



AWAKE

To The Call Of Islam

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RAMADHAAN – ITS SPECIAL BENEFITS

- 1) Barkat (blessings) in Rizq.
- 2) Increase in money.
- 3) Food consumed is recorded as ibaadat.
- 4) The reward of good deeds are multiplied manifold.
- 5) The Angels in the heaven and on earth supplicate for forgiveness for the fasting person.
- 6) The shayaateen are imprisoned.
- 7) The Portals of Rahmat are opened widely.
- 8) The Doors of Jannat are opened and the doors of Jahannam are closed.
- 9) Every night the release from Jahannam of 600,000 inmates is decreed.
- 10) Every Jumuah night the number released from Jahannam will equal the number released in seven days.
- 11) On the last night of Ramadhaan the sins of all Muslims are forgiven.
- 12) Every day, Jannat is adorned and embellished for those who fast.
- 13) Duas are readily accepted.
- 14) The fasting person's body is purified from all sins which he had committed.

15) The fasting person acquires the Pleasure of Allah.

16) Allah's Tajalli (Special Presence) is on the First Sama' (heaven) from Maghrib until Subh Saadiq.

Indeed only the most unfortunate person will be deprived of the wondrous benefits and rewards of the Blessed Month of Ramadhān. This is the Month for considerable soul searching, abstention from futility and increase in ibaadat.

KAFFAARAH OF SAUM

Q. Please explain the rules regarding the 60 day Kaffarah fast for having broken a fast without valid reason. I live in the U.S.A. If I send my Kaffarah contribution to another country, what value should be considered?

A. (1) Qadha has to be made for each fast of Ramadhān which is missed. For one fast missed, one Qadha has to be kept, not 60 days.

(2) If one breaks a Ramadhān fast without valid reason, then the Kaffarah penalty applies. 60 consecutive days have to be fasted for breaking one or more fasts during a single Ramadhān without valid reason. If one had broken even a few fasts in this manner during one Ramadhān,

only one 60 day Kaffarah applies plus the number of days broken. If the fasts were broken in two Ramadhaans, then two 60 day penalties will apply. This does not mean 120 consecutive days. After completion of the one 60 day kaffarah, the next one may be initiated at any other time.

(3) If one's health or old age simply does not allow one to keep the sixty day Kaffarah, then sixty poor Muslims should be given the Sadqah Fitr amount. For each one this amount should be given. It may be given to only one faqeer, but not on one or a couple days. It should be given to him over sixty days. Every day one Sadqah Fitr amount should be given to him. The Sadqah amount is the price of 2 kilograms of flour. Or the full amount may be given on one day to sixty Fuqara, each one to be given the Sadqah Fitr amount.

(4) Whatever the price of 2 kilogram of flour is in the U.S., use it to calculate your kaffarah. But remember that monetary kaffarah is valid only if you are unable to fast.

THE BENEFITS OF THE FAST

Rasulullah (Sallallahu alayhi wasallam) said:

“One who fasts during Ramadhaan with sincerity for the Sake of Allah Ta’ala, is like one who has emancipated 600,000 slaves; made Qur’baani of 600,000 camels and worshipped Allah for 600,000 years.”

Such thawaab (reward) is attainable by correct observance of the Fast, not by mere abstention from food and drink. The soul of the Fast is Taqwa. Taqwa must regulate the mind and the entire body. Every part of the body has to fast. Total abstention from haraam, mushtabah (doubtful things) and futility, and total control of the tongue, eyes and mind are necessary for gaining the maximum benefits and rewards of the Fast. Minus these requisites the fasting person will be like a tied or caged animal deprived of food and water. Nafsaani dictates (emotional commands) should be vigorously restrained.

FUTILITY

Hadhrat Uwais Qarni (Rahmatullah alayh) said:

“When two persons gather to indulge in futility, shaitaan departs because now he has achieved his objective of preventing from Thikrullah.”

The effect of indulgence in futility is to become forgetful of Allah Ta’ala.

Hadhrat Hasan Basri (Rahmatullah alayh) said: “Futile talk is evil. Silence devoid of fikr (reflection) is futility and disgraceful.”

Hadhrat Maalik Bin Dinaar (Rahmatullah alayh) said: “A friendship which will not benefit one in the Aakhirat is futile. A man who indulges in idle talk is bereft of knowledge. His heart is blind and his life is ruined.”

TAWAKKUL IS THE NEED

On the occasion of the Battle of Yarmuk, the Commander of the Muslim army, sent an urgent message to Ameerul Mu'mineen Hadhrat Umar (Radhiyallahu anhu) for reinforcements. The Muslim army was vastly outnumbered. When the messenger delivered the letter to Hadhrat Umar (Radhiyallahu anhu), he wrote in response:

“Verily, your letter requesting reinforcements has reached me. I draw your attention to the One Who is the most powerful provider of aid and the best regarding armies. He is Allah Azza Wa Jal. Verily, Muhammad (Sallallahu alayhi wasallam) was aided on the Day of Badr when his number was insignificant in comparison to you. When this letter reaches you, then launch a powerful attack on the enemy, and do not (again) refer to me (for reinforcements).”

This was Umar and these were the Sahaabah. On receipt of his letter, the Muslim army made a powerful attack and were rewarded by Allah Ta'ala with a decisive victory over the kuffaar. Read our history, practise the Sunnah, purify the nafs, then the trash air forces of the U.S. coalition will be neutralized with the Nusrat of Allah Azza Wa Jal.

SHAITAAN

Rasulullah (Sallallahu alayhi wasallam) said: "Shaitaan sits firmly on the hearty of man. When he (man) engages in Thikrullaah, shaitaan flees. When he becomes forgetful (of thikr), shaitaan inspires him."

THE AHLUS SUNNAH

"Hadhrat Sufyaan Thauri (Rahmatullah alayh) said: 'The Ahlus Sunnah wal Jama'ah are those on the Haq even if it is one person. He would similarly answer when asked about *As-Sawaadul A'zam*. And, Imaam Baihqi would also say similarly.' "

(Allaamah Sha'raani in his Al-Yawaaqeat)

Numerical majority is not a requisite for the Ahlus Sunnah Wal Jama'ah. The criterion is the

Haqq – the Sunnah. Even if there remains only one man on the Haqq of the Sunnah and the vast majority is on deviation, that one man constitutes the Ahlus Sunnah Wal Jama’ah. Today the Ahlus Sunnah Wal Jama’ah is confined to the four Math-habs – Hanafi, Maaliki, Shaafi and Hambali.

While the deviant Salafis claim to be the followers of the Sunnah, they are liars. They subject the Ahaadith to their whimsical fancies and opinion whereas the followers of the Math-habs accept the interpretation of the Ahaadith and Sunnah as it has been reliably and authoritatively transmitted down the passage of Islam’s more than fourteen hundred year history from the Sahaabah.

WARA’

Wara’ is an extremely lofty state of Taqwa (piety which is the effect of obedience). Hadhrat Hasan Basri (Rahmatullah alayh) said: “Wara’ has three constituents:

1. To speak the truth even in anger.
2. Abstention from prohibitions.
3. Constancy in observance of the Commands.”

ANOTHER MORON DEVIATE

Question

There is a man in the USA who goes by the name of Shaikh Uthman Ibn Farook. He was a former Gang member who got Hidaayat, left the evil life, gained some Knowledge about the Deen and has since become somewhat famous debating with Non-Muslims on YouTube and Social Media.

Recently he was invited at a Masjid. While he was answering questions about the Tablighi Jamaat he said that if you want to give people a book to read in which they can make Amal on a Hadith then you'd rather give them a book with Authentic Hadiths, not some book -Fazaail e Amaal- which has a lot of *Maudhoo*, *Muallaq*, *Baatil* and baseless Hadiths. (His words)

Then he made a sarcastic comment saying. "Don't give me excuses about how you can use a weak Hadith for the sake of Fadhaail and stuff". Instead benefit the Awaam by giving them a book which has Saheeh Hadiths in which they can follow the Fadhaail. Is there anything valid in what he had said?

Answer

The chap is another deviate moron. This will suffice as commentary for his *jahl-e-murakkab*

(compound ignorance). When confronted by such *ghutha* the Qur'aan advises: *“When they (the Muttaqeen) hear laghw (drivel / nonsense / rubbish), they say: ‘For us are our deeds and for you are your deeds. Salaam on you. We do not follow the morons.’”*

UNIVERSITY ATHEISTS

(By a UK Brother)

A common trait of western educated “Muslims” - a trait acquired from university is audacity which stems from pride. Thus, they are generally arrogant and scornful of the rules of the Shariah.

They will audaciously and unashamedly tread the path of kufr regarding any Shar'i hukm they despise, by arguing against it. The education from the kuffar, which they treat as divine, teaches them to utilise donkey academic argumentation in a bid to abrogate the hukm, pretending that no Scholar of Islam had ever considered their ‘academic’ arguments in the history of Islam. They think they are first enlightened people to walk this planet.

So if you tell them that the Qur'aan, which is primary source, instructs women: “Stay at home,”

and the Fuqaha define what constitutes necessity to emerge, they'll posit their own stance as self-appointed 'mujtahids' as to what constitutes "necessity." These are the very people who struggle reciting Surah Fatihah properly, but then they miraculously acquire jurisprudential abilities overnight. In fact they lack in executing correctly even the important act of Istinja.

Recently, we had some donkey 'academic' males implicitly trying to make cousin marriage haraam by posting studies of genetic defects arising from such marriages. These are probably the same morons who deified scientists in 2020 and took them as their lords besides Allah Ta'ala. They believe that contagion categorically exists because the atheist scientists said so.

Regarding cousin marriages they desperately tried to make what Allah made permissible as impermissible which is blatant kufr. Any argument posited to these Munafiqs was rebuffed with the fiction of science. Nabi Sallallahu Alayhi Wasallam, Ali Radiallahu Anhu, and many other Sahabah engaged in cousin-marriage. Western 'academic' moron Muslims have loose tongues which will land them in Jahannam.

“...Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray – never will you find for him a way [of guidance].” (Qur’aan 4:88)

Their hearts are sealed from the reality and the harshness of the unseen. They think their ‘academia’ will work on the Day of Judgement and they will somehow wangle their way out of Jahannam by arguing their case with Allah Ta’aala.

Our Comment

In fact, the products emerging from the brothel universities have been transformed into atheists. Their ‘allegiance’ to Islam is deceptive and hypocritical. They are such zanaadaqah who are munaafiqeen. They are neither here nor there. They wander aimlessly in a dark forest in nights of intense darkness. They do not know if their hands fall on snakes or excreta. In the words of the Qur’aan Majeed, they are “deaf, dumb and blind who will not return (to the Straight Path of Imaan)”. Their Imaan is deracinated in the kuffaar universities of immorality and atheism.

YOU ARE A MERE AGENT & A MESSENGER BE GRATEFUL

Shaykh Abu Muhammad *rahmatullahi alayh* related:

'If you accumulate wealth, then you are its waqeel (agent); and when you spend it then you are a messenger.'

Everybody accumulates wealth, whilst many hoard so much wealth which neither benefits them in this world nor the Hereafter.

A truthful *waqeel* (agent) does not abuse the wealth in his possession. He will discharge this wealth according to the instructions given to him by the principal – the one who gave him the wealth to deliver to another.

Moreover, the messenger does not speak or remind anybody of any favour. He has been sent to deliver a commodity or wealth to another. Whilst fulfilling this task he is not doing a favour. He is merely executing his duty and responsibility.

In the final analysis, Allah Ta'ala is the Principal, the One who has appointed you as a *waqeel*

(agent). The wealth you have with you does not belong to you. It belongs to Allah Ta'ala. Therefore, you have to spend this wealth according to the Commands and Orders of Allah Ta'ala. If you are to withhold spending then you must do so according to the Law of Allah Ta'ala. Neither be extravagant nor waste nor squander; then you will be a truthful and uprighteous agent.

The messenger should not speak of his favour. If you give somebody some *sadaqah* – wealth or anything – you should not speak about the ‘favour’ nor believe you are doing any favour to the person. Regard yourself as the messenger chosen by Allah Ta'ala to use this wealth for this task and beneficiary.

Therefore, we have no right to speak or to remind or taunt anybody about any favours. It is not appropriate for the messenger to consider himself to be a generous person or some saint or some pious person. On the contrary, he should express *shukr* (be thankful) to Allah Ta'ala for having granted him the ability (*tawfeeq*) to be a messenger and the opportunity to spend the wealth which Allah Ta'ala has given to him as an *amaanah* (trust) to employ correctly.

Only then will *shukr* be fulfilled. We must earn the wealth correctly in a halaal way and, spend it correctly in a halal way and, not believe you are doing anybody a favour by giving *sadaqah* and charity. Indeed, the one who accepts *sadaqah* from you has a right over you although from his perspective, he too is obliged to make your *shukr*. Nevertheless, the one who is giving should be thankful to Allah Ta'ala for having given him the opportunity to give *sadaqah*, for Rasoolullah sallallahu alayhi wasallam said:

'Sadaqah extinguishes the Wrath of Allah Ta'ala.'

TWO EVILS

Hadhrat Khwaajah Fareed Ganj Shakar (Rahmatullah alayh) who was among the greatest Sufis, said:

"In this path (of moral reformation and spiritual progress), the basis is presence of the heart. The presence of the heart will be achieved only by abstention from haraam food and to abstain from the company of worldly people."

Both these evils are fatal for the one who pursues the path of *Insaaniyat* (*humanity*) to gain divine proximity. Almost every individual of the

Ummah today is trapped in haraam food (especially halaalized carrion) and evil company.

The meaning of ‘presence of the heart’ is to have Allah Ta’ala in mind every moment of one’s life. It is only by this presence that the focus will remain on the Akhirat.

SICKNESS AND THE CURE

Rasulullah (Sallallahu alayhi wasallam) said:

“For every sickness there is a cure.”

“Faatihah (i.e. Surah Faatihah) is a cure for every sickness.”

Recite Surah Faatihah frequently and make Dua for cure. Also, recite Surah Faatihah and blow on the patient. The patient too should recite it and blow on himself/herself.

Allah Ta’ala is the Creator of sickness as well as of the cure. Sicknesses are generally consequences of a sinful way of life. Diseases are punishments for our sins. Therefore, when the calamity of a disease befalls, then repent and increase recitation of Istighfaar.

A valid Taubah requires genuine remorse and a pledge to refrain from indulging in the sin. As long as the heart is not purified by way of Taubah and abstention from haraam, the spiritual

remedies for physical sicknesses will remain ineffective.

Watching television, cellphone pornography, cellphone zina, cellphone relationships with ghair mahrams, etc. are major sins which render the spiritual remedies and even the physical remedies ineffective. Among the worst eliminators of the efficacy of remedies, both spiritual and physical, are the evils of zulm (injustice, cruelty, oppression), and severing family ties for worldly reasons. A precondition for remedies being effective is to make amends for the zulm committed and to restore healthy family ties.

Since Allah Ta'ala is the Creator of the Cure for a disease, it (the Cure) is obtainable from Him only by means of obedience to Him. In this regard Rasulullah (Sallallahu alayhi wasallam) said: *“Whatever is by Allah is obtainable only by means of obedience.”*

UJUB & TAKABBUR

Shaykh Yahya bin Mu'aaz *rahmatullahi alayh* (211-251 AH ~ 830–871 CE) related:

‘Whenever a worldly person either praises or criticises you, then consider it to be amongst the absurd and nonsensical because their intellect has retrogressed.’

People like to be praised and, some people like to be praised for such qualities which are not even in them. When somebody praises you and you feel happy upon this praise, then you must immediately think of your faults. Focus on your faults, on your sins and, understand well, Allah Ta'ala can snatch away whatever goodness and excellence you may have in you at any time.

Self-esteem or to feel pleased upon praises is known as *ujub* (vanity or self-praise). This *ujub* is a type of pride. Pride are of two types: *ujub* and *takabbur*.

In *ujub*, you do not compare yourself with somebody; you do not hold another in contempt or despise another person. However, you feel pleased and proud upon some good feature, virtue, excellence or quality (wealth, knowledge, health, status, etc.), which Allah Ta'ala has bestowed you.

This is vanity and self-esteem (*ujub*) which is the initial stage of *takabbur*, that pride which induces one to despise another. You feel better than the other person. This was the malady of Shaytaan, this was his downfall. Initially, he had *ujub*, he was in the Heavens for thousands of years; he

worshipped in every Heaven for thousands of years. He believed himself to be a pious being. Then when Allah Ta'ala ordered everyone to prostrate to Sayyiduna Adam *alayhis salaam*, his *takabbur* surfaced:

“Allah asked, “What prevented you from prostrating when I commanded you?” He replied, “I am better than he is: You created me from fire and him from clay.” (7:12)

This is why Shaytaan thought Sayyiduna Adam *alayhis salaam* should have been ordered to prostrate to him and not vice-versa as he considered him (Aadam –*alayhis salaam*) a lowly creature. *Ujub* (vanity) gives rise to *takabbur*. This is why whenever one is pleased when praised, one should immediately focus the mind upon one's defects, faults and sins. And we all have countless sins. We are overloaded with sins. When this is understood, then you will accept there is no goodness in you. Whenever you perceive any goodness in yourself, regard it as a *nimat* (bounty) of Allah Ta'ala, which is liable to be snatched away at any time.

DESPONDENCY & DEPRESSION

Imam Shafi'i (*rahimahullah*) offering naseehat said:

'It is inappropriate to search for comfort and happiness in this dunya. Those who do so will always languish in difficulties, hardships and calamities.'

This worldly abode (*dunya*) is not a place of comfort and happiness. Imam Shafi'i (*rahimahullah*) is elaborating upon what Rasulullah (*sallallahu alayhi wasallam*) said on his deathbed:

'There is no happiness in this world, except the happiness of the Hereafter (Aakhirah).'
(*Ṣaḥīḥ al-Bukhārī*)

For the Mu'min, there is no happiness in this *dunya*. His happiness is in the Aakhirah. Rasulullah (*sallallahu alayhi wasallam*) said:

'This Dunya is a prison for the Mu'min and a paradise for the kaafir (non-believer).' (*Ṣaḥīḥ Muslim*)

Whosoever searches for happiness here will be frustrated; will become despondent; and this is happening to so many (majority of) people

nowadays. Too many people suffer from, what they call, depression. They become despondent, frustrated, and they lapse into depression. Depression is a sign of deficiency in *Imaan*.

When *Imaan* is weak and deficient, then obviously the focus is not on Allah Ta'ala. This is when a person goes into depression. The *kuffaar* descend to a worse level – they commit suicide.

This dunya is an abode of trial, tribulation, heartache and calamities. The place of happiness is *Jannah* (Paradise). If Allah Ta'ala wished for us a life of happiness, joy, pleasure and comfort, He would have created and kept us all in *Jannah* (Paradise). He would not have created us here in this *dunya* (world) and sent Sayyiduna Adam (*alayhis salaam*) here.

Also, Allah Ta'ala created an evil *nafs* (self) inside us. The *nafs* always prompts evil desires. Allah Ta'ala also sent Shaytaan here into this *dunya*. The intellect which we have been granted, understands and comprehends our physical weaknesses and the reality of constant problems with Shaytaan and our *nafs*.

We were sent into this *dunya* to face these problems and trials. Allah Ta'ala mentions in the Glorious Qur'an:

'And surely, We shall try you with something of fear and hunger, and loss of wealth and lives and crops. Give glad tidings to the steadfast.

They are those who say, when a misfortune strikes them: 'Indeed! we are Allah's and indeed unto Him we are returning.'

Allah Ta'ala will try us in this world, why? Because we have to purify ourselves here for the meeting with Allah Ta'ala. If we do not purify ourselves here in this world, the only other place for purification in the *Aakhirah* (Hereafter) will be *Jahannam* (Hell Fire).

So, Allah Ta'ala has given us this opportunity of life. Whilst we are here, we are to purify ourselves for our *Maut* (death); for our grave; for the *Aakhirah*; for meeting Allah Ta'ala and for entry into *Jannah*. Make your preparations. Allah Ta'ala inflicts us with difficulties of a variety of kinds in order to purify us because we are committing sins from morning until the night. We commit sins, which we know and those we do not

know (or care to know). In fact, the manner in which we perform our *Salaat* is also sinful.

Once, a Sahaabi (*radhiyallahu anhu*) was walking when his gaze fell upon a woman and he became engrossed into looking at her so much that he walked into a rock whereby his head was severely bloodied. He immediately proceeded to Rasulullah (*sallallahu alayhi wasallam*) who commented:

***“When Allah wishes good for his servant,
He hastens his punishment in the world.
And when He wishes bad for His slave; He
withholds his sins from him until he
appears before Him on the Day of
Judgement.”***

(Jami`at-Tirmidhi)

Allah Ta’ala inflicts us with bearable punishment here. Therefore, when difficulties befall us in a variety of forms and trials - marital issues, with children; problems in your business; with authorities; with so-called friends; with all types of people, adopt Sabr and focus on Allah Ta’ala. There will always be problems. Genuine peace and comfort are not possible here in this *dunya*.

Look at Gazzah and take lesson! Look at the type of punishment which Allah Ta'ala is inflicting upon Muslims there. This would be another long discourse (*bayaan*) in itself as to why Allah Ta'ala's *Athaab* (Punishment) has settled in this manner.

We have to understand Allah Ta'ala is *As-Samee'* (The All-Hearing). He is *Al-Baseer* (The All-Seeing). He is *Al-Qadir* (The All-Powerful over everything). Allah Ta'ala is *Al-Aadil* (The All-Just). He is Seeing what is happening there in Gazzah). He is aware and despite having the power, He is not stopping it. Why? Because He is the Creator of whatever is happening there. However, Shaytaan has befuddled us. Our focus is only on the *Yahood* and the *Nasara*. We have not understood that Allah Ta'ala is the One who is orchestrating what is happening.

Rasulullah (*sallallahu alayhi wasallam*) said:
“...If entire mankind unites to benefit you, they will not be able to benefit you except what Allah had decreed (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than what Allah had decreed against you...” (Tirmidhi)

So whatever harm is befalling in Gazzah or here or anywhere, it is with the Command and Decree of Allah Ta'ala.

Now let us return to our little problems and difficulties. Whenever anybody is afflicted with a problem or sickness, etc. which cannot be cured by medicine, or we suffer a calamity in our business, we become frustrated and despondent. According to us, we are the only person suffering, why? Because the mind is away from Allah Ta'ala. Allah Ta'ala is generally deleted from the equation.

What do people then do? They go to psychiatrists and counsellors and come back paranoid. They are prescribed one drug after another, which deranges their minds. Whereas the Muslim's attitude should be when faced with any difficulty to firstly, immediately focus on Allah Ta'ala. Understand, the Cause of this difficulty is Allah Ta'ala. Either He is punishing me for my sins or He is purifying me or He will grant me better reward.

However, for this the condition is *Sabr* (patience). Along with *Sabr* is to focus on Allah Ta'ala. Make *du'a* (supplicate) to Allah Ta'ala to

remove this difficulty and be patient. If the difficulty is not removed, then understand there is a lot of reward for it. Do not become frustrated and despondent. Utilise your *aql* (intelligence). Will frustration and despondency cure or solve your problem?

Quite the contrary, the problem will become worse. Your health will suffer now because your focus is away from Allah Ta'ala. Therefore, in all situations, the first task of a *Mu'min* is to focus on Allah Ta'ala. Then increase your *istighfaar* (repentance) because in almost all cases the difficulties which settle upon us are the consequences of our sins.

Therefore, the *Masha'ikh* advocate resort firstly to *istighfaar* and *taubah*.

Then increase your *thikrullah* (remembrance of Allah Ta'ala) and maintain your focus on Allah Ta'ala:

***'Behold! In the remembrance of Allah Ta'ala, do hearts find peace.'* (Qur'aan)**

“I WISH THAT I WAS A TREE”

Rasulullah (Sallallahu alayhi wasallam) said:

“Verily, I see what you do not see and I hear what you do not hear. The heaven creeks, and it is befitting for it to creek. There is not a space of four fingers (in the heaven) but an Angel has spread his forehead (in prostration) for Allah. By Allah! If you know what I know, then you will laugh little, cry profusely and not derive any pleasure from your wives on your beds. And, you will emerge (from your homes) towards the wilderness seeking the proximity of Allah and exclaiming: ‘I wish that I was a tree which would be cut.’ ”

A Muslim is required to meditate on this Hadith and a plethora of similar Ahaadith which urges the focus to be constantly on the Aakhirat. Diversion from the dunya to the Aakhirat is the theme of the Qur’aan and Hadith.

Contemplating on these Ahaadith will, Insha-Allah, polish the corroded heart of the Mu’min – corroded by engrossment in the dunya. Muraaqabah (meditation) has been commanded by Rasulullah (Sallallahu alayhi wasallam). He has commanded muraaqabah of Maut, the Qabr, Qiyaamah, etc., and to engage in Hisaab (Reckoning) of our deeds before the ultimate Hisaab of Qiyaamah.

Such muraaqabaat will create vision in the blinded spiritual eyes, and instil noor (spiritual

lustre and glitter) in the dark and blind spiritual hearts. When the spiritual corrosion and pollution have been eliminated, then only will you understand the magnitude and notoriety of all the merrymaking jalsahs and functions in which you are indulging. You will then yearn to flee into the wilderness and jungle, and you will wish that you were a tree or a blade of grass which people would cut.

HUMILITY RAISES YOUR RANK

Sayyiduna ‘Abdullah ibn Mas’ood *radhiyallahu anhu* narrates,

‘Tawaadhu (humility) elevates a person of low-status whilst takabbur (arrogance) demotes a person of nobility (shareef).’

Allah Ta’ala has created people of different classes, tribes, families and status. We have the nobility and people of lower class, but by Allah Ta’ala the criterion is *Taqwa*:

Verily, the noblest of you in sight of Allah is one with most Taqwa (piety) ...’

(Qur’an)

The classes are confined to this world (*dunya*). *Tawaadhu* (humility) elevates the status of even a man of a lowly class. What is humility? It is not

to smile at somebody, or to shake hands with a person, or exchange niceties. Mannerism is not *tawaadhu*. *Tawaadhu* (humility) is to regard yourself as the most despicable person, the most despicable of Allah Ta'ala's Creation – even lower than an animal – even lower than a dog.

One is unaware of one's future and what will happen to him at the time of *maut* (death) or in the *Aakhirah* (Hereafter). No one has a guarantee that he will leave this *dunya* with his *Imaan* intact. In relation to the *Aakhirah*, one does not know. Therefore, one has to develop the feeling – the emotion – the consciousness that 'I am the lowest and most contemptible of creation.'

The opposite of *tawaadhu* (humility) is *takabbur* (arrogance). You will understand whether you have *tawaadhu* (humility) when you become annoyed, when someone offends you. *Tawaadhu* constrains one to restrain anger. Not because you are weak or due to lack of power to react and take revenge. But because you think and reflect upon Allah Ta'ala: 'What would be my condition if Allah Ta'ala apprehends me? If Allah Ta'ala was to grab hold of me because of my sins? Indeed, He has full power over me.' So, with this thought

in mind, you restrain your anger. You do not react. This is the effect of humility.

When friends, relatives and neighbours annoy or offend you, then you are required to restrain yourself. Keep back your anger. By constant struggle and restraining the nafs, it will become your natural disposition (*tabiyet*), which further develops. Then when people vex, you will not become annoyed. You will not take offence.

So, when true *tawaadhu* (humility) comes into the heart of a person, Allah Ta'ala elevates that person. Rasulullah (*sallallahu alayhi wasallam*) said:

“Whoever humbles himself for Allah, Allah will elevate him.” (Muslim)

Tawaadhu is to cultivate humility only for the Sake of Allah Ta'ala. You think of and fear Allah Ta'ala, ‘O Allah Ta'ala! If I react and I take revenge and I display my annoyance, then what hope do I have on the Mercy of Allah Ta'ala? So, for the Sake of Allah Ta'ala if one adopts *tawaadhu* (humility), Allah Ta'ala will elevate such a person.

There were many of the early *Fuqaha*, *Mufasssireen*, *Mujtahideen* – Ulama of former

times, who were socially of low rank. Some were even slaves who were set free. Thereafter they pursued the path of *'Ilm*. They acquired *'Ilm*. The effect of true *'Ilm*, if one makes *amal* (practice) on this *'Ilm*; is *tawaadhu* (humility) in a person.

If one does not give practical expression to this *'Ilm* - one does not act according to the demands of this *'Ilm*; then what happens? This same *'Ilm* becomes a calamity and a misfortune (*balaa*).

Rasulullah (*sallallahu alayhi wasallam*) said:

***'Indeed, Allah Ta'ala elevates some people by means of this Qur'an and disgraces others through it.'* (Muslim)**

People who make abundant recitation (*tilaawat*) of the Glorious Qur'an together with practice (*amal*) thereupon are elevated by Allah Ta'ala. And with the same Glorious Qur'an, Allah Ta'ala demotes and disgraces those people who have knowledge of the Glorious Qur'an, but they abstain from practicing according to its teachings. They misuse and abuse the Glorious Qur'an for the carrion of this dunya. They use it to gain worldly and *nafsaani* benefits. Their objective is name, fame and money. Allah Ta'ala disgraces and demotes them.

Hadhrat Naaf'i (*rahmatullahi alayh*) (70-169 AH ~ 687-786 CE), was a freed slave of Sayyiduna 'Abdullah ibn 'Umar (*radhiyallahu anhu*). He gained so much knowledge from this Senior Sahaabi and became so elevated that even a person of the calibre of Imam Maalik (*rahmatullahi alayh*), who was from a distinguished noble family, when he came to visit Imaam Naaf'i (*rahmatullahi alayh*), he (Imam Maalik *rahmatullahi alayh*) would wait outside in the scorching heat of Madeenah Munawwarah for an hour, rather than disturbing Imam Naaf'i (*rahmatullahi alayh*).

Sayyiduna Fudhayl bin Iyaadh (*rahmatullahi alayh*) (d 187 AH – 803CE) is amongst the great Awliya and a contemporary of Imam Abu Haneefah (*rahmatullahi alayh*). In his earlier days, he was a highway robber, waylaying caravans. When Allah Ta'ala granted him *hidayah* (guidance), he reformed and gave up robbery and all his evil. He took to the path of 'Ilm and *ibaadah* (worship), became so humble, staying on the outskirts in the wilderness that even the *Khalifah* of the entire Islamic Empire, Harun al-Rashid (149-192 AH ~ 766-809 CE) could not gain an audience with him. Despite begging to come and spend some time and take

du'a from him in his hut, Sayyiduna Fudhayl bin Iyaadh (*rahmatullahi alayh*) refused to open the door or even meet the king.

This was not only due to knowledge, but was because of humility (*tawaadhu*) which elevated his status. This humility comes because of *amal and ibaadat* (worship). When a person acts according to the teachings of the Glorious Qur'an, he becomes a person of *tawaadhu* (humility). Allah Ta'ala then elevates the rank of such a person. Henceforth, even kings have to beg for an audience with an Aalim, who is a person of *tawaadhu* (humility).

The Awliya have a saying:

'He who truly renounces (becomes a Aahid), the world comes to him in disgrace.'

A *Zaahid* is a person who has expelled the love of *dunya* (world) from his heart and his entire life, mind and heart are upon Allah Ta'ala. Then the *dunya* (world) comes to him in a disgraceful form – this too is the effect of *tawaadhu* (humility).

Every *Mu'min* has to cultivate this quality of *tawaadhu* (humility). When this is cultivated, and

this takes time, for one has to constantly struggle against anger. The more ignorant the other person is, the more anger will be forthcoming and expressed.

This is why nowadays you cannot tell anyone anything. No matter how lowly he may be, you cannot tell him: ‘You are not performing your *Salah* correctly; your *Ruku* is not correct; your *Qiyaam* is incorrect...despite Rasoolullah *sallallahu alayhi wasallam* saying, if you leave a gap (in the *saff*) between any two *Musallees*, then Shaytaan occupies this gap. No matter how much *Taa’leem* is made, people neither understand nor even wish to understand because of their *takabbur* (pride).

They just do not wish to understand the meaning of ‘shoulder-to-shoulder.’ What this means is that your shoulder must physically touch the shoulders of both neighbouring *Musallees* (worshippers). But nowadays, providing the next person with such naseehat evokes anger stemming from *takabbur*. He will get annoyed because he is suffering from the disease of *takabbur* (pride). Shaytaan is with him there. Such behaviour is the result of *takabbur* (pride), which is the opposite of *tawaadhu* (humility).

One must reflect upon *Maut* (death), tomorrow we are going to go to our grave (*qabr*). Think and reflect upon *Maut* (death), upon Aakhirah (Hereafter). Then *Insha'Allah*, some fear will be generated in the heart and one will understand the meaning of *tawaadhu* (humility).

FUTILITY IS HARMFUL

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh), commenting on spiritual ailments and thikr, said:

“Futile and nonsensical talk involves one in considerable sin. The Auliya went to great lengths to abstain from such conversation.

Two persons came to Hadhrat Nizamuddin Auliya (rahmatullah alayh) with the intention of becoming his mureeds. While they were sitting by the Musjid's *hauz* (pond for making wudhu), they engaged in conversation. One said: “The *hauz* in our place is much bigger than this *hauz*.” Hadhrat Shaikh overheard this comment. When they met Hadhrat Shaikh and requested to become bay't, he asked: “How much bigger than this *hauz* is the *hauz* at your place?” When they said they did not know, Hadhrat Shaikh instructed: “Go, measure it and come.” Both journeyed back to their homeland. When they

measured the *hauz* they discovered that it was one *baalish*t (cubit or about 15cm) bigger. They returned and informed Hadhrat Shaikh who said: “You claimed that it was *much bigger*, but one cubit cannot be described as ‘*much bigger*.’ It is clear that in matters of truth and falsehood you are careless. How will you progress in this path (of spiritual and moral reformation)?”

The Mashaikh would first attend to moral reformation before prescribing *Wazaa-if* (forms of thikr) and *Nawaafil* (Nafl Salaat). Only after moral reformation would they commence *ta’leem* in the higher spheres of Sulook. The emphasis was first on correcting the external actions and eliminating the evil attributes. However, nowadays many Mashaikh pay no heed to this requirement. In consequence, while the mureeds become adept in *auraad* and *wazaa-if*, the evil and bestial attributes remain in them. Thus, they neither care to distinguish between halaal and haraam nor are they concerned with truth and falsehood.”

EVEN THIKR CAN HARM

“Sometimes when one suffers from spiritual ailments, e.g. *ujub* (vanity), *takabbur* (pride), *riyaa* (show), etc. then abundance of *athkaar* and

auraad worsens the diseases. There is the need for *mujahadah* (striving against the nafs) so that one does not become the victim of *ujub* and *takabbur* after having rendered a virtuous deed. Thus, *islaah* (reformation of moral maladies) enjoys priority over *athkaar* and *auraad*.

(*Athkaar* – plural of *thikr*. *Auraad* plural of *wird*. These refer to special forms of *thikr* which are not *masnoon acts of ibaadat*).

The *Mutaqaddimeen Sufiyya* (the Auliyyaa of former times) paid particular heed to moral reformation. However, nowadays people are not concerned with this essential requirement. Even while staying in the company of Mashaaikh and passing time in *thikr* and *shaghl*, moral reformation is not achieved. The spiritual diseases which in reality are major sins remain uncured.

The mureed on seeing some dreams considers himself to be a wali. But the habit of sinning cannot coexist with *wilaayat* (sainthood).

In every group when customs become overwhelming, truths (haqaaqi) are overshadowed. The actual aim of Sulook / Tasawwuf is not *auraad* and *ashghaal*. Although *auraad* and *ashghaal* facilitate in the acquisition

of the *Maqsad* (aim and object), the aim is reformation of the baatin (the spiritual self). As long as moral reformation has not been achieved, the efficacy of auraad and ashghaal will not be fully realised. In fact, sometimes on account of ujub and kibr, these (auraad and ashghaal) constitute dangers.

(This is the precise situation prevailing today in 'tasawwuf' circles. Public programmes of halqah thikr, khatm-e-khwaajgaan sessions, assemblies of shaikhs and khalifahs have no relationship with the Maqsad of the Tareeq. Show, ostentation, riba, takabbur and israaf are the hallmarks of these gatherings which have degenerated into bid'ah. In the words of Hakimul Ummat: "Haqaaq have become overshadowed by customs."— Awake)

ADMINITION AND ADVICE OF BISHR HAAFI

Hadhrat Bishr Haafi (rahmatullah alayh) said:

* The desire to be praised by people is the effect of love for the world.

* Three things are extremely difficult: (i) Generosity during poverty. (ii) Piety in privacy. (iii) Proclaiming the truth at the time of fear.

* He who wishes to taste freedom should purify his heart.

* When the devotees of the world refuse to abandon the dunya, then you abandon them otherwise you may be resurrected together with them.

* Man will not acquire moral excellence as long as his enemy has no fear of any harm from him.

* If a man is unable to remember Allah much, at least he should not indulge much in sin.

* A Sufi is one whose heart is pure and attached to Allah Ta'ala.

* Looking at the face of a miser hardens the heart.

* The devotees of the world are deprived of the sweetness of the Aakhirah.

KASHF AND ILHAAM

(Spiritual inspiration and revelation)

By Hadhrat Maulana Ashraf Ali Thanvi

“Revelation of unseen things or of future events is neither a Deeni excellence nor a sign of divine proximity. Being a Muslim or being in possession

of sanity is not even a pre-requisition of such phenomena.

Kashf (revelation or inspiration of unseen or future events) is possible for even non-Muslims. Even insane persons are capable of receiving correct *kashf*. According to the well-known book of Tibb-e-Unaani, *Sharah Asbaab*, in the chapter dealing with mental diseases, correct *kashf* occurs even to insane people. There are also numerous and well known incidents of correct *kashf* of the *kuffaar* and *fussaaq*.

Qudratullah was a man to whom the incidence of *kashf* (revelation) of Quboor (graves) occurred frequently. On most occasions his *kashf* was correct. However, he was not a regular performer of Salaat. Once when he was at a graveside he said that the inmate was standing and reciting on a tasbeeh made of sandalwood. A friend of the grave's inmate commented that he (the inmate) used to keep a tasbeeh of sandalwood. He was very attached to his sandalwood tasbeeh. He had therefore asked his friend to put the tasbeeh in his qabr. This was done.

Once while Qudratullah was performing Namaaz by a qabr he was startled and exclaimed: "The deceased in this grave is being punished because he had refused to return the *amaanat* (trust) of a man."

Qudratullah was unaware of the name and identity of the deceased. On making enquiries, the deceased's wife confirmed that her husband did infact misappropriate the amaanat.

Kashf (revelation) of the unseen is the consequence of a physical and spiritual capacity which even kuffaar, fussiaaq and insane people also possess. This capacity produces kashf and generally such revelations are correct. This is unrelated to piety and proximity to Allah Ta'ala.

Nowadays people are enamoured by marvellous demonstrations. They quickly develop faith in a man of kashf. Many among these persons (of kashf) are astray and mislead others.

The only criterion of Haqq and Baatil — of the accepted and accursed — Truth and Falsehood— is obedience to the Shariah and Sunnah of Rasulullah (sallallahu alayhi wasallam). A man who does not conform to this standard is neither a wali nor a leader in the Shariah, irrespective of the abundance of his inspirational experiences.”

WORDS OF WISDOM ARE OUR PROPERTY

Rasulullah (sallallahu alayhi wasallam) said that a word of *Hikmah* (Wisdom) is the property of the Mu'min. From wherever he obtains it, he

should take possession of it. Whether words of wisdom emanate from even non-Muslims, these should be accepted. The criterion for the acceptance of *Hikmah* is its conformity with the Shariah. Hereunder we reproduce some advice of wisdom stated by a non-Muslim. It has been reproduced from the *Athlone Times* of Cape Town.

Women should not work

The rising violence against women and children seems to be in line with the increasing mobility of women in society.

In a job-scarce situation, women are competing with men for jobs and have become “the competition”. In addition, society puts pressure on the man to provide for the family.

He is the one who pays maintenance and child-support, so having a job is very important to him.

In these circumstances, it is very easy for women to change from being “the competition” to “the enemy”, to be attacked and abused along with their children, their most precious possession.

Call to mind the old days of our grandmothers and great-grandmothers: very little teenage pregnancy, very little sexually transmitted

diseases and abuse of women and children was not a social issue.

In those days, we lived by the Bible: “Wives, submit to your husbands” with the condition “Husbands, love your wives, just as Christ also loved the church and gave Himself for her.”

Incidentally, a recent survey of British working women showed that 77 percent want to go home, but cannot due to financial constraints, brought about by the family having more income in the first place. *Athlone News* 10 Dec.

THE HEART'S GLITTER

Istighfaar (seeking forgiveness from Allah Ta'ala) achieves purity of the heart. I shall now show you something which will create glitter in the heart. Garments are first washed and then cleansed. Only thereafter is perfume applied. This has been said by Hadhrat Zunnoon Misri (rahmatullah alayh). Someone asked him: “Is Istighfaar better or Durood Shareef?” He replied: “For unclean garments soap is better and for clean garments perfume is better.” (In this analogy, Istighfaar is likened to soap and Durood Shareef to perfume. First Istighfaar should be made, then Durood Shareef be recited).

(Hadhrat Maulana Ashraf Ali Thanvi)

THE CALAMITY OF UJUB

(VANITY/SELF-ESTEEM)

Ujub is self-esteem and vanity – to think highly of oneself on account of some excellence.

A man in his old age became a Haafiz of the Qur'aan by virtue of the duas of several Buzrugs. The duas of the Buzrugs was a sign of *maqbooliyat* (acceptance by Allah Ta'ala). After having accomplished the khatam, he saw in a dream two Buzrugs congratulating him on his accomplishment of having made Hifz of the Qur'aan Majeed. This further substantiated his *maqbooliyat*.

Thereafter, he went to another city where the people requested him to perform Taraaweeh in their Musjid. He considered this invitation as a call from the Ghaib (i.e. from Allah Ta'ala). He mentioned to one Buzrug that he would this year be performing Taraaweeh making khatam of the Qur'aan Shareef in a certain Musjid. The Buzrug said: "Your Qur'aan is Maqbool. Wherever you go, people will clamour to listen to you." This comment was extremely pleasing to the Haafiz Sahib.

However, the very first night when Taraaweeh began, a controversy developed between him and the people of the neighbourhood. The dispute

turned violent. He then recalled the naseehat of his Ustaadh who had said that one should not pay attention to *waaridaat*, *kashf* and *karaamat*. The people of the Musjid humiliated and expelled him. He now understood that this was the punishment for having become enamoured with his accomplishment.

Many learned persons (molvis and sheikhs) err in this matter. On discernment of any good (spiritual) sign, they deem themselves to be among the *khawaas* (*Allah's special servants – the Auliya*). This malady (of ujub) gradually becomes incremental and culminates in two diseases: (1) Self-esteem, and (2) Despising others. If they do not observe such signs in others, they begin to despise them.

Regard the good sign (and accomplishment) as the bounty of Allah Ta'ala and do not forget about *uboodiyat* (*that you are a slave of Allah*).

THE ERRORS OF THE ULAMA AND AULIYA

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh), the illustrious Shaafi authority of the 9th century said:

“He who takes hold of the nawaadir of the Ulama, verily, he has made an exit from Islam.”

Rare, obscure views and errors of the Ulama and Auliya have to be set aside. Their rarities may not be posited as daleel for fabricating ahkaam, customs and practices. The Daleel is only the Qur’aan and Sunnah as ensconced in the elucidation and elaboration of the Ulama and Fuqaha of the Khairul Quroon era. Presenting the nawaadir of the Ulama and Auliya as daleel for the innovation of bid’ah practices is a dastardly canard inspired by Iblees. Shaitaan is the father of all Bid’ah.

TILAAWAT OF THE QUR’AAN

The Mashaaikh generally instruct their mureeds to engage more in (certain forms of) thikr than in *Tilaawat* of the Qur’aan Shareef although *Tilaawat* is superior. The reason for this is that in the initial stage the emphasis is on cultivating concentration (of the mind). Thikr has the special propensity to create this effect. The criticism against the Mashaaikh is therefore baseless.

The instruction of thikr is in fact the preliminary step of *Tilaawat*. As a result of the

ability of concentration engendered by thikr, the mureed will gain the ability to recite the Qur'aan Shareef with perfection.

In fact the ultimate aim is *Tilaawat*. Once the necessary concentration has been developed, the mureed will be engaged in more *Tilaaawat*. Further, what the unqualified (spiritual guides) teach and do is beyond the scope of this discussion.

(Hadhrat Maulana Ashraf Ali Thanvi)

LAILATUL QADR

In relation to other nights, one should stay awake more on the Night of Qadr (one of the odd nights during the last 10 nights of Ramadhaan). It is not necessary to remain awake the entire night.

The best Ibaadat during this Night is Nafl Salaat. Some Tilaawat and thikr are also advisable. But when making thikr there is no need to observe the conditions and methods of the Sufiyaa. The Sufiyaa themselves abandon these particular methods on attainment of the goal. Special methods here refer to loud thikr, swaying the head, etc.

(Hadhrat Maulana Ashraf Ali Thanvi)

HADHRAT DABBAAGH

Abreez is a kitaab on the life and conditions of an Egyptian buzrug, Hadhrat Abdul Aziz Dabbaagh (rahmatullah alayh). He was a complete illiterate. In spite of this, he explained the Qur'aan and Hadith with great authenticity.

He was able to distinguish between the Qur'aan/Hadith and the statements of people. Explaining this ability he said at the time of narrating Qur'aan and Hadith, a special kind of noor emanated from the mouth of the narrator. The noor which emanates at the time of reciting the Qur'aan differed from the noor of Hadith narration. This special noor did not accompany the speech of others.

Another ability of this buzrug was his ability to discern the types of relationships people had with one another. He could discern if the relationship was lawful or unlawful. He explained that he would perceive a rope of noor binding the persons of a lawful relationship, and a rope of darkness extended if it was an unlawful relationship.

(Rasulullah – sallallahu alayhi wasallam – said: "Beware of the firaasat of the mu'min, for he looks with the noor of Allah." This 'firaasat' is the special power and ability of discernment and

perception which Allah bestows to his Auliya in various degrees. – Translator)

(Hadhrat Maulana Ashraf Ali Thanvi)

SHAITAAN'S POWER

“Verily shaitaan has no power (and sway) over those who have Imaan and have trust on Allah. His power is only over those who befriend him and those who commit shirk with Allah.”

(An-Nahl, 99 & 100)

Inherently the Mu'min has been bestowed with adequate power to ward off the onslaught of shaitaan and to neutralize the inordinate evil demands of the nafs. Shaitaan's power extends only on those who befriend him. Shaitaan is befriended with kufr, fisq and fujoor.

The Mu'min is required to struggle (make mujaadahah) against his nafs and shaitaan. Constant mujaahadah will utterly defeat shaitaan and render the nafs submissive. Constant Thikrullah and guarding the eyes and tongue are essential weapons in the struggle against shaitaan and the nafs.

INGRATITUDE

Among the punishments for ingratitude for the Ni'maat (bounties) of Allah Ta'ala is hunger (starvation/famine) and fear for the enemy.

“...then they (the people of the town) became ungrateful.

Then Allah caused them to taste hunger and fear because of the deeds they perpetrated.”

(An-Nahl, Aayat 112)

Ingratitude has a variety of forms. Waste, spending because of pride and show, abstaining from fulfilling the rights of wealth, spending in haraam functions, etc. are among the acts of ingratitude.

ABSTENTION FROM SINS

Some people inspite of paucity of *A'maal* (righteous deeds) have attained the objective of a close relationship with Allah Ta'ala (i.e. *Nisbat-e-Maqsoodah*). Due to this, some people gain the impression that this *Wusool* (Attainment of the objective) is not in need of *a'maal* and *mujahadah*. This is a misconception.

While overtly it may appear that *wusool* was achieved without *a'maal*, in reality the goal was attained by means of *a'maal*. The only difference

is that in this case (of paucity of *zaahiri a'maal*) the *a'maal* are of a *Baatini* (inner / spiritual) kind. Such *a'maal* are classified as *Kaf-fun nafs anil ma-aasi* (preventing the nafs from sin). It is obvious that the acts of repeatedly restraining the nafs from transgression are *a'maal-e-saalihah*. This person restrains his nafs at all times from every kind of sin — sins of the ears, of the eyes, heart and limbs. A saw is constantly moving on his nafs. This is an act of great mujaahadah.

Thus, if *wusool* was attained despite paucity of *A'maal-e-Zaahirah* (outward of practical acts), it was on account of *A'maal-e-Baatinah* even if these appear to be little. Furthermore, if even a little is done systematically, there is much barkat in it.

(Paucity – i.e. the little or less – of a 'maal refers to nafl acts of ibaadat, not to Fardh, Waajib and Sunnatul Muakkadah deeds – Translator).

(Hadhrat Maulana Ashraf Ali Thanvi)

A PIOUS STUDENT

Nur Muhammad was a young student studying under Maulana Fateh Muhammad Saahib. When Maulana Saahib passed away during the plague, this student made preparations to return home. Suddenly he too was overtaken by the plague. His

condition was wonderful. Someone said: “May you quickly recover.” He responded: “Don’t say so. I now desire to meet Allah Ta’ala.”

His companion who was studying in Jalalabaad had also died during the plague. When Nur Muhammad enquired about his companion, those present not wanting to cause grief to him said that he was well. Nur Muhammad said: “Why speak a lie? He has died and is standing by me.”

His experience was truly wonderful. He was able to differentiate between the beings of this material world and the realm of *Barzakh* (the life after death, before Qiyaamah).

There was a halo of *anwaar* and an attraction on his janaazah. I, myself, had conducted his Janaazah Salaat.

(Hadhrat Maulana Ashraf Ali Thanvi)

WHAT IS PROGRESS

By Hadhrat Maulana Ashraf Ali Thanvi

The meaning of *istibaaq* (make haste towards goodness) is progress. While you (i.e. the modernists) say that progress is rationally necessary, we say that it is waajib (compulsory) in terms of the Shariah. We are therefore more ardent supporters of progress than you. While we all (you and us) are unanimous in claiming the

need for progress, you will have to agree that every progress is not desirable. The increase and spreading of a boil / sore / wound are also a form of progress. Similarly you take steps to prevent obesity despite it being progress of the physical body.

It is, therefore, clear that only progress which is beneficial is desirable. A progress which is harmful is not desirable. So far, in these views you and we are unanimous. We, however, differ in the definition of beneficial progress. Which progress is beneficial and which is harmful? Here lies our difference.

You regard only worldly benefit as progress even if it is harmful for the everlasting life of the Aakhirat. On the other hand, we consider Deeni progress unconditionally beneficial, and worldly progress which is devoid of harm (i.e. not in conflict with the Shariah) is also beneficial. If it is harmful, it will be like the progress of obesity and of a wound.

The Qur'aan Shareef in the aforementioned aayat commands the pursuit of this beneficial progress. Thus it says: "Make haste towards goodness." Only that which is beneficial is described as *khair* (goodness).

Further, it is alleged that the Ulama do not deliver lectures on even lawful worldly progress.

In reply I have to say that the need for such lectures would be justified if you were not aware of worldly ways and means of progress. In fact, you are so much engrossed in such worldly pursuits that you have even transgressed the limits of the Shariah. What need do you have for our lectures on subjects dealing with material and mundane progress?

Allah Ta'ala has explained this issue with great clarity in the Qur'aan Majeed. In this regard, first the worldly life of Qaaroon is mentioned.

“He emerged on his people with pomp... .” Then Allah Ta'ala, mentions the statement of those who hankered after only worldly progress. Those who desired this worldly life said: “We wish that for us there was like that (worldly wealth) which has been given to Qaroon. Verily he is the owner of a great fortune.”

Thereafter Allah Ta'ala mentions the response of the Ulama. This is the Qur'aanic narration of the dispute between the people of the world and the people of the Deen. Then Allah Ta'ala states His decision. In fact, His decree was a practical enactment. Thus, the Qur'aan says: “Then, We caused the earth to swallow him and his palace. Thus, there was no group to help him besides Allah nor was he (destined to be) among those to be helped.”

When the people of the world (the materialists) observed this practical decree of Allah Ta'ala, they changed their earlier opinion. In this regard the Qur'aan says: "Those who had yesterday wished for his (status of progress) said: Alas! Allah bestows provision (rizq) abundantly to whomever He wishes among His servants, and (likewise) does he restrict (provision). If it was not for Allah's favour on us He would have us also swallowed by the earth. Woe on him (Qaaroon)! The Kaafiroon do not attain success."

Indeed, I swear by Allah that you too will acknowledge at the time of decision that what the Molvi said was correct. But when will this decision be made? When maut suddenly dawns, then you will confess your error and exclaim: 'Alas! The Ulama were proclaiming the haqq.' "

This is an excerpt from a bayaan Hadhrat Thanvi (Rahmatullah alayh) gave to a group of modernists.

TASHABBUH BIL KUFFAAR

Emulating the Kuffaar

(By Hadhrat Maulana Ashraf Ali Thanvi)

Some people have alleged that the Hadith pertaining to prohibition of emulating the kuffaar is *Dha-eef* (weak). Regardless of the *sanad* (chain

of transmission) of the Hadith, the Qur'aan Shareef upholds this prohibition. The Qur'aanic aayat says: "Do not incline to those who transgress... ."

Along with this, is the rational rule, *tashabbuh* (emulation) without inclination does not occur. First comes the attitude of inclining (towards the kuffaar), then follows emulation. Now when *rukoon* (inclining) is haraam (on the basis of the Qur'aan), then *tashabbuh* (emulation) too is haraam. If there is no evil in *tashabbuh*, then a man should clad himself with the garments of his wife and step into the public. He should appear in public with a female's dress, scarf, etc. Those who don kuffaar garments say that they remain Muslims notwithstanding their *tashabbuh*. In the same way we can say that those who don female garb, remain males.

According to the Auliya a man who emulates the *Sulahaa* (the pious) ostentatiously (by way of riyaa) is also worthy of respect because his *tashabbuh bis-Sulaha* indicates that in his heart he honours the pious people, hence he has adopted their appearance.

“WHERE IS ALLAH?”

“*WHERE IS ALLAH?*” This is a common question posed by the jaahil Salafis to unwary and ignorant Muslims of the Ahlus Sunnah Wal Jama’ah. Know that this is a question of kufr. Do not become entangled in the bid’ah which the Salafis seek to mire you into with this flapdoodle question.

Reject their drivel presentation of arguments based on stupid interpretation which produces anthropomorphic attributes for Allah Azza Wa Jal. Allah Ta’ala is the Uncreated, Eternal Being Who is boundless in His *Zaat* and *Sifaat*. He is without any dimension whatsoever. Neither His Eternal Being nor His Eternal Attributes can be encompassed by our created minds which are finite in their understanding. Just as there are severe limitations to our vision, hearing, and all other bodily functions and faculties, so too is our mind extremely limited in understanding.

A created entity with limited understanding is incapable of comprehending the *Zaat* and *Sifaat* of the Uncreated Boundless and Eternal Being. We are required to reflect and contemplate on the manifestations of Allah’s Attributes in the physical realm whose understanding is generally comprehensible to our minds.

When a moron Salafi poses the kufr question to you, respond: Allah Ta'ala says in the Qur'aan: *“The east and the west belong to Allah. Whichever way you turn, there is the Face of Allah.”* And the Qur'aan also says: *“He is Allah in the Heavens and in the earth.”*

Tell the Salafis that this is all you know and you are not interested to become entangled in the mess of their drivel. Their *jahl* leads to kufr.

AALAMGHIR-SULTAN AURANGZEB

Aalamghir (Aurangzab, the Moghul Emperor) used to personally write the Qur'aan Shareef. Once a man pointed out an error. Alamghir made a mark by the word (conveying the impression that he would correct it later). After the departure of the man, Aalamghir erased the mark and explained that what he had written was correct. However, to avoid hurting the man's feelings Aalamghir pretended that he had erred. The king said that if he had immediately rejected the man's claim, he would in future refrain from presenting advice. He (Aalamghir) did not want to reduce his number of advisors.

Aalamghir was a man of lofty spiritual excellences and accomplishments. He was a

Saahib-e-Nisbat (one who enjoys a special bond of Divine Proximity). Towards the end of his life he instructed that his kafan should not be acquired with the money he had earned by his trade. He did not want the money earned from selling Qur'aan copies to be used for his kafan although the Ulama had issued the fatwa of permissibility. Nevertheless, overtly it resembled selling the aayat of Allah Ta'ala. He, therefore, did not wish to meet Allah Ta'ala with such kafan in which there was the slightest vestige of doubt.

Muhammad Qali was a close attendant of Aalamghir. Once Aalamghir, while calling him, exclaimed: 'Qali!' The servant immediately arrived with a jug of water. The king made wudhu.

A guest who was present was very surprised. How did the servant know that Aalamghir required water for wudhu? The king had not mentioned this nor was it time for wudhu. When he enquired the servant said: "My name is Muhammad Qali. On account of the king's profound respect, he never calls me with half my name. He always calls me by my full name. Today when he omitted the name Muhammad, I understood that the king was without wudhu. He therefore, refrained from mentioning the word, Muhammad. (From this could be gauged the

profound respect and veneration the king had for Rasulullah — sallallahu alayhi wasallam).

Subhaanallah! Attributes such as the respect of Aalamghir and the intelligence of the servant are now non-existent.

TITLES

Commenting on the plethora of titles awarded to molvis in this age, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

Nowadays there has spread the calamity (bala) of futile titles. These titles did not exist in former days. No one was in former days called Shaikhut Tafseer and Shaikhul Hadith. In fact, most Akaabir (senior Ulama) were not even called ‘Maulana’. They were only referred to as ‘Molvi Saheb’. But nowadays, you have Shaikhut Tafseer, Shaikhul Hadith, Imaamush Shariat, Imaamul Hind and Shaikhul Hind. This title of Shaikhul Hind was adopted for Hadhrat Maulana Mahmud Deobandi (rahmatullah alayh). In fact he was Shaikhul Aalam (i.e. Shaikh of the world). But, those who professed love for him awarded him the deficient title of Shaikhul Hind. All this is the influence of liberalism.

Now, a novel kind of title has been lately introduced. In this regard I usually say, that

inspite of a man being a human being, the names of animals have been chosen. Someone is called ‘Bulbul-e-Hind’ (The Nightingale of Hind); someone is titled ‘Tauta-e-Hind’ (The Parrot of Hind). Now, the next step will be ‘Gung-e-Hind’ (The Wolf of Hind); ‘Isp-e-Hind’ (The Stallion of Hind); ‘Feel-e-Hind’ (The Elephant of Hind) and ‘Khar-e-Hind’ (The Donkey of Hind). What drivel is all this? People have completely abandoned the simple ways of our seniors.

Similarly has developed the futile custom of kissing the hands (of a buzrug).

In this regard, Allaamah Abdul Wahhaab Sha’raani (Rahmatullah alayh) said:

“They (that is the early Muslims – the Sahaabah, Taabieen and Tabe-Taabieen) loved to be called by only their first name. They detested being called by titles such as Shamsuddeen (the Sun of the Deen) and Sitaajuddeen (the Lantern of the Deen).

THE EVIL OF MODERNISM / LIBERALISM

(By Hadhrat Maulana Ashraf Ali Thanvi)

Nowadays every man projects himself as an Aalim and a Mujtahid. This is a widespread disease. When a man fails to understand a

mas'alah, he questions Molvis. On obtaining the answer, he will comment on it (to others to convey that he has deducted the *mas'alah* from the principles of the Shariah).

There is no need for a man who lacks knowledge to propagate to others and to endeavour to guide them. He should be more concerned about himself. If someone asks him about a *mas'alah*, he should unequivocally state that he is not a learned person. If a medical question is asked to a person who is not a medical doctor, what reply will he give? If a man who is not a lawyer is asked a question pertaining to law, what will he answer? Similarly, in matters pertaining to the Shariah, he should unhesitatingly refer people to the Ulama.

In this age, even after the Ulama have explained the *masaail*, people clamour for the wisdoms underlying the *masaail*. This evil is the consequence of liberalism. Every rule of the Shariah is subjected to this attitude.

A man wrote, asking: “Why is it haraam to take interest from a kaafir?” In reply I wrote: “Why is it haraam to fornicate with a kaafir woman?” This type of response is befitting for such deviates.

The laxity of the Ulama has corrupted the brains of the people. The Ulama should be stern so that the brains of the masses become reformed.

Another man querying a *mas'alah*, wrote: “*What is the hikmat (wisdom) of this mas'alah?*” In response I wrote: “What is the *hikmat* of your querying the *hikmat* of the *mas'alah*? You ask us for the wisdoms underlying the Divine Commands. We now ask you for the *hikmat* of your own acts.”

Truly the minds of people have become corrupt. According to Hadhrat Mujaddid Sahib, the search for wisdoms and mysteries of the *ahkaam* is tantamount to the denial of Nubuwwat. Such probing is a sign of the person's deficient belief in Nubuwwat. He therefore, wishes to submit the issue to his intelligence. There is no need for probing the rationale underlying the *Ahkaam*.

(End of Hadhrat Thanvi's dissertation)

Nowadays, this naseehat of Hadhrat Thanvi (Rahmatullah alayh) applies to most molvis. Even the molvis conduct themselves like ignorant modernists. They lack valid understanding of the Deen. Their views and opinions are generally based on nafsaniyat fuelled by jahaalat. They

ruin the ignorant laymen and themselves with their jahaalat and moral corruption.

NO RESPECT FOR THE DEEN

In this era there is a raging storm of liberalism sweeping the world. All respect and reverence for the Deen have been eliminated from the hearts. This disease is very marked in modernists. They have already liberated themselves from their parents, teachers and authorities. In fact they have liberated themselves from even Allah and His Rasool (sallallahu alayhi wasallam).

They oppose, alter and negate the laws of the Shariah without the slightest compunction. They blurt out any drivel that comes to their mouths. They seek to subject every law of the Shariah to rationalism. In view of the corruption and derangement of their intelligence, they discern deficiencies in every sacred law of Allah, hence they raise irrational objections.

The only remedy for this severe disease is to stay for some time in the *suhbat* (company) of a buzrug. Such companionship will cultivate love for Allah and His Rasool (sallallahu alayhi wasallam). Love eliminates all doubts and scepticism.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE CALAMITY OF MOCKING

Once a Buzrug intending to engage in Thikrullah, discovered that he was unable to say even ‘Allah’. Regardless of his endeavours, the Name of Allah Ta’ala could not come to his tongue. He was smitten by shock and fear. He understood that it was the consequence of a severe sin which he had committed.

Weeping in prison, he fell into Sajdah imploring Allah Ta’ala to have mercy on him, and to unravel the mystery. By way of ilhaam (inspiration) it was revealed to him: “One day you said a word which mocked the Deen. Today you are tasting the consequence. Hitherto you had not repented.”

Nowadays, the evil of mocking Deeni practices is widely prevalent. Beware! The consequences at the time of Maut may be severe. One may be deprived of the Kalimah at the time of Maut.

GUARD YOUR WOMENFOLK

(By Hadhrat Maulana Ashraf Ali Thanvi)

Deeni education is adequate for females. Secular education should not be taught to them.

Magazines and novels are destructive and fatal poisons for them. The honour and reputation of women are ruined as a result of reading these evil magazines and newspapers. (*Hakimul Ummat speaks of the newspapers of about 80 years ago when, comparatively speaking, the papers were very conservative and totally bereft of nudity and immorality. The newspapers of today are incorrigibly pornographic, filthy and evil — Translator*)

It is also of utmost importance to protect females from women who roam outside the home precincts. The practice in cities to engage non-Muslim female teachers to privately teach Muslim girls should be strictly prohibited.

Occasionally I hear of girls absconding from home. This is the direct consequence of the influence of non-Muslim female teachers. In early times, people of piety and nobility did not allow girls to attend even Madrasahs. (*This does not mean that they were left in ignorance. A mahram male of the family would teach them Deeni Knowledge — Translator*)

In the bigger towns, girls are generally literate. They had acquired their education at home, not in a Madrasah (or school). When girls are educated at home, they are saved from exposure to harmful outside influences. The Muslim teacher who

teaches at home is also pious and *purdah-nasheen*. The girls thus are reared and nurtured in a Purdah environment of *haya* (shame and modesty).

Experience has proven the grave danger and detriment of present-day girls institutions. In the wake of attending such institutions, the girls develop liberalism and lewdness. They become shameless. They develop an aversion for purdah. Nowadays their moral condition has degenerated to an extremely low level. They audaciously have their articles printed in newspapers and magazines with their names and addresses.

Women should be treasured in total concealment to the degree that the residents in the neighbourhood should not be aware of the number of females in the homes in their midst or whether there are any females at all in a particular house. In this system (of Islam) lies the safety and honour of Muslim women. Besides the house folk, no one else should know anything about them.

Comment

Today, more than 80 years after the demise of Hadhrat Thanvi (Rahmatullah alayh), the evil of female liberalism and lewdism has multiplied a thousand fold. Even the Ulama are lost and dwell

in confusion and shaitaaniyat. Even the Ulama are aspiring secular education for their daughters. There is no trust on the Razzaaqiyat (Providence) of Allah Ta'ala, hence the emphasis on a secular professions for even females.

PIOUS CHILDREN

All parents nowadays are extremely frustrated and depressed with the evil conduct of their children. However, they fail to understand that they are the cause for the delinquency of their children. Generally children follow in the footsteps of their parents. Pious parents will have pious children, and impious parents will have impious children.

There are, however, exceptions to the rule. The son of Nabi Nooh (Alayhis salaam) remained a kaafir despite centuries of naseehat and dua by Nabi Nooh (Alayhis salaam).

Proffering advice, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

The first step for the piety of children, is the piety of the parents. They have to be pious. The second step is that after birth, parents should not commit any reprehensible deed in front of even the infant.

The child's mind is very impressionable. The scenes enacted in front of the infant are indelibly impressed in the mind of the child. These images are retained in the mind of the child. In later life the child acts according to the scenes impressed in his/her mind. Therefore bear in mind that your actions done in front of the child will influence him.

The third step is to provide the child with Deeni education, and to prevent him from un-Islamic acts. Prevent him from bad company, and let him be in the company of the pious.

REFRAIN FROM FUTILITY

Abstaining from futility is necessary for progress of Imaan and for moral reformation. It was the practice of Hadhrat Umar (Radhiyallahu anhu) not to answer futile questions even of a Deeni nature. He would ask if the episode had actually happened. If it had practically not occurred, he would reprimand the questioner and refuse to answer.

Commenting on indulgence in futility, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

Nowadays, all people, whether Mashaikh, Ulama or laymen, are involved in futility. By

indulging in futile acts and conversation they cause harm to their worldly and Deeni lives. This applies in particular to women. Their sole occupation, night and day, is to discuss about futile things—clothing, jewellery, furniture, etc., etc., The discussions, actions and possessions of women are totally futile. The abundance of their futilities makes it impossible to enumerate them.

Comment

Hadhrat Thanvi here refers to the simple purdah-nasheen women of his age. At least their futile conversation centred around lawful items such as garments, jewellery and furniture. But, today—May Allah Ta’ala save us—their futilities are no longer confined to lawful things. They excel in evil and immorality. Kuffaar schools, television and the computer has opened up new vistas of filth and zina for them. Their minds are clogged with shamelessness and western evils. Zina of the mind has become their favourite mental game and occupation. Young girls dwell in realms of fantasy. And what do they fantasize about?—May Allah Ta’ala protect our Imaan and Akhlaaq, and that of all Muslims—Translator)

THE TAQWA OF IMAAM AHMED

Once freshly-baked bread was presented to Imaam Ahmad Bin Hambal (rahmatullah alayh) by a servant. When Imaam Ahmad asked about the bread, he was informed that the bread had been baked in the home of his son, Abdullah. Abdullah was an Aalim of Taqwa. Despite the piety of his son, Imaam Ahmad refused the bread and instructed that it should be removed from his presence.

The reason for this attitude was that his son, Shaikh Abdullah, used to accept gifts from the Khalifah of the time, and Imaam Ahmad believed that the wealth of the Khalifah was contaminated.

On one occasion he had severed all relationships for a full month with his two sons and paternal uncle because they had accepted gifts from the Khalifah.

On another occasion when bread was presented to him, Imaam Ahmad enquired about the origin of the bread. The cook said: "I used your flour and obtained the yeast from your son, Abdullah." Imaam Ahmad refused to eat of the bread since he believed that it had become *Mushtabah*

(Doubtful). The cook asked if he should give the bread to a faqeer (beggar). Imaam Ahmad said that he may do so on condition that he informs the faqeer that the flour was Ahmad's and the yeast was from Abdullah.

For an entire month no faqeer came to the door. The cook informed Imaam Ahmad that the bread was no longer fit for human consumption. Imaam Ahmad instructed him to throw the bread in the river.

A PIG'S DUA

Once the forest around Kabul was teeming with wild animals. The residents suffered considerable loss of livestock due to the preying animals. The animals caused much damage to even their orchards. The people decided to set alight and burn down the whole forest.

Soon the entire forest was a roaring furnace. The animals were hemmed in on all sides by the massive fire. A wild pig managed to emerge from the forest. It stood there full of fear and grief. With its head raised to the heaven it began screaming / squealing loudly. Within moments of the pig's supplication the sky was darkened with

clouds. It began raining in torrents. It poured so heavily and incessantly that the entire fire was extinguished. All the animals left the forest safely.

Allah Ta'ala says in the Qur'aan Majeed: *"Only the people of intelligence derive lesson."*

FIRAASAT

Rasulullah (Sallallahu alayhi wasallam) said:

"Beware of the firaasat of the Mu'min, for he looks with the Noor of Allah."

Firaasat is spiritual insight and wisdom. It is to see with the spiritual eyes. It is a spiritual ability which defies rational definition. There was a Christian disguised as a Muslim, frequenting the gatherings (majaalis) of Hadhrat Junaid Baghdaadi (Rahmatullah alayh). He would sit and listen attentively to the bayaans. He was accepted as a Muslim by everyone in the khaanqah.

One day he said to Hadhrat Junaid (Rahmatullah alayh): "Hadhrat! What is the meaning of the Hadith: *'Beware of the firaasat of the Mu'min, for he sees with the Noor of Allah.'* ? Hadhrat Baghdaadi, cast down his gaze for a few seconds, then lifted his head and said: *"It is now*

time for you to embrace Islam.” When the Christian heard this, he understood the meaning of *firaasat*. Spontaneously he accepted Islam and exclaimed: *Ash-hadu Allaa ilaha il-lallaah....”*

ZULM! BEWARE OF THE CURSE OF THE MAZLOOM (OPPRESSED ONE)

Hajjaaj Bin Yusuf, the governor of Iraq, was notorious for his cruelty. He had unjustly and brutally put to death 120,000 persons. He had also killed numerous Sahaabah of our Nabi (sallallahu alayhi wasallam). Among the senior Sahaabah whom he had martyred were Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) and Hadhrat Abdullah Bin Zubair (radhiyallahu anhu). He would frequently remark: “Nothing is more pleasurable for me than bloodshed.”

When Hajjaaj was born, he had refused to be suckled by his mother. Shaitaan appeