions that happen are based on trust. When you start lying and you become dishonest in that sphere, then what happens is that, that trust which is so necessary amongst people in this sphere of life is lost and people do not trust one another anymore. It is perhaps one of the reasons why, because dishonesty has become rampant or at least, has become much more common than what it was previously that today we do not have trust amongst people.

The father does not trust the son; the son does not trust the father and this is a calamity. This has become so because we are no longer as honest as what Islām demands from us. Islām demands from us and unfortunately we are not so reciprocating with regard to what Islām demands from us. Hadrat Mufti Mahmūd (Rahmatullāh Alayh) used to say “when we were small in India, if a Muslim child used to lie – and Muslims were known for their honesty and integrity – even the non-Muslim

Hindu used to rebuke him as such: “You are a Muslim and you lie?” Such an unheard of thing that people used to rebuke as such. How can these two things be reconciled. Unfortunately now we have a situation where we hope it is like that but unfortunately the reality tells us otherwise or what is on the ground tells us otherwise.

In the time of Umar (Radiallāhu Anhu) Hercules of Rome sent a convoy to go and see the people of Madīnah: “What is this Muslim community which has just recently emerged and despite their recent emergence, they are sweeping the countries and the people of the world in terms of their conquests. Go and see what it is.”

He then stayed for two weeks in Madīnah and when he went back he gave a one sentence report on the reason for the Muslims’ success at that time and he said, “They do not deceive anyone and they are not deceived by anyone,” Subhān-Allāh, look at these Muslims, they do not deceive anyone but that does not mean that they become so naive that someone else can deceive them – simply, they do not deceive and they do not allow anyone to deceive them. This is an aspect that we have to keep in mind – honesty and integrity, and unfortunately, with regard to this there are many aspects where we are lacking.

A part of this particular honesty and integrity is that we are supposed to fulfill our contractual obligations. “Oh you, who believe, fulfill your contractual obligations.” So what you have contracted yourself to and what you have given your word for, remain firm and steadfast upon that. Hadrat Shaykhul-Hadīth, Hadrat Moulānā Zakariyyā (Rahmatullāh Alayh) in his Fazā’il-e-Sadaqāt has made mention that in over twenty verses Allāh has made mention with regard to fulfillment of contractual obligations. Very few aspects are as emphasized by Allāh as is the fulfillment of contractual obligations. So, what you have contracted yourself to, what you have obligated yourself to, ensure that you fulfill it.

Really, this is an aspect that somehow or the other we are falling short of and one of the reasons that we find this happening many times, with many complaints with regard to people who are involved in business is that people do not pay their creditors. They do not pay those people who they are supposed to pay and in that there is a whole host of lies that

take place – things that are completely against the truth.

Our Beloved Nabī ﷺ has made mention of a very important thing, that Muslims as far as possible must stay away from taking credit and being in debt. We are living in a society where – and it is an amazing thing that sometimes has an effect upon us – where our family pressure us about having certain items and things that everyone has so we must have it also.

Together with that, we are edged on by relentless and persuasive advertising. It is like you have seen nothing until you have this particular item and that coupled with our insatiable appetite and desires has actually in many ways – someone could say that it is as though the choice of **no** has been taken away from us but all these things coupled has caused us to be in this situation that we must have certain things even if we have to borrow money from people because we must have these things even if there sometimes is no need for them.

Today we find Muslims buying things that they do not need, with money that they do not have to please people that they do not know and sometimes they do not even like, but this is the situation that we find ourselves in.

Nabī's ﷺ Hadīth in Bukhāri Sharīf states that Nabī ﷺ used to make so much duā against debt, “Oh Allāh I seek your protection from being overwhelmed by debt.” One day Hadrat Ā'isha (Radiallāhu Anhā), seeing Nabī ﷺ constantly making this duā asked, “Oh Prophet of Almighty Allāh ﷺ, why do you seek Allāh's protection so many times for not being overwhelmed by debt?” and Nabī ﷺ said, “Because a person who is in debt, when he speaks, he speaks lies and when he makes a promise then he breaks his promise.” He becomes morally vulnerable.

How many times have we not seen this happening? How many times have we seen where someone phones you with regard to debt and you say that the cheque is in the post when you have not even mailed it? How many times have we seen where you conveniently forget to append the second signature? How many times have we seen that a postdated cheque is made when current dated cheques have been agreed upon? These are day to day things that we are seeing and Allāh tells us and warns us with regard to this.

Furthermore, another aspect that Nabī ﷺ has said, “The procrastination of an abled debtor is oppression.” You have the means but you do not go and sort out your due payments – that is oppression. It is zulm in the eyes of our beloved Nabī ﷺ and furthermore, and an even greater zulm is that a person has the means but when someone asks him to pay his account that he is owing for so many years, then he says that he has no money but then thereafter after one week you hear that he has gone for Nafl Umrah. Where is this permissible from a Shar’i point of view? It is harām, it is not permissible. It is not permissible for you to go for nafl Umrah if you still have people that you owe.

Our beloved Nabī ﷺ has made mention with regard to this repeatedly and this would fall under this aspect with regard to fulfilling your contractual obligations – part of honesty, integrity and trustworthiness.

Another aspect that we must keep away from, that will fall under this broad principle is bribery and corruption. Nabī ﷺ Hadīth says about this: “A person who accepts and a person who gives bribes, alike, both are in the fire of Jahannam. People normally come up with excuses and say that if we do not give then someone else is going to give but it does not mean that if someone else is doing wrong then you are obliged to do wrong. Where do we have those types of arguments? It is not permissible, it is not correct so we must stay away from it. It is a part of the honesty which Allāh demands of us.

Another aspect relating to principles with regard to trade is kindness and compassion in our business dealings. Somehow or the other we seem to have a problem with selling these two things – to be kind and compassionate, or to make a profit. They seem to us to be two contradictory things but in reality it is not necessarily so.

A person who becomes an MBA learns throughout his university life that the whole objective of doing business is to make a profit. He cannot see any other objective. That is why it is so important that we keep together ethics as is made mention of in our Shariah. How would he see reason in this beautiful statement of Allāh? “If someone is in straitened circumstances grant him respite with regard to his payment and if you know that he is in a difficult situation it is even better for you, if only you knew.” How would a person reconcile these two things?

There is a beautiful Hadīth of our beloved Nabī ﷺ wherein it is said – and this is a Duā of Nabī ﷺ - “May Allāh have mercy upon that person who is soft and lenient and compassionate when he buys, when he sells and when he demands his dues.” This was Nabī ﷺ making Duā to Allāh for a person when he is compassionate when he buys and when he sells and when he wants to realise his dues and this is an aspect that we have to keep in mind as it is an important aspect of our Dīn and an important aspect of business ethics.

Another example – Nabī ﷺ has said that when someone comes to you with what is known in Shariah as e’kāla, which means to return goods after they have been purchased from you, then you should take the item back and refund him. This does not relate to a person who takes unfair advantage of that, it refers to a person who has a general regret, a genuine need, and this person comes back to you to return the item. The Hadīth of Nabī ﷺ says that if you accept his item then Allāh will forgive your sins on the day of Qiyāmah.

There is mention made of one particular person, that when he heard this Hadīth he went into business. For a few years he went into business and he had a flourishing business. People in the street also saw his business flourishing and progressing and then one day all of the sudden they saw his business closed. They asked him what was the reason for this and he said that he had heard this Hadīth of our beloved Nabī ﷺ that, “Whenever a person comes and returns goods to you and if you accept it (because of his regret in purchasing the item, not if he is a person taking undue advantage of you) – then Allāh will grant you reward in Jannah. I opened the business upon this Hadīth so that I can gain the reward. After many years of business, today someone brought back an item to be refunded so refunded him as the reason I had opened the business was to practise on this hadīth and acquire its reward.

When we talk about being compassionate when you buy – and this is a very interesting statement, why should we be compassionate when we buy? Because we must not take undue advantage of a person’s condition. You know the person’s condition, you know the value of the goods, you see that he is in a difficult situation and then take advantage of him.

Be kind and considerate when you buy, when you sell and

also when you realise your due. The beautiful Hadīth of our beloved Nabī ﷺ which Hadrat Moulānā Zakariyyā (Rahmatullāh Alayh) has mentioned in His Fazā'il-e-Āmāl in The Virtues of Halāl Trade explains that the best earning is the earning of the Traders and then he gives an example that when he (the trader) speaks he does not speak a lie and when something is placed to him in amānat, he does not violate that trust, when he makes a promise he does not go against that promise, when he buys someone's things he does not criticize that merchandise of the person to bring the prices down, when he sells a thing he does not over exaggerate in praise and when he owes anyone anything, he does not resort to evasion and when someone owes him he does not pester for its recovery. Nabī's ﷺ Ahādith covers so many aspects with regard to business and is so beautifully put. So this is one aspect with regard to kindness.

Another aspect is that we must keep in mind is that charity does not wipe away ill-gotten wealth. Allāh is very clear, "Oh you who believe, only spend of the good things which we have granted you." Allāh is not in need of our harām money for his charity. In fact, our Ulamā have said to try and give charity with harām wealth is like trying to wash clean a dirty piece of cloth with blood. You cannot wash clean this dirty piece of cloth with blood – that is what the example is of giving charity with ill-gotten wealth. Similarly, a trip of Umrāh or Hajj will not wipe away the sin of ill-gotten wealth.

Hadrat Shaykh (Rahmatullāh Alayh) in his book has made mention of one other amazing thing that should be shared here. He says that a person who gives charity with harām wealth thinking that he is going to be rewarded by Allāh, Hadrat says that this is disbelief and kufr. He further mentions, if someone who is receiving harām wealth from someone who is giving it to him, like in the form of charity, and that person who is receiving it knows that it is harām and he tells him, "May Allāh reward you," that person has committed kufr.

Hadrat Abdullāh (Rahmatullāh Alayh) used to say, "I think it is better to give one Dirham, one doubtful Dirham, back to its rightful owner than to give six hundred thousand Dirhams in charity." And Hadrat Abdullāh (Rahmatullāh Alayh) is the student of Imām Hanifa (Rahmatullāh Alayh) and a person who used to spend half of his time in ilm and half of his life in jihad. We hear his very famous poem being read from time to time

in the form of a nashīd in which he wrote to Fadhail Ibn Iyād when he was out in Jihad, “Oh worshipper at the Haram, if you had seen us out in jihad, you would have known that you are playing in ibādah.” The ibādah referred to is when we are out in jihad.

Another aspect that we have to also keep in mind, given the warnings against harām, is that we must also stay away from doubtful things. Nabī ﷺ has said that halāl is very clear and evident and harām is also clear and evident. In between halāl and harām, there are certain things that are doubtful. Many times people ask from the Ulamā, tell us in black and white, do not tell us in grey, is this halāl or harām but here Nabī ﷺ has made mention of a category that is between halāl and harām - which is doubtful and Nabī ﷺ has said, “Stay away from doubtful things towards that which does not give you doubt.” We must stay away from doubtful things because if we indulge in things that are doubtful then perhaps the next thing would be that we will indulge in things that are harām. That must be kept in mind.

Another aspect with regard to that is that we must keep in mind that we will only get that which is destined for us. You will not get more than what Allāh has allotted for you and many times we read this Hadīth in the Jumuah Khutbāh where Nabī ﷺ has said that Hadrat Jibrā’īl (Alayhis Salām) has inspired in my heart that no one will die until he completes the rizq which is allotted to him.

How much Allāh has written for you, you will definitely get it. Hadrat Shaykh Moulānā Mohammed Zakariyyā (Rahmatullāh Alayh) has written in his Fazā’il-e-Sadaqāt that if it is written that you are going to go into prison then you would go. It is up to you whether you will go as a thief or as a mujāhid. So what Allāh has written for you, you will get and it is up to you whether you want to acquire it through halāl or through harām. You will get what is written for you, you will not get less. Therefore Nabī ﷺ has said that if this is the situation then you must be moderate in your acquisition of wealth. Do not allow the acquisition of wealth to go to such an extent that you start forsaking your ideals, your Salāh, your Zakāh, your Fasting, your relationships with people, “Oh believers, do not allow your wealth and your children to make you neglectful of Allāh’s remembrance.”

The Sahābah never allowed merchandise and their businesses to make them neglectful of their remembrance of Allāh and of Salāh. Therefore, in the Hadīth that was recited in the beginning it is stated, “The acquisition of halāl is a religious obligation,” and that must be remembered. In the last portion, “But after the primary obligation,” we say that yes, halāl earnings is a religious obligation, but what about the other aspect, after the other religious obligations of yours so we need to keep this in mind with regard to our other priorities and sometimes to get the priorities right is part of being right.

The last two things that will be mentioned here are: This whole business works upon co-operation to a great extent. Shamsudīn al Sarahsi passed away in 483 Hijri which would be according to the Common Era, 1090, almost seven hundred years before Adam Smith. Adam Smith is regarded to be the founder of modern capitalism. Even seven hundred years before he had made mention of this, he had stated that the Farmer needs the work of the Weaver to get clothes for himself and the Weaver needs the work of the Farmer to get his food. So there is interdependence; industries are all interdependent. Construction needs the Carpenter, the Carpenter needs the Iron-smith, the Iron-smith needs the Miner and all industries need the co-operation from other people so we find that people are therefore necessitated by force or by circumstances to help each other in fulfilling their mutual needs.

Human beings are not themselves capable of satisfying all their needs. This makes for a basis of mutual cooperation and when we look at the Hadīth of our beloved Nabī ﷺ, mention is made of cooperation when there is a business partnership.

In a very beautiful Hadīth Nabī ﷺ said that Allāh says, “I am a partner in a business in which Muslims are partners,” that is encouragement to get together, to amalgamate, to have partnerships especially when we look at the situation in our country today or in the world today where many people complain that big businesses are choking us and that cheap imports are having bad effects on us.

It makes sense to co-operate with one another especially when we are Muslims that can co-operate with one another, for the sake of the greater good of the community and the greater good of our Dīn. Nabī ﷺ said when you amalgamate and you are in

partnership with each other, then Allāh is one of the partners, but as long as there is honesty and transparency. The day that there is no transparency – and unfortunately this has plagued so many partnerships in businesses – Allāh says, I remove my partnership, I go away from the partnership, and I remove the blessings. That must be born in mind.

This particular aspect of financial dealings is one of the most integral parts of our Dīn. It is a doorway which is one of the clearest expositions of Islāmic teachings and morals; one of the best ways in which you can portray and show people Islāmic teachings, and that is through the way of financial dealings and the people who are in business are best equipped to show others the beauty of our teachings.

It is a platform for interaction between Muslims and non-Muslims. Many times a non-Muslim will gain his viewpoint about Islām not by what he reads in a book but through how he has interacted with a Muslim businessman and it is a tool for Da'wah. It is an amazing tool for Da'wah, for example, the greatest Muslim population in Muslim countries is in Indonesia and Indonesia became Muslim through the means of traders, through the means of the honesty of the traders who went to settle there. They were so excellent and so honest in their trading that the whole country became majority Muslim through the means of the traders.

So you have a unique opportunity, a very great responsibility as traders. Nabī ﷺ has said that, “The honest trader will be resurrected on the day of Qiyamah with the Prophets, will be resurrected with the Martyrs, and will be resurrected with the Pious People. Tradesman, to be with the Prophets, to be with the Martyrs – the Ulamā have given the reason, that an honest trader will uphold justice which is one of the hallmarks of the Ambiyah (Alayhimus Salām), therefore they will be resurrected with the Ambiyah (Alayhimus Salām). The honest trader will be resurrected with the Pious People because Pious People are always conscious of Allāh and an honest trader will be conscious of Allāh at all times. An honest trader will be resurrected on the day of Qiyamah with the Martyr because just as the Martyr sacrifices, the honest trader will sacrifice in terms of the temptations that come his way. Here is a very good chance for him to make a buck if he forsakes Islāmic teachings – but if he sacrifices that particular temptation he is making

a sacrifice and because of that he would be included in the company of the Shuhadāh on the day of Qiyamah. May Allāh give us the Taufiq to make Amal, Inshā Allāh.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

Chapter 11

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Below is a brief tribute to our Shaykh and Ustād, the renowned Hadrat Moulāna Shaykh Hāfiz Abdur Rahmān Mia, Rahmatullāh Alayh of Johannesburg South Africa, under whom hundreds, if not thousands of students have memorised the Qur’ān al Karīm and through whom we have come to know
‘The Road to Spiritual Reformation.’

HADRAT HĀFIZ ABDUR-RAHMĀN SĀHIB
(RAHMATULLĀH ALAYH)

A tribute by one of Hadrat Hāfiz Sāhib’s (Rahmatullāh Alayh) students, who prefers to remain anonymous

All praises belong to Allāh Ta’ālā and all thanks belong to Allāh Ta’ālā and we ask His blessings on His Noble Prophet ﷺ

Words cannot express the amount of pain, sorrow and emptiness at the loss of Hadrat Sāhib (Rahmatullāh Alayh). I can well imagine what this loss means to the family

All praises and thanks belong to Allāh Ta'ālā for favouring this sinful person to be a pupil of Hadrat Sāhib (Rahmatullāh Alayh). I hereby intend recollecting some of my personal experiences which I hope will become a means of my success in this world and the Hereafter, as well as a source of comfort to this special family.

Please overlook my shortcomings. I really don't know where to begin for it is virtually impossible to cover Hadrat Sāhib's (Rahmatullāh Alayh) life, personality, piety, love for Allāh Ta'ālā, fear of Allāh Ta'ālā, dedication, kindness, humour, simplicity, likes and dislikes, advices etc.

I ask Allāh Ta'ālā to accept these few words and make it easy for me. Āmīn.

My personal relationship with Hadrat Sāhib (Rahmatullāh Alayh) began on the 3rd Muharram 1415, corresponding with the 12th/13th of June 1994.

As I was one of the senior pupils, Hadrat Sāhib (Rahmatullāh Alayh) treated me with extra kindness, for example I did not receive punishment for not learning my work, bunking class or other acts of mischievousness, however, I was reprimanded verbally at times.

My madresah (student days) can be broken down something like this:

- 1st few years: quite regular at madresah–Alhamdulillah.
- Next few years: bad patch – Astagfirullah.
- Past two years: very regular – Alhamdulillah.
- Ramadhān Sharīf: besides 2 Ramadhāns, read all other years Tarāwīh at madresah – Alhamdulillah.

Hadrat Sāhib (Rahmatullāh Alayh) as A Teacher

As a teacher Hadrat Sāhib (Rahmatullāh Alayh) had many praiseworthy and enviable qualities such as dedication,

sacrifice, punctuality, humour, insight, tact, kindness and love for pupils, strength and keenness to impart and learn knowledge etc.

Dedication, Sacrifice & Punctuality

From the very beginning until the end I remember Hadrat Sāhib (Rahmatullāh Alayh) as always being punctual, whether morning, afternoon or evening class, holiday or not. One can hardly recall the number of days Hadrat Sāhib (Rahmatullāh Alayh) was absent from class, if ever. This emphasises Hadrat Sāhib's (Rahmatullāh Alayh) dedication. At times, even when lying down Hadrat Sāhib (Rahmatullāh Alayh) would urge pupils to learn – Alhamdulillah.

Humour, insight, tact, kindness and love for pupils – Hadrat Sāhib's (Rahmatullāh Alayh) humour, insight and wit was unique. Hadrat Sāhib's (Rahmatullāh Alayh) wink, spinning of his fingers, rubbing of his stomach (pethū) and nodding his head is unforgettable. Not forgetting – “Take 3!”, “Take 5!”, “Take 10!” or “Today Falāka!” Memories of these words and actions of Hadrat Sāhib (Rahmatullāh Alayh) cheers one's heart up and brings a smile to one's face.

Once a very naughty pupil was receiving a hiding. The pupil screamed out something like: “Molsāb, the Shaytān is gone out of the window!” Molsāb (Rahmatullāh Alayh) responded immediately something to this effect: “You have a hundred Shaytāns!”

Hadrat Sāhib's (Rahmatullāh Alayh) insight and experience was so refined that he could detect a pupil drifting, daydreaming, speaking lies, getting up to mischief etc. Hadrat Sāhib (Rahmatullāh Alayh) would smile, make a joke and always try to cheer up his pupils – Alhamdulillah.

Keeness to Learn and Impart Knowledge

In the early student days, after learning Sabaq, we young men waited eagerly for Hadrat Sāhib (Rahmatullāh Alayh) to give permission to leave but Hadrat Sāhib would calmly continue with his writing. I now envy Hadrat Sāhib (Rahmatullāh Alayh) for his strength and devotion. I deeply regret not spending more

time in Hadrat Sāhib's (Rahmatullāh Alayh) company. In the Hadīth Sharīf we read that the Holy Prophet ﷺ said: "Those who are admitted into Paradise will not regret over anything in this world, except the time spent without Dhikr in their life." (Hadīth 7, Virtues of Dhikr, Fadhail-e-A'māl)

Approximately 4 years ago, after Tarāwīh Salāh, one of my Madrasah pupils was outside Hadrat Sāhib's (Rahmatullāh Alayh) house. I stole this opportunity and quickly took this pupil inside to meet Hadrat Sāhib (Rahmatullāh Alayh). As we entered Hadrat Sāhib's (Rahmatullāh Alayh) room, to our surprise, we found Hadrat Sāhib (Rahmatullāh Alayh) seated in his chair, engrossed in reading a kitāb. We stood for quite a while before we got Hadrat Sāhib's (Rahmatullāh Alayh) attention. For people like me, after Tarāwīh, we only find time to eat, read a little and sleep. Here was our Hadrat Sāhib (Rahmatullāh Alayh) in his old age after fasting and spending his entire day testing Tarāwīh Dor, performing Tarāwīh Salāh and still sitting after this busy schedule reading a kitāb – Alhamdulillah. What a difference.

I also enjoyed seeing the grandchildren of this family attending Madrasah in their school holidays. Jazakhu-Mullāhu Khairan.

Until Hadrat Sāhib's (Rahmatullāh Alayh) final illness, besides Qur'ān Sharīf, Hadrat Sāhib (Rahmatullāh Alayh) also taught Urdu, Fārsi and Gujarāti – Alhamdulillah.

Hadrat Sāhib (Rahmatullāh Alayh) loved to see pupils progress and pushed pupils to their limits with encouraging words and Nasīhah. As students, we make Shukr to Allāh Ta'ālā for favouring us to have three Spiritual Giants as teachers in one room i.e. Hadrat Sāhib (Rahmatullāh Alayh), Harat Hāfiz Mūsā Sāhib (Rahmatullāh Alayh) and Hadrat Moulānā Muhammed Sāhib (Rahmatullāh Alayh). Each one of these elders (may Allāh Ta'ālā bless them with the highest stages of Jannah) had their own unique way of teaching.

Personality

Hakīm Ziyauddin Sāhib Rampuri writes about the character and practices of Hadrat Hāfiz Dhāmin Sāhib, in his book, Munis-e-Yara:

Allāh Ta'ālā had indeed created this illustrious personality, a unique being. In describing him, justice cannot be done. His appearance was dignified and awe-inspiring. His informality and simplicity precluded any vestige of pretence. The clarity and straightforwardness of all his affairs whether bātin or zāhir, illustrated the total absence of even the slightest iota of riya (show). Everyone was aware of his great affection for me. The awe on his glittering face was so manifest and intense that no one was able to look him in the eyes. In appraising the character of people, his ability was such that he never erred. He spoke to people according to their level of intelligence. There were no extremes in his attitudes. He was of noble family and displayed beautiful character to his family. He always remained independent and it always appeared as if he never allowed worldly concern to approach him. He was among the wise men of contemporary times. All sincere Ulamā were submissive to him. He had no fear for ignoramuses and hypocrites. He was perpetually absorbed in Divine Love. The nobility of his heart shone on his blessed face. His eyes were always moist on account of Divine Love.

(Irshādul Mulūk, Pg 21)

Alhamdulillah – how alike are our elders (Rahmatullāh Alayhim).

What can someone like me write on the blessed personality of Hadrat Sāhib (Rahmatullāh Alayh) and how should I write it? Countless qualities could be listed however, due to brevity a few dominant qualities will be mentioned under the following headings: Hadrat Sāhib's (Rahmatullāh Alayh) smile, greeting, love and fear for Allāh Ta'ālā, strength and simplicity.

Hadrat Sāhib's (Rahmatullāh Alayh) Smile

Hadrat Abdullāh bin Hārith (Radiallāhu Anhu) reports:

*I did not see anyone smile more than Rasūlullāh ﷺ.
(Shamā-il-Tirmidhī Sharīf)*

Hadrat Sāhib (Rahmatullāh Alayh), even in his old age, was one of the most handsome people I've ever met. This is no lie. His Mubarak face glittered with beauty having a beautiful smile. On seeing children, Hadrat Sāhib's (Rahmatullāh Alayh) face would

lighten up. This beautiful scene I've witnessed many a time – Alhamdulillah.

His smile would warm one's heart up and fill one with nūr and peace. What met the eyes of guests entering Hadrat Sāhib's (Rahmatullāh Alayh) room was his broad smile and hands outstretched to make Musāfahah.

Hadrat Sāhib's (Rahmatullāh Alayh) Greeting

I loved Hadrat Sāhib's (Rahmatullāh Alayh) greeting. It was so warm, special and welcoming. Even in hospital, when Hadrat Sāhib (Rahmatullāh Alayh) was in deep pain and heavily sedated, his hands would come out from under the bed-sheet to make Musāfahah. May Allāh Ta'ālā reward Hadrat Sāhib (Rahmatullāh Alayh) abundantly. In Hadrat Sāhib's (Rahmatullāh Alayh) final illness many a time, just as Hadrat Sāhib (Rahmatullāh Alayh) was being lifted from the bed his hand would be waiting to make Musāfahah. Picturing this brings tears to one's eyes. *“A King, stretching forth his hand to meet a mere nobody like myself.”*

Hadrat Sāhib's (Rahmatullāh Alayh) beautiful smile and greeting made a person feel closer to Allāh Ta'ālā.

Hadrat Abu Umāmah (Radiallāhu Anhu) reports that Rasūlullāh ﷺ said: *“The person closest to Allāh is the one who hastens to say the Salām first, by greeting others first.”*
(Abu Dawūd Sharīf)

Love and Fear for Allāh Ta'ālā

Coupled with the remarkable love for Allāh Ta'ālā, Hadrat Sāhib (Rahmatullāh Alayh) also had a genuine and deep-rooted fear for Allāh Ta'ālā in his heart. These two factors were the dynamic forces in Hadrat Sāhib's (Rahmatullāh Alayh) life.

One could never find Hadrat Sāhib (Rahmatullāh Alayh) sitting idle as he was always involved in reciting Qur'ān Sharīf, writing, reading kitābs, teaching, reading Wazīfas, Salāh, giving Nasīhah, making Dhikr etc. Hadrat Sāhib (Rahmatullāh Alayh) treasured time. One striking example of Hadrat Sāhib's (Rahmatullāh Alayh) fear of Allāh Ta'ālā was witnessed by

many at the hospital during Hadrat Sāhib's (Rahmatullāh Alayh) final illness. Even though in deep pain, when attended by nurses, Hadrat Sāhib (Rahmatullāh Alayh) showed great uneasiness and many a time actually pushed their hands away, as Hadrat Sāhib (Rahmatullāh Alayh) was always attended to by the womenfolk (Dāimah Barakāhtuhuma) of his household and not by strangers and Ghair-Mahrams. I have never seen Hadrat Sāhib (Rahmatullāh Alayh) sinning in all this time Alhamdulillah.Allāhu-Akbar.

Strength

Hadrat Sāhib (Rahmatullāh Alayh) never seemed to get tired. As for his strength, it is well known what great pain Hadrat Sāhib (Rahmatullāh Alayh) suffered. After Hadrat Sāhib (Rahmatullāh Alayh) underwent the operations and two stones were removed, the doctors were also surprised and questioned as to how Hadrat Sāhib (Rahmatullāh Alayh) could bear such difficulty and pain.

I've never seen any other person suffer and endure pain as Hadrat Sāhib (Rahmatullāh Alayh). In all the suffering and pain Hadrat Sāhib (Rahmatullāh Alayh) still made the Dhikr of Allāh – Alhamdulillah.

Simplicity

Hadrat Sāhib (Rahmatullāh Alayh) lived a life of simplicity. His simple cotton kurta, lungi and in my early student days, if I recall correctly his shoes were also simple. Hadrat Sāhib's (Rahmatullāh Alayh) room was simple in every respect. What a beautiful example. Alhamdulillah, this simple mode of dress is apparent on every one of Hadrat Sāhib's (Rahmatullāh Alayh) children (Dāimah Barakāhtuhuma)

The favourite Servants of Allāh are put to the hardest troubles and tribulations in this world.

Nabī ﷺ has said:

“The Prophets (Alayhimus Salām) are subjected to the hardest calamities, then the next in status, then the next and so on.”
(The Best Way of the Worshippers, Pg. 240)

Likes

Hadrat Sāhib (Rahmatullāh Alayh) loved the Qur’ān Sharīf, Durūd Sharīf, Āmāl-e-Sālihāt (pious deeds), Itr and solitude.

Qur’ān Sharīf

Hadrat Uthmān (Radiallāhu Anhu) narrates that Rasūlullāh ﷺ said: “The best amongst you is he who learns the Qur’ān and teaches it.” In most of the books, this Hadīth is quoted with the word ‘and’ between ‘learns’ and ‘teaches’ as above. Thus the greatest reward would be for him who learns the Holy Qur’ān and thereafter teaches it to others but in some of the books this Hadīth is narrated with the word ‘or’ in which case the meaning would be:

The best amongst you is he who learns the Qur’ān or teaches it.

According to this version, the reward is general, i.e. equally great whether one learns himself or teaches to others. Thus there would be equal virtue for both. (Fadhail-e-A’māl)

Imām Ahmad Ibn Hambal (Rahmatullāh Alayh) said:

I saw Allāh Ta’ālā in my dream and asked Him, ‘O Sustainer, how have those who have drawn near to you achieved this nearness?’ Allāh Ta’ālā replied, ‘It is achieved by my speech, (the Qur’ān), O Ahmad!’ Imām Ahmad said, ‘I enquired, O Sustainer, is it by understanding your speech or without understanding it?’ Allāh Ta’ālā replied, ‘By understanding as well as without understanding.’
(Notes, back of 13th line Qur’ān Sharīf, Waterval Edition)

Words cannot describe the great love Hadrat Sāhib (Rahmatullāh Alayh) had for the Qur’ān Sharīf. To read it, hear it, teach it or merely looking at it brought comfort, peace and joy to his heart – Alhamdulillah! As we have heard, Hadrat Sāhib’s (Rahmatullāh Alayh) title is “Āshiq-ul-Qur’ān” – The Lover of Qur’ān.

May the Qur’ān Sharīf intercede and stand witness for Hadrat Sāhib (Rahmatullāh Alayh) on the Day of Qiyāmat. May Allāh Ta’ālā favour me to be counted amongst Hadrat Sāhib’s

(Rahmatullāh Alayh) pupils on the Day of Qiyāmat. The Duā on the completion of the Qur’ān Sharīf must have been very beloved to Hadrat Sāhib (Rahmatullāh Alayh) since it was frequently recited by students, family members – and by Hadrat Sāhib (Rahmatullāh Alayh) himself – on making Khatam of the Qur’ān Sharīf. May Allāh Ta’ālā accept all his efforts without reckoning!

Meaning of Duā on completion of the Qur’ān Sharīf:

“Oh Allāh, through the companionship of the Qur’ān, remove the fear in my grave. Oh Allāh have mercy on me through the Glorious Qur’ān and make it a leader (instructor) and a light and guidance and mercy. Oh Allāh remind me of that which I have forgotten and teach me that which I am ignorant of and give me the ability to recite it throughout the day and night and make it a proof for me, O Lord of the Worlds.”

Durūd Sharīf

Ammār bin Yāsir (Radiallāhu Anhu) reports that Rasūlullāh ﷺ said, “Verily Allāh has appointed over my grave an angel to whom He had granted the gift of hearing the words of all creatures. There shall not be one person who shall recite Salāt on me up to the Day of Qiyāmah but that he will convey it to me, with his name and his father’s name, saying to me that, ‘The son of so and so has recited salāt on You’.” (Bazzār and Qawlul Badī)

Ibn Masūd (Radiallāhu Anhu) reports that Rasūlullāh ﷺ said:

Verily the nearest people to me on the Day of Qiyāmah will be those who recited most Salāt on me.

(Tirmidhī and Ibn Hibbān)

I will not be wrong in saying that the 40 Salāt and Salām was a daily ma’mūl (practice) of Hadrat Sāhib (Rahmatullāh Alayh). In my early student days, Hadrat Sāhib (Rahmatullāh Alayh) used to recite it in the morning class and in later years when Hadrat Sāhib (Rahmatullāh Alayh) taught in his room, it was kept at his bedside and Hadrat Sāhib (Rahmatullāh Alayh) read it many a time in the Asr class when pupils were not reciting to Hadrat Sāhib (Rahmatullāh Alayh). On Youmul Jumuah the 40 Salāt and Salām Kitāb with the Qur’ān Sharīf used to be kept

on the side wall (old Masjid) for Hadrat Sāhib (Rahmatullāh Alayh). During Hadrat Sāhib's (Rahmatullāh Alayh) final illness, this sinful pupil was favoured to recite the 40 Salāt and Salām loudly to Hadrat Sāhib (Rahmatullāh Alayh) before the Esha Salāt – Alhamdulillah. May Allāh Ta'ālā favour Hadrat Sāhib (Rahmatullāh Alayh) to be amongst those who will be closest to Nabī ﷺ on the Day of Qiyāmah and may Allāh Ta'ālā favour us to be counted amongst them as well. Āmīn.

One advice given to me by Mufti Abdullāh Sāhib on the day Hadrat Sāhib (Rahmatullāh Alayh) was buried, was to read Durūd Sharīf day and night. May Allāh Ta'ālā grant us the ability to recite abundant Durūd Sharīf?

Itr

Hadrat Sāhib (Rahmatullāh Alayh) loved Itr. Hadrat Sāhib (Rahmatullāh Alayh) had a container at his bedside. Alhamdulillah, it became my habit to apply Itr on to Hadrat Sāhib's (Rahmatullāh Alayh) hand daily before leaving class and after Jum'ah Salāh. Alhamdulillah, I found great joy in doing this Amal. May Allāh Ta'ālā accept it. Alhamdulillah, even in hospital this practice continued. As with greeting, even when Hadrat Sāhib (Rahmatullāh Alayh) was heavily sedated, and his eyes opened, on seeing me his hand would automatically turn for Itr to be applied.

If I recall correctly, this happened on two occasions. Barely a few minutes before Hadrat Sāhib (Rahmatullāh Alayh) passed away, as I feared applying Itr on Hadrat Sāhib (Rahmatullāh Alayh), with Moulānā Muhammed Wadiwala Sāhib's (Dāimah Barakāhtuhum) permission, I applied Itr on the blanket, after which Moulānā Wadiwala Sāhib (Dāimah Barakāhtuhum) applied Itr to Hadrat Sāhib's (Rahmatullāh Alayh) beard. May Allāh Ta'ālā accept it from us and grant us His pleasure. Āmīn.

Before I finish this chapter, let me reproduce the following lovely Hadīth from Munabbihāt by Ibn Hajar:

Once the Prophet ﷺ was sitting among his Companions, he remarked: 'Three things of this world are very dear to me: Perfume, Women and Salāh – the comfort of my eyes.' 'Quite true,' re-joined Abu Bakr (RA), 'and I cherish three things: a look at thy face, spending of my wealth on thee

*and that my daughter is thy wife, O Prophet of Allāh!’ ﷺ
‘Quite true,’ said Hadrat Umar (Radiallāhu Anhu), ‘and
the three I love most are: enforcing that which is right,
forbidding evil and wearing old clothes.’ ‘Quite true,’
said Hadrat Uthman (Radiallāhu Anhu), ‘and the three
I love most are: feeding the hungry, clothing the naked
and reciting the Qur’ān.’ ‘Quite true,’ said Hadrat Ali
(KarramAllāhu Wajhah), ‘and I love these three things most:
serving a guest, fasting on a very hot day and smiting the
enemy with my sword.’ At this Jibrā’īl (Alayhimus Salām)
appeared on the scene and said to the Prophet ﷺ: ‘Allāh
has sent me to tell you what I would love if I be one of
the mortals.’ ‘Yes, do tell us Jibrā’īl,’ said the Prophet ﷺ.
Jibrā’īl then replied: ‘If I had been like you, I would have
loved three things: guiding the people gone astray, loving
those who worship in poverty and helping the poor family
men, and as for Allāh, He loves three characteristics of His
slaves: striving in His path, crying at the time of repentance
and steadfastness in want and hunger.’ (Fadhail-e-A’māl)*

Solitude

Hadrat Kwājah Huzaifah Al Mar’ashi (Rahmatullāh Alayh) said:
*“The best virtue is to remain at home. If I had some excuse for not
going out for the Fard Salāt, I would have availed myself thereof
and remained always at home.”* (Masha-ikh-e-Chist)

As it was with the great Awliyā (Rahmatullāh Alayhim) they
preferred and loved solitude, likewise was it with Hadrat Sāhib
(Rahmatullāh Alayh) who was seldom seen out of his house.
In the last few years of Hadrat Sāhib’s (Rahmatullāh Alayh)
life, Hadrat Sāhib (Rahmatullāh Alayh) practically lived on his
Musalla (prayer mat). This is extremely rare and overlooked by
most. People like us can’t stay in our houses for one day, let
alone staying in our rooms.

Thus, as Hadrat Sāhib (Rahmatullāh Alayh) spent the last
few years on his Musalla (due to his illness) as Hadrat Sāhib
(Rahmatullāh Alayh) also slept on his Musalla (bed), would
mean that Hadrat Sāhib (Rahmatullāh Alayh) was in Salāt
practically all the time for we learn that a person waiting for
Salāh (in the mosque) is like a person in Salāh – Alhamdulillāh).

Another feature of those early years was his habit of sitting silently in meditation. I could not remember him even speaking one word by day or night. He used to tell me, *“If for one week you can remain silent, I will make you a Wali.”* I on the other hand, had the sickness of just talking unnecessarily but when later in Nizamuddin I told him that now I am able to keep silent for a full six months, he said *“Well, that time is now passed.”*

Dislikes

Hadrat Sāhib (Rahmatullāh Alayh) surely hated Shaytān. At times, if I recall properly, such statements were made: *“You listen to Shaytān.”* *“Why do you make Shaytān happy?”*

Hadrat Sāhib (Rahmatullāh Alayh) also gave this advice to read 10 times Ta’awuz in the morning and evening, so as to protect oneself from the mischief of Shaytān. Hadrat Sāhib (Rahmatullāh Alayh) also disliked laziness and time wasting. Hadrat Sāhib (Rahmatullāh Alayh) became displeased when pupils did not learn, stayed absent unnecessarily or just sat idle.

Hadrat Sāhib’s (Rahmatullāh Alayh) Family

As class was held at Hadrat Sāhib’s (Rahmatullāh Alayh) house, this sinful pupil was able to observe and appreciate the honour, respect and love which this Mubarak family showed to Hadrat Sāhib (Rahmatullāh Alayh).

In every respect – food, personal needs, medicine, clothing, companionship, serving guests, cleaning and every other form of Khidmat in my humble opinion is so special, that words can’t describe.

Hadrat Sāhib (Rahmatullāh Alayh) was an independent person who had hundreds of students yet took Khidmat almost entirely from his family. In my humble opinion the most beloved people to Hadrat Sāhib (Rahmatullāh Alayh) were the womenfolk of Hadrat Sāhib’s family – Dādimā Sāhiba (Rahmatullāh Alayhā), Foi Sāhiba (Dāimah Barakāhtuhum), grand-daughters (Dāimah Barakāhtuhum) and daughters-in-law (Dāimah Barakāhtuhum).

I used to marvel at the love Dādīmā Sāhiba (Rahmatullāh Alayhā) had for Hadrat Sāhib (Rahmatullāh Alayh). Dādīmā Sāhiba (Rahmatullāh Alayhā) used to walk pass many a time, checking if Hadrat Sāhib (Rahmatullāh Alayh) was well or needed anything. I've also seen Dādīmā Sāhiba (Rahmatullāh Alayhā) sitting next to Hadrat Sāhib (Rahmatullāh Alayh) and asking questions like, “*Abba tame harū cheh?*” (Are you okay?) And “*Abba kay jueh?*” (Do you want something?), with a tone of concern.

One other beautiful sight will always remain with me. The evening Hadrat Sāhib (Rahmatullāh Alayh) returned from Lenmed Clinic at approximately Esha time, Dādīmā Sāhiba (Rahmatullāh Alayhā) approached Hadrat Sāhib (Rahmatullāh Alayh) who was seated at the table, still sitting in his wheelchair, asking questions and thereafter gave Hadrat Sāhib (Rahmatullāh Alayh) a kiss on his forehead....

Nowadays, husband – wife, parents- children don't kiss each other for years on end.

I have heard Dādīmā Sāhiba (Rahmatullāh Alayhā) reading Kalimah Shahadah loudly after performing wudu and through Dādīmā Sāhiba's (Rahmatullāh Alayhā) barakah; I have also started reading this duā.

May Allāh Ta'ālā reward Hāfiz Ismāil Sāhib (Rahmatullāh Alayh) and Uncle Ishāq Sāhib (Dāimah Barakāhtuhum) and their wives abundantly for sacrificing the companionship of their daughters to make the Khidmat of Hadrat Sāhib (Rahmatullāh Alayh), Dādīmā Sāhiba (Rahmatullāh Alayhā) and Foi Sāhiba. Dādīmā Sāhiba (Rahmatullāh Alayhā) still used to ask numerous questions regarding Hadrat Abba Sāhib (Rahmatullāh Alayh). While many other things have been forgotten, the thought of her beloved husband still ran deeply in her heart and mind.

May Allāh Ta'ālā accept the humble Khidmat of this family and use this family for the Khidmat of His Dīn, and join us with them. Āmīn.

With worship one will get Jannah and with Khidmat (service) one will get Allāh.

Rasūlullāh ﷺ said: “When a person performs wudu properly and then recites:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

All the eight gates of Paradise are thrown open for him. So that he may enter, as he likes, through any one of them.”

My Personal Relationship

This section has been divided into the following sub-headings: Tarāwīh, Photocopying, Jumuah and Asr Class, Marriage, Ālim Studies and Dreams.

Tarāwīh

Even though I never knew my work, Hadrat Sāhib's (Rahmatullāh Alayh) favours and interest for me was great. Alhamdulillah, I was always included in the Tarāwīh programme, mostly at Hadrat Sāhib's (Rahmatullāh Alayh) house. Despite Hadrat Sāhib's (Rahmatullāh Alayh) old age, busy programme and ill health, Tarāwīh Salāt would still be performed as stated earlier.

Photocopying

Alhamdulillah, from my early student days, till the end, I was in charge of making copies at Hadrat Sāhib's request, of Gujarati notes, Farsi, Urdu and Hadrat Sāhib's (Rahmatullāh Alayh) personal notebooks. This brought great joy to me for in this way I got a chance to be of personal service to Hadrat Sāhib (Rahmatullāh Alayh).

Jumuah

From my early student days, I always looked forward to sit with Hadrat Sāhib (Rahmatullāh Alayh). Jumuah was special. Once I had been bunking class for some time, I mustered up courage to visit Hadrat Sāhib (Rahmatullāh Alayh). If I recall correctly, Hadrat Sāhib (Rahmatullāh Alayh) reprimanded me very warmly, saying something like this: “*You don't even come for Jumuah.*” Thereafter it became my habit to sit next to Hadrat

Sāhib (Rahmatullāh Alayh) or leave a place for Uncle Ahmad Sāhib (Dāimah Barakāhtuhum) as he always brought Hadrat Sāhib (Rahmatullāh Alayh) to the Masjid. I really looked forward to Jumuah. Hadrat Sāhib's (Rahmatullāh Alayh) absence is really felt.

Asr Class

Alhamdulillah, for approximately the last two years Allāh Ta'ālā favoured me to start attending class again. I have been punctual in this class, rarely missing a day or two, even during holidays. My whole day was centered on this class.

Through the barakah of attending this class, I benefitted greatly as I got a chance to test pupils, serve guests, read kitābs, listen to Nasīhat, and sit in Hadrat Sāhib's (Rahmatullāh Alayh) Mubarak Company etc. In this class Hadrat Sāhib (Rahmatullāh Alayh) was also seen reading Hizbun Nasr (Duā for the Mujahidīn) and Duā for Parents. Allāhu-Akbar.

While other pupils were allowed only to learn Qur'ān Sharīf, I was allowed to read books of my own choice, duās and Qur'ān Sharīf also. Many a times while others were sent out, I was allowed to remain behind, and this choice was entirely left on Hadrat Sāhib (Rahmatullāh Alayh) for at times I was also sent out. Sitting alone with Hadrat Sāhib (Rahmatullāh Alayh) was special. I thank Allāh Ta'ālā for favouring me with this great bounty. I ask Allāh Ta'ālā to forgive me for not fulfilling Hadrat Sāhib's (Rahmatullāh Alayh) rights. I began to treasure every minute of this class and wished it would never end. And Allāh Ta'ālā knows best.

My Marriage and Ālim Studies

Alhamdulillah, one of the motivating factors for beginning this course was in order to understand Hadrat Sāhib's (Rahmatullāh Alayh) Kitābs. Hadrat Sāhib (Rahmatullāh Alayh) was very pleased to hear of my intention. Daily on travelling to and from Madresah, I am reminded of my two elders, Hadrat Sāhib (Rahmatullāh Alayh) and Hadrat Hāfiz Mūsā (Rahmatullāh Alayh) on passing their respective houses, if I am not sleeping in the car. May Allāh Ta'ālā accept it from me and make it easy for me. Āmīn.

In class and Madresah, many a times I think of Hadrat Sāhib (Rahmatullāh Alayh). With regards to my marriage, I will not be incorrect in writing that in the short space of Hadrat Sāhib's (Rahmatullāh Alayh) illness, my proposal and marriage took place – Alhamdulillah. On the day of the Nikah, the last place to be visited before going to the Masjid was to visit Hadrat Sāhib (Rahmatullāh Alayh). It was my great desire for Hadrat Sāhib (Rahmatullāh Alayh) to perform my Nikah, obviously this was not possible. However, Hadrat Moulānā Ebrahim Sāhib (Rahmatullāh Alayh) performed the Nikah – Alhamdulillah.

Through the Nikah, much of my attention got distracted, as up to that point Hadrat Sāhib (Rahmatullāh Alayh) was the focus of my love. Barely five days after my Nikah Hadrat Sāhib (Rahmatullāh Alayh) passed away. Alhamdulillah, my wife together with her family and I were blessed to be present during the final moments of Hadrat Sāhib's (Rahmatullāh Alayh) life – Alhamdulillah. May Allāh Ta'ālā unite us with our Respected Elders (Rahmatullāh Alayhim ajmaīn) in the Hereafter.

Advices

Being students, we were fortunate to listen to Hadrat Sāhib's (Rahmatullāh Alayh) Nasīhah when the Elders, Ulamā, Huffāz, Jamāts, Dhakirīn, students, friends and common folk would visit during class. Some common advices are given below. Words from Hadrat Sāhib's (Rahmatullāh Alayh) mouth had a special nūr and touched one's heart.

Dhikr

Hadrat Sāhib (Rahmatullāh Alayh) used to love to encourage guests towards Āmāl-as-Sālihāt, especially Dhikr. Hadrat Sāhib (Rahmatullāh Alayh) used to advise guests to make Dhikr in all conditions, i.e. standing, sitting, reclining, driving, walking – keep the tongue wet with the Dhikr of Allāh Ta'ālā.

The Holy Prophet ﷺ said:

Those who are admitted into Paradise will not regret over anything of this world, except the time spent without Dhikr in their life.

Note: After their entry into Paradise, when they will see the huge reward (as large as mountains) for remembering Allāh once, they will feel extremely sorry over their loss caused by the time spent without Dhikr, as can be well imagined.
(Fadhail-e-Amāl)

Kalimah Tayyiba لَا إِلَهَ إِلَّا اللَّهُ

This is one of Hadrat Sāhib's (Radiallāhu Anhu) favourite advices which we have heard many a time. Hadrat Sāhib (Rahmatullāh Alayh) used to say, "Read Kalimah Tayyibah. One will gain Allāh's love and forgiveness" not only to common folk but also to high ranking Ulamā this advice was given. Hadrat Sāhib (Rahmatullāh Alayh) was in love with this Kalimah and used to refer to the story of Hadrat Mūsā (Alayhis Salām). This Ramadhān Hadrat Sāhib (Rahmatullāh Alayh) also gave Nasīhah to read 70 000 times لَا إِلَهَ إِلَّا اللَّهُ. May Allāh Ta'ālā favour us to carry out this advice and bless us to have this Kalimah on our tongues at the time of death. Āmīn.

Rasūlullāh ﷺ is reported to have said: "Once the Prophet Mūsā (Alayhis Salām) prayed to Almighty Allāh to teach him some form of Dhikr for His remembrance. He was advised to recite :

لَا إِلَهَ إِلَّا اللَّهُ

He submitted: 'O my Lord, this Dhikr is recited by all the creation.' Again the reply came: 'Recite لَا إِلَهَ إِلَّا اللَّهُ. He submitted: 'O my Sustainer, I want something special, exclusively meant for me.' Then Almighty Allāh said: 'If the Seven Heavens and the Seven Earths were placed in one Pan of Balance and the Kalimah لَا إِلَهَ إِلَّا اللَّهُ in the other, the latter would outweigh the former.'" (Fadhail-e-Amāl, Virtues of Dhikr)

Niyah Before Amāl

Another extremely important advice commonly given was to make Niyah before doing A'māl. To some Ālim students Hadrat Sāhib (Rahmatullāh Alayh) said: "Make A'māl, Allāh Ta'ālā loves A'māl."

To me this seems more appropriate as it indicates that when a person does any deed of righteousness and makes any number of intentions, he will be rewarded for each of those intentions. Moulānā Nawāb Qutbuddin wrote this in 'Mazāhir Haq' and gave numerous examples. For example he says: there may be many Niyyahs for going to the Mosque; for performing Itikāf and together with it the intention of visiting the House of Allāh – an act which Allāh honours – and also to sit in the Mosque waiting for the time of Salāh. For each of these acts the person will be rewarded independently.

The Hadīth teaches that anyone sitting in the Mosque awaiting the Salāh is in fact in Salāh. Then there may also be the Niyyah to protect the ears, nose etc. from sin because outside the Mosque and in the markets these parts of the body are somehow or the other involved in sin. Thus, it is also a Niyyah to protect his body parts from sin for which special reward is given.

Similarly he may also make the Niyyah of sitting in that Holy place making Duā and Dhikr, for which also reward will be received. Then also he may make the Niyyah of sitting in solitude with full attention directed at Allāh for which he will also be rewarded. Apart from that he may also make the Niyyah of having made Wudhu and going towards the Salāh – an act which in the Hadīth brings the reward of Hajj and Umrah. He may also make the Niyyah of performing Amr-bil-Marūf and Nahi anil-Munkar, (commanding good and forbidding evil) and to acquire some knowledge which is facilitated by being part of the congregation.

Another Niyyah is to meet Muslim brothers, which in itself is a special act of worship giving him the chance of greeting them. So also he may make the Niyyah of pondering over the affairs of the Hereafter in Allāh's House and remain in meditation and deep thought. Like the above there may also be other matters and for as many Niyyahs he makes, so much will he be rewarded for. (Āp Beti, Vol. 1, Pg. 55)

Big Nights (15th Shabān & Laylatul Qadr)

On this night one should read Nafl Salāt (Shukr and Taubah). Make duā for forgiveness, steadfastness and Khātimah-e-

Khair (death with Imān), Taufiq to do pious work. For the 15th of Shabān, Hadrat Sāhib (Rahmatullāh Alayh) used to also encourage us to fast. Hadrat Sāhib (Rahmatullāh Alayh) would also advise us to make duā.

Ethāle Sawāb

Very often when funeral messages were received, Hadrat Sāhib (Rahmatullāh Alayh) would give the advice of reading Surah Fātihah, Surah Takāthur and Surah Ikhlas, I have experienced this many a time. On the death of Hadrat Hāfiz Mūsā (Rahmatullāh Alayh) his son told me that ever since he got this Nasīhah, he has been practicing it daily after every Salāh – Alhamdulillah.

Sick

Hadrat Sāhib (Rahmatullāh Alayh) used to advise for the sick to recite the Holy Name of Allāh Ta'ālā, Ya-Salāmu (O Giver of Peace).

Protection from the Mischief of Shaytān

Hadrat Sāhib (Rahmatullāh Alayh) used to advise us to read Ta'āwuz 10 times, morning and evening.

Tasbīh

Hadrat Sāhib (Rahmatullāh Alayh) used to love this Nasīhah. Upon giving this advice: *“Keep a Tasbīh in your hand,”* sometimes guests would indicate to Hadrat Sāhib (Rahmatullāh Alayh) that the Tasbīh is in their pockets, then Hadrat Sāhib (Rahmatullāh Alayh) would respond: *“Not in your pocket, in your hands.”* Hadrat Sāhib (Rahmatullāh Alayh) gave great preference to this Nasīhah. May Allāh Ta'ālā favour us to make Amal on this advice and may He accept it from us. The sight of Hadrat Sāhib (Rahmatullāh Alayh) counting the Dhikr of Allāh Ta'ālā has been witnessed by countless people, whether Hadrat Sāhib (Rahmatullāh Alayh) was well or not. This is something to marvel at.

These Ahādith also indicate the importance of using a Tasbīh (i.e. string of beads) for counting the Dhikr. Some people think this to be an innovation but this is not correct because Rasūlullāh ﷺ saw others counting Dhikr on pebbles and date seeds but did not object to it, which proves its justification. Stringing or not stringing these together does not make any difference. Therefore all scholars and jurists have been using it. Moulānā Abdul Hay (Rahmatullāh Alayh) wrote a book named Sabahatul-Fikr on this subject. According to Mullah Ali Qari (Rahmatullāh Alayh) also the above mentioned Hadīth provides a complete argument in favour of the commonly used string of beads, because Rasūlullāh ﷺ saw His companions counting on date seeds and pebbles and did not disapprove it, which proves its justification and stringing or not stringing the beads does not make any difference. Therefore the statement of the people who call this practice an innovation is not reliable.

In the terminology of the Sūfis, the string of beads is called a scourge for Satan. Someone once saw a Tasbīh (rosary) in the hands of Hadrat Junaid Baghdādi (Rahmatullāh Alayh) at the time when he was at the height of his spiritual glory and questioned him about it. He replied that he could not give up a thing by means of which he had attained nearness to Allāh. It is narrated by many Sahābah (Radiallāhu Anhum) that they kept pebbles and date seeds for counting Dhikr. It is also related about a Sahābi named Abu Safiyyah (Radiallāhu Anhu) that he used to count Dhikr on small pebbles or stones.

It is related about Hadrat Sa'ad bin Abī Waqqās (Radiallāhu Anhu) that he used both dates stones as well as pebbles. Hadrat Abu Sa'īd (Radiallāhu Anhu) is also reported to have used pebbles for counting Dhikr. It is written in Mirqāt that Hadrat Abu Hurairah (Radiallāhu Anhu) used to count on a string with knots on it. It is mentioned in Sunan Abī Dawūd (a book of Ahādith) that Hadrat Abu Hurairah (Radiallāhu Anhu) used to keep a bag full of date stones and pebbles for counting Dhikr on these and that when the bag would get empty, his maid-servant would put these back into the bag and place it near him again. The bag would get empty because the stones, after counting it, were placed outside the bag, till all the stones would get finished. Then the maid-servant would put the same stones again into the bag and place it near him. It is also narrated about Hadrat Abu Darda (Radiallāhu Anhu) that he had a bag containing Ajwah date seeds, on which he would

commence Dhikr after the Morning Prayer and would continue till all the seeds were finished from the bag.

Hadrat Abu Safiyyah (Radiallāhu Anhu), a slave of Rasūlullāh ﷺ, used to have a piece of skin with pebbles spread on it before him and he would recite Dhikr on these from morning to midday, when the skin with pebbles used to be removed from there, then he would attend to his other needs. After the Noon Prayer, the skin was again spread before him and he would continue Dhikr on the pebbles till the evening.

The grandson of Hadrat Abu Hurairah (Radiallāhu Anhu) narrated that his grandfather used to have a string with two thousand knots in it, and that he would not go to bed until he had completed doing Dhikr on these. The daughter of Hadrat Imām Husain (Radiallāhu Anhu) narrated about Hadrat Fātimah (Radiallāhu Anhā) that she had a thread with knots, on which she used to count her Dhikr.

In the terminology of the Sūfis, the Tasbīh is also known as Mudhakkirah (that which reminds), because when it is held in one's hand there is a sort of urge for doing Dhikr, and therefore it is termed as such. In this connection, a Hadīth is also narrated through Hadrat Ali (KarramAllāhu Wajhah) that Rasūlullāh ﷺ had said: "What a great Mudhakkirah (reminder) is the Tasbīh."

In this connection, a Hadīth is narrated by Moulānā Abdul Hay (Rahmatullāh Alayh):

Every Shaykh teacher in my line, right up to a pupil of Hadrat Junaid Baghdādi (Rahmatullāh Alayh) had bestowed a Tasbīh on his pupil and recommended him to do Dhikr on it. The pupil of Hadrat Junaid (Rahmatullāh Alayh) had stated, 'On seeing a Tasbīh in the hand of my Shaykh, I enquired if he still needed a Tasbīh after having reached such a spiritual height. He replied that he had seen this Tasbīh in the hand of his Shaykh, Sirri Saqati (Rahmatullāh Alayh) and had put the same question to him and Hadrat Sirri Saqati (Rahmatullāh Alayh) had also replied that on seeing a Tasbīh in the hand of his Shaykh, Hadrat Ma'rūf Karkhi (Rahmatullāh Alayh), he had put the same question to him and he replied that he had put the same question to his Shaykh, Hadrat Bishr Hāfi (Rahmatullāh Alayh) who said that he had put the same question to his Shaykh,

Umar Makki (Rahmatullāh Alayh) , who had also stated that he had asked the same question from his Shaykh, Hadrat Hasan Basri (Rahmatullāh Alayh) as to why he kept a Tasbīh in his hand in spite of having attained such spiritual heights, to which the Shaykh had replied, 'It has proved very useful in my initial stages of Tasawwuf and I had made progress by virtue of it; I do not want to leave it in the last stage when I want to use my heart, tongue, hands and everything in doing Dhikr of Almighty Allāh.

To Those Going for Hajj

1. Read Durūd-e-Tunjina abundantly on the plane.
2. Make Duā for Hajj-e-Mabrūr after every Fard Salāt.
3. Praise Allāh when making Duā with these praises of Allāh:

يَا أَرْحَمَ الرَّاحِمِينَ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ

O Most Merciful of those who show Mercy.

O Owner of Greatness and Honour.

O Ever-Living, O Sustainer of Life.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Duā for Parents

‘Allāmah ‘Aynī has narrated a Hadīth of Bukhāri stating that a person who recites this Duā once and thereafter makes Duā thus: “O Allāh grant its thawāb (reward) to my parents,” the person will In-Shā-Allāh have fulfilled their rights:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَالرَّبِّ الْعَالَمِينَ
وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ، وَاللَّهُ الْحَمْدُ
رَبِّ السَّمَاوَاتِ وَالرَّبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ، وَلَهُ الْعِظَمَةُ فِي السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ، هُوَ الْمَلِكُ رَبُّ السَّمَاوَاتِ وَالرَّبِّ
الْأَرْضِ وَالرَّبِّ الْعَالَمِينَ، وَلَهُ النُّورُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ

May Allāh Ta’ālā grant us all the tawfiq to practice pious deeds.

Āmīn.

Conclusion

I thank Allāh Ta’ālā for blessing me to be a student of Hadrat Sāhib (Rahmatullāh Alayh). I also ask Allāh to forgive me for my ill-manners in Hadrat Sāhib’s company and my inability to serve Him properly. I also beg Hadrat Sāhib’s (Rahmatullāh Alayh) family forgiveness for my shortcomings and humbly request their special Duās.

If I could ever be of assistance to any of the Elders and their families, it will be an honour for me to assist if possible. Not a day has passed when I do not think of Hadrat Sāhib (Rahmatullāh Alayh). His Mubarak appearance appears before me while walking, reading, and laying on the bed, in the Masjid etc.

May Allāh Ta'ālā accept his family for the Khidmat of Dīn up to the Day of Qiyāmah. Āmīn.

*I love the Salihīn (pious) although I am not of them.
Perhaps Allāh will bestow me to piety by virtue of His love.*

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَجْمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

**GLIMPSES FROM TADKHIRATUL KHALĪL:
ISLĀHI LETTERS**

All praise is due to Allāh, and salutations to Rasūlullāh ﷺ.
From the servant Rashid Ahmad, may Allāh pardon him,

Brother Maulwi Khalīl Ahmad Sāhib, may his blessings remain.

As-salamu’alaykum. Kindly study the following:

I received your letter but was delayed in replying to it because I did not get the opportunity. Kindly pardon me for Allāh’s sake. You wrote to me about your awrād and ashghāl (different forms of dhikr). O my beloved! The fundamental essence of dhikr is remembrance of Allāh Ta’ala. In other words, the remembrance of a thing must be firmly embedded in the heart of the dhakir without even uttering any letters and making any sound. This must be firmly embedded in the heart. This is similar to a friend thinking of his friend in the latter’s absence. In reality, a sound temperament demands that the Sālik firmly embeds his real Master- Allāh Ta’ālā – who is also the true Beloved.

However, man is such that he forgets his true deity (Allāh) and true Beloved. And so, the mashā'ikh initiated many ways and means to remember this dhikr which man has forgotten.

So they first teach the person Dhikr -e- Lisāni (dhikr with the tongue). Alternatively, he initiates a certain dhikr through the lata'if-e-sittah (*nafs, sir, qalb, rūh, khafi, akhfa*). The purpose of this is also remembrance of Allāh Ta'ālā in the sense that a movement of dhikr (e.g. verbal dhikr) becomes a means for the original/ fundamental dhikr. After this prelude, I return to my original meaning.

Before this, I had taught you three types of dhikr.

1. Pās Anfās Ism-e-Dhāt
2. To give motion to the heart with dhikr of Ism-e-Dhāt
3. Verbal dhikr of Ism-e-Dhāt which is single *Darb* (Allāh Allāh).

The dhikr of Ism-e-Dhāt must be done with this thought in mind that with this dhikr a special Nur has emanated from the mouth and is spreading throughout the body and encompassing it.

Then when you are engaged in Pās Anfās, you must imagine one additional thing: when you are breathing in while saying the Ism-e-Dhat, you must imagine (Allāh's attribute) of Huwal Bātin. And when you are breathing out, you must imagine Huwaz Zāhir. In other words, you must develop such an imagination within yourself that the pure Being and truly existing (Allāh Ta'ālā) is present with His Being in the bātin and zāhir (inner and outer self) of the dhākir.

Although there is a need for solitude to establish this imagination in the beginning, once you practice it, it will come into you automatically - insha Allāh.

When you are engaged in loud dhikr, make one more addition: imagine the Nur of the madhkur [Allāh Ta'ālā] encompassing the dhākir, and the madhkur present inside the dhākir.

It will be better if you leave out the lata'if-e-sittah for now. There is no real need for it at present. If after the above -mentioned imagination is firmly embedded in the heart and you still think of the lata'if, we will see about it later on.

At present, you must merely think that the One whose name you are taking and Whose remembrance you are engaged in is present in your heart. Remain engrossed in this after understanding it well and pondering over it carefully. Place your trust and reliance on Allāh Ta'ālā in all your work because He alone is the madhkur-e-haqiqi (the one who truly deserves to be remembered). And continue making Duā to Allāh Ta'ālā with absolute humility and submission for tawfiq (inspiration) to do good deeds.

If you get the tawfiq of engaging in Allāh's remembrance even for a short while, consider it to be a favour from Him. After considering the tawfiq of engaging in Allāh's dhikr to be a great favour, thank Allāh Ta'ālā profusely for it. This is because dhikr and shukr (gratitude) are the hallmarks for Wilayat (close friendship with Allāh Ta'ālā). When Allāh Ta'ālā enables a person to engage in His Dhikr (This is the ability that Allāh has granted a Person)- you must conclude that Allāh Ta'ālā gave him the certificate of His Qurb (proximity) and Wilayat. All praise is due solely to Allāh Ta'ālā for this. Furthermore, this much favour from Allāh Ta'ālā is sufficient to make the dhākir feel proud that Allāh Ta'ālā says: **“You remember Me, and I will remember You.”** A human being created from an impure drop has reached the court of that Pure Being. What else can man ask for? Can there be any treasure greater than this?

Allāh Ta'ālā states in a Hadīth : I remember the dhākir in the Mala'-e-A'la (the highest assembly of Allāh Ta'ālā). Then this progresses then Allāh Ta'ālā says: “I remember him in my heart.”

There is a group which – as much as possible – progresses to the field of dhikratul nafsi. It progresses from saying illAllāh (moving towards Allāh Ta'ālā). And even after reaching this rank, these people desire further progress from their Kind Master. The pure being said: “there is no refuge from Allāh Ta'ālā except to Allāh Ta'ālā. Enough, I do not have the strength to write anymore. I consider what I have written to be beyond my little courage. All my above guidelines are merely written by my pen, not by my heart. May Allāh Ta'ālā give me and you the tawfiq to reach His rank of ihsān.

Note: consider these last few lines to be the foundation of tasawwuf, tariqah, tazkiyah and ihsān. Was Salam.



To Hamid Yar Khan Sāhib, may Allāh protect you. As -salamu ‘alaykum.

I received your letter. Listen attentively. The fundamental purpose is dhikr, irrespective of whether you feel like it or not. Whether your mind wavers or whether you have concentration, the ma’mulat has to be completed under all conditions.

It is incorrect to complete your dhikr when you enjoy it and have enthusiasm for it, and leave it out when you do not enjoy it. Enjoyment and enthusiasm are neither objective’s nor are they within one’s power. You must merely continue the task at hand, and place the rest in the hand of Allāh Subhānahu Ta’ālā.

Constancy in dhikr despite having no attachment towards it is more beneficial and more rewarding. Every person fulfils a task with enjoyment and enthusiasm, but his true submission (‘abdiyyat) becomes manifest when he remains constant in dhikr even when he does not have any enthusiasm for it. After conveying my Salām to Siddiq Ahmad Sāhib, ask him about his health. Insha Allāh, his fever will disappear within a few days. Inform me when he gets better. That is all.

Was Salām

Khalīl Ahmad

Sahāranpur

25 Rabi’ath-Thāni 1344 A.H



Most dhākirīn (those engaged in dhikr) go through the following stages: in the beginning the heart experiences enjoyment from dhikr, later on that enjoyment disappears completely due to any of the following reasons:

- The dhikr has become habit.
- There is some imbalance in their natural or Shar’i sustenance.

- Intermingling with those who are not of their kind.
- Allāh Subhānahu Ta'ālā is testing their servitude and submission to him. This should not cause the person to abstain from this task [dhikr]. He ought to look for the cause of his [disinclination] and try to make up for it. And not to give up dhikr after considering it to be non-beneficial. This would mean that he is like a worker who continues doing work as long as his master awards him. If the master withdraws his hand on any day, the worker also stops his work. How can the master develop love for such a selfish worker?

A poet says:

“Even though I am placed far away, I am happy with hope that my beloved will hold my hand once again.”

A person said: “Hadrat, my eyes do not open at tahajjud time.” He replied: “Brother, show some courage. No task – whether worldly or religious – can be accomplished without courage. Also examine yourself and check whether this is not a punishment for any sin. There may have been some incautiousness in eating and drinking or a physical sin. If such is the case, it is essential to increase your repentance (taubah) and seeking forgiveness (istighfar). Dhikr will have to be added to dhikr, and not abandoned totally.

A poet says:

“Whatever darkness and grief comes over you, it is also due to your carelessness and insolence. When you see grief, rush towards istighfar. Grief comes from the Creator, Allāh, you should persevere in your work.”

Apart from this, these are changes made by the Essential Turner [Allāh] from which not even a single atom of this universe is free. Every act of Allāh Subanahu Ta'ālā no matter how much it is disagreeable to the soul – most certainly has some wisdom in it. This is a treatment, and a sick person does not have the right to turn his face away from the doctor's bitter medicine.

A poet says:

“When you experience a restricted condition instead of an

expansive condition, and then look for expansiveness within the restricted condition [look for the positives in the negative condition]. Remain energetic and do not place your head on the ground. O seeker! When you experience a restricted condition, then that is where your reformation lays. Do not let your heart become despondent.”

Nevertheless, it is the job of the one treading the path to remain devoted to the task and cast aside whatever enjoyment or absence of enjoyment which he experiences.

A poet says:

“Work, work, work give up all your talking. It is only work which will benefit you in this path.

The sight of a lover is not one that seeks enjoyment. Rather, its sole objective is to gain the pleasure of the Beloved. No matter what condition the Beloved keeps him in, that alone is bounty and there alone lies enjoyment.”

A poet says:

“What are you worried about separation and connection? Seek the pleasure of your Friend, for seeking another besides Him is oppression and grief.”

The lover must hold on to the Shariah – the criterion for the pleasure of Allāh – so firmly that even if his soul departs from the prison of his body, he does not let go of the rope which connects him to his Beloved. His soul departs from him, but it departs while he is taking the name of his Beloved. If not, he should not talk about Sulūk and the quest for Allāh Subhānahu Ta’ālā.

A poet says:

Hand over your life for your friend’s pleasure by being pleased for whatever He likes, or break off relations with your Friend.”



Siddiq Ahmad Khan complained to Hadrat about his inability to remain regular with tahajjud. He received the following reply

from Hadrat in Madīnah:

To Siddiq Ahmad Khan Sāhib, may Allāh protect him.

As -salamu ‘alaykum wa rahmatullai wa barakatuh.

I was most pleased to receive your letter. Your parents and associates reached here safely yesterday. Insha Allāh, they will return from here after 8-10 days, and will reach safely – Insha Allāh.

May Allāh Subhānahu Ta’ālā bless you with the opportunity to perform the tahajjud Salāh. I make Duā to Allāh Subhānahu Ta’ālā to bless you with courage and inspiration. The fact is that every task can only be accomplished with courage. When a person hankers after comforts and becomes inclined towards worldly pleasures, no work – neither worldly nor religious – can be accomplished.

You should take courage and fulfil your tasks. Convey my duās to the rest of the house-folk, and treat your wife with respect. Rasūllulah ﷺ said: The best of you is the one who treats his wife best, and I myself am the best of you in treating my wives. That is all.

Was Salām



Hadrat guided him in another letter as follows:

When a person becomes occupied in a particular task, his attention to another particular task is reduced. This is especially so with regard to a worldly task and a religious task – because these are opposites of each other. Engrossment in this world becomes an obstacle to yearning for Allāh Subhānahu Ta’ālā, and there has to be an excuse to free one’s self from this. You should therefore occupy yourself in the waza’if (plural of Wazīfah) and acts of dhikr and Allāh Subhānahu Ta’ālā will help you. That is all.

Was salām,



Sayyid Shams al-Hasan, a resident of Galawati, under the municipality of Riwan, expressed his sorrow over not acquiring any waridat (supernatural occurrences and experiences). Hadrat wrote the following reply to him. This concise and comprehensive letter is worthy of being written in gold.

To Sayyid Shams al-Hasan Sāhib, may Allāh protect him,

Assalāmu Alaykum.

I received your letter and was pleased to hear that you are well. All praise is due to Allāh, I and my associates are all well. You are constant with your twelve Tasbihs (1200) Alhumdulillāh, but you are expressing remorse over the fact that you are not experiencing any waridat and hālāt (conditions). This is most sorrowful.

Do you consider this bounty of Allāh Subhānahu Ta'ālā to be insignificant when he inspired you and enabled you to engage in twelve Tasbihs of His dhikr through His kindness and affection to you? Dhikr is a document attesting to wilayat (close affinity and friendship with Allāh Subhānahu Ta'ālā).

The person who is given the inspiration to engage in dhikr is as if he has received the certificate of wilayat. Conditions and waridat are neither the objectives nor are they experienced by every person. This is merely a child's play and desiring this is futile. You should be extremely grateful to Allāh Subhānahu Ta'ālā for this wonderful condition of yours and do not consider this bounty to be insignificant. Expressing gratitude over a bounty results in additional bounties, while ingratitude results in withdrawal of bounties. May Allāh Subhānahu Ta'ālā save us from ungratefulness. That is all.

Was Salam

Khalīl Ahmad

Saharanpur

1st Sha'ban 1344 A.H.



I asked Hadrat: “Hadrat! What is the reality and need for bay’ah?” I had made this question with the full resolution of opposing bay’ah. But Hadrat considered it to be a simple question and said: “In a bay’ah, the murid makes a pledge to Allāh Subhānahu Ta’ālā of abstaining from all His prohibitions, and fulfilling the orders of the Shari’ah. The murād (the person at whose hands he is taking the bay’ah) is merely a witness to this pledge, and nothing else.” It was the first time I heard the word murād used to refer to a pir {or shaykh}. I was left astounded by this reply. However, I still had a misgiving and thought to myself that Allāh’s quality is this:

“Allāh knows the treachery of the eyes of whatever is concealed in the chests.”

Why, then should there be any need for a witness? But immediately thereafter, the following verse came into my heart:

“This day shall we set a seal on their mouths, and their hands shall speak to us, and their feet shall bear witness to whatever they use to earn. “(Surah Ya Sin, 36:65)

I then thought to myself that Allāh Subhānahu Ta’ālā is:

He does whatever He wills.

If He causes man’s hands and legs to bear witness on the Day of Resurrection, it cannot be futile to ask a pious person to bear testimony in this world. And so, I remained silent and all my misgivings and objections disappeared.

After some time, I said to Hadrat: “it is Friday today and I would like to take bay’ah at Hadrat’s hands before Maghrib. “He said: “I do not think there is any real need for it. Allāh Subhānahu Ta’ālā has already blessed you with many of the things which are the actual objectives of bay’ah.” However, I was bent on my resolution and said: “Hadrat I have always been doing things which are not necessary: I adopt English ways, I wear English clothes, I eat English food, I live in a bungalow, I intermingle a lot with English people, and I have also-unnecessarily married a madam. Since I have done so many other unnecessary things in my life, what is there if bay’ah is added to this list? I feel it necessary to fulfil this today.” Hadrat remained silent. As per

his habit, he was sitting in the courtyard after the ‘Asr salāh and his associates were sitting around him. I followed him into the Masjid and he said: “come, let us fulfill our task.”

We were in absolute privacy. Hadrat held my hands and accepted the bay’ah from me. The last statement which I made was: “I am taking bay’ah at the hands of [Hadrat Moulānā] Khalīl Ahmad.” When I said this, he withdrew his hands and said: “This is all which a bay’ah entails.” I did not feel anything in my heart in the course of the entire bay’ah. But after this last statement, my eyes suddenly flowed with tears, I felt hot, and I could personally feel my face turning yellow. Hadrat immediately proceeded to his place and I walked behind him. The other associates looked at my face and realised I had just taken bay’ah.”

When Hadrat accepted the bay’ah from Maulwi Zafar Ahmad Sāhib, he took him into his room and explained to him the essence of tasawwuf in very concise but comprehensive words as follows:

“The purpose of sulūk is for the person’s heart to become absolutely desirous of acquiring Allāh’s pleasure like the bodies desire for food. He must have an intense desire for worship (‘Ibadah) like the bodies desire for food and drink. This can only happen when the heart is filled with Allāh’s greatness and love, and emptied of the greatness and love for everything else. As long as the greatness and love for others compete with the greatness and love for Allāh Subhānahu Ta’ālā, the person can neither seek the pleasure of Allāh Subhānahu Ta’ālā nor save himself totally from acts of disobedience. And so, there is a need for two things:

- 1). Takhliyah-cleansing the heart of everything else.
- 2). Tajliyah- filling the heart with love and good qualities.

“Previously, the mashā’ikh used to teach these two branches separately. Now that the lives are shorter and occupations many, they developed a system whereby both objectives are acquired together. This system is through abundance of dhikr (kathrat-e-dhikr). The tālib must engage in so much dhikr of Allāh Subhānahu Ta’ālā, that in so doing, his enthusiasm for obedience to Allāh Subhānahu Ta’ālā increases, becomes firmly entrenched in his heart; he is compelled into repentance and

his abhorrence of disobedience becomes strong. Even if he intends committing a sin, his heart experiences a constriction, darkness, and restlessness which are not perceived by a non-dhākir (one who does not engage in Allāh’s remembrance). This anxiety prevents him from taking a step towards sin. If he happens to commit a sin, the constriction and restlessness increases, and he is compelled into repentance very quickly. This is because he does not experience any comfort without a true repentance.”

“There are two ways of kathrat-e-dhikr (Abundant Dhikr):

1. The first practice of the mashā’ikh, e.g. dhikr nafi ithbāt (where the person rejects everything but affirms Allāh alone) and dhikr ism-e-dhāt (where the person repeats the name of Allāh Subhānahu Ta’ālā), etc.
2. The different duās which Rasūlullāh ﷺ taught for different times and occasions – these must be adhered to strictly. I [Hadrat says] feel the need to combine both.”

Hadrat then took my hand into his blessed hand and accepted the bayāh as per norm. He then instructed me to engage in the dhikr of nafi ithbāt 200 times and ism-e-dhāt 2000 times. He then demonstrated the procedure to me by sitting crossed-legged, closing his eyes, saying Lā ilāha with elongation and drawing the neck towards the right, and completing illAllāh with a light strike (darb) on the heart. He demonstrated this a few times and said: “This has been the practice of the mashā’ikh and this is how they have been teaching it from generation to generation.”

“The benefit of this is more and is also quick.” He then demonstrated the dhikr ism-e-dhāt and said: “You must learn the different duās for different times and occasions as mentioned in Hisnul Hasīn and practise on them. You must have a tasbīh in your hand, and engage in Pās Anfās while you are walking about. [Pās Anfās] is done as follows: when you breathe in, you must say Allāh; and when you breathe out, you must say *Hu*. This produces a lot of blessings. When you engage in dhikr ism-e-dhāt, you must imagine a *nur* (light and effulgence) emanating from your mouth when you say “Allāh.” You must imagine this *nur* encompassing your entire body, and then encompassing this entire world, and you are a short-lived creation in this world.

When you say “Lā ilāha”, you must imagine casting aside all the darkness apart from Allāh from your heart. When you say “illAllāh”, you must imagine your heart filled with effulgence of love and greatness for Allāh Subhānahu Ta’ālā.”

Hadrat’s life shows that Allāh Subhānahu Ta’ālā bestowed him with nisbat-e-abdiyyat. (The nisbat of complete Servitude) He was completely immersed in the Shari’ah, was not overpowered by any other condition and was filled with steadfastness. His tongue, heart, and every part of his body were calling to nothing except absolute immersion in following the Sunnah.

Whether it was his habits or his acts of worship – the practice of Rasūllullāh ﷺ must be his Imām, guide and leader in every condition and every matter. There can be no success without this. The beloved Sunnah alone is the fort which Allāh Subhānahu Ta’ālā fortified from all sides, and at whose entrance Allāh appointed a trustworthy and powerful guard. And so, Satan can never gain access to this fort. So if you desire every type of security, bring yourself into this fort. If not, you will not be safe from destruction.

This was the essence of Hadrat’s entire training. Just as he passed every moment of his life in this way, he desired his associates to adhere to it and pass their lives in it without tasting any other type of life. Hadrat Imām Rabbāni Maulānā Gangohi Rahimahullāh’s statement about Hadrat’s nisbat is testimony to this. He said: “Allāh Subhānahu Ta’ālā blessed the joy of my eyes and my eternal friend, Khalīl Ahmad with nisbat-e-Sahābah. Moreover, your nisbat is closer and bears more resemblance than my own nisbat.”

Love cannot tolerate disagreement and, like salt, causes everything to adopt its quality. The words of the Hadīth :

A person is considered to be with those whom he loves

Make reference to this same point. And this is the fundamental principle of sulūk and it commences with bay’ah. Hadrat made efforts to increase this ta’alluq (bond) into the heart of the Sālik from the very beginning. He would teach the person to increase his meeting and remaining with his shaykh. He must be particular about writing to his shaykh, and just as he is particular about dhikr, he must adopt the means of developing love for the shaykh. Some people used to take bay’ah and

depart without any further correspondence. Hadrat disliked this superficial bay'ah and would draw the person's attention to it when he got the opportunity.

When it was time for bay'ah, they began jumping on each other, each one trying to be the first to obtain this privilege. But this was a massive crowd and Hadrat had just two hands. The turban was thus unrolled till quite a distance. One was not sufficient, and so another two were joined to the first one. People held onto the turban from either side. Hadrat then read the sermon and verse:

He made all of them read the kalimah, renewed their imān, asked them to repent, and to make this promise: "We will not commit kufr, shirk and bid'ah. We will not steal, not commit adultery, not speak lies, not slander anyone, not devour unjust wealth, and will never commit any minor or major sin. If we commit any sin, we will repent immediately. We are taking bay'ah in the Chistiyyah, Naqshbandiyyah, Qādiriyyah and Suhrawardiyyah orders at the hands of Khalīl Ahmad. O Allāh! Accept our repentance and raise us among your righteous servants."

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَجْمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

FROM THE PEARLS OF SHAYKH
‘ABDUL FATTAH ABU GHUDDA
(RAHMATULLĀH ALAYH)

Translator’s Foreword

Etiquette holds an esteemed place in Islām. In Surah Tāhā, Allāh Subhānahu Ta’ālā instructed Nabī Mūsā (Alayhis Salām) to adopt the correct etiquette when he arrived at the blessed valley of Tuwā. Allāh Subhānahu Ta’ālā said: “(O Mūsā) remove your shoes, for you are in the blessed valley of Tuwā” (Surah Taha: 12)

So important is its role that the Ulamā have said: “Our entire din is based on etiquette” Passing on etiquette as insignificant generally leads to the abandoning of deeds that are the sunnah, which leads to the discarding of a wajib (compulsory) act and so on. Imām ‘Abdullāh Ibn Mubārak (Rahmatullāh Alayh) said :

“If I leave out a single etiquette of Islām, I fear that Allāh Subhānahu Ta’ālā will deprive me of all that He has bestowed me with.” (*Kitāb-at-Tahajjud of al-Ishbili - pg 132*)

The manners of Islām are many and are therefore impossible to be encompassed in a brief booklet as this one. However, if the few that are mentioned in here are implemented, one could then endeavour to progress further Insha Allāh.

Introduction

The religion of Islām has rules of etiquette and a moral code regarding every aspect of life. These apply to the whole community; the old, the young, men and women.

The Importance of Appearance

Distinct Muslim Personality

Islām advocates this etiquette and stresses it so as to perfect the Muslim personality and to bring about harmony among people. There is no doubt that adopting such manners and virtues adds beauty to a Muslim's style, makes his personality attractive and brings him closer to the hearts and minds of others. The following manners and etiquette form part of the essence of Islām and is from amongst its objectives and aims. **Calling it “etiquette” by no means implies that it is marginal to life and social behaviour.** It does not mean a person has the option of ignoring these practices or those they are merely preferable to adopt.

Imām Al-Qarafi (Rahmatullāh Alayh) says in his book ‘Al-Furuq’, while discussing the point that manners rank higher than deeds:

Know well that a small amount of etiquette is better than a whole lot of good actions.

Ruwaim (Rahmatullāh Alayh) a righteous scholar told his son, “O my son! Make your deeds like salt and your manners like flour (referring to the fact that dough consists of more flour than salt i.e. one should have more manners than deeds).

An abundance of good manners with a few good deeds is better than a multitude of good deeds with a few good manners.” **Even**

though some of these rules appear to be simple or common sense, it is still important to highlight their significance. Many of us err in these simple deeds which then blemish our Islāmic personality, whereas Islām ought to be unique in its beauty, perfection and traits.

On one occasion, our Master ﷺ advised the Sahābah (Radiallāhu Anhum), “You are on your way to meet your brothers. Don a good dress and mend your conveyance so that you appear distinct among people as a beauty spot (on a body). Allāh Subhānahu Ta’ālā does not like indecency in manner and conduct.” [Sunan Abī Dāwud, Ahmad and Hakim] Therefore, it is important that a Muslim be recognised by his excellent attire, his befitting manner and an appearance that is appealing.

Entering or Leaving a House

How to enter

When entering or leaving a house, do not push the door violently, or leave it to close by itself wildly. Such actions stand in contrast to the politeness of Islām which you are honoured to belong to. Close the door gently with your hand. You may have heard a Hadīth reported by Imām Muslim (Rahmatullāh Alayh) whereby Sayyidatuna ‘Ā’isha (Radiallāhu Anhā) quotes Nabī ﷺ as saying, “Gentleness adorns every act and its absence tarnishes it.” [Sahīh Muslim]

Greeting

When entering or leaving your house, acknowledge those inside. Use the greeting that is unique to Muslims and which is the label of Islām:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace, mercy and blessings of Allāh be upon you

Do not forego this Islāmic greeting by replacing it with something else such as “Good morning” or “Hello” etc. This will lead to the “Salam” eventually being totally abandoned. This greeting is the salient feature of Islām. It is the label of the Muslims which Nabī ﷺ prescribed by his action and statement and it is that which he taught to his attendant, Sayyidunā Anas Ibn Mālik (Radiallāhu Anhu) when He ﷺ said to him: “O my son, greet your family when you enter (your home) for that is a blessing for you and your family.” [Sunan Tirmidhī]

Imām Qatādah (Rahmatullāh Alayh) a prominent Tābi’i said, “Say Salām to your family when you enter your house, for they are most worthy of your Salām.” Imām Tirmidhī (Rahmatullāh Alayh) recorded from Sayyidunā Abu Hurairah (Radiallāhu Anhu) that Rasūllullāh ﷺ said, “When any of you joins a gathering, he should say Salām and when he intends to leave then too he should say Salām. The first (the greeting of arrival) is no less important than the second (the greeting when parting).”

Announcing Your Presence

When entering your house make your presence known to those inside before approaching them so that they may not be startled by your sudden appearance. Do not appear like one who is searching for a fault in them. Sayyidunā Abu ‘Ubaidah ‘Amir Ibn ‘Abdullāh Ibn Mas’ud (Radiallāhu Anhu) said, “When my father ‘Abdullāh Ibn Mas’ud (Radiallāhu Anhu) used to enter the home, he would make his presence known by speaking and raising his voice (so that they may become aware).” Imām Ahmad Ibn Hambal (Rahmatullāh Alayh) said, “When a person enters his house, it is recommended that he coughs or taps his shoes.” His son ‘Abdullāh (Rahmatullāh Alayh) said: “When returning home from the Masjid, my Father used to announce his arrival before entering by tapping his shoes. At times, he would do so by coughing.”

Imām Bukhāri and Imām Muslim (Rahmatullāh Alayhima) have recorded from Sayyidunā Jābir (Radiallāhu Anhu) that Rasūllullāh ﷺ prohibited a person from unexpectedly surprising his family at night, whether returning from travel or otherwise, as though he mistrusts them or is merely searching for fault in them.

Seeking Permission to Enter

If family members are resting in their rooms and you intend to enter that room, seek permission to enter otherwise you may see them in a condition that you or they for that matter may dislike. **This applies to your entire household**; your immediate family (mahrams like your parents or children) and others (non-mahrams) as well.

Imām Mālik (Rahmatullāh Alayh) has recorded in his Muwatta from Sayyidunā ‘Atā Ibn Yasar (Radiallāhu Anhu) that a man asked Rasūllullāh ﷺ the following, “Should I seek permission to enter my mother’s room?” “Yes,” answered Rasūllullāh ﷺ. “But we live together in the same house,” said the man. Rasūllullāh ﷺ said, “Seek permission to go to her.” “But I am her servant,” replied the man. Rasūllullāh ﷺ repeated, “Seek permission! Or would you like to see her naked?” “No,” replied the man. “Then seek permission when entering,” said Rasūllullāh ﷺ.

A man came to Sayyidunā ‘Abdullāh Ibn Mas’ūd (Radiallāhu Anhu) and asked, “Should I seek permission to enter my mother’s room?” He ﷺ answered, “There are certain conditions in which you would rather not see her.”

Sayyidunā Zaynab, the wife of ‘Abdullāh Ibn Mas’ūd (Radiallāhu Anhu) said that upon reaching the door, ‘Abdullāh (Radiallāhu Anhu) would cough (according to a narration of Ibn Mājah, he use to make some noise), fearing that he might surprise us and encounter an embarrassing situation.

A man asked Sayyidunā Hudhaifah Ibn Al-Yamān (Radiallāhu Anhu), “Should I ask permission to enter my mother’s room?” Sayyidunā Hudhaifah (Radiallāhu Anhu) replied, “Yes, if you do not seek her permission, you may see what you dislike.”

Sayyidunā Mūsā (Radiallāhu Anhu), the son of Sayyidunā Talhah Ibn ‘Ubaidillāh (Radiallāhu Anhu) said, “My father went to my mother’s room. I followed him as he entered. He turned towards me and pushed my chest, causing me to sit on the ground. Then he reprimanded me saying, **“How dare you enter without permission!”**

Sayyidunā Nāfi’ (Radiallāhu Anhu), the freed slave of Sayyidunā ‘Abdullāh Ibn ‘Umar (Radiallāhu Anhu) said, “When any of Ibn

‘Umar’s (Radiallāhu Anhu) children would become of age, Ibn ‘Umar (Radiallāhu Anhu) would assign him/her to another room. He would also not allow any of them to enter his room without permission.”

Sayyidunā ‘Atā Ibn Rabāh (Radiallāhu Anhu) asked Sayyidunā Ibn ‘Abbās (Radiallāhu Anhu), “Should I seek permission when entering the room of my two sisters?” “Yes,” replied Sayyidunā Ibn ‘Abbās (Radiallāhu Anhu). He said, “But they are in my foster care, I support and provide for them.” Ibn ‘Abbās (Radiallāhu Anhu) asked, “Would you be pleased to see them naked?” He then read the Qur’ānic verse:

And when the children among you come of age, let them seek permission, as those senior to them in age do. (Surah an-Nur: 59)

Sayyidunā Ibn ‘Abbās (Radiallāhu Anhu) concluded, “Seeking permission is obligatory for all people.”

Sayyidunā Ibn Mas’ūd (Radiallāhu Anhu) said, “A person should seek permission when entering the room of his children, brother or sister.”

Sayyidunā Jābir (Radiallāhu Anhu) also said, “A person should seek permission when entering the room of his children, brother, sister, father or mother, even if she is old.”

Be Quiet While others Are Asleep

If you enter a place where people are asleep, whether at night or during the day, be quiet and gentle. Be considerate. Do not cause any undue noise when entering or exiting. Rasūllullāh ﷺ said, “Whoever is deprived of gentleness is deprived of all sorts of goodness.”

Sayyidunā Al-Miqdād Ibn Al-Awsad (Radiallāhu Anhu) said, “We used to keep aside the Prophet ﷺ share of the milk and when he came back at night, he would greet us with a voice loud enough for those awake to hear, without disturbing those who were asleep.” (Sahīh Muslim and Sunan Tirmidhī)

In addition, whenever Rasūllullāh ﷺ used to offer Salah at night, he would recite the Qur’ān with a voice that pleased

those that were awake, without disturbing those that were asleep.

Knocking and Ringing

When you are at the door of your brother, friend, associate or someone you wish to visit, knock at the door in a pleasant way which is sufficient to make your presence known. Do not unethically knock loudly or violently as a thug or an oppressor would do, thereby frightening its occupants.

A woman came to Imām Ahmad Ibn Hambal (Rahmatullāh Alayh), seeking his opinion on a religious matter. She knocked at his door loudly. He came out saying, “This is the banging of a policeman!” (In other words, it is not befitting to knock in this manner.)

Imām Bukhāri (Rahmatullāh Alayh) reported in ‘Al-Mufrad’ that the Sahābah (Radiallāhu Anhum) used to knock on the door of Rasūllullāh ﷺ with the tips of their nails (out of respect for him).

This soft and gentle knocking is appropriate when the inmates of the home are close to the door. As for those who are further away from the door, it is appropriate to knock on their door, or ring the bell loud enough to enable them to hear it, without banging. In this regard, the following Hadīth was mentioned earlier, “Gentleness adorns every act and its absence tarnishes it.” In addition, Imām Muslim (Rahmatullāh Alayh) reported that Rasūllullāh ﷺ also said, “Whoever is deprived of kindness is deprived of all good things.”

One should allow sufficient time between two knocks, to enable those making wudhu, performing salah or eating, to finish without rushing. Some Ulamā have suggested that this interval be equal to the duration of four raka’ahs of salāh since it is possible that a person may have just commenced the salah before you knocked on the door.

If after three intervalled knocks you feel that if the person you came to see was not busy then he would have answered you, then leave for Rasūllullāh ﷺ as said, “When any of you seeks permission thrice, and he is not granted permission, then he should leave.” [Sunan Abī Dāwud]

While waiting for permission do not stand in front of the door. Rather stand to the right or to the left. When Rasūllulāh ﷺ would come to someone's door, he would avoid facing the door directly. Instead, he would stand to the right or to the left of the entrance. [Sunan Abī Dāwud]

Answering: "Who is it?"

When you knock at the door of your brother and you are asked, "Who is it?" then identify yourself, by stating your known name. Do not say "me", "someone" or "somebody" for these words do no inform him as to who is at the door.

It is incorrect for you to expect your voice to be known to the person whom you are visiting since voices and tones resemble each other and can be confusing. Also, not every person in the home you are visiting may be able to recognise your voice.

Rasūllullāh ﷺ discouraged the one knocking at the door from saying, "It's me" since this doesn't give a full meaning.

Imām Bukhāri and Imām Muslim (Rahmatullāh Alayh) reported that Sayyidunā Jābir Ibn 'Abdullāh (Radiallāhu Anhu) said, "I came to Rasūllullāh ﷺ and knocked on his door. He asked, "Who is it?" I answered, "It's me." Rasūllullāh ﷺ disapprovingly said, "It's me?, It's me?" (Rasūllullāh disapprovingly ﷺ repeated the Sahābah (Radiallāhu Anhum) used to mention their names whenever they were asked, "Who is it?"

Sayyidunā Abu Dhar (Radiallāhu Anhu) said, "While walking out one night, I saw Rasūllullāh ﷺ walking by himself. I opted to walk in the shade of the moon, but he ﷺ turned around and saw me. He then asked, "Who is there?" I replied, "Its Abu Dhar."

Sayyidunā Ummu Hāni (Radiallāhu Anhā) a cousin of Rasūllullāh ﷺ and the sister of Sayyidunā Ali Ibn Abī Talib (KarramAllāhu Wajhahu) said, "I came to see Rasūllullāh ﷺ. He was taking a bath and his daughter Sayyidunā Fātimah (Radiallāhu Anhā) was screening him. He asked, "Who is this?" I replied, "I am Ummu Hāni." - (Bukhāri and Muslim)

When you visit a friend of yours with or without making an

appointment and he apologizes for not being able to receive you, then accept his apology. His personal affairs and the condition of his house are best known to him. It is possible that something may have come up or that his personal circumstance does not allow him to receive you at that moment. He has the right to ask to be excused.

The famous Tābi'i, Qatādā Ibn Di'amah as-Saudāsi (Rahmatullāh Alayh) said, "Do not remain at the door of those who decline your visit. You do have other needs to attend to whilst they are already occupied, therefore they deserve to be excused."

Imām Mālik (Rahmatullāh Alayh) used to say, "Not all people can disclose their reasons."

In this light when it came to visiting, our pious predecessors used to say to their hosts, "Perhaps you are pre-occupied and cannot attend to us," thus making them feel at ease in case they wanted to be excused. Due to the importance of this etiquette Allāh Subhānahu Ta'alā says, whilst mentioning the etiquette of visiting and seeking permission:

If you are asked to go back, go back, that makes for greater purity. (Surah An-Nur: 28)

Many hosts become compelled and disturbed by the visit of someone whom they did not want to attend to under the circumstances, **and may resort to lying**. Not only do their children learn these bad manners, but such behaviour may lead to ill feeling and hatred in the hearts.

The Qur'ānic etiquette provides a better alternative to such unpleasantness and protects us from lying. It allows the host to kindly present a reason to visitors and asks that they accept it in good faith.

If you are asked to go back, go back, that makes for greater purity. (Surah An-Nur: 28)

Control Your Eyes

When seeking permission to enter the home of someone, avoid glancing at its interior or within its privacy. This is shameful

and detrimental. Sayyidunā Sa’d Ibn ‘Ubadah (Radiallāhu Anhu) said, “a man came to seek permission to enter the door of Rasūllullāh ﷺ while facing the doorway. Rasūllullāh ﷺ said, “Turn this way.” Rasūllullāh ﷺ then turned him away and ordered him to move further away from the door, saying, “The act of seeking permission has actually been ordained to prevent intrusion.” [Sunan Abī Dāwud & Tabarāni]

Sayyidunā Thaubān (Radiallāhu Anhu) recounted that Rasūllullāh ﷺ said, “A person is not allowed to look inside a house before being permitted. If he does so (looks inside before being permitted), it is as though he has entered (intruded), which is forbidden.” (Al-Mufrad)

Sayyidunā Abu Hurairah (Radiallāhu Anhu) reports that Rasūllullāh ﷺ said, “Once the gaze enters (the home), there remains no use for permission thereafter.” (Al-Adabul Mufrad, Sunan Tirmidhī & Sunan Abī Dāwud).

‘Ammar Ibn Sa’id Al-Tujibi (RA) stated that Sayyidunā ‘Umar Ibn Al-Khattāb (Radiallāhu Anhu) said, “Whoever fills his eyes with the sight of the interior of a house, before being permitted, is a wrongdoer.” (Al-Adabul Mufrad)

Sayyidunā Sahl Ibn Sa’d (Radiallāhu Anhu) said that a man peeped through a hole into the room of Rasūllullāh ﷺ while he was scratching his head with a small comb. When Rasūllullāh ﷺ saw the intruder, he told him, “Had I known you were looking, I would have poked your eye with this. Seeking permission was actually prescribed to prevent intrusion.” (Sahīh Bukhāri & Sahīh Muslim)

Etiquettes within the Home

Removing your shoes

When entering the house of your host, or even your own home, be gentle in your manner of entering and leaving. Lower your eyes and your voice. You should take your shoes at an appropriate spot and set them in an orderly fashion. Do not forget the etiquette of wearing and removing shoes. Put on the right shoe first and remove the left one first.

Rasūllullāh ﷺ said, “When you put on your shoes, begin with the right and when removing them begin with the left, so that the right shoe be the first to be put on and the last to be taken off.” (Sahīh Muslim)

Before entering your house or that of your brothers, inspect your shoes. If they are dirty, remove the dirt or wipe the shoes against the ground. Islām is a religion of cleanliness and courtesy.

Choosing a Seat

Do not argue with your host regarding the place where he wants you to sit, rather **sit where he asks you to**. If you sit where you want to, you may (accidentally) look into a private area of the house, or you may cause inconvenience to the house inmates. Therefore, it is important to adhere to the suggestion of your host and accept his cordial treatment towards you.

Hāfidh Ibn Kathir (Rahmatullāh Alayh) narrated in Al-Bidayah Wān Nihayah that when the honoured companion Sayyidunā ‘Adi Ibn Hatim At-Tai (Radiallāhu Anhu) reverted to Islām and came to see Rasūllullāh ﷺ in Madīnah; Rasūllullāh ﷺ honoured him by seating him on a cushion, while he himself sat on the floor. Sayyidunā “Adi says, ...then Rasūllullāh ﷺ took me along and upon reaching his house, he took a leather cushion filled with palm fibre and threw it on the floor, ‘Sit on this,’ he ﷺ said ‘No, you sit on it,’ I answered. Rasūllullāh ﷺ insisted, ‘No, you.’ So I sat on it while the Prophet sat on the floor.”

Once Sayyidunā Kharijah Ibn Zaid, (Rahmatullāh Alayh) visited Sayyidunā Ibn Sirīn (Rahimahumullāh). He found Sayyidunā Ibn Sirīn (Rahmatullāh Alayh) sitting on a cushion on the floor and he, Kharija (Rahmatullāh Alayh) also wanted to sit together with him on the floor, saying, “I am content as you are.” Sayyidunā Ibn Sirīn (Rahmatullāh Alayh) replied, “In my home, I do not prefer for you what I prefer for myself (since you deserve to be honoured). Sit where you are asked to sit.”

Don’t sit on the host’s seat unless he asks you to, for our Master ﷺ said, “No guest should lead the host in salah while in the home of the host, and neither should he sit without consent, at the designated seat of the host.” [Sahīh Muslim]

Inspection

When you enter the home of your brother or friend, whether as a visitor or an overnight guest, do not closely examine its contents as an inspector would. Limit your gaze during your stay to what you need to see. **Do not open closets or boxes. Do not inspect a wallet, a package, or a covered object.** This is against Islāmic manners and an impolite betrayal of the trust your host has accorded to you, by allowing you to enter his home and reside therein. Be polite, for this would cultivate love and respect for you in the heart of your host. May Allāh Subhānahu Ta'ālā protect you and take care of you.

Timing Your Visit

Choose an appropriate time for your visit. Do not visit at inconvenient times such as mealtimes, or when people are sleeping, resting or relaxing. The length of your visit should be in accordance to their circumstances and conditions. Do not overstay your welcome by making your visit too long or burdensome.

Imām An-Nawawi (Rahmatullāh Alayh) says in his book, “Al-Adhkar”, “It is strongly recommended for Muslims to visit pious people, brothers, neighbours, friends and relatives, and to be generous, kind and obliging to them.

However, the duration of the visit varies according to the host’s circumstances. The visit ought to be conducted in a pleasant manner and at times convenient to them. There are numerous Ahādīth and sayings in this regard.”

When you address your host, only discuss appropriate topics together with maintaining brevity in your speech. If you are the youngest in the gathering then you should only speak when responding to a question posed to you by someone, unless you are certain that your input will be effective, leave an impression and that it will please those present. Do not be lengthy in your speech. Neither should you be careless in your sitting posture, and manner of address.

Greeting a Gathering

When you enter a room, first greet everyone inside. If you want to shake hands with those present, begin with the most knowledgeable, the most pious, the older or those who have similar Islāmic distinctions. Do not overlook the most distinguished or most eminent and start with the first on your right. If you cannot decide who is the most reputable, or if those present happen to be similar status, then start with the elderly, for they are easier to recognise.

Rasūllullāh ﷺ said, “Exalt the elderly, exalt the elderly.” [Sahīh Bukhāri and Sahīh Muslim] Imām Abu Ya’la and At-Tabarāni (Rahmatullāh Alayh) in Al-Aswat reported that Rasūllullah ﷺ said, “Start with the notables.” Or, he ﷺ said, “with the elder.” (Sahīh Bukhāri)

Sitting Between Two Persons

When you enter a gathering, do not sit between two persons. Rather sit on their left or right side. Rasūllullāh ﷺ said, “No one is to sit between two people without their permission.” (Sunan Abī Dāwud)

When two people are kind enough to make room for you to sit between them, do not sit crossed-legged or crowd them out.

Ibnul ‘Arabi (Rahmatullāh Alayh) quotes a sage who said, “Two persons are considered unfair:

1. A person to whom advice is offered and he takes offence to it
2. A person who is favoured with a seat in a narrow space and he sits crossed legged.” (Adabul Imla Wal Istimla)

When you are seated between two people, **do not eavesdrop**, unless it is not a private or secret matter. Eavesdropping is a bad habit and a **sin**.

Rasūllullāh ﷺ said, “Whoever listens to people’s conversations against their wishes, will be punished by molten lead being poured down their ears on the Day of Judgement.” (Sahīh Bukhāri)

Take note that it is **inappropriate** for you to whisper to someone sitting next to you if you are in a group of three people. By doing so, you are deserting and isolating the third person which will lead him to entertain the worst of thoughts. Such an act does not befit a Muslim. Rasūllullāh ﷺ has empathically negated this as the conduct of a Muslim.

Imām Mālik and Abu Dāwud (Rahmatullāh Alayh) reported that Rasūllullāh ﷺ said, “Never will any two (Muslims) whisper to each other in the presence of a third person” The choice of words by Rasūllullāh ﷺ (“never will” not “never should”) indicates that such a mistake is not only inappropriate but unimaginable and instinctively despicable.

Sayyidunā ‘Abdullāh Ibn ‘Umar (Radiallāhu Anhu) was asked, “what if they were four?” “Then it does not matter,” he answered. Meaning, in that case it is not wrong to whisper or to mutter. [Ibid]

Respecting the Elderly

Recognize the status of the elderly and give them due respect. When walking with them, walk slightly behind, to the right. Let them enter and exit first. When you meet them, greet them properly and respectfully. When you discuss something with them, let them speak first, and listen to them attentively and graciously. If the conversation **involves debate**, you should remain polite, calm and gentle. Ensure that you speak to an elder in a low tone. When you address him, never forget to remain respectful.

Let me review with you some Ahādīth of Rasūllullāh ﷺ that encourage these polite manners:

Two brothers came to Rasūllullāh ﷺ to discuss a personal matter. The younger brother began to speak. At this Rasūllullāh ﷺ remarked, “The elder, the elder,” meaning, give the elder brother his right and allow him to speak first. (Sahīh Bukhāri and Sahīh Muslim)

Sayyidunā ‘Ubadah Ibn Samit (Radiallāhu Anhu) reports that Rasūllullāh ﷺ said, “Whoever does not respect our elders is not of us.” Another version reports, “Whoever does not respect our elders, is not compassionate to our youth, and does not

give our scholars due honour is not of us.” (Ahmad, Hakim and Tabarāni)

Observe in the following narration how Rasūllullāh ﷺ taught the youth the manners of companionship and the habit of giving priority to elders. Sayyidunā Mālik Ibn Huwairith (Radiallāhu Anhu) said, “I was among a group of youth of similar age that visited Rasūllullāh ﷺ in Madīnah for twenty nights. Rasūllullāh ﷺ was very kind and compassionate. He sensed that we might have been longing for our families back home, and enquired about whom we had left behind.

When we informed him, he remarked, “Go back to your families, lie with them, teach them Islām and inform them of good deeds. At the time of prayer, let one of you call out the adhan and let your eldest lead the salāh.” (Sahīh Bukhāri and Sahīh Muslim)

Hāfidh Ibn Rajab Al-Hambali (Rahmatullāh Alayh) has narrated from the Jurist, Imām ‘Ali Ibn Mubāarak Al-Karkhi (Rahmatullāh Alayh) who studied under Imām Qādhi Abu Ya’la al-Hambali (Rahmatullāh Alayh), himself a jurist, judge and the chief Shaykh of the Hambali School of Law during his time: Imām Ali Ibn Mubāarak (Rahmatullāh Alayh) says, “One day, Qādhi Abu Ya’la said to me, while walking with him, “If you had walked with someone you honour, where would you walk?” I replied, “I do not know.” He said, “Walk to his right. Place him at the position of the Imām in salāh, leave his left side clear, in case he needs to spit or get rid of dirt.” [Dhail-Tabaqatul HaNabīlah]

Elders are to be Served First

Give precedence to the elderly or to dignitaries ahead of anyone else. After that, you may proceed with those on their right, which is in accordance with the practice of Rasūllullāh ﷺ. The evidence supporting this manner in addition to the two ahādith mentioned above, is illustrated in many ahādith, some of which are cited below.

Imām Muslim (Rahmatullāh Alayh) reported in his Sahīh under the chapter of : “The manner and rules of eating and drinking” that Sayyidunā Hudhaifah Ibn Yamān (Radiallāhu Anhu) said, “Whenever we were invited to a meal with Rasūllulāh ﷺ, we would not stretch out for the food with our hands until he reached for it.”

To emphasize the importance of these manners, Imām an-Nawawi (Rahmatullāh Alayh), in his book Riyādhūs Salihīn, cited a large collection of Ahādith and devoted an entire chapter to this subject entitled, “the chapter of respecting Scholars, the elderly, the dignitaries, giving them precedence and the best seat and acknowledging their rank.” Allāh Subhānahu Ta’ālā said in the Qur’ān:

***Are those who know equal to those who do not know?
It is only those who possess understanding that
receive admonition. (Surah Az-Zumar: 9)***

Sayyidunā ‘Uqbah Ibn ‘Āmir Al-Badri al-Ansāri (Radiallāhu Anhu) stated that Rasūllullāh ﷺ said, “Those who are best at reciting the Qur’ān should lead the people in salāh. If they are equal, then those who are well-versed in the sunnan should lead, if they are equal, then a person who emigrated earlier (from Makkah to Madīnah) should lead. If they emigrated at the same time, then the elder should lead.” (Sahīh Muslim)

Sayyidunā ‘Abdullāh Ibn Mas’ud (Radiallāhu Anhu) reported that Rasūllullāh ﷺ said, “Let your wise and intelligent ones stand close to me (in salāh), then those that are lower than them in rank, and then those that are lower than them in rank, and so on. Rasūllullāh ﷺ said this thrice (Sahīh Muslim)

Sayyidunā Jabir Ibn ‘Abdullāh (Radiallāhu Anhu) said, “After the Battle of Uhud, Rasūllullāh ﷺ buried two matyrs at a time in a single grave. He would ask, “Which of the two memorized more of the Qur’ān?” Upon being informed as to who it was, Rasūllullāh ﷺ would lay him down first.” (Sahīh Bukhāri)

Sayyidunā ‘Abdullāh Ibn ‘Umar (Radiallāhu Anhu) stated that Rasūllullāh ﷺ said, “I dreamt I was brushing my teeth with a miswāk when two men approached me. I handed the miswāk to the younger but I was then instructed to hand it to the elder. Accordingly, I handed it to the elder.” [Sahīh Muslim]

Sayyidunā ‘Abu Mūsā Al-Ashari (Radiallāhu Anhu) stated that Rasūllullāh ﷺ said, “Part of paying homage to Allāh Subhānahu Ta’ālā is to respect an elderly Muslim, whose hair has turned grey, a Hāfidh of the Qur’ān, who is neither too strict nor too lax with regard to it, and a just ruler.” (Sunan Abī Dāwud)

Sayyidunā Maimun Ibn Abī Shabīb recounted that a beggar stopped by the wife of Rasūllullāh ﷺ, Sayyidatunā ‘Ā’isha (Radiallāhu Anhā). She gave him a piece of dry bread. At another time, a properly dressed, well-groomed man passed by her. She let him sit and offered him a meal. When asked about that, she replied, Rasūllullah ﷺ said, “Treat people according to their status.” (Sunan Abī Dāwud, and Hākim classified it as Sahīh)

Imām Al-Nawawi (Rahmatullāh Alayh) concluded this chapter by citing a Hadīth as reported by Imām Bukhāri and Imām Muslim in which Sayyidunā Samurah Ibn Jundub (Radiallāhu Anhu) said, “Though I was a young child at the time of Rasūllullāh ﷺ, I used to listen to what he said and memorize it. Nothing prevents me from narrating my knowledge except the presence of men elder than me.”

Greeting according to the Order of Merit

In this light, the sunnah is to start according to the following order of merit: age, knowledge, social status, lineage (like one belonging to the family of Rasūllullāh ﷺ), leadership, veterans of Jihad, generosity or similar virtues. Furthermore, the sunnah of hospitality is to start with the most prominent, then to move to those on the right in order to reconcile the ahādith that instruct starting from the right with the ahādith which suggest starting with people of virtue.

Some people of weak understanding mistakenly claim that the sunnah is to start those on your right whoever they may be. They base this on those ahādith which encourage starting from the right. But this is only correct when those present are all equal or similar in character, status or age. In that case the one on the right of the host should be commenced with. However, if one of them is distinguished with a merit such as old age, then the sunnah is to start with this person, for this is a characteristic which warrants preference.

Imām Ibn Rushd (Rahmatullāh Alayh) said in his book “Al-Bayan Wat-Tahsīl”: “As a rule, if the status of those present is equal, one should commence with those on the right, as with every desirable act. However, if a scholar, an honourable person or an elder is present, the sunnah is to start with such a

person and then move to his or her right in a counter clockwise fashion.” *(In this manner one will not be expressing one’s personal preference of some over other)*

Rasūllullāh ﷺ was offered milk mixed with water while a Bedouin was sitting on his right, and seated to his left was Sayyidunā Abu Bakr (Radiallāhu Anhu). Rasūllullāh ﷺ drank some and handed it over to the Bedouin saying, “From the right, then to the right.” *(In this instance, Nabī ﷺ being the most honourable was the first to drink. Hence, the drink was offered from his right thereafter.)*

Do not proceed to the left even if the person to the left is of higher status in knowledge, virtue or age, unless those on the right agree to pass their turn. This is in conformity to what Rasūllullāh ﷺ did when he was seated with an elder to his left and a young and on his right when he was offered a drink. After drinking, he asked the young man: “Would you give me permission to pass it to those elderly ones on the left? The boy answered, “By Allāh, no. I would not favour anyone with my share of your drink.” “Rasūllullāh ﷺ willingly put the drink in the child’s hand indicating that it was his right.”

Therefore, the general rule is to start on the right if those present are equal in merit. However, if there is a person who is distinguished by a respectable trait or is one of virtue, then undoubtedly to start with that person would be more appropriate. (Then move to the right.)

If we were to follow the alleged rule that, hosts ought to start with the persons who are on their immediate right, then this could result in starting with a child, servant, a driver, or a guard, who may even be a non-Muslim, at the expense of more prominent guests such as a dignitary, a revered scholar, a leader, a parent, a grandparent, or an uncle. Would it be acceptable by the Shari’ah and its refined manners to forsake honouring and starting with person of honour in favour of starting with a child, a servant, a driver and then to proceed to a person of higher status? Also, it is possible that there may be ten persons or more, sitting on the right, before the most honourable person. In that case, he may only be reached after ten or even twenty more people. Islāmic manners definitely do not accept this irregular conduct. **However, if someone asks for a drink**, they have a right to be served before anybody else

regardless of his age or status. It should then be served to those on his right. If this person notices someone elder or of a higher status showing desire for the drink, he may willingly give up his right in favour of that person. When preferring others to oneself, one has practiced the Islāmic manner of unselfishness and one will achieve great virtue and honour and earn great rewards.

Respect of Parents

Observe complete respect and reverence to your father and mother for they are most worthy of your consideration. A man came to Rasūllullāh ﷺ and asked, “Who is most worthy of my cordial conduct?” He answered, “Your mother! Your mother! Your mother! Then your father, then the closest to you and then the closest to you.” (Sahīh Bukhāri and Sahīh Muslim)

Sayyidunā Hisham Ibn ‘Urwah (Rahmatullāh Alayh) recounted that his father related to him that Sayyidunā Abu Hurairah (Radiallāhu Anhu) saw a man walking ahead of another. He asked him, “How is this man related to you?” “He is my father,” answered the man. Sayyidunā Abu Hurairah (Radiallāhu Anhu) told him: “Do not walk ahead of him, do not sit until he sits and do not call him by his name.” (Al-Adabul Mufrad & Musannaf ‘Abdul Razzaq)

Imām Ibn Wahab (Rahmatullāh Alayh) has related that a student of Imām Mālik Ibn Anas (Rahmatullāh Alayh), by the name of Imām Abdul Rahmān Ibn Al-Qāsim Al-Utaqi Al-Misri (Rahmatullāh Alayh) said, “Imām Mālik (Rahmatullāh Alayh) was once engaged in teaching his book the ‘Muwatta’. He suddenly stood up for a long while and then sat again. When he was asked why he did so, he answered, “My mother came to ask me something. Since she was standing, I stood up out of respect. When she left, I sat down again.” (Tartibul Madarik)

The reverted Tabi’i, Tawus Ibn Kaisan (Rahmatullāh Alayh) said, “It is part of the sunnāh to respect four persons: An Ālim, a leader, an elder and a father. It is considered rude that a man calls his father by his name.” (Tabrikh Madinatis San’a) at the end of his book on Māliki law entitled, “Al-Kāfi”, Imām Ibn ‘Abdul Barr (Rahmatullāh Alayh) says, “Kindness to parents is an obligatory duty but it is only easy for the one for whom Allāh makes it such. Kindness means, to be humble with them, to

Speak to them politely, to look at them with love and respect, to speak in a tone that does not surpass theirs unless they are hard of hearing, to give them complete access to your own wealth and to offer them the best of your food and drink.”

One should not walk ahead of one’s parents, nor should one speak first to them when it is their right of doing so. One should try one’s utmost to avoid upsetting them, and should seek their pleasure as much as possible. Pleasing one’s parents is one of the most virtuous acts.

One must hasten to respond to the call of one’s parents. If one is engaged in *nafl salah*, one should shorten it and respond to them immediately. One should only express kind words to them.

In return, **the parents should assist the child** in his endeavour of being kind to them. By the parents being more accommodating and understanding, they would be assisting their child in his endeavour to being obedient to them for indeed when it comes to fulfilling the command of Allāh Subhānahu Ta’ālā, it is only with the assistance of Allāh Subhānahu Ta’ālā that people can obey Him and fulfil His commands.

Arriving From a Journey

If you are travelling to visit someone or if you are about to receive guests, whether those in question are your parents, relatives, peers or friends of a different age, make sure that your hands, feet and socks are clean and your appearance and clothing are neat. Also, ensure that your attire befits the occasion and the one you are meeting, because cleanliness and an appearance which is orderly and harmonious bring pleasure to the eye. Never undermine the importance of your appearance for that would certainly mar the pleasure of the meeting, while dulling the enjoyment of those you meet. In this regard, the Prophet ﷺ directed his companions upon returning from a journey: “You are on your way to meet your brothers. Don a good dress and repair your conveyance so that you appear distinct among people as a beauty spot (on a body). Allāh Subhānahu Ta’ālā does not like indecency in manner and conduct.”

Try to **offer a gift** to your host and likewise present your guests with a present in exchange of theirs because the exchanging of gifts on joyous occasions adds to its delight. A gift, however symbolic, will leave behind happy memories of the occasion. Rasūllullāh ﷺ said, “Exchange gifts and thereby acquire the love of each other.” (Bukhāri in Al-Adabul Mufrad)

Our pious predecessors used to leave their host with a gift, even if it was something as simple as a miswak.

Rights of the Guest and Duties of the Host

If you are having a guest overnight, be hospitable and generous. This does not mean that you should exaggerate when providing food and drink to your guest. **Moderation without excess is the sunnah.** You should try your best to make your guests’ stay pleasant and comfortable during their state of being awake or asleep. Inform your guests of the **direction of the qibla** and show them the way to the bathroom and place for wudhu etc.

When you offer your guest a towel after a shower, wudhu or washing hands after meals, make sure that the towel is clean. Do not offer towels you or your family members have used. It is also a good idea to offer guests some perfume and a mirror. Make sure the toiletries and bathroom accessories they will be using are clean and sanitized. Before leading your guest to the bathroom, inspect it and remove anything you don’t want your guest to see.

Your guests may need some rest and a quiet sleep. Spare them the noise of the children and the noise of the house as much as possible. Remove female clothing and belongings from their view. This is a desirable practice that will leave you both feeling comfortable. When meeting your guests, serve them with tact and respect. Dress properly and look your best but do not overdo it. The close relationship between you is no excuse for negligence in your manners or looks. Imām Bukhāri (Rahmatullāh Alayh) in Al-Adabul Mufrad reported that our forefathers used to dress appropriately when visiting one another.

If you visit a relative or a friend, you should be considerate of your host’s circumstances and work commitments. Shorten, as much as possible, the duration of your stay by him, since every

person has various duties, obligations and responsibilities, some of which may not be known to you. Be considerate of your hosts and help them with their duties, house chores and obligations. While at your host's house, **do not inspect** and examine every corner, especially when you are invited beyond the guest room, lest you see something that you are not supposed to notice. In addition, do not bother your hosts by asking too many questions.

Visiting the Sick

It is the right of your Muslim brother that you visit him during the time of illness. This will enhance and nourish the bond of Islām and brotherhood between you. The rewards for this are so great that they cannot be overlooked by one who wishes to increase his good deeds. Rasūllullāh ﷺ said, "When a Muslim visits his sick brother, he will remain in the *Khurfah* (gardens of fruits) of paradise until he returns." Rasūllullāh ﷺ said, "One who goes walking to visit a patient, continues to sink in the Mercy of Allāh Subhānahu Ta'ālā. When he sits, he will be totally immersed in mercy." (Ahmad & Ibn Hibban in his Sahīh)

Forget not that there are certain etiquettes which will make your visit to an ill person a refreshing and morale-boosting one for him. By abiding by these etiquettes, you will assist in easing his pains and you will also make him more conscious of the rewards that he will gain in return for being patient during his suffering.

The Length of the Visit

Make your visit brief. Sick persons may not be able to withstand long visits. The length of the visit should not be longer than the duration the Imām sits between the two khutbahs on Friday. It is said that the etiquette of visiting a patient is that you utter your greeting and immediately thereafter you bid farewell to him.

A poet says,

*“The best visit is every third day,
And then to remain seated for the blink of an eye,*

*With many questions do not bother the patient,
A question as brief as two or three words are sufficient.”*

*That is by asking him, “How are you?”
“May Allāh Subhānahu Ta’ālā cure you.”*

At the end of his book of Māliki Fiqh, Al-Kāfi, Imām Ibn Abdil Barr (Rahmatullāh Alayh) says, “When visiting a healthy or sick person, one should sit where one is told. Hosts know better how to ensure privacy in their home. Visiting an ill person is an emphasized sunnah (*sunnah muakkadah*). The best visit is the shortest. The visitor should not sit for too long, unless they are close friends and the ill person enjoys his company.

Other Manners of Visiting the Sick

One visiting the sick ought to wear clean clothes with a good scent in order to make the patient feel better both spiritually and physically. At the same time it is improper to wear such fancy clothes that are more appropriate for occasions of happiness. One should avoid wearing a strong smelling perfume which may inconvenience the sick.

Visitors should avoid causing distress to the sick by conveying bad news such as a failing business, a death or similar bad news. Also, visitors should not enquire about the details of the illness for the purpose of mere conversation. This will not benefit the sick in any way, unless the visitor is a specialized physician. Similarly, visitors should not recommend to a patient any food or medicine that might have helped them or someone else. Such recommendations might lead the ill person, out of ignorance or desperation to try it, causing further complications or even death.

Do not criticize or object to the treatment by the physician in the presence of the ill person for it might cast doubt in the mind of the sick.

Condolence and Breaking Unpleasant News

When you have to break the undesired news of a tragic accident, or the death of a close relative or friend, it is appropriate that you break the news in such a way so as to lessen its impact and make it as mild and gentle as possible. For example, in the case of death, you may say, “Recently, I learned that so and so has been seriously ill and his condition worsened. Today I heard that he passed away. May the mercy of Allāh be with him.”

Begin by giving the name of the person in question. Do not break the news of a death by saying, “Do you know who passed away today?” This unduly manner frightens the listeners and prompts them to expect the worst, namely that the death involves someone close to them who may have been sick or old at the time. Rather, if you commence by mentioning the name of the deceased, this will soften the impact of the news, reducing the listener’s apprehension, while the news will still be conveyed.

Convey the news of fire, drowning, or a car accident etc. in a similar fashion. Prepare the listener for the news in a way that minimizes its impact. Mention the name(s) of the affected person(s) in a diplomatic way, and **don’t shock** your companions or relatives when conveying to them such news. Some people have weak hearts and such bad news may cause them great harm, which may even lead to them fainting and collapsing.

If it is necessary to convey such news, choose the appropriate time. Don’t convey such news at a meal, before going to sleep, or during an illness. Wisdom and tactfulness are the best qualities to handle such a situation.

The Duty of Expressing Condolences

If a relative or a close friend of one of your relatives or a friend happens to die, hasten to offer your condolences. You should share in his grief for that is the right of your family member, friend or fellow Muslim. If you can, you should attend the funeral and the burial at the cemetery. This is highly rewarding gesture, an effective and stern admonition, and a lesson reminding you of the inevitable end of the entire creation.

A poet addressed a deceased person and said,

While you were alive, you gave me many a lesson, reminder and admonition, Today your death provides me with the most important lesson.

Rasūllullāh ﷺ said, “The rights of one Muslim over another are five: returning the greeting of Salaam, visiting the sick, attending funerals, accepting invitations, and saying yarhamuk Allah (may Allah have mercy on you) to one who sneezes.” (Bukhari)

Imām Ahmad (Rahmatullāh Alayh) reported that Rasūllullāh ﷺ, “Visit the sick and follow the funeral processions, it will remind you of the Hereafter.”

The Manner of Offering Condolence

When offering condolences about the plight of a relative, friend or acquaintance, it is (preferable) to make Duā similar to the following Duā for your deceased brother. This is a Duā which Rasūllullāh ﷺ recited to Ummu Salamah (Radiallāhu Anhā) at the death of her husband:

O Allāh! Forgive Abu Salamah, elevate his status among the guided people and look after the family that he left behind. O Lord of the universe! Forgive us and him, comfort him in his grave and lighten his stay (in the grave). (Sahīh Muslim)

It is desirable that your conversation with the bereaved person be aimed at lightening the effect of the calamity. This could be done by mentioning the reward of patience over that calamity, the transitory nature of life on earth and the Hereafter is an everlasting abode.

In this respect, it is desirable to reiterate certain verses of the Qur’ān that are connected to that, or some of the well-spoken condolences of our ancestors. You may mention virtues such as the following:

1. “Give glad tidings to those who patiently endure, who say when afflicted with a calamity: ‘To Allāh we belong and to Him we return.’ They are those on who (descend) blessings

and mercy from their Lord, and they are the ones that receive guidance.” (Surah Al-Baqarah: 155-157)

2. “Every soul shall have a taste of death and only on the day of Judgement shall you be paid your full recompense. Only those who are saved from the fire and admitted to paradise (*Jannah*) will have attained the object (of life). And what is the life of this world except the enjoyment of delusion.?” (Surah Ali-‘Imran :185)
3. “All that is on earth will perish and there will remain (forever), the face of your Lord, owner of Majesty and Honour.” (Surah Ar-Rahmān: 26-27)

You may even mention ahādith of Rasūllullāh ﷺ such as the following:

اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

1. “O Allāh! Reward me in my calamity and replace my loss with a better one.” (Sahīh Muslim)
2. “Indeed! Whatever Allāh gives or takes belongs to Him and everything is predestined by Him.” (Sahīh Bukhārī & Sahīh Muslim)
3. When Rasūllullāh ﷺ mourned the death of his son, Ibrāhīm, he said the following:
4. My eyes are tearful. My heart is full of anguish, but we will only say what pleases our Lord. O Ibrāhīm! We are indeed grieved over your separation. (Ibid)

Also, it is very appropriate to use some of the sayings of the pious predecessors in this regard.

1. Sayyidunā ‘Umar Ibn Al-Khattab (Radiallāhu Anhu) used to say, “Every day we are told so and so has just died. Most definitely, one day it will be said: ‘Umar has died.’”
2. The Khalifah ‘Umar Ibn ‘Abdul Aziz (Rahmatullāh Alayh) said, “The person who has none of his forefathers, between him and Adam (Alayhimus Salām) alive, is indeed deep-rooted in death.”
3. The illustrious Hasan Basri (Rahmatullāh Alayh) said, “O son of Adam! You are nothing but mere days. Whenever a day passes away, a part of you also passes away.”

4. He also said, “Allāh ordained that the ultimate resting place of believers will be paradise, no less.”
5. Hasan Basri’s (Rahmatullāh Alayh) student, Mālik Ibn Dinār (Rahmatullāh Alayh) said, “The wedding of the one who fears Allāh will be on the Day of Judgement.”

A poet said:

*We rejoice at the passage of days;
Whereas each day that passes brings us closer to death.*

Another poet said in this regard:

*We don’t offer condolences to you because we are certain
Of life, but because it is the practice of our religion;*

*For, the consoled and the consoling may live today
Tomorrow though, they’ll vanish away.*

A suitable poem in this regard is:

*We die and live every night and day (by sleeping);
One day we will die and move away.*

Another poem describes how oblivious humans can be of death:

*We in this world are like passengers on a ship of load;
We think it still, but running is the boat.*

I have quoted all these appropriate mourning quotations because I have witnessed many people engaging in discussions that do not suit such a sad occasion. This adds to the distress and anguish of the bereaved. This is also contrary to the style and etiquette of Islām.

The Manners of Conversation

Talk in a Suitable Tone

If you speak to a guest or any other person whether in a gathering or alone, make sure that your voice is pleasant, with a low audible tone. You may raise your voice in accordance to the need. Raising your voice unnecessarily is contrary to

proper manners and indicates lack of respect for the person to whom you are talking. This manner should be maintained with friends, peers, acquaintances, strangers, the young and the old. It is more important to adhere to this with one's parents or someone of their status or those elderly and notable people whom you ought to respect.

The Qur'ān tells us that the advice of Luqman, The wise, to his son was:

And lower your voice. (Surah Luqman: 19)

He directed him to speak in a gentle manner, for speaking loudly is detested and ugly.

Verses two and three of Surah Hujurat read:

O you who believe! Raise not your voices, above the voice of the Prophet ﷺ, nor speak aloud to him as you speak loud to one another, lest your deeds become vain and you perceive not. Those that lower their voices in the presence of Allāh's apostle, Allāh has tested their hearts for piety. For them are forgiveness and a great reward.

Sayyidunā 'Abdullāh Ibn Zubair (Radiallāhu Anhu) said that:

“After the revelation of these verses, whenever Sayyidunā 'Umar Ibn Al-Khattab (Radiallāhu Anhu) wanted to address Rasūllullāh ﷺ, he would talk as if he was whispering. Rasūllullāh ﷺ would even enquire about some of what Sayyidunā 'Umar (Radiallāhu Anhu) said, because he did not hear him well.” (Sahīh Bukhāri)

Hāfidh Adh-Dhahabi (Rahmatullāh Alayh) wrote in his biography of Imām Muhammed Ibn Sirīn (Rahmatullāh Alayh), the eminent scholar and great Tabi'i, that:

*Whenever he was in his mother's presence, he would talk in such a low tone that you would think that he was ill.
(Tarikhatul Islām, vol. 4 pg.197.)*

In his biography of 'Abdullāh Ibn Awn Al-Basrin (Rahmatullāh Alayh), a student of Imām Ibn Sirīn (Rahmatullāh Alayh) and one of the famous scholars, Hāfidh adh-Dhahabi (Rahmatullāh Alayh) noted:

Once, his mother called him and because he responded with a voice louder than hers, he was fearful and repented by freeing two slaves.

‘Asim Ibn Bahadalah Al-Kūfi (Rahmatullāh Alayh), the famous qāri said, “I visited Sayyidunā ‘Umar Ibn ‘Abdul Azīz (Rahmatullāh Alayh) and a man spoke loudly. To this Sayyidunā ‘Umar (Rahmatullāh Alayh) replied:

“Stop! You need not talk loudly. **You should only talk loud enough to make your listeners hear.**” (Tārikh Dimashq)

Adopt the Art of Listening

If a person starts telling you **something that you know very well**, you should pretend as if you do not know it. Do not rush to reveal your knowledge of it or to interfere with his speech. Instead, you should show your attention and concentration. The honourable Tabi’i, Imām ‘Ata Ibn Abī Rabah (Rahmatullāh Alayh) said, “A young man would tell me something, I would listen to him as if I never heard it before, **although I may have heard it even before he was born!**”

Khalid Ibn Safwān At-Tamīmi (Rahmatullāh Alayh), who was a companion of the two khalifah’s, Sayyidunā ‘Umar Ibn ‘Abdul ‘Aziz and Khalīfah Hishām Ibn ‘Abdul Mālik (Rahmatullāh Alayh) said, “If a person tells you something which you have heard before, or news that you already know of, do not interrupt him so as to exhibit your knowledge to those present. **This is a sign of being rude and ill mannered.**”

The honourable Imām ‘Abdullāh Ibn Wahab Al-Quraishi Al-Misri, who is a companion of Imāms Mālik, Laith Ibn Sa’d and Thawri (Rahmatullāh Alayhima) said, “Sometimes, a person would tell me a story that I have heard before his parents had wed, yet I listen as if I never heard it before.”

Sayyidunā Ibrāhīm Ibn Junaid (Rahmatullāh Alayh) said, “A wise man once said to his son, “Learn to listen properly just as you learn to speak properly.” “Listening properly means, maintaining eye contact, allowing the speaker to finish the speech, and restraining yourself from interrupting his speech, even if you are aware of what he is saying.”

Khātib Baghdādi (Rahmatullāh Alayh) said in a poem:

*A talk never interrupt
Though you know it in and out.*

Discussions and Debates

If you are having difficulty understanding some of what has been said by the speaker, restrain yourself until he finishes, and thereafter ask for clarification gently, politely and with a proper introduction. Do not interrupt a person's talk. This is contrary to the proper manner of listening and stirs up contempt in the heart.

However, this is not the case if it is a gathering of studying and learning. In such a case, asking questions and initiating a discussion is desirable if conducted respectfully and tactfully and only after the teacher finishes.

Khalīfah al-Ma'mūn (Rahmatullāh Alayh) said, "Discussion entrenches knowledge more than mere acceptance."

Imām Haitham Ibn 'Adi (Rahmatullāh Alayh), a well known scholar and historian as well as, one of the companions of the four khalifahs, Abu Ja'far Al-Mansur, Al-Mahdi, Al-Hadi, and Ar-Rashīd (Rahmatullāh Alayhim) said, "The men of wisdom say:

*It is **disrespectful** to overwhelm people as they speak and to interrupt them before they end their speech.*

Answer Only if You Are Asked

If a colleague was asked about something that you know, do not hasten to answer. Instead, you should only say something when you are asked. This is a better etiquette, and a nobler attitude. It generates interest in what you say, while enhancing your respect.

The honourable Tābi'i, Mujāhid Ibn Jābir (Rahmatullāh Alayh) recalled that Luqmān, The Wise (Rahmatullāh Alayh) said to his son, "If another person was asked a question, never hasten to give an answer, as if you are going to gain booty or win a prize.

By doing so, you will **belittle** the one who was asked, you will offend the questioner and you will draw the attention of the foolish people to your stupidity and ill-manners.

Shaykh Ibn Batta (Rahmatullāh Alayh), the Hambali jurist and muhaddith said, “I was with Abu ‘Umar Az-Zāhid Muhammed Ibn ‘Abdul Wāhid Al-Baghdādi the Imām and linguist, also known as Ghulāmu Tha’lab (Rahmatullāh Alayh). He (Abu ‘Umar (Rahmatullāh Alayh) was asked regarding an issue: I hastened and answered the enquirer. He turned to me and said, “Do you know the nosy and inquisitive ones?” This suggested that I was a nosy person. This made me feel very embarrassed.”

Brief advice to my Dear Muslim Sisters

When you intend to visit your relatives or your Muslim sisters, carefully select the appropriate day and hour of your visit and its duration. There are appropriate and inappropriate times for paying visits even to relatives and friends.*

Ensure that your visit is pleasant, brief and enjoyable. Avoid turning into a boring wearisome, inquisitive and lengthy visit. Instead, it should be a visit whose purpose is to rekindle and nourish an old friendship or kinship. The visit is desirable if it is short and considerate, and it is undesirable, if it is long and tiresome during which conversation moves from being purposeful and valuable to being aimless and useless. The honourable Tābi’i, Muhammed Ibn Shihab Az-Zuhri (Rahmatullāh Alayh) said, “When a meeting becomes too long, shaytān then has a share in it.”

Ensure that during a visit most, if not all your talk, is of value and benefit. **Keep away from backbiting, gossip and idle talk.** A wise Muslim woman does not have time for such talk.

Weddings

The sunnāh of attending a Wedding

If invited to a marriage ceremony or a wedding celebration, you should accept the invitation unless it includes prohibited acts.

Attending a wedding is part of the noble sunnah of Rasūllullāh ﷺ. Islām regards marriage as an act of worship and obedience to Allāh Subhānahu Ta’ālā. For this, the jurists have mentioned that, **it is preferable to contract the marriage in a masjid.**

This is based on a Hadīth reported by Imām Tirmidhī and Imām Ibn Mājah (RA):

Publicise the marriage, execute it in the masjid and celebrate it with the duff.

Another Hadīth reported by Imām Ahmad and Al-Hākim and others supports the first part of the Hadīth :

Publicise the marriage.

It is also supported by a third Hadīth reported by Imāms Ahmad, At-Tirmidhī, An-Nasāi and Ibn Mājah (Rahmatullāh Alayh):

The difference between a legitimate (halal) marriage and an illegitimate (harām) relationship is the presence of voices and the duff.

There is no dispute among Muslim scholars that in a wedding celebration, Rasūllullāh ﷺ allowed woman to use the duff. The most valid opinion among some scholars is that men can also use the duff in order to **publicise** the marriage, thus making it known near and far.¹ The noble Islāmic purpose of such **publicity** is to distinguish between an evil and illicit relationship and an Islāmic, pure and halal marriage. The Hadīth mentioned above: “The difference between a legitimate (halāl) marriage and an illegitimate (harām) relationship is the presence of voices and the duff,” is explained by Ulamā as follows,

By ‘voice’ is meant that the nikah should be announced and mentioned to the people. Voice also refers to the singing of legitimate anashid (Islāmic Songs).

Attending a wedding is one of the rights of brotherhood among Muslims. It fulfils the requirement of publicity and it reinforces

1. *This also applies to phone calls. Take note of the fact that the actual purpose of the duff was to publicise the marriage and not mere entertainment.*
(Translator)

the testimony of the marriage. It also gives you a chance to join your brethren in this pious act by which they complete half of Imān, which leaves only the second half for them to uphold. Attending a wedding also honours the husband and wife by having the relatives, friends and other pious people to share in their happiness. It blesses them with guests that pray to Allāh for their righteousness, success, affluence and prosperity.

The Manner of Attending Weddings

When you are invited, attend with the intention that you are attending a blessed and good invitation, one which is delightful and approved in the Shari’ah. Rasūllullāh ﷺ has also commanded us to attend such occasions. Dress appropriately within the confines of Shari’ah. For such pleasant gatherings, the Sahābah (Radiallāhu Anhum) used to dress properly when visiting each other. When initiating or sharing in a discussion, make sure your conversation fits the happy occasion. Don’t discuss such things which will depress those present or any other distasteful subject matter. A believer should be wise and considerate.

It is recommended that you congratulate the bride and bridegroom by reciting the Duā of Rasūllullāh ﷺ:

بَارَكَ اللهُ لَكُمْ وَبَارَكَ عَلَيْكُمْ وَجَمَعَ بَيْنَكُمْ بِخَيْرٍ

“May Allāh bless you both and may His blessings be upon you and may Allāh bring you together with goodness.”

(Sunan Abī Dāwud, Sunan Tirmidhī, Sunan Ibn Mājah and Al-Hākim).

Do not use the commonly used phrase “with comfort and children,” because this was the phrase used by the people of ignorance (Jahiliyyah). Rasūllullāh ﷺ has prohibited it and Allāh Subhanahu Ta’ālā has replaced it with the prayer of Rasūllullah ﷺ (as mentioned above). Sayyidah ‘Ā’isha (Radiallāhu Anhā) said, “When Rasūllullāh ﷺ married me, my mother led me into the house where the women of the Ansār were seated. They congratulated me by saying,

May you have all the good, all the blessings and the best of luck (Sahīh Bukhāri)

Islām permits women to celebrate a wedding by singing tasteful songs accompanied by the beating of the duff. Such poems and songs should not promote lust, lewd desires and sin. Instead, they should sing delightful and decent songs to express their happiness and joy with the marriage. Sayyidah ‘Ā’isha (Radiallāhu Anhā) said, “A bride was led to her Ansari husband. Rasūllullāh ﷺ said, “O ‘Ā’isha! Do you not have any items of entertainment? The Ansar love to be entertained.” (Sahīh Bukhāri) Rasūllullāh ﷺ was referring to singing and the beating of the duff.

Hāfidh Ibn Hajar (Rahmatullāh Alayh) in his book, Fathul Bari, has stated that in one narration of Tabarāni, Sayyidah ‘Ā’isha (Radiallāhu Anhā) recalled that the Prophet ﷺ asked, “Why did you not send with her (the bride), a girl to sing with the duff?” I enquired, “What should she sing?” He answered:

“We are visiting you, we are visiting you, if you greet us, we will greet you, for your gold, bright and red, brought the bride to your valley, and it is your brown tanned wheat that made your virgins charming.”

Songs sung at weddings should have delightful and decent meanings as this. Songs of lust, passion and immorality are strictly prohibited.

Conclusion

This is a collection of Islāmic manners that were part of **the etiquette of your pious Muslim predecessors**. I presented them to you in a clear and understandable way so that you inculcate them and practice upon them. **The best place to follow these manners is at home** and the homes of your brothers. Do not overlook these etiquettes when dealing with your family and your Muslim brethren assuming that there is no need for it.

Your immediate family and friends are the most deserving of your good conduct and manners. In this regard, Imām Bukhāri and Imām Muslim (Rahmatullāh Alayhima) have reported that a man asked Rasūllullāh ﷺ, “O Prophet of Allāh ﷺ, who deserves my best behaviour?” The Prophet ﷺ answered “Your mother! Your mother! Your mother! Then your father, then the

closer, and the closer among your relatives.”

Beloved reader, do not overlook these manners when interacting with the appropriate people, and act properly and amicably with others. **If you do not behave properly**, you degrade yourself, abuse the duty that you are entrusted with and abandon the guidance of Rasūllullāh ﷺ. Ask Allāh Subhānahu Ta’ālā to assist you in attaining His pleasure and the manners of His religion, and it is He who protects the pious.

May Allāh Subhānahu Ta’ālā protect you, your relatives and your beloved ones. May Allāh Subhānahu Ta’ālā help you to obey His orders, remain obedient to Him, and follow the example of His Prophet ﷺ. May Allāh Subhānahu Ta’ālā grant you His love, grace and His generosity. May Peace and Salutations be upon our Prophet ﷺ, his family and his companions (Radiallāhu Anhum). All praise is for Allāh, the Lord of the universe. Āmin.

This was written in the hope of receiving your prayers.

(Shaykh) Abdul Fattah Abu Ghaddah (Rahimahullāh)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

Chapter 12

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَجْمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

SERVICE FOR THE SAKE OF ALLĀH

This is such a step that all Prophets and friends of Allāh were exalted due to it. In other words they became concrete manifestations of the following tradition of the Messenger of Allāh, ﷺ:

“The masters of a nation are the ones who serve their nation...”

(Daylami, *Musnad*, II, 324)

Therefore for servants the path to Divine peaks goes through serving human beings with sincere hearts. Sometimes a little service deserving the contentment of Allāh can be more rewarding than much voluntary worship.

Once, the Prophet ﷺ and his Companions camped during a journey. It was a very hot day. Some of the Companions were fasting, some were not. The fasting Companions fell asleep from exhaustion. Those who were not fasting carried water for their fasting friends and put up the tents. When the time came to break the fast, the Prophet ﷺ said:

“Today those who did not fast have gone with more reward.”

(Muslim, Kitāb al-Sawm, 100-101)

The Prophet ﷺ who taught his followers so many principles like the above, carried bricks on his back for building the Quba Mosque and the Prophet’s ﷺ mosque in Madīnah even though his companions tried to prevent him from working. His modesty and love to serve human beings is a matchless example for his Muslim nation. In fact, he spent his entire life serving human beings and creation.

That is why serving humanity is one of the characteristics of those who follow his footsteps. In other words, the soul who loves Allāh the Almighty and His Messenger ﷺ should be among the people of service. On the other hand, service for the sake of Allāh becomes a means to help others; on the other hand it provides a spiritual ascension for those who serve in the extent of their efforts and sincerity. Thus maybe, the one who serves gets more benefit from the recipient of the service.

A man of service is like a river, which gives life to thousands of beings around it. The river’s final destination is the sea of union with Allāh the Almighty.

However, for the acceptance of a service in the presence of Allāh the Almighty, it should fulfil some conditions. An accepted service should be performed with a sincere, gracious and altruistic heart and should seek the contentment of Allāh. In other words, service must be done without aiming any personal gain but to attain eternal reward. Service adorned with this quality will be cause for eternal salvation, even if it is giving half a date as it was mentioned in the Hadīth .

Again, an accepted service is the one performed only for the sake of Allāh the Almighty and without hurting the recipient’s feelings. As it is stated by Abdullāh bin Munazil (Rahimahullāh):

*Good manners in service are more precious
than the service itself.*

Moulānā Jalāl al-Dīn Rūmi says about this fact:

*Work for the sake of Allāh, serve for the sake of Allāh;
what difference does it make to you if the populace accepts*

it or rejects it? Does not Allāh suffice you as a profitable customer? What can human beings give you when it is compared to what it is you can get from Allāh? Therefore turn your eyes and soul to what you will attain from Allāh the Almighty and away from the appreciation of humans.

These altruistic services can only be tolerated by strong faith and love. Their love and spirit for helping people have become stars illuminating their paths.

Of course, the noble Companions reached this level by following the Prophet's ﷺ training, particularly the following nine principles:

1. Serving Allāh the Almighty; willingly following His orders and prohibitions and exerting all efforts in the path of exalting the words of Allāh.
2. Serving the Prophet ﷺ, loving him ﷺ and helping people live according to his Sunnah.
3. Serving the elders of Islām; showing respect, loyalty and fidelity.
4. Serving parents; gaining their contentment without showing them any disrespect.
5. Serving ones offspring; raising them as righteous Muslims.
6. Serving relatives; visiting and helping them.
7. Serving the believers; sharing both their joy and pain.
8. Serving all humanity; doing their best in benefitting people with their hands and tongues.
9. Serving creation; showing compassion to all existence.

***Serving Creation is Important
but Etiquette in Service is More Important***

We can enumerate the qualities and rules of conduct as follows:

1. To realise the importance of service:

First of all, a man of service should realise and accept the first

principle of service, that service is a great blessing as well as a treasure. He should also know that continuance of blessings depends on being thankful to his/her Lord.

The loftiest one of the services is *i'la Kalimatullah* or exalting the word of Allāh.² This is a great cause and sacred duty entrusted to the faithful. The Holy Qur'ān and the Prophetic tradition are the trusts of Allāh the Almighty and His Messenger ﷺ to us.

2. To Adorn the Heart With Spiritual Qualities:

The hearts of those who serve humanity must be filled with spirituality and enlightenment. Our souls prosperity is only achievable with spiritual nourishment. As a result of this maturity our understanding, astuteness and feelings deepen.

One of the most important objects of service is to guide people to the true path of Islām, and how this object actualises depends on the spiritual state of the spiritual guides.

The more we practice Islām in our lives, the more we can influence the people around us. Serving others without an enlightened soul is like pouring a bucket of water in the desert. A seed planted in dry land is doomed to be nourishment for a field mouse. That is why men of service should be careful about their spiritual nourishment.

3. To Maintain Sincerity and *Istiqāmah* or Uprightness:

Sincerity and uprightiness must be the two characteristics of a man of service. To be a true man of service is a blessing of Allāh the Almighty. We should be grateful for this blessing and try to be sincere and follow the right path in our services. Otherwise, we should not forget that we may lose this blessing. Sincerity is the most important condition for the validity of serving others. Wherever there is sincerity, selfishness and desires

2. *I'la Kalimat Allāh* means to exalt the name of Allāh and to convey the message of Islām summarised in Kalimat al-Tawhid or the declaration of Allāh's unity.

wane. In this way claiming the success for his/her self will be blocked and obstacles on the path to service will decrease to a minimum. One of the most important signs of sincerity is to expect the reward for the service only from Allāh the Almighty. The best examples of this were manifested by the Prophets and men of Allāh. The following statement mentioned in the Qur'ān and uttered by almost all Prophets expresses this fact in the clearest way:

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنِّي أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ

And I do not ask you any reward for it; my reward is only with the Lord of the worlds.

4. To be Compassionate, Merciful and Forgiving:

The men of service should contemplate Allāh the Almighty's names *Al-Rahmān* and *Al-Rahim* (The Most Gracious and The Most Merciful) and base their conduct with regards to creation on mercy and compassion, because service is a matter of mercy. All beauty can be achieved as a result of services performed with mercy, compassion and modesty. The most apparent sign of mercy is giving charity. That is why the men of service should be generous; because high morals and characteristics complete each other. A merciful person is a generous one; a generous person is a modest one and modest person becomes a real man of service. The Messenger of Allāh ﷺ says:

Allāh the Almighty is the Most Generous and The Most Benevolent; He loves generosity and high morals

(Suyuti, Al-Jami' Al-Sagir, 60)

Therefore, we cannot expect any good results from services performed in a rude, harsh or offensive manner.

Once the Messenger of Allāh ﷺ told Ā'isha (Radiallāhu Anhā):

Oh Ā'isha, verily Allāh is kind and He loves kindness and confers upon kindness that which He does not confer upon severity and does not confer upon anything else besides it (kindness) (Muslim Kitāb Al-Birr, 77)

Again, in another tradition, the Prophet ﷺ says:

Allāh the Almighty loves every soul who teaches goodness to people, who are sorrowful for their mistakes and are merciful to people and invites them to obey Allāh the Almighty. He hates those hearts that are harsh, waste their time in vain and sleep all night without knowing whether their soul will be returned to them or not and barely remember Allāh.”

(Daylami, Musnad, I, 158)

People who need our help and service are like wounded birds. What can benefit them are the services performed with compassion and love. We also need a special training to obtain these qualities. The essence of this training can be acquired by methods taught in Sūfism. In other words, it can be achieved through spiritual schooling. One of the names of Allāh the Almighty, *Al-Afuw* or the Most Forgiving, is about His forgiveness. Men of service should have the same forgiving nature.

In a verse it is stated:

Take to forgiveness and enjoin good and turn aside from the ignorant. (7:199)

Forgiveness is a natural result of loving Allāh and being adorned with His morals. Being able to look at the creation through the eyes of The Creator prepares the ground for forgiveness. Forgiveness emerges from the heart. Those who want to excel in Divine love are the ones who radiate forgiveness. Forgiveness emerges from the hearts because through forgiving others we deserve our own forgiveness. People who cannot forgive in reality prepare their own destruction.

Forgiveness means to be able to pardon a faulty person when having the power to punish him. The real merit is to suppress the anger of the self and prefer forgiveness.

5. To act with consultation

Acting with consultation is a Divine command and a very significant Sunnah of the Prophet ﷺ. Allāh the Almighty

reveals the significance of consultation to the Believers through His Messenger's ﷺ personality:

Thus it is due to mercy from Allāh that you deal with them gently and had you been rough, hard-hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allāh; surely Allāh loves those who trust.
(3:159)

The Messenger of Allāh ﷺ used to consult his Companions about the important matters of the Muslim Community. Even though he was supported by divine revelation, he preferred to act with consultation to be an example for the Muslims. In fact, in the battles of Badr and Khandaq (Trench), he ﷺ consulted his companions about where and how the Muslim army should fight. Again in the battle of Uhud he followed his Companions' idea and met the enemy outside of Madīnah, even though his view was to have a defensive war at home.

Human beings are under the influence of their feelings, and they think they can make their decisions according to them. That is why acting with consultation provides more accurate and blessed services; however, it is an important principle to choose the people with whom we consult from intelligent, knowledgeable, easy-going and pious believers. It is an obvious fact that the decision made by a group would be more accurate than the decision of an individual.

Consultation also reveals that we esteem the opinions of the persons we consult, which would in turn give them energy and enable them to serve more eagerly. On the other hand, it decreases the egotism of the men of service to a minimum and protects them from the dangers of pride. Unwillingness to consult with others is a sign of pride, arrogance and considering yourself better than others.

Those who insist on doing everything alone become tired and bored and easily adapt their minds to negativity. They begin to belittle those around them and become enslaved by their love of power.

6. To know the characteristics of the person to be served

Human beings, the most respected creation, should be treated with esteem and respect, because their hearts are the places of Divine manifestations. That is why it is the central principle for the result of service to be very sensitive in serving others. Performing a service with harsh and offending manners causes the doer to lose his rewards. On the contrary, it may even be considered a sin. Fixing a broken heart cannot be compared to repairing a shoe. Even repairing a shoe is more difficult than breaking it. Hence when a heart is broken it would be really hard to fix.

When it comes to serving others, know that the person to serve is as important as the service itself, for giving an appropriate service can only be performed by knowing the recipient. For instance, one cannot help someone who is too bashful to express his needs in the same way as one might help someone who does not at all hesitate to express his own needs.

A Muslim should behave wisely. A brother or a sister should know how to act, what to say, to whom to say certain things to, when, where and how to speak eloquently.

7. To maintain moderation

Like in every other duty, to observe moderation in services is a central principle. Just like a man of service cannot ignore his family, parents and other responsibilities, he should not use his family and other responsibilities as an excuse to refrain from serving the creation of Allāh the Almighty.

Allāh the Almighty calls Muslims as “middle nation” in a verse: *“And thus we have made you a middle (just) nation”* (2:143)

The Prophet ﷺ presented his Ummah a perfect measure for their actions. He ﷺ said : The best of the actions are the ones done moderately (the ones not going into two extremes. (Bayhaqi, Shu’ab al-Imān, V 261)

In another tradition the Prophet ﷺ says:

Whoever leads their people in prayer should shorten it because among them are the sick, the weak, the old and the needy (having some jobs to do). Whoever prays alone may extend his/her prayer as much as he/she wants.

(Bukhāri, Kitāb al 'Ilm, 28)

As can be observed from the aforementioned texts that to maintain balance and moderation in both worldly and spiritual affairs is an exceptional principle established by Allāh and His Messenger ﷺ. When this principle is observed, both individual and social peace and tranquility will certainly be actualised. Men of service should treat the people under their management with Compassion, Justice and Mercy and should not assign them such heavy loads or tasks. It should be remembered that treatment with justice does not mean equal treatment, but to give whatever their right is.

When the governor of Egypt, Amr bin Al-As (Radiallāhu Anhu) was asked about the cause of his success, he said:

I imagine that there is a rope between me and each person around me. When this rope is tightened too much I let loose a little; when I feel it got too loose, I pull and tighten in. In this way I maintain my relationship with people around me with moderation.

Therefore a man of service should know how and where to use the things entrusted to him. However he protects his personal possessions from wasting, he should also avoid wasting public property, education and services.

8. To give primacy to Qur'ānic education

The Holy Qur'ān is a Divine trust revealed to the servants of Allāh for guidance to them. To carry this trust first to ourselves then to other human beings comes at the beginning of our most significant duties. In fact, in a tradition of the Prophet ﷺ it is stated that:

The best among you (Muslims) are those who learn the Qur'ān and teach it (Bukhāri, Fadail al-Qur'ān, 21)

The greatest service that can be done for a human being is to help him to gain his eternal future. The method for this is to direct a believer to servitude to Allāh on the straight path, which can only be achieved by attaining Qur'ānic morals and sentiments.

The Qur'ān is the source for Divine wisdom for destitute souls. Allāh the Almighty presents His word to humanity as follows:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“O mankind! There has come to you indeed an admonition from your Lord and a healing for what is in the breast and a guidance and a mercy for the believers.” (10:57)

Upon a request, the Messenger of Allāh ﷺ sent about seventy Qur'ān teachers called “*Qurra*” to the tribes of Ra'l, Zaqwan, Usayyah and Banu Lihyan. When they reached a place called “*Bi'r Maunnah*”, members of these tribes betrayed and martyred them. When the Prophet ﷺ heard the news, he prayed for the destruction of murderers for a month.

The curse of the Prophet ﷺ who had not cursed the people of Tāif who stoned him – for the murderers of the teachers of Qur'ān shows how big a sin it is to prevent Qur'ānic education. This also proves that according to the Prophet ﷺ, what an honourable duty it is to teach Qur'ān.

In order to save ourselves from the negative effects of the modern age, i.e. disbelief, atheism and compromise to non-Islāmic traditions, we should learn and teach the Qur'ān to our family and to the people around us. We should never forget our need for the Qur'ān. To be in continuous relation with the Qur'ān will lead us to find the path of the Qur'ān and to be adorned with its ethics. To act against this will be a complete disappointment and frustration. It means to waste an eternal future for temporary pleasures.

In another tradition it is stated that: When a man dies his acts come to an end, but three: Recurring charity or knowledge by which people benefit, or a pious son who prays for him (for the deceased). (Muslim, Kitāb al-Wasiyyah)

9. Improving oneself academically and ethically

A man of service should not neglect his personal progress in order to offer quality service to humanity. Effort for continuous improvement must be his/her natural characteristic. The unqualified men of service who do not have enough knowledge and experience and who do not care about their moral and spiritual development cannot provide proper and serious services.

Another important issue is the reality that the type of service and how it is performed change according to the conditions of time. Something that was essential yesterday might lose its importance today. The way it is performed may also change. To be able to see these facts are only achievable if a man of service improves him/her selves.

a) Scholarly improvement

b) Spiritual improvement

c) Professional advancement

The men of service must have knowledge and experience in this field of service. If this capacity is not achieved, the service would be ineffective, it might even be harmful.

The Messenger of Allāh, ﷺ says:

Allāh the Almighty loves his servant who does his job in the best and soundest way.

(Daylami, Musnad, I, 157)

10. To attribute the mistakes to one's own self and success to Allāh the Almighty

Men of service should be careful when it comes to recognising the success brought by Allāh the Almighty and should not give themselves full credit but should thank Allāh for His help and Divine will.

Therefore our job in the path of Allāh the Almighty is to do our best then to leave the rest to Allāh the Almighty (*tawakkul*) and we should believe that the result will become actualised according to His Divine will.

In other words we are the ones who plant a seed in the earth, but Allāh is the one who decides whether it will transform into a green maple tree or decay and vanish.

Men of service should not blame anybody else for flaws in the path of service and should turn to themselves to look for their deficiencies. They should be able to be tolerant to others and question themselves, because the spiritual state of the men of service affects those who are served. A mistake seen in those who are served is actually a reflection of a problem in the men of service.

11. Try to be a role model

Men of service should shoulder their duty instead of telling others to do it. Those who sit in their corners, give orders and think that they are serving the people are the ones who could not comprehend the essence of the serving of others.

If the leaders of the population personally serve others this will spiritually affect others in service and it will create a group spirit. In this way many difficult jobs will be handled easier.

12. Not to lose passion/excitement and to be persistent

The most effective motivational forces, which makes men of service run to serve others and perform their services with

pleasure, are the love and excitement felt for serving others. Those who do not carry this type of excitement in their hearts will not be able to experience the pleasure of serving others.

Sometimes the feelings of satiation may occur for some men of service which signals the beginning of a dangerous situation for them. The feeling of “*that’s enough*” is a whisper of his self calling him to worldly desires.

Men of service should be solvers of problems, not the creators of problems. They should not just talk, and look for mistakes to criticise but they should have a positive spirit and should be able to approach incidents constructively.

To show your exhaustion and stand aside before the problems is a sign of weakness, and weakness does not befit a believer. The most essential points for the success in service are patience and determination.

“*As-Sabur*” or “The Patient” is one of the names of Allāh the Almighty. This means that who ever has patience displays a manifestation of this Divine attribute. Especially when patient people come together and become a congregation, they would receive Allāh’s assistance and Allāh becomes their friend and guardian.

Dear Lord! Bless us with all these praised attributes. Give us the enthusiasm to serve others. Bless us with the awareness of our responsibility for those whom we can help and let us at least feel the sorrow of helplessness for those whom we cannot help!

Amīn

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَجْمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

SAVINGS FOR THE ĀKHIRAH

Introduction

The purpose of this book is to habituate a person to daily Ibādat so that on the Day of Qiyāmah his book of good deeds may reflect some good deeds, which may be a cause of his salvation, Insha Allāh.

**Advices for the Sincere Seekers
of Allāh’s Pleasure**

A. Refrain from All Sins

Sinners retard spiritual progress. Istighfār saves us from the wrath of Allāh Ta’ālā who will forgive the sins of a servant even though his sins are more than the foams of the oceans. Regret must accompany repentance and the firm intention not

to repeat the sin. Allāh Ta'ālā grants us the taufiq to repent immediately after committing a sin.

Rasūlullāh ﷺ said: "Whosoever is steadfast in seeking repentance, Allāh Ta'ālā will create for him a way out from every difficulty and relief from every anxiety and He will provide him with provision from sources where he did not think of" - (Abu Dawūd - Ibn Mājah).

B. Fulfilling The Rights Of Others

It must be understood that obligations towards fellow beings are far more important than those toward the Kind Creator. There will be no salvation on the Day of Judgement without the settlement of the rights of others. Abstain from degrading, insulting and abusing the Ulamā and other Muslims. Avoid backbiting, hurting the feelings of others. Practice fair monetary dealings.

C. Obligations And Duties Towards Allāh Ta'ālā

Fulfil and repay qadhā Salāhs, qadhā fast, unpaid kaffārah, unpaid zakāh and unperformed Hajj etc. By repentance the neglectful delay is forgiven, but the responsibility of discharging the actual obligation remains.

D. Actions To Be Done Before Carrying Out The Ma'mūls

Conditions that prevail upon us depend on our actions. Good actions result in favourable conditions. Bad actions result in calamities and misfortune overtaking us. In order to draw the mercy of Allāh Ta'ālā we need to produce good actions. We make a humble beginning to improve our conditions and hope to improve from month to month.

Intentions

Our actions are judged according to our intentions. Therefore the first duty is to correct our intentions.

Among other intentions we make the following intentions:

1. I am making Ibādah because it is the command of Allāh Ta'ālā.
2. To please Allāh Ta'ālā.
3. To gain the love and friendship of Allāh Ta'ālā.
4. I make shukr that I can do this Ibādah in the state of Imān in the Sunnah way because of Taufiq (Divine Assistance) from Allāh Ta'ālā.
5. O Allāh, grant me the barakah and benefit of this amal as promised in the Noble Qur'an and Hadīth

Praise and Durūd

Having corrected our intention we praise Allāh Ta'ālā by reciting His praises and reciting Durūd.

Devotion

Now we are ready to start our devotions. Below is a schedule of devotions, which we will mark off individually upon completion.

Having completed our Ibādat, four (4) further actions remain:

1. Istighfār

Oh Allāh, I have rendered a very defective Ibādah, forgive me my shortcomings and accept from me my Ibādah.

2. Shukr

O Allāh, I make Shukr on the Taufiq You have bestowed on me. I have no capability of my own.

3. Esāle Sawāb

O Allāh, convey the rewards to Nabī ﷺ, his family, The Prophets (Alayhimus Salām) and the Noble Sahābah (Radiallāhu Anhum); to my parents, spouse (husband/wife), children, all relatives and all the Muslims from among Man and Jinn who have passed away, are alive or to be born.

1. Duā

- a) Praise Allāh Ta'ālā
- b) Recite Durūd
- c) Ask for the needs of the Dunyā and Ākhirah
- d) Again recite Durūd
- e) Have conviction that your Duā is certainly accepted.

Mamūls

At the end of the book is included the schedule of Mamūls to be marked off daily.

1. Learn and Practice A Sunnah

Rasūlullāh ﷺ said:

I have left two things for you all. You will never be led astray if you are steadfast on them. They are the Kitāb of Allāh (i.e. the Qur'ān) and the Sunnah of his Rasūl ﷺ.

At the end of the book are 16 Sunnan's. Practise one each month while continuously practicing the previous ones learned.

2. Qurān Recitation

Recite daily that much that is easy for you but recite punctually. Rasūlullāh ﷺ said:

Whosoever recites one letter from the Kitāb of Allāh is rewarded with one blessing, and one blessing is increased in reward to ten blessings. I do not say that ‘Alif Lām Mīm’ is one letter, but Alif is a letter, Lām is a letter, and Mīm is a letter. (Tirmidhī)

3. Yasīn

Rasūlullāh ﷺ said:

Whoever recites Surah Yāsīn in the beginning of the day; all his needs for that day are fulfilled. (Dārami).

The recitation of Surah Yāsīn once, has the reward equal to reciting the whole Qur’ān ten times.

4. Surah-Tut-Tabarak (Mulk)

Rasūlullāh ﷺ said:

In the Qur’ān there is a Surah consisting of thirty Āyāhs, which intercedes for its reader until he is forgiven. It is ‘TabarakAl-Lazi.’” (Abu Dawūd).

This surah could be recited at any time between Maghrib and bedtime.

5. Surah-Tul-Wāqiah

Rasūlullāh ﷺ said:

Suratul Wāqiah is Suratul-Ghinā (The surah of wealth). Therefore read it, teach it to your children (Suyuti).

This surah could be read at any me between Maghrib and bedtime.

6. Āyatul Qursi and Four Quls at Bedtime

It is reported from Hadrat Ā'isha (Radiallāhu Anhā):

Every night before Rasūlullāh ﷺ slept on his bed, he put together his palms (as in duā) and blew on it after reciting Surahs Qul HuwAllāhu Ahad, Qul Audhū Bi-rabbil Falaq and Qul Audhū Bi-rabbīn Nās, and wiped those parts of the body as far as he could reach. He began with the head, the face and the front part of his body. This was done thrice. (Bukhāri, Muslim)

It is also reported that he recited Āyatul Qursi and the last two Āyats of Surah Baqarah. A Sahābi was advised to recite Surah Kāfirun before retiring to bed. In brief, these Āyats and Surahs are recited to protect one whilst asleep.

7. Salāh-tul Ishrāq

Rasūlullāh ﷺ said, from Allāh Ta'ālā the Most High who said:

O son of Adam! Perform four rakāts for me in the first part of the day, I will suffice for you till the end of the day (Tirmidhī).

Ishrāq may be performed about twelve minutes after sunrise, to its last time before midday (Zawāl).

Rasūlullāh ﷺ said:

Whoever performs his Fajr with Jamāh and thereafter remains seated in the remembrance of Allāh till the sun rises, then performs two Rak'ahs, for him will be the reward of a Haj and Umrah.

8. Salāh-Tul Chast

Rasūlullāh ﷺ said:

Whosoever performs twelve rakāts of Chast Salāh; Allāh Ta'ālā will build for him a palace of Gold in Jannah. (Tirmidhī)

A minimum of two Rak'ahs should be performed so as not to be deprived of its virtue. When the sun is high and there is heat in its rays then perform the Chast Salāh, also known as Salātul Dhuha. The best time for Chast Salāh is the second quarter of the day and remains up to a little before midday (Zawāl).

9. Salāh-Tul Awwabīn

Rasūlullāh ﷺ said:

Whosoever performs ten Rak'ahs after Maghrib; Allāh Ta'ālā will build for him a house in Jannah.

A maximum of twenty rakāts can be performed and a minimum of six Rak'ahs.

10. Salāh-Tul Tahajjud

Rasūlullāh ﷺ said:

The best fast after the fast of Ramadhān is the fast of the month of Allāh, Muharram, and the best Salāh is the Salāh of the night (Tahajjud). (Muslim)

Eight or twelve Rak'ahs should be read preferably in the last portion of the night. This Salāh is very beneficial spiritually and in drawing one closer to Allāh Ta'ālā

11. Nafil Fasts

The following Nafil Fasts may be kept:

- The 9th and 10th of Muharram or 10th and 11th
- The first nine days of Zil-Hajjah, particularly the 9th
- The six fasts of Shawwal
- The 13th, 14th and 15th of every lunar month
- Fasting every Monday and Thursday

12. Hizbul A'zam

One section of the “Abridged Hizbul A'zam” should be read daily with understanding in such a manner that you are beseeching Allāh Ta'ālā.

Rasūlullāh ﷺ said: “Whosoever does not ask from Allāh Ta'ālā, He becomes displeased with him”

13. Tasbīh-E-Fātimi

After every Fard Salāh and at bedtime regularly recite the Tasbīh-e-Fātimi.

Tasbīh-e-Fātimi is:

- SubhānAllāh to be recited 33 times
- Alhamdulillāh to be recited 33 times
- Allāhu-Akbar to be recited 34 times

Rasūlullāh ﷺ said:

“Whoever recites SubhanAllāh 33 times, Alhamdulillāh 33 times, and Allāhu-Akbar 34 times and thereafter recites:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

...after every Salāh, all his sins are forgiven, even though they be like the foam of the sea. (Muslim)

14. Recite Between 10 And 100 Times Istighfār Daily

According to a Hadīth, Iblis (on whom be perpetual curse) said to his Lord:

I swear by your Honour and Grandeur, I will continue to mislead the children of Adam until there is life in them.

Allāh said:

I too will continue to forgive them so long as they continue to beg from Me, My forgiveness.

A person's heart is covered with continuous sinning and is cleansed by seeking repentance. A person who seeks for forgiveness immediately after sinning is like a person who has committed no sin.

15. Recite Between 10 And 100 Times Durūd Daily

Rasūlullāh ﷺ said:

Verily the nearest of people to me on the Day of Qiyāmah will be who recited the most Durūd on me. (Tirmidhī)

The Forty Durūd should be recited daily.

16. Recite Kalima Tayyibah (1st Kalima)

Recite 10 – 100 Times Daily

لَا إِلَهَ إِلَّا اللَّهُ

Rasūlullāh ﷺ said:

*'The best of Dhikr is **Lā'ilāha Illalāh** and the best of Duās is '**Alhamdulillah**'. (Tirmidhī)*

17. Third Kalima-Tul-Tamjīd

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Recite 10 to 100 times daily.

18. Acquiring Knowledge

Continue acquiring knowledge by reading the books of the learned and Saintly ones. Learning Dīn for a short while is more significant than making nafl Salāh the whole night.

19. Friday Ma'mūls

a. Rasūlullāh ﷺ said:

Whoever remains seated in his place after the 'Asr salah on a Friday and recites the following durūd will have 80 years of sins forgiven, and 80 years of worship recorded for him” (Al-Qawlul Badī).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

O Allah send salat upon Muhammad, the un-lettered Prophet and his family; and send salams (upon them).

Although this hadīth is weak it is strengthened by another hadīth which is as follows:

“Whoever sends salutations upon me 80 times on a Friday, will have 80 years sins forgiven” When the Sahābah (Radiallāhu Anhā) enquired how to do so, Rasulullah ﷺ replied: Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ

O Allah send salat upon Muhammad, Your Slave and Nabi and Rasul, the unlettered Nabi

(Dārquṭni; see Al-Qawlul badi', pg.400 & Sharhul Ihyā, vol.3 pg.286) Imām 'Irāqī and others have declared this one as sound (hasan). (Al-Qawlul badi', pg.400, Masālikul Hunafa, pg.267 & Sharhul Ihyā, vol.3 pg.286)

Based on the above, it would be ideal to practice on the second narration, but also correct to stick to the first one (even though it is a weak hadīth) since it does acquire a

degree of support from the second narration. Therefore this issue shouldn't be a cause for discord in any community.
(As mentioned by Hadrat Moulana Muhammad Abasoomar)

b. Recite Surah Kahf

- It shall become a “Nūr” (Spiritual light) for the reciter which shall stretch from the earth up to the heavens.
- It will become a source of light on the Day of Qiyāmah.
- All the minor sins committed since the previous Friday shall be forgiven.
- One shall be protected from all fitnah (trials) for eight days.
- In one narration it has been stated that the person who often recites the first three Ayāts of Surah Kahf will be safeguarded from the fitnah of Dajjal.

c. Perform the Salātul Tasbīh

d. Recite Surah Dukhān at night

Rasūlullāh ﷺ said: “Whosoever recites Surah Dukhān on the night of Jum’ah (Thursday night), seventy thousands Malā’ikah asks for forgiveness of that person until the morning.”

20. Remembrance Of Death

Hadrat Ā’isha (Radiallāhu Anhā) once asked Rasūlullāh ﷺ:

Can anyone attain the ranks of the Shuhadā (Martyrs) without sacrificing his life for the cause of Allāh Ta’ālā?”

Rasūlullāh ﷺ replied:

“Yes, he who remembers death twenty times daily.”

In another Hadīth twenty five times has been mentioned. Remember death at least twenty five times daily by reciting:

اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَفِي مَا بَعْدَ الْمَوْتِ

“O Allāh! Bless me in death and after death.”

Sunnat 1

The Ādāb and Duās to be Observed When Awakening

On awakening recite these Duās:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praise to Allāh. He who revived us to life after giving us death and to Him we shall have to return.

(Bukhāri, Abu Dāwūd)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ، سُبْحَانَ اللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is none worthy of worship besides Allāh. He is alone without any partner; For Him is all Ruler-ship and praise and He has power over everything. All praise to Allāh and pure is He; and there is no God besides Him and Allāh is Great; and there is no protection (against evil) and no power (to do what is good) except with the help of Allāh.”

(Bukhāri, Muslim)

Thereafter one should supplicate for Maghfirah (forgiveness) by saying:

اللَّهُمَّ اغْفِرْ لِي

“O Allāh Forgive me.” (Bukhāri, Muslim)

When awakening at night for Ibadāh if one recites the above duā of Maghfirah or any other duā, that duā will be accepted. After awakening: both the hands should first be washed up to the wrists.

Sunnat 2

Duā When Wearing A Garment

Whenever a garment is worn this duā should be recited:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِمَا هُوَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ
وَشَرِّ مَا هُوَ لَهُ

O Allāh I ask You from its virtue and the advantages of its purpose and I beg Your safety from its evil and any harm which may be caused from it.

(Amal al-Yowm wal laylah li- Ibnus Sunni)

Begin the dressing of all garments with the right side first, i.e. the right sleeve; the right leg of a trouser; the right shoe etc. Clothing and shoes should be shaken out before wearing them. This is to ensure that there are no harmful insects etc. in them. When removing garments and shoes one should begin with the left side.

It is mentioned in the Hadīth that the satr of a male is from the navel to below the knees. For the female, the whole body should be covered except for the face, both hands up to the wrist and the feet up to the ankles. The Ulamā have said the first Fard upon a Muslim is to cover the satr.

Sunnat 3

The Ādāb And Duās Of The Toilet

When going to the toilet, before entering read Bismillah and this duā:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

*O Allāh I seek refuge in Thee from the evil male devils
and female devils. (Bukhāri, Muslim)*

- Enter the toilet with the left foot first and also place the left foot onto the left foot-rest first.
- Do not carry or take into the toilet anything that has the name of Allāh and the Rasūl ﷺ written on it.
- Do not go bare-headed into the toilet.
- Do not utter Allāh's name therein.
- It is not permissible to greet anyone or answer a greeting say anything whilst in the toilet.
- It is sinful to face or turn the back towards the Ka'bah (in the direction of the Qiblah) when relieving one's self
- It is Makrūh to eat anything (chew gum, smoke) or read any book or comic while relieving one's self.
- It is not permissible to spend more time than necessary in the toilet.
- It is Makrūh to urinate while standing / in a standing position
- One should not relieve one's self in the street, road, under or next to a tree for shade or at any other public place where people sit or walk.
- Do not face or turn the back in the direction of a strong wind while relieving one's self in the open.
- Istinjah should be done with the left hand.
- The hands should be washed with soap after Istinjah.
- Care should be taken that the urine does not splash onto the body, clothes and shoes. Punishment in the grave will mainly be for carelessness in this respect.

Duā When Leaving The Toilet

Step off the right footrest with the right foot first.

After leaving the toilet with the right foot first, recite this duā:

غُفْرَانِكَ

I ask your forgiveness

(Bukhāri, Muslim)

Then recite this duā:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

All Praise unto Allāh who removed from me what was injurious and restored me to soundness.

(Nasa'i, Mu'sannaf Ibn Abi Shaybah)

Sunnat 4

Ghusl

Before having Ghusl make Niyyāh (intention) thus: - “I am performing Ghusl so as to become pure”. Without Niyyah, there is no Thawāb (reward) although the ghusl will be valid. When intending to undress read:

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ

Bismillahil ladhi lā ilāha illa huwa

(Ibn Sunni - page 110)

Ghusl should be made in a place of total privacy and one should not face towards the Qiblah while making Ghusl. Ghusl may be performed standing or seated, preferably seated. Use sufficient water, do not skimp nor be wasteful. Abstain from

speaking while performing Ghusl. It is better not to read any Kalimah or Āyah while bathing.

Be aware of these rules whilst making Ghusl.

Procedure for Performing Ghusl

1. Wash both hands up to and including wrists.
2. Wash the private parts. The hands and private parts should be washed even if one is not in the state of Janābah or Najāsah.
3. If there is Najāsah elsewhere on the body, it should be washed off.
4. Perform Wudhu. If making Ghusl on a stool or platform where water should rapidly flow away, then perform the complete Wudhu. If there is fear of the feet being immersed in waste water during the Ghusl then postpone the washing of the feet to the end of the Ghusl. Ensure that the mouth and nostrils are thoroughly rinsed thrice.
5. After performing Wudhu pour water over the head thrice then pour water thrice over the right shoulder and thrice again over the left shoulder. Now pour water over the entire body and rub. If the hair of the head is not plaited, it is compulsory to wet all the hair up to the very base (scalp). If a single hair is left dry, Ghusl will not be valid.
6. If the hair of a woman is plaited, she is excused from loosening her plaited hair, but it is compulsory for her to wet the base (scalp) of each and every hair. If one fails to do this then the Ghusl will not be valid. As for men who grow long hair and plait them, they are NOT excused from leaving their hair dry. If a woman experiences difficulty or is unable to wet the very bottom of her plaited hair, then it is necessary for her to un-plait her hair and wash her entire head.
7. It is Mustahab (preferable) to clean the body by rubbing it. All parts of the body should be rubbed with the hand so as to ensure that the water has reached all parts of the body, and that no portion is left dry. Rings and earrings, etc. should be moved to ensure that no portion covered by them is left dry. Ensure that the navel and the ears are all wet. If they are not wet ghusl will be incomplete.

8. On completion one should confine oneself to a clean place. If, while performing Wudhu the feet had been washed, it is not necessary to wash them again. Dry the body with a clean towel and dress as hastily as possible.
9. The three Farā'idh (compulsory) of ghusl are:
 - a) To rinse the mouth in such a manner that water reaches the entire mouth.
 - b) To rinse the nostrils up to the ending of the fleshy part.
 - c) To completely wet the whole body.

Whether one performs these Farā'idh intentionally or unintentionally ghusl will be valid.

Sunnat 5

Duās to be Read During and After Performing Wudhu

- Make niyyah for Wudhu in the heart and also say it audibly thus: "I intend to perform Wudhu". It is sunnāh to perform Wudhu in a sitting posture. To face the Qiblah is also devotion. By facing the Qibla one attains from the Ka'bah its Anwār and Barakāh (enlightenment and blessedness). In the Hadīth it is stated that Wudhu is half of the faith.
- When commencing the Wudhu begin by first using a Miswāk. Use the Miswāk along the width of the teeth and the length of the tongue.
- Thereafter recite Durūd.
- Then recite:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

In the name of Allāh and all praise be to Allāh

(Abu Dawūd, Tirmidhī)

It is stated in the Hadīth that for those who perform Wudhu without reciting "Bismillah" for them the effect of the cleanliness will benefit only those limbs that are washed. And

for the one who recites “Bismillah” before performing Wudhu, the effect of that cleanliness reaches the whole body.

After Wudhu recite this duā

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي

O Allāh, forgive me my sins and make my house accommodating for me and bless me in my livelihood. (Nasa-i)

- One must not talk while performing the Wudhu

Whilst washing the limbs recite

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that none is worthy of worship besides Allāh. He is alone. He has no partner and I (further) testify that Muhammad is His slave and Messenger.

(Muslim, Abu Dāwūd)

- It is Mustahab to stand and drink the remaining water of the wudhu.
- After completing the Wudhu, raise the eyes towards the sky and recite this duā:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

“I bear witness that none is worthy of worship besides Allāh and I testify that Muhammad is His slave and Messenger.”

(Muslim, Abu Athkār of Nawawi)

- Thereafter recite:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

O Allāh make me from amongst the repenters
and make me of the purified.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Thy purity (I declare) O Allāh together with Your praise, I bear witness that there is none worthy of worship besides You; I beg forgiveness of You and repent to You.” (Nasa’i Mustadrak Hākim)

Recite the full surah of Qadr (Inna anzalnahu fi laylatil Qadr). It is narrated in the Hadīth that the one who recites Surah Qadr after performing Wudhu will be among the Siddiqīn (righteous). By adhering to the Sunnah whilst performing Wudhu one’s minor sins are forgiven. By washing a limb the sins of the limb are removed. When one completes the Wudhu one becomes free from all minor sins.

Sunnat 6

The Virtues Of Miswāk

- Miswāk is amongst those things that Rasūlullāh ﷺ has stressed upon for keeping a person clean. Some of its benefits are:
- By using a Miswāk one attains the pleasure of Allāh.
- It keeps the mouth pāk and clean.
- It is a Sunnah of the Ambiyā (Alayhimus Salām).
- Dirt and germs are removed.
- Rasūlullāh ﷺ has said: *“If I did not fear that this (Miswāk) will be difficult (to obtain) for my Ummah, then I would have made it Fard upon them to use it.”*
- It removes the offensive odours of the mouth.
- A salāh with which Miswāk is used is seventy times better than the salāh before which no Miswāk was used.
- Rasūlullāh ﷺ has said: *“Whenever Jibra’īl (Alayhis Salām),*

the Angel of Allāh came to me, he urged me to use the Miswāk”.

- Rasūlullāh ﷺ attached great importance to the use of the Miswāk. Whenever returning home, he always first used the Miswāk.
- It was the noble practice of Rasūlullāh ﷺ that whenever he awakened from his sleep during the day or night, he first used a Miswāk before performing Wudhu.

Tahiyah-Tul Wudhu

Tahiyatul Wudhu is a two rak’ah nafl salāh which is performed whenever Wudhu is made. Many virtues of this salāh have been mentioned in the Hadīth. Care should be taken that this salāh is not performed during the Makrūh times.

The Time of Fajr Salāt.

The time of Fajr is from Subh Sādiq (true dawn) till sunrise. The time of Fajr ends as soon as the sun begins to rise. It is not permissible to perform any Nawāfil prayers from Subh Sādiq up to Ishrāq time. It is permissible to perform Qadhā salāh and Sajdah Tilāwat before the sun rises. Qadhā salāt is not permissible while the sun is rising. Only after the sun has risen fully, can Qadhā salāh be made. Rasūlullāh ﷺ said: *“Perform Fajr salāh before the sky turns bright, for there is a great reward in this.”*

Sunnat 7

Islāmic Etiquette Of reading Masnūn Duās

1. It is Sunnah to wash both hands before meals.
2. Say **“Bismillah”** before commencing to eat. The food on which “Bismillah” is not recited, Shaytān also partakes of it.
3. When one has forgotten to say “Bismillah”, he should say *“Bismillah Awwaluhu Wa Ākhirūhu”* when he remembers during the meal.

4. When one is a guest, before beginning to eat one should say “*Bismillahi Wa Ala Barakatillah*”.
5. It is Sunnah to have the head covered when having meals.
6. It is Sunnah to sit on the floor and eat. The sitting posture should be that of the Tashahhud in Salāh, or with one thigh raised or to squat.
7. Allāh showers His blessings on those who have their meals in company.
8. Be seated first before the food is placed on the dining place.
9. It is Sunnah to eat with the right hand. One should not eat with the left hand without a valid reason, for it is said that the Shaytān eats with the left hand.
10. It is Sunnah to eat with three fingers i.e. the thumb, the index finger and the middle finger. The fourth finger could be used when eating very soft foods.
11. Begin by helping yourself or eating from the food that is in front or nearest to you. One should not begin by taking from the center of the plate. Where there is a variety of food sweetmeats and fruit in one utensil, one may select and eat from wherever one wishes.
12. To eat very hot steaming food is against the Sunnah of Rasūlullāh ﷺ.
13. To blow into the food to cool it is against the Sunnah of Rasūlullāh ﷺ.
14. To lean against the wall or to recline while having meals is against the Sunnah.
15. When one does not like some types of food, dislike for it must not be expressed. It is better to remain silent and abstain from eating disagreeable foods.
16. When one has eaten food which has an unpleasant or strong smell e.g. raw onion or garlic etc.; the mouth must be thoroughly cleaned so that no offensive smell is left, especially when in company.
17. If one eats with a person with an infectious disease, this duā should be read:

18.

بِسْمِ اللَّهِ تَقَىٰ بِاللَّهِ وَتَوَكَّلًا عَلَيْهِ

“In the name of Allāh, with trust in Allāh and humbly trusting Him.” (Tirmidhī, Abu Dāwūd)

19. Even If there is a little food left in the plate it should all be eaten.

20. If a morsel has fallen from the hand and it is possible to eat it, one should do so.

21. After meals the fingers should be licked clean; first the middle finger, then the index finger and lastly the thumb.

22. It is Sunnah to wash the hands after meals.

23. This duā should be said after eating:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

“Praise be to Allāh who fed us and gave us drink and made us Muslims (Bukhāri, Muslim)

24. It is Sunnah to use tooth picks (Miswāk) after meals.

25. Guests should recite this duā for the host after meals:

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ، وَارْحَمْهُمْ

O Allāh, bless them in that which you have provided them and forgive them and have mercy on them. Muslim, Tirmidhī)

26. It is Sunnah to accompany the departing guests to the door.

27. After drinking milk read this duā:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

O Allāh, bless us in this (food) and increase us therefrom.

Sunnat 8

The Ādāb Of Sleeping

- Perform Wudhu before going to bed. The one who performs Wudhu and sleeps, an Angel remains with that person the whole night. When this person turns in his/her sleep, the angels ask Allāh for Maghfirah for him.
- Apply kohl (surmah) in each eye three times.
- Dust the bed three times with a cloth.
- When removing one's clothing recite "Bismillah" as Bismillah is a cover and protection against the Jinn and Shaytān.
- When going to sleep hold both hands up (as in duā) and recite the Surahs; *Ikhlās, Al Falaq and An Nās*, blow on the palms and wipe over the whole body. Begin with the face and then with the front of the body. Do this thrice.
- Do not sleep on the stomach, for Allāh Ta'ālā dislikes such people.
- Read this duā then lay down on the bed:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي ، وَبِكَ أَرْفَعُهُ ، إِنْ أَمْسَكَتَ نَفْسِي فَأَغْفِرْهَا
وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

In Your name my Sustainer I have laid my side and with Your aid I shall raise it. If You withhold my life, then forgive it and if You send it back then protect it as You would protect Your pious servants. (Bukhāri, Muslim)

Sleep on the right side. Use the right hand as a pillow, i.e. place the right hand under the cheek. Thereafter read this duā:

بِاسْمِ رَبِّكَ وَضَعْتُ جَنْبِي ، اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَأَخْسَأْ شَيْطَانِي وَفُكِّ
رَهَانِي وَثَقِّلْ مِيزَانِي وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى

- *In the name of Allāh I lay my side. O Allāh forgive me my sins and drive away my devil. Redeem my pledge and make weighty my scale and make me amongst the uppermost assembly. (Abu Dawūd Mustadrak of Hākim)*
- Then read this Duā:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allāh save me from Your punishment on the day You raise Your slaves.

or read this Duā:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

*O Allāh in Your name do I die and live.
(Bukhāri, Muslim)*

- Recite “SubhānAllāh” 33 times, Alhamdulillah” 33 times and “Allāhu Akbar” 34 times.
- It is stated in the Hadīth : “The one who recites the Āyatul Kursi (Allāhu lā ilaha illa huwal Hayyul Qayyum...) when lying on the bed, Allāh Ta’ālā will protect his house and the surrounding houses and the Shaytān will not appear there until the morning.
- Recite the following Istighfār three times:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

I ask for forgiveness from Allāh beside whom there is none worthy of worship. The Living, The Sustainer, and unto Him do I repent. (Tirmidhī)

- Read the last three Āyahs of Surah Baqarah (from Āmanar Rasūlu...) up to the end.
- Abdullāh bin Mas’ūd (Radiallāhu Anhu) said that there are ten such Āyahs in Surah Al Baqarah that whoever recites them at night the Shaytān will not enter that house during the night and he and his family will be protected during the night from calamities, illness, worries etc. or from misfortune befalling them. Also if these Āyahs are read upon an insane person he will be cured. The Āyahs are as

follows: The first four Āyahs of Surah Al Baqarah; Āyatul Kursi and the two Āyahs following it; and the last three Āyahs of the Surah.

- It is mentioned in the Hadīth that if you recite the Surah Fātiha (Alhamdulillah Rabbil Ālamīn..) and Surah Ikhlas (Qul huwAllāhu Ahad..) then you will be saved from everything besides death.
- Before sleeping recite “Bismillah” 21 times. By this recital one will be saved from theft, evil effects of the Shaytān and sudden death.
- Recite Durūd (Salawāt) while falling asleep.

Sunnat 9

Qaylūlah

Whenever an opportunity is at hand then after partaking of the midday meal one may lie down for a while. This should be done with the niyyah of compliance to the Sunnah. This manner of relaxation is called Qaylūlah. However it is not necessary for one to fall asleep during this siesta. To merely lie down is sufficient.

Sunnat 10

The Sunnah Rak’ah of Fajr Salāt

The first two rak’ah of Fajr are Sunnah Mu’akkadah. The second two are Fard. In the first rak’ah of the Fajr Sunnah recite Suratul Kāfirun (Qul ya ayyuhal kāfirun) and in the second rak’ah Surah Ikhlas (Qul huwAllāhu Ahad) should be recited.

The Asr Salāh

Whoever recites the following duā three times after Asr will be forgiven all his sins even if they are equal to the oceans.

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

I seek forgiveness from Allāh besides whom there is none worthy of worship, the Living, the Sustainer and unto him do I repent.

(Bukhāri, Abu Dāwūd)

However it is advisable to remain occupied in the Dhikr of Allāh for a short while after Asr salāh.

The Magrib Salāh

First perform the three rak'āhs (Fard), thereafter perform two rak'āhs Sunnah Muakkadah. It is necessary to perform these two Sunnah rak'āhs. It is sinful to neglect these two rak'āhs. In the first rak'āh of Maghrib Sunnah after the Surah Fātiha recite the Surah Kafirūn (Qul ya ayyuhal kāfirūn) and in the second rak'āh, after the Fātiha recite Surah Ikhlās (Qul huwAllāhu Ahad).

Witr Salāt

In the first rak'āh of Witr Salāt recite Surah A'lā (Sabbihisma Rabbikal A'lā). Then in the second rak'āh Surah Kāfirūn (Qul ya ayyuhal Kāfirūn); and in the third rak'āh Surah Ikhlās (Qul huwAllāhu Ahad). It is sunnāh to occasionally recite these Surahs. These words should be said three times after the witr:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

Purity belongs to the Sovereign, the Holy one.

(Abu Dawūd, Mu'sannaf Ibn Abī Shaybah)

When saying it for the third time raise the voice slightly. Thereafter recite this duā:

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ،
وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ

عَلَى نَفْسِكَ

*O Allāh I seek protection in Your pleasure from Your displeasure and in Your forgiveness from Your retribution and I seek protection with You from You. I cannot fully praise You. You are as You have praised Yourself.
(Bukhāri, Muslim)*

If one is not sure that one will be able to awaken for Tahajjud Salāh before dawn then one should perform the Tahajjud after Eshā salāh.

Sunnat 11

Duā Between The Adhān And Iqāmah

It is related in the Hadīth that surely duās are accepted between the Adhān and Iqāmah. One should endeavour to supplicate during this time for the safety of one's Dunyā (religion and life in this world) and Ākhirat (hereafter). Recite this duā:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاتَ فِي الدُّنْيَا وَالْآخِرَةِ

O Allāh I beg of You forgiveness and safety of my faith and safety in this world and the hereafter.

(Amalul Yowm wal laylah li Ibnus Sunni)

Sunnat 12

Replying To The Adhān

Adhān is from among the Sha'air (symbols) of Islām, with which the greatness and dignity of Islām is expressed and affirmed.

- When one hears the Muadhin calling out the Adhān, it is Mustahab to repeat the same words after the Muadhin. In reply to:

حَيَّ عَلَى الصَّلَاةِ Hayya alas salāh &

حَيَّ عَلَى الْفَلَاحِ Hayya alal Falāh

one should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no protection against evil and no power (to do good) except with the help of Allāh the Mighty the Great

(Bukhāri, Muslim)

At the time of Fajr in reply to

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

one should say:

صَدَقْتَ وَبَرَّرْتَ

You have said the truth you have said what is good.

(Al Adhkār an-Nawawi)

- The person who replies to the Adhān with sincerity will enter into Jannah. The person who replies to:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

by saying the following words, that persons sins will be forgiven.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنْ

مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ دِينًا

I bear witness that there is none worthy of worship besides Allāh, that He is alone, that He has no partner and that

Muhammad is His servant and His Messenger. Well pleased am I with Allāh as a Sustainer, with Muhammad as a Messenger of Allāh and with Islām as a religion. (Bukhāri, Muslim)

- In reply to

حَيَّ عَلَى الْفَلَاحِ

one should say:

اللَّهُمَّ اجْعَلْنَا مُفْلِحِينَ

O Allāh make us of those who are successful.

(Athkār of Nawawi, Amalul Yowm wal laylah il Ibnus Sunni)

- After the Adhān is said, recite the Durūd, then read this duā:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدَ بْنَ الْوَسِيلَةَ
وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

O Allāh Sustaner of this perfect call and this salāh which is being performed, grant Muhammad the highest position in Jannah and preferential honour and raise him to the praised position which You have promised him. Surely You do not break the promise. (Bukhāri, Muslim)

- The one who replies to the Muadhīn after every sentence is said, and thereafter recites the above duā then intercession will be Wājib for that person on the Day of Qiyāmah.

Sunnat 13

The Ādāb Of Entering The Masjid

Verily Masjids are the Houses of Allāh on the earth and verily

Allāh has taken it upon Himself to honour that person who comes to visit Him in the Masjid. The most liked places (on earth) by Allāh are the Masājid.

- When removing the shoes remove the left shoe first.
- When entering the Masjid enter it very respectfully with the right foot first.
- When entering the Masjid recite this duā:

أَعُوذُ بِاللَّهِ الْعَظِيمِ ، وَبِوَجْهِهِ الْكَرِيمِ ، وَسُلْطَانِهِ الْقَدِيمِ
مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allāh the Magnificent, in His Glorious self and in His eternal Dominion from Shaytān the accursed.

(Abu Dawūd)

- After entering recite Durūd on Rasūlullāh ﷺ thus:

بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ

In the name of Allāh and peace be upon the Messenger of Allāh.

(Ibn Mājah, Ibn Hibbān)

- Then recite this Duā:

اللَّهُمَّ افْتَحْ لَنَا أَبْوَابَ رَحْمَتِكَ

O Allāh open for us Your doors of mercy and make easy for us Your doors of sustenance. (Ibn Mājah, Abiy Uwānah)

- Thereafter recite:

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Peace be upon us and upon all the righteous servants of Allāh.

(Mustadrak Hākim)

Sunnat 14

Duās To Be Recited When Leaving The Masjid

After completing devotions when leaving the Masjid one should recite this Durūd Shareef:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

In the name of Allāh and peace be upon the Messenger of Allāh

(Tirmidhī)

And then recite this Duā:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

O Allāh I beg of You Your bounty.

(Muslim, Nasa'i)

And also this Duā:

اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

“O Allāh save me from the accursed Shaytān (Devil)

(Nasa'i, Ibn Mājah)

When leaving the Masjid begin by stepping out with the left foot first. Put on the right shoe first then the left one.

Sunnat 15

The Niyah For Nafl I'tikāf

When entering the Masjid form the niyyah for I'tikāf. The Ulamā have said that when entering the Masjid the Niyah of I'tikāf should be made for as long as one intends to remain in the

Masjid. There is no limit as to the minimum period of time for this I'tikāf. It could even be for just a few seconds. This is a simple devotion for which there is great reward.

Sunnat 16

The Ādāb Of Entering And Leaving The Home

When entering or leaving the home read this duā:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْجِ ، وَخَيْرَ الْمَخْرَجِ ، بِسْمِ اللَّهِ وَلِجْنَا ،
وَبِسْمِ اللَّهِ خَرَجْنَا ، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

“O Allāh I ask You the blessing of entering the home and the blessing of leaving the home. With the name of Allāh we enter and with the name of Allāh we leave and upon our Sustainer Allāh do we rely. (Abu Dāwūd)

When entering or leaving the home greet the household folk. Great reward has been mentioned in the Hadīth for saying salām when entering or leaving the house. We are commanded in the Qur’ān to do so. Rasūlullāh ﷺ has said: *“The person that enters his home with salām is under the protection of Allāh Subhānahu wa Ta’ālā”.* (Abu Dāwūd)

In another Hadīth Rasūlullāh ﷺ has said; *“And when he enters and does not remember Allāh (by saying salām) on entering the Shaytān says: (to his followers) “You have found accommodation for the night”.*

By saying salām to the family, that person and his family receive blessing. (Abu Dāwūd)

The Sunnats of Salāh

- To stand facing the Qibla in an upright position. The head should not be bent.
- The toes should also be facing the Qibla.
- The Takbīr-e-Tahrīma (1st takbīr) of the Muqtadi (one following the Imām) should be said immediately after the

Imām's Takbīr.

- While saying the Takbīr-e-Tahrīma, both hands should be raised up to the ears.
- While saying the Takbīr-e-Tahrīma, the palms should face the Qibla.
- The fingers should be kept naturally i.e. not too spaced out or completely together.
- When folding the hands the inner palm of the right hand should be placed over the back of the left hand.
- Males should form a ring around the wrist of the left hand by gripping it with the thumb and the little finger.
- Males should place the middle three fingers of the right hand over the forearm.
- Males should fasten their hands below the navel.
- Recitation of Thanā.
- After the Thanā, Ta'awwuz is Sunnah in Qirāt.
- After Ta'awwuz, the recitation of Tasmiyā (Bismillah) is Sunnah.
- To say 'Āmīn' softly.
- Recitation of surahs (Sunnah Qira'at): from Surah Hujurāt to Surah Burūj in Fajr and Zuhr. In Asr and Eshā from Surah Burūj to Surah Lam Yakun and in Maghrib from Surah Idha Zulzila to Surah Nās.
- Lengthen the 1st rakāt of the Fajr Salāt.
- The Qur'ān should not be recited too fast, nor too slow, but at a medium pace.
- Only Surah Fātiha should be read in the 3rd and 4th rakāts of only the Fard Salāhs.
- To say Takbīr while proceeding for ruku.
- To grasp the knees firmly with the hands.
- The male's fingers should be spread out while grasping the knees.
- The calves of the legs (i.e. the section from the ankles to the knees-shin bones) should be kept straight.
- The back should be kept straight.

- The head and lower back should be in a straight line.
- In Ruku “Subhāna Rabbiyal Azīm” should be recited at least thrice.
- For the Imām to say “Sami Allāhu Liman Hamidah” and the Muqtadi to say “Rabbanā lakal Hamd”. A munfarid (person performing Salāh alone) should say both.
- To say takbīr while proceeding for Sajdah.
- To place the knees, first on the ground when going into Sajdah.
- Thereafter to place the palms on the ground.
- Then to place the nose on the ground.
- Thereafter to place the forehead on the ground.
- To place the head between the hands.
- Males should keep their stomachs away from their thighs.
- To keep the arms separate from the sides.
- To keep the elbows away from the ground.
- To recite ‘Subhāna Rabbiyal Ā’lā’ at least thrice in Sajdah.
- To recite Takbīr when getting up from Sajdah.
- When getting up from Sajdah first the forehead, then the nose, then the hands and thereafter the knees should be raised (the opposite of going into Sajdah) - and to sit with ease between the two Sajdahs.
- In Qaidah-Jalsa (sitting posture between the two Sajdahs) - for males to keep their right foot upright and to let the left foot lie flat and to sit on it. The toes (of the right foot) should face the Qibla.
- To place both hands on the thighs with the fingers touching the knees.
- To raise the forefinger in Tashah-hud when reciting ‘Ash hadu al-lā ilāha’ and to lower it when saying ‘illAllāh’.
- To recite Durūd.
- After Durūd, to recite a Duā of the Qur’ān or Hadīth .
- To make Salām to both sides.

- When making Salām, to begin with the right.
- For the Imām to make intention of Salām to the Muqtadis, the Angels and the pious Jinn.
- For the Muqtadi to make intention of Salām for the Imām, the Angels, the pious Jinn and they should also make intention of Salām to the Muqtadis on their right and left.
- For a Munfarid to only make intention of Salām for the Angels.
- For the Muqtadi to make Salām at the same time with the Imām.
- For the Imām to say the second Salām in a softer tone than the first Salām.
- For a Masbūq (a person who had joined the jamāh late) to wait for the Imām to complete the second Salām-Hanafi Mathab (before getting up to perform the missed Rak'ahs).
- For males to spread out the fingers in ruku (The knees must be clasped), and to keep the fingers completely closed while in Sajdah.

The Sūfis say: "There are twelve thousand virtues in Salāh, which can be achieved through twelve points. If a person wishes to acquire full benefit from Salāh, then he must take special care of these points. Sincerity is of course essential at every step.

These points are as follows:

1. Knowledge:

An action performed without knowledge is far inferior to the one done with full knowledge.

We should therefore learn:

- a) Which of the Islāmic practices are Fard and which of them are Sunnah.
- b) What is Fard and what is Sunnah in Wudhu and Salāh.

- c) How Shaytān causes obstruction in the proper observance of Salāh.

2. Wudhu:

We must try all times to:

- a) Clean our hearts of jealousy and malice, just as we wash the other parts of our bodies.
- b) Keep ourselves clean of sins.
- c) Be neither wasteful nor use water too miserly.

3. Dress:

Special precaution should be taken on the following:

- a) That our clothing is acquired through honest means.
- b) It must be clean.
- c) It must be according to the Sunnah (e.g. male should not have their clothing below the ankles)
- d) Our clothes should be simple, and should not display vanity and pride.

4. Time:

We should be:

- a) Able to tell the correct time at any moment.
- b) Always conscious of the Adhān.
- c) Particular about the time of Salāh lest we be late in its performance.

5. Qibla:

We should ensure three things regarding the Qiblah:

- a) We must face the Qibla physically.
- b) We should have the heart in union with Allāh Ta'ālā, for He is the Qibla of the heart.
- c) We should be as attentive as a slave is, before his Master.

6. Intention:

For a correct intention we need to be particular about four things:

- a) We must be definite as to what Salāh we are performing.
- b) Remain constantly conscious of our presence before Allāh, Who sees everything.
- c) Ponder in your heart that you are seeing Allāh.
- d) Do not think of anything else (i.e. not to let the mind wander). Concentrate on the Qirāh.

7. Takbīr-E-Tahrīma

The essentials of Takbir-e-Tahrīma are:

- a) To pronounce the words correctly.
- b) To raise both hands up to the ears. This signifies our severance of all ties and connections except with Allāh.
- c) To feel the greatness of Allāh in our hearts when saying the Takbīr.

8. Qiyām:

While in Qiyām we should:

- a) Keep the gaze on the place of Sajdah.
- b) Ponder in the heart that 'I am standing before Allāh'.
- c) Not to think of anyone else.

9. Qirāh

The essentials of Qirāh are:

- a) To recite the ‘Qur’ān” with Tajwīd.
- b) To ponder on the meaning of the Qur’ān being recited.
- c) To bind ourselves to what we have recited.

10. Ruku:

The essentials of Ruku are:

- a) To keep the back straight.
- b) To grasp the knees firmly with the fingers spread wide apart.
- c) To recite the Tasbīh with humility, love and affection.

11. Sajdah:

The essentials of Sajdah are:

- a) To place the hands flat on the ground and close to the ears.
- b) To ensure that the nose and the forehead are placed properly on the ground.
- c) To recite the Tasbīh of Sajdah with humility, beseeching, love and affection.

12. Qai’adah:

- a) The essentials of Qai’adah are:
- b) To sit on the left foot, keeping the right one erect.
- c) To recite ‘Tashahud’ with devotion keeping the meaning in

mind for it contains greetings upon Rasūlullāh ﷺ and Duā for our Muslim brethren.

- d) To consider the concluding ‘Salām’ a definite greeting to the Angels, the Imām as well as to the people on the left and on the right of you.

As has been written already, sincerity is the essence to all these points which requires us:

1. To offer Salāh with the sole purpose of pleasing Allāh.
2. To understand that it is only through the Grace and Favour of Allāh that we are able to offer Salāh.
3. To hope for the reward promised by Allāh.

It was the Sunnah of Nabī ﷺ to recite the following Duā in Ruku after the Tasbīhat (in Nafil):

اللَّهُمَّ لَكَ رَكَعْتُ ، وَبِكَ آمَنْتُ ، وَلَكَ أَسَلْتُ ، خَشَعَ لَكَ سَمْعِي
وَبَصَرِي وَوَعْظِي وَعَصْبِي

O Allāh for You do I bow myself and in You do I believe and unto You do I surrender. Humbled before You are my hearing and my sight and my marrow and my bones and my sinews.

The Sunnah Duā of Nabī ﷺ in the Sajdahs of the Nafil Salāt after the Tasbihāt was:

اللَّهُمَّ لَكَ سَجَدْتُ ، وَبِكَ آمَنْتُ ، وَلَكَ أَسَلْتُ ، سَجَدَ وَجْهِي لِلَّذِي
خَلَقَهُ وَصَوَّرَهُ فَأَحْسَنَ صُورَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ ، تَبَارَكَ اللَّهُ أَحْسَنُ
الْمُخَالِقِينَ

“O Allāh! Before You do I prostrate myself. In You do I believe and unto You do I surrender. My face prostrates itself before Him Who has created and shaped it, and perfectly shaped it and has created therein hearing and sight. Blessed is Allāh the best of all Creators.”

In Jalsa between the Sajdahs (in nafl and sunnah Salāhs)
recite:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي وَاجْبُرْنِي وَارْفَعْنِي

“O Allāh, forgive me, have mercy upon me, grant me safety, grant me guidance, provide me with sustenance, repair my losses, and grant me a lofty position.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām

“AL-ISLĀH”
FROM
DĀRUR-RŪH PUBLICATIONS

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَجْمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Muhtaram / Muhtaramah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

WHY TABLĪGH JAMĀT?

The history, even up to the end of the thirteenth century Hijri, will reveal that the Muslims were the sole possessors of honour, dignity, power and grandeur, but when one turns his eyes away from the pages of the history books and looks at the Muslims of today, one sees the picture of a people sunk in misery and disgrace, a people who possess no real strength or power, honour or dignity, brotherhood or mutual love, and reflect no virtues or moral character worth the name.

One cannot find any sign in them of those noble deeds which at one time used to be the symbol of each and every Muslim. Nowadays, there can hardly be a living person who can be said to have the purity or the sincerity of conscience. On the contrary, Muslims are sunk in vice and sin. They have wandered away so much from the path of virtue which at one time used to be their “hallmark” that the enemies of Islām talk and discuss their affairs with delight, contempt and ridicule.

Unfortunately, the matter does not end here. The Muslim youth of the new generation, which has been affected and influenced by the so-called modern trends of the Western way of life, take pleasure in laughing at the very ideals of Islām and openly criticize the sacred code of “Shariah” as being out of date and impracticable. One wonders at such behaviour and finds that a people, who once gave strength, happiness, honour and peace to the entire mankind, have now become completely demoralised, apathetic, shallow and helpless. Those who had once taught the world the golden lessons of etiquette and culture are today found wanting in these very adornments.

Hadrat Abu Huraira (Radiallāhu Anhu) has narrated that the Prophet ﷺ said:

When my “Ummah (followers) begins to attach more importance to the world and regard it as a source of glory, the awe and importance of Islām will vanish from their hearts. When they give up the practice of enjoining good and forbidding evil, they will be deprived of the blessings of Revelation, and when they begin to indulge in mutual recrimination they will fall low in the eyes of Allāh.

The Root-Cause

From the above hadīth it is clear, that the abandonment of the act of ‘Amr bil ma’ruf wanahi anil munkar’ (enjoining the good and forbidding the evil) has usually been the root cause of Allāh Ta’ālā’s anger and displeasure and His eventual wrath. And if the ‘Ummat-e-Muhammadiyah’ becomes guilty of that neglect and omission, the punishment to be given to them will be more severe than to the earlier people, because they would have failed to recognise their exclusive obligation and neglected to fulfil the sole mission in their life.

For this reason, the Holy Prophet ﷺ has enjoined the act of Amr bil maruf wanahi anil munkar as the ‘essence and the pivot of the faith of Islām’ and its abandonment of that act as the cause of decay and decline of the faith.

The Diagnosis

The Creator of the universe, Allāh Subhanu wa Ta’āla, remains

avowedly committed that the kingdom and His vicegerency on earth are only meant for the true Muslims (mu'minīn).

This is clear from the following verse:-

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

Allāh has promised to those from amongst you who believe and do righteous deeds that He would surely make them His vicegerents on earth.

He has also given the assurances that true believers will always dominate over non-believers and that non-believers will be left without any friend or ally; as is clear from the following verse:-

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا

And if these non-believers had given you a battle, they were sure to turn on their heels, and they would have found no protector and no helper.

Moreover, it is Allāh Ta'ālā's own obligation to grant every help to the true Muslims and it is also His promise that such people will always remain exalted and glorious.

For a long time, some distinguished thinkers and preachers of Islām have been seriously pondering over this unfortunate plight of their people and have been striving hard to reform the Muslim society.

Allāh Ta'ālā inspired the heart of Hadrat Moulānā Muhammad Ilyas Sāhib (Rahmatullāh Alayh) with the principles and modus operandi of the Tablīghī Jamāt. This effort is a completely safe and extremely beneficial method of propagating the Dīn. In a short period of time, it has filled the Islāmic world with a series of religious concern. Outwardly it seems to be a very simple effort, but in reality, it is a very high form of spiritual training to restrain carnal desires.

It is not an easy task to encourage the rich and the poor, the pious and the evil, the soft-natured and the hard natured to frequent the Masjid as practical Muslims and to accustom them to the environment of our pious predecessors. Many high profile

government officials and professionals are reviving the practice of our pious predecessors of leaving their home for the sake of Dīn.

The discourses of Hadrat Moulānā Muhammad Yusuf Sāhib (Rahmatullāh Alayh) were mostly divinely inspired. He was always aided with divine help. His followers continuously experience miraculous conditions. All this proves his truthfulness and sincerity.

In the entire world, there is currently no other group of people bigger than the Tabligh Jamāt that goes door to door, village to village, town to town, city to city, province to province, country to country and continent to continent trying hard to link the creation with the Creator, calling towards good learning, teaching, promoting adherence to the practice of the Sunnah and doing much more with their own money, without asking for wages, remuneration, votes and with no other ulterior motive. Any reasonable person can observe the striking resemblance between the work of the Ambiyā and that of the Tabligh Jamāt.

When Nabī ﷺ is the last and final Nabī and Rasūl of Allāh, the work, duty and responsibility of Nubuwwah has to carry on. The Tabligh Jamāt is definitely fulfilling a major aspect of continuing the work of Nabī ﷺ.

Why go out?

Some ask: “Why must we go out?” “Can we not stay at home and reform?” “We are where we are, have we improved?” When a person is sick, he is taken out of the home environment and put into hospital. The new place will allow for change, proper treatment and recovery. The sicker the patient is the deeper he goes from the general ward to special care to intensive care.

Thus a person who is spiritually not well also needs to go out, to change his environment, to go to better surroundings and in better company to be with those performing Salāh and making Dhikr thereby getting proper direction in life. He should be with those who are trying to gain closeness and proximity to Allāh, who are trying to reform, change and link them to Allāh. He should be with those who are inviting towards good and doing the good, who are invited to good rather than to bad and evil. Thus one needs to go out.

“Why does the Tabligh Jamāt go mostly to Muslims?”

Why does Tabligh Jamāt preach, teach, talk, and walk amongst mostly Muslims. Firstly, many times the Tabligh Jamāt because of their conspicuous nature has to work and give Da’wah to non-Muslims. This happens at bus stops, railway platforms, airport areas and on the road.

Secondly, when someone is doing well in accordance to the Shari’ah, and then allow them to carry on. No one is stopping one from giving Da’wah to non-Muslims provided one knows the Shar’i requirements and perimeters for this important responsibility.

Thirdly, in the Shari’ah we have many examples to prove that teaching, learning and advising Muslims was done.

Allāh instructs reminding because reminding is beneficial for the Muslims: Allāh says:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

Continue advising because advice is beneficial for the Mu’minīn.
{Surah Dhāriyāt, verse 55}

فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى

So advise because advice is beneficial. {Surah A’la, verse 9}

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ، يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ، إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

The Mu’minīn men and the Mu’minīn women are supporters (helper’s protectors) of each other. They command (others and each other to do) good, prevent evil, establish salāh, pay zakāh and obey Allāh and His Rasūl. These are the ones on whom Allāh shall

***soon shower mercy. Verily Allāh is Mighty, The Wise.
{Surah Taubah, verse 71}***

Why are non-Ālims allowed to lecture?

Some ask: “Why do non-Ālims lecture in the presences of Alims?” This lecturing by non-Ālims is done within the permitted syllabus of 6 points.

The six fundamentals are:

1. Kalimah Tayyibah
2. Salāh
3. Knowledge & Dhikr
4. Honour For A Muslim
5. Sincerity Of Intention
6. Da’wā And Tablīgh

Many non-Ulamā are able to express the concern for Dīn in a very impressive style. To give advice, to encourage what is good, to call towards the truth, to instruct others from moving away from harm, to save someone’s Imān, to protect someone’s Imān, to save the blind from falling into the well, to admonish someone and to advise someone of an impending harm is not only the work of the Ambiyā and Ulamā.

There is an extremely important Hadīth which states ‘*convey from me, even if it be an Āyāh.*’ This is so general that Muslim and non-Muslims can be inferred there from.

Is this work Fard?

All the scholars are unanimous that to learn Dīn, to teach Dīn and to act upon Dīn is Fard (Obligatory). Muslims must face reality. Before he realises it, time passes so quickly by that he is married, involved in earning a livelihood and having children whereas he does not know simple, basics of Islām.

So many inhabitants of Muslim countries do not know even the first Kalimah, doctors do not know the Fard (obligatory) things in ghusl, teachers do not know the Fard of wudhu, engineers do not know the what makes Zakāt Fard, factory owners know very little of business, business men know practically nothing of Shar’i transactions. Do we expect the ignorant, elderly ones to go back to Madrasah and enrol in the Darul Ulūm?

Allāh, the Merciful, has provided a simple method. It is to go out in the path of Allāh, not primarily to reform others but to change one’s own direction from the world to the Ākhirah, from the created things to the Creator of things, from materialism to spiritualism.

Once the focus changes, the person knows what he has been created for, then the enthusiasm to seek Ilm will automatically develop. Now we will have Muslims doctors, teachers, engineers and business men who will lead Islāmic lives. Dīn will become alive in the surgery, class room, office and factory.

When one analyses the activities of the Tablīgh Jamāt, their day and night actions, their methods and systems, one will be forced to admit that today’s time it is the only mobile ‘madrasah’ and mobile ‘Khānqah’. Without being biased, observe the successes of any other movement, organisation or set-up and compare that to the Tablīgh Jamāt. One realises that for the average common Muslim, the Tablīgh Jamāt is the most effective means for their self-reformation and spiritual improvement.

Is the Tablīgh Jamāt against the Khānqah and Dārul Ulūm?

The above question is ludicrous even to ask. Only those who have not understood the importance of Tablīgh Jamāt, Khānqah or Dārul Ulūm can make such weird statements. Look carefully at those in the fore front of the Khānqah’s, those spearheading the Dārul Ulūm. Where are their roots? Where did they start? Where did they gain their status and position in Dīn? Where did they get popularity? What did they use as their springboards to the position they are in?

Let us consider one single simple call, “Brothers, make your child a Hāfiz and Ālim-ba-Amal (practising pious Alim). From which quarters does this call mostly emerge? In fact the Tabligh Jamāt repeat this so often that one can easily say without fear that they do it more often than Dārul Ulūm’s or Khānqah’s. This is natural, for the Dārul Ulūm or Khānqah do not have as many opportunities to say it.

Yes, our humble request is join the Khānqah but still give your time, you are more valuable now. Go to the Dārul Ulūm, but academically aid the Tabligh Jamāt, encourage them, your input and going out has tremendous impact on all. We make duā each effort understands one another, work in co-ordination with one another and join hands to compliment one another.

Final earnest appeal:

This appeal goes out to the members of the Tabligh Jamāt; you are watched, observed, screened and assessed. You should set an example of good behaviours and excellent character; your personality should be outstanding and spotless.

Do not act in a manner that is going to harm yourself and the work. Accommodate others and do not look down on anyone. Just think about where you were and where you could have been, focus especially on your financial transactions and business dealings, and let them be in accordance with Shariah. Keep to time, fulfil your promises and honour your pledges, reform yourselves and your family simultaneously. Be watchful over your children and respect the Ulamā, old or young. Do not classify anyone as ‘our man’ and ‘his man’, all are ours. Do not side line and look pass Ulamā who are not active in the work. Greet them, meet them, and brief them of the latest activities. Make them feel part of the effort and then they will become sympathetic.

Avoid such actions and words that will be the cause of members leaving the work. Serve and avoid being served. Smile and invite and greet. You are here not to force but to explain. Give Da’wah and make duā. Be positive and focus your attentions for the whole world. Be steadfast and make duā for the pleasure of Allāh. Win the hearts of your companions and accept abuse with a smile. Do not waste time in futile activities and vain

discussions. Know that every call to Islām need not be correct, valid or beneficial to Dīn. Do not be ever-ready to support anyone boldly calling to Dīn without proper verification. Make major decisions by Mashwara (Islāmic consultation). Invite the sinners and transgressing folk, but do not sit and totally befriend them. Avoid Harām and consume only what is Halāl.

Read with understanding, read attentively, and listen properly. Proofs are going by without you realising it. Do not smile in a hypocritical manner, let there be a smile on the face and in the heart. Do not smile but think ill of the person in the heart. The more you practice on Dīn, the more effective it will be in your invitation. Avoid shaking hands with the tips and front of the hand. This is no act of piety, use both hands.

Give Shar'i based opinions and not motivated ones. Avoid looking for the center stage and prominence. Work hard and try to avoid the lime-light. Da'wah does not depend on dynamic, emotional or sentimental speeches. Its thrust lies in sincerity, humility and devotion. Fulfil the rights of others, do not indulge in harām, and avoid too much company in wealthy circles. Be simple; remain humble, internally and externally. Do not project fake humility. Be truly humble.

You have an important role to play, carry it out it properly. Avoid giving the impression that only you know what is happening whilst the rest have not understood the purpose of life. Know always that there is someone more pious, more knowledgeable, stronger, cleverer and better than you.

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عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
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NŪR (SPIRITUAL ILLUMINATION) & FEYZ

Allāh Ta’ālā says in the Holy Qur’ān:

Allāh is the Nūr of the heavens and the earth.

Allāh is the Wali (Protector) of those people who believe, He takes them out of darkness into Nūr (light).

The first thing to be borne in mind is that *Nūr* is a spiritual entity and therefore cannot be perceived by the eyes.

The literal meaning of *Feyz* is the outpouring of *Nūr*.

Allāh Subhānahu Ta’ālā has described Nabī Karīm ﷺ in the Qur’ān Majīd as **“Sirājan Munirā (an illuminating lamp).”**

Munir is that which illuminates and gives *Nūr* to others. Nabī ﷺ was made so pure, that he became the embodiment of *Nūr* and Allāh Ta’ālā thus called him ‘*Nūr*.’ Similarly Nabī ﷺ purified his Companions (Sahābah) Radiallāhu Anhum to such

an extent that they also became filled with Nūr.

One of the Du'ās of Nabī ﷺ is:

*O Allāh! Illuminate my heart with Nūr, my ears with Nūr,
my eyes with Nūr and make me Nūr.*

Had it been impossible to illuminate human existence, Nabī ﷺ would not have made this du'ā, as it is impermissible to pray and make du'ā for something which does not exist or is forbidden.

Thus, the Sahābah (companions) Radiallāhu Anhum acquired Nūr by being in the companionship of Nabī ﷺ, and they in turn, reflected their Nūr into the hearts of their companions. Thus the process of illuminating successive generations continued.

Source Of Nūr

The true and original source of all Nūr is Allāh Ta'ālā, Who descends Nūr from beneath His 'Arsh' (Throne). Thereafter the Nūr descends upon the heart of Rasūlullāh ﷺ, and is attracted by the hearts of the Awliyā Kirām- the Friends of Allāh. It is the system of Allāh Ta'ālā that Feyz gets distributed via the Shaykh to his Murīdīn.

Conditions Attached To Attain Feyz

The Murīd should have love and respect for his Shaykh. The Murīd is advised to restrict his relationship with the Shaykh to spiritual matters only. Note that a Shaykh, no matter how great he is, can never be without some human shortcomings. If the Murīd concerns himself with the private affairs of the Shaykh, he might come across some behaviour of the Shaykh that is unbecoming. A small objection of the Murīd against the Shaykh can prove fatal and become a cause of the Murīd being deprived of Feyz.

The Murīd must have full confidence and faith in the Shaykh, that he will lead him to the goal of Ihsān & Nisbat. This is a very important principle. Even if there are other prominent Shaykhs around, the Murīd should remain attached to only his Shaykh. The Murīd is permitted to sit in the majlis of other Shaykhs for

Barakāh and duās only. His inner (bātin) condition should only be made known to his Shaykh.

Benefits Of Feyz

1. The darkness of kufr and doubt will be expelled from the heart, suspicion and doubts are removed. It will become easy to practise on the Shariah and Sunnah and abstain from sin.
2. He will achieve the state of being constantly aware of the presence of Allāh Ta'ālā (i.e. Ihsān). Whether in a social gathering, market-place or entertainment areas, you will not be guilty of neglect.
3. Love for the world and its glitters are reduced, desire for the Ākhirah is increased and love for Allāh Ta'ālā is obtained.
4. The Shaykh's inner qualities of the certainty of the oneness of Allāh Ta'ālā, hope in Allāh, humility, fear of Allāh, love and devotion are transferred to the Murīd by virtue of the Feyz.

Those who experience this Feyz coming to them, it may appear in the form of:

- a) Nūr (Spiritual illumination)
- b) Like a breeze
- c) Like a slight drizzle
- d) Sometimes the heart becomes overjoyed and becomes in a state of ecstasy.
- e) Nothing is felt. This is generally the case, for Nūr is a spiritual entity and therefore its flowing into a person is very subtle. This type of Feyz, in which intention is made but no physical effects are found, is perhaps the best for its effects are more lasting and permanent on the heart. The above 4 states are merely temporary and even if it felt, it is not felt all the time. It is not necessary that one sees the Feyz. This Feyz begins to enter the heart when the Murīd makes intention for it.

Extent To Which Feyz Is Drawn

A Murīd draws Feyz or benefits from Feyz according to the degree of purity of his heart. This purity is achieved through Dhikr. The greater the Dhikr, the purer the heart and the more Feyz it will retain. Feyz returns to its original source when it comes across an impure heart.

How To Retain Feyz

1. Little or less meeting and association with mankind.
2. To be punctual and regular with one's ma'mūlāts.

Method Of Drawing Feyz

Tilt your head towards your heart.

1. If the Shaykh is present in the Majlis and he gives the talk or someone else is appointed to talk in the presence of Shaykh, then make intention that Feyz is entering my heart via the heart of my Shaykh. Then concentrate on what is being said or read. The Feyz will enter your heart via the spoken words.
2. In the absence of the Shaykh (when you are in solitude) picture your Shaykh to be in front of you, aligning your heart with his heart, and think that the Feyz enters your heart via the heart of the Shaykh. In this case, you must continually concentrate that the Feyz is entering your heart via the heart of the Shaykh. If this is difficult, and the mind wanders, then make Dhikr of 'Allāh, Allāh' softly, or read Durūd while concentrating on the Feyz.
3. In a silent Majlis, where the Shaykh is present, it is necessary to concentrate continuously on the Feyz entering your heart.
4. When the Shaykh is not present in the Majlis and someone is appointed to give the talk, then picture that the Shaykh is in front of you and the Feyz enters your heart via his heart. Then concentrate on what is being said or read and the Feyz will enter your heart via the spoken word.
5. In the absence of the Shaykh, Feyz may also be drawn

from Kitābs written by the Shaykh. Although the Shaykh may not actually be present, the Kitābs may be regarded as representing his presence, and Feyz thus is drawn from his written words.

This Feyz is passed on from heart to heart. Thus even a little while in the company of the Shaykh is very beneficial for its effects upon the heart. Due to intake of Feyz and Nūr, it inclines one towards Ibādat and devotions and turns the heart away from the Dunyā. Thus even one moment in the presence of Sayyidinā Rasūlullāh ﷺ would, due to the infusing of Nūr and Feyz, raise the person to the status of a Sahābi, which is the highest degree of piety.

May Allāh accept all of us, grant us purity of heart and illuminate us with Nūr. Āmīn.

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AR-RUQAYA ASH-SHAR'IYYAH

Legal Supplications & Incantations

The person who contemplates the natural course of events that Allāh has placed in His creation will notice that trials and tribulations are part of the pre-ordained events. Allāh Subhānahu Ta'ālā said: **“And we will surely test you with something of fear, hunger and loss of wealth and lives and fruits: and give good tidings to the patient” [2:155]**

A person is seriously mistaken if he thinks that the pious people do not suffer trials and tribulations which are a sign of faith. The Prophet ﷺ was asked: “Who are those that face the most trials?” The Prophet ﷺ said, “The Prophets and then the righteous and then the best and those in line in goodness. A man is tested according to his religion; if he has firmness in his religion his test is increased, and if he has weakness it is lighted upon him.” (*Ibn Mājah*). These trials are a sign that Allāh loves that servant as the Prophet ﷺ said, “If Allāh loves a people He tests them.” (*Ahmad*).

These trials are a sign that Allāh wishes what is good for His servant, as the Prophet ﷺ said, “If Allāh wants good for His servant, He hastens his punishment in the life of this world. If He wants evil, He holds back from his sins until He smites upon him (the punishment) entirely on the Day of Resurrection.” (*At-Tirmidhī*).

These trials are a means of atonement for sins, including even the little amount of difficulties. The Prophet ﷺ has said, “No Muslim is harmed by even a thorn and anything greater but that this atones for his sinfulness, [his sins fall from him] as leaves fall from a tree.” (*Al-Bukhāri and Muslim*).

For these reasons, a righteous Muslim is afflicted with trials as a means to expiate for some past sins or as an increase of his grades in Paradise. If he was indeed sinful, it acts as expiation for his past sins and as a reminder of the danger of these sins. Allāh Subhānahu Ta’ālā said: **“Corruption has appeared throughout the land and sea for what the hands of people have earned...” [30:41]**

The tests are of various kinds. One test is by having goodness befall a person, like having one’s wealth increase. Another is the test by having evil befall a person, like that of a dreadful fear or hunger or the decline of one’s wealth and property. Allāh Subhānahu Ta’ālā said, “We test you by good and by evil as a trial.” [21:35]

Another type of test is illness or death caused by the evil eye, sorcery or black magic caused by jealousy. The Prophet ﷺ said: “Most of those that die of my community other than the ordination and predestination of Allāh are by the evil eye.” (*Al-Tayalisi*).

The Protection: We should take the safeguard measures against the evil eye and sorcery before they occur, as it is said, “Protection is better than cure.” There are many protective measures; some of them are as follows:

- Strengthening oneself by monotheism and faith in Allāh, believing that He alone is the controller of the creation, and by doing as many good deeds as possible.
- Having good thoughts about Allāh and reposing one’s trust

in Him. One should not imagine about the illness and evil eye just because some mishaps occurs, since imagination itself is a kind of illness.

- If a person is known for the fact that he emits the evil eye or that he is a sorcerer, then one should avoid that person as much as possible as a precautionary measure, but not out of fear.
- One should praise Allāh by mentioning His blessings (*Tabrīk*) whenever he sees something admirable. The Prophet ﷺ said, “If you see something in yourself or your wealth or in your brother that you love, then you should praise Allāh for the blessings, for verily the evil eye is real.” (*Al-Hākim*) “Tabrīk” here means the saying “Bārak Allāhu lak” – “May Allāh’s blessing be upon you” and not by saying “Tabārak Allāh” – “Blessed be Allāh.”
- Another way to protect oneself from sorcery is to start in the morning by eating seven dates (*Ajwah*) of *Madīnah*. (*Muslim*)
- One should seek Allāh’s shelter, trust in Him, have good thoughts about Him, and seek refuge in Allāh from the evil eye and sorcery by saying the various forms of authentically reported supplications and incantations that are to be said in the morning and evening, since these forms of remembrance have an effect which increases in strength or decreases according to two things:
 1. One’s faith in what Allāh has revealed is the truth and is beneficial by the grace of Allāh;
 2. How frequently one remembers these supplications and incantations using his lips and tongue with total attentiveness of his ears and heart, since supplications are not answered from an inattentive heart, as mentioned by the Prophet ﷺ.(*At-Tirmidhī*).

The Time of Supplications and Incantations:

The supplications of the morning are to be said after Salāh-tul-Fajr and those of the evening are to be said after Salāh-tul-Asr. If one forgets then they are to be said when they are remembered.

The Signs of Being Afflicted by the Evil Eye:

Treatment by reciting supplications and incantations (*Ruqyah*) does not contradict with medicine. The Qur'ān is a cure for natural, psychological and spiritual illness. If a person is healthy without any physical sickness, the affliction by sorcery may take the following symptoms:

- Temporary headache and yellowness in the color of the face;
- Abundance of sweat and urination;
- Weakness in appetite;
- Itchiness and sensation of crawling on the skin;
- Feeling hot or cold in the extremities;
- Fluttering of heartbeat and palpitations;
- Temporary backache or shoulder ache;
- Depression;
- Constricted breathing;
- Insomnia;
- Agitation and extremities of unnatural anger or fear;
- Abundant burping or sighing;
- Laziness and lethargy;
- Sleepiness;
- Other health problems that do not have any apparent medical reason.

The one who is afflicted by the evil eye may have some or all of these symptoms depending on how strong the affliction is.

A believer must remain strong in his faith and in his heart. He should not be a prey for delusions and false doubts if he has any of these symptoms, since delusions and false doubts are harder to free one from.

People who have these symptoms mentioned above may be totally healthy people or they may have a physical illness. Sometimes these symptoms can be caused by weakness of faith, like the constriction of the chest, depression and laziness, and thus one should review sincerely his connection with Allāh.

If the illness is truly caused by the evil eye, the remedy is by two measures:

1. If the envier who had put the evil eye is known, that person should be requested to wash himself and the afflicted person should wash with the envier's bathwater or some of it;
2. If the envier who had put the evil eye is not known, the treatment is by *Ruqyah* (incantations, only those that are legal in Islāmic Law), by *Duā* (supplications) and by *Hijāmah* (cupping therapy).

If the illness is by sorcery and black magic (Sihr), the treatment is by one of the following methods:

1. If the place of spell is known then one goes to that place and unravels the knots of the spell of sorcery while reciting the *Mu'awwidhatain* (Two Qur'ānic chapters beginning with "*Qul A'ūdhu*" – Say I seek refuge ..." – being *Surah-al-Falaq* [113] and *Surah-an-Nās* [114], and then burns the knots as well as the object used in the spell.
2. By *ar-Ruqyah ash-Shar'iyah*, which is the recitation of the Qur'ān, especially by "*Mu'awwidhatain*" and *Surah-al-Baqarah*, and by various supplications (of the Sunnah) as will be mentioned.
3. By nullifying sorcery, *Nushrah*, which is of two kinds:

- a. Unlawful *Nushrah* which is nullifying the sorcery by sorcery, and going to the sorcerers to break the spells;
 - b. Lawful *Nushrah* which includes taking seven leaves off the Sidr tree; then pulverizing them with a stone grinder; then reciting upon this material the following chapters of the Qur'ān three times: *Surah-al-Kafirūn* [108]; *Surah-al-Ikhlās* [112]; *Surah-al-Falaq* [113] and *Surah-an-Nās* [114]. Then place this in water and have the afflicted person drink it and wash with it. The process mentioned above should be repeated until the afflicted person is cured. This cure is reported by *Abdur-Razzāq* in his book called *al-Musannaf*.
4. Dislodging the spell from the body by inciting vomiting or giving laxative medicines to clear the intestines if sorcery was done through food intake or by *Hijāmah* or if it was done through any other way.

The Conditions of Ruqyah:

1. It should be by the Names of Allāh and His Attributes;
2. It should be in the Arabic language or with meaningful words;
3. It should be with the belief that the incantation in itself does not cure but that cure is from Allāh.

The Conditions of the Rāqi- One Performing Ruqyah:

1. It is preferred that he is a pious, Allāh-fearing Muslim because the closer the person to Allāh, the stronger the effect;
2. The person directs himself to Allāh with sincerity during the *Ruqyah* process wherein he concentrates with his heart on what he is pronouncing with his tongue. It is better if the afflicted person does *Ruqyah* on himself because others are usually preoccupied in their hearts, and because the person himself has a greater sense of his critical condition and need. Allāh has promised that He will answer those that supplicate to Him in their critical need.

The Conditions for the Person Being Treated with Ruqyah:

1. It is preferred that he/she is a righteous believer since the effect of the *Ruqyah* will be according to the strength of the afflicted person's faith. Allāh Subhanahu Ta'alā said, "And We send down of the Qur'ān that which is a healing and a mercy for the believers, but it does not increase the wrongdoers except in loss." [17:82];
2. The person must sincerely ask Allāh to cure him;
3. The person should not despair if recovery does not happen quickly, since *Ruqyah* is supplication (Duā) and if one hastens for his supplication to be fulfilled, he may not be answered. The Prophet ﷺ said, "Any one of you will be answered as long as he does not deem that it is taking too long and says, "I supplicated but was not answered." (*Al-Bukhāri and Muslim*)

Methods of Performing Ruqyah:

1. Reciting the *Ruqyah* and blowing with negligible amount of saliva.
2. Reciting the *Ruqyah* without blowing.
3. Taking the saliva (after recitation) with the fingertip and mixing it with dust and rubbing the affected area with it.
4. Reciting the *Ruqyah* while massaging the affected painful area.

Some of the Qur'ānic verses and the Narrations of the Prophet ﷺ which are used for Ruqyah are as follows:

Qur'an Text	Translation of the meaning
<p> أَللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ، لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ، لَدُنَّ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ، مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ، يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ، وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ، وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ، وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ </p>	<p> Allāh - there is no true deity except Him, the Ever-living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them, for He is the Highest and Most Exalted. [2:255] </p>

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ
 رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
 وَقُلَائِكَ تِيبِ وَكُتُبِهِ وَرُسُلِهِ، لَا
 نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا
 وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
 الْمَصِيرُ ﴿٢٨٥﴾ لَا يَكْفِيكَ اللَّهُ
 نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ
 وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا
 إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
 عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
 مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا
 بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ
 مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
 ﴿٢٨٦﴾

The Messenger has believed in what was revealed to him from his Lord and [so have] the believers. All of them have believed in Allāh and His angels and his books and his Messengers, [saying], “We make no distinction between any of His Messengers.” And they say, “We hear, we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.”

Allāh does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [evil] it has earned. “Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us burden like that which You laid upon those before us. Our Lord, burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.” [2:285-286]

<p>وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا</p>	<p>“And We send down of the Qur’ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.” [17:82]</p>
<p>أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِّنْ فَضْلِهِ</p>	<p>“Or do they envy people for what Allāh has given them of his bounty?” [4:54]</p>
<p>وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ</p>	<p>“And when I am ill, it is He who cures me.” [26:80]</p>
<p>وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ</p>	<p>“And he cures the chests of the believing people.” [9:14]</p>
<p>قُلْ هُوَ الَّذِي آمَنُوا هُدًى وَشِفَاءً</p>	<p>“Say, ‘It is, for those who believe guidance and cure.’ [41:44]</p>
<p>لَوْ أَنزَلْنَاهَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ</p>	<p>“If We had sent down this Qur’ān upon a mountain, you would have seen it humbled and cringing from fear of Allāh.” [59:21]</p>
<p>فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ</p>	<p>“So return your vision, do you see any clefts?” [67:3]</p>

<p>وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزِلُّوكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ</p>	<p>“And indeed those who disbelieve would almost make you slip with their eyes when they hear the message and they say, “Indeed he is mad.” [68:51]</p>
<p>وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلِقِ عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فَعَلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ ﴿١١٩﴾</p>	<p>“And We inspired Moses, “Throw your staff” and at once it devoured what they were falsifying. Then the truth was established, and what they used to do was abolished. And they were overcome right there and became debased. [7:117-119]</p>

<p>قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾</p>	<p>“They said, “O Moses, either you throw or we will be the first to throw”. He said, “You throw.” And suddenly their ropes and staffs seemed to him that they were moving. And Moses sensed an apprehensive fear within himself. We said, “Fear not. Indeed, you will be superior. It will swallow up what they have crafted. What they have crafted is only the trickery of a sorcerer, and the sorcerer will never succeed wherever he may be.” [20:65-69]</p>
<p>ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ، وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا</p>	<p>“Then Allāh sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers whom you did not see.” [9:26]</p>
<p>فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَالزَّمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا، وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا</p>	<p>But Allāh sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allāh, of all things, Knowing. [48:26]</p>

<p>لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا</p>	<p>“Certainly Allāh was pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest.” [48:18]</p>
<p>هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَاللَّهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾</p>	<p>“It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their faith. And to Allāh belong the soldiers of the heavens and the earth, and ever is Allāh Knowing and Wise.” [48:4]</p>

The Prophetic Narrations:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

- (I ask Allāh The Supreme, Lord of the Magnificent Throne to cure you) - **seven** times;

أُعِيدُكَ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ،
وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

- (I commend you to the protection of Allāh’s perfect words from every devil, pest, evil eye), - **three** times;

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ، إِشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا
شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

- O Allāh, Lord of mankind, remove the harm and heal him, for You are the Healer and there is no healing except Your healing, a healing which does not leave behind any disease, - **three** times;

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

- Allāh suffices for me, there is none that has the right to be worshipped except Him, I place my trust in Him and He is the Lord of the magnificent Throne, - **seven** times;

بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ دَاءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ
حَاسِدٍ، اللَّهُ يَشْفِيكَ بِسْمِ اللَّهِ أَرْقِيكَ

- (In the name of Allāh I incant, seeking your cure from every evil which harms you from every envious soul or evil eye. May Allāh cure you. In the name of Allāh I incant seeking your cure), - **three** times;

بِسْمِ اللَّهِ ، أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ

- Place your hand on the part that has pain and say: “Bismillah **thrice**, thereafter say the above duā: In the name of Allāh I seek refuge in the power of Allāh and His ability from the evil that I am afflicted with and about which I am apprehensive, - **seven** times.

Notes:

1. It is not allowed to confirm the foolish superstitions surrounding the evil eye, like that one should drink urine of the envier who had put the evil eye or the effect of the evil eye is nullified by death of the envier who had put the evil eye and so on.

2. It is forbidden to place talisman and amulets of leather, cords or strings, etc., on what is feared to become afflicted with evil eye. The Prophet ﷺ said, “*Whoever hangs up anything will be entrusted to its care.*” (At-Tirmidhī). If it contains Qur’ānic verses, there is difference of opinion in Islāmīc jurisprudence on this issue yet it is better to avoid it.
3. Writing “*Mā Shā Allāh*” (By the will of Allāh) and “*Tabāarak-Allāh*” (Blessed be Allāh) or making a picture of a sword or knife or eye or placing the Qur’ān in the car, or attaching some verses of the Qur’ān in the house, etc., does not ward off the evil eye. In fact, it may be of the talismans that are prohibited.
4. The sick person must have certainty that Allāh will answer the supplications and he should not deem that the treatment is taking too long. If the sick person is told that he must take certain medication for his entire life, he won’t get fretful, so how is it possible that he becomes anxious when some time passes doing the *Ruqyah* without seeing any improvement? A sick person should know that there is a reward for every single letter recited of the Qur’ān, and this reward is increased tenfold. He should make the supplications, seeking Allāh’s forgiveness and perform abundant charity since these things help to cure a sick person.
5. Reciting the Qur’ān in chorus is against the *Sunnah* of the Prophet ﷺ and its effect is weak. Similarly, depending entirely on the cassette player for listening to the Qur’ānic recitation is also weak because that recitation lacks the intention of the person reciting the Qur’ān which is one of the conditions of the person performing *Ruqyah*. However, listening to the Qur’ān by means of a cassette player can be useful. It is the *Sunnah* to repeat the *Ruqyah* until the person is cured unless the process causes tiredness to the person. In that case, the person performing the *Ruqyah* should decrease the dosages so that the sick person does not become jaded or agitated. Repeating a specific verse of the Qur’ān or supplication of the Prophet ﷺ for a certain number of times is not correct if that is not supported by a valid proof from the *Sunnah*.

6. There are signs through which one can realize that the person doing the incantations of *Ruqyah* is actually practicing sorcery and black magic (*Sihr*). Do not be deceived by what he may show off to you of his religiosity. He may start off with reciting the Qur'ān and then switch over to something else. He may be of those who go regularly to the Mosque for prayers and is continuously in the remembrance of Allāh with the intention of deceiving people. Do not be tricked by all this, and beware!

Some of the signs of sorcerers are:

- To ask the sick person about his name and the name of his mother, since knowledge or lack of knowledge of this information does not affect the treatment;
- To ask for a piece of clothing of the sick person, like his shirt or T-shirt;
- He may ask the sick person to slaughter an animal of a particular trait to please the *jinn* and he may even smear the blood of this animal on the sick person;
- He may write some words of incantations of talismans of which the meaning is obscure and which may not even have any meaning;
- He may give the person a piece of paper on which there are squares and designs in which there are letters or numbers and this is called "*al- Hijab*";
- He may ask the ill person to seclude himself in a room, possibly a very dark room, for a certain amount of time and this is called "*al-Hajbah*";
- He may order the sick person not to touch any water for some period of time;
- Give the ailing person something to bury in the ground, or some paper to burn or use as incense;
- To inform the sick person about some of his personal details that nobody knows, or tell him his name, where he lives and his ailment, etc., even before the sick person speaks;

- Diagnose the disease as he enters the place or by phone or letter.
7. The position of the people of *Sunnah* is that it is possible for a *jinn* to “possess” (i.e., enter the body) a human. The proof of this is the saying of Allāh Subhānahu Ta’ālā: “Those who consume interest are not able to stand except as one stands, which is touched by Satan into insanity” [2:275]. Scholars of the Qur’ān exegesis unanimously agree that the word “*Mass*” (touch) in this verse means the affliction of satanic insanity which attacks a human when he is possessed by the devil *jinni*.

Magic:

It exists and it is real. The Qur’ān and Sunnah have reported that it does have an effect on things. It is forbidden, and it is considered a major and great sin about which the Prophet ﷺ said: “Avoid the seven sins which doom a person to Hell.” They asked, “What are they?” He replied, “Committing Shirk with Allāh (shirk) and magic...” (*Al-Bukhāri and Muslim*) Also, Allāh Subhānahu Ta’ālā said: “They knew whoever purchased it [i.e., magic] would not have any share in the Hereafter...” [2:102]

There are two types of magic:

1. Spells and incantations, i.e., recitations and unclear words by means of which the practitioner of witchcraft is able to use the devils to do what he wants of harming his victim.
2. Medicines and potions that affect the body, mind, will and inclinations of the victim, so that he turns away from a person (*Sarf*) or inclines towards him or her (*‘Atf*). The person imagines that something moved or turned over and things like that. Committing the first type is Shirk because the devils do not serve the magician unless he disbelieves in Allāh. As for the second type it is a major sin. None of this happens except by the decree of Allāh.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O Sustainer, shower Salāt and Salām forever and forever
Upon Your beloved, best of all creation*

Shukran Jazīlan. Was-Salām



A famous commentator of the Qur'ān once said: "I can summarise the commentary of the entire Qur'ān in a single sentence:

Gain the pleasure of Allāh through worship, gain the pleasure of Allāh's Messenger ﷺ through following his sunnah, and gain the pleasure of creation through serving them."

Perhaps the greatest challenge facing the muslim ummah today is the force of secularism whose root aim is to sever man from the sacred and to distance a believer from his Lord. As a result, religion is reduced to empty slogans. Truly, love for Allāh is the need of our times. May Allāh burn the flame of love in our hearts and guide us on the path of remembrance and reflection leading to His proximity. Anyone who reads these discourses with an open heart will find the flame of love lit in his heart



DATE

Friday Ma'mools No. 20

	Day	Learning or Practicing a Sunnah - No. 1	Qur'aan Recitation - No 2	Yaseen - NO. 3	Tabarak - No. 4	Suratul Waaqiah No. 5	Ayatul Qursi & 4 Quls - at bedtime No.6	Qazaa Umrīe – F-Fajr, Z-Zohr, A-Asr, M-Magrib, E-Esha, W-Witr	Ishraq - No. 7	Chast - No. 8	Awabeen - No. 9	Tahajjud - No. 10
1								F Z A M E W				
2								F Z A M E W				
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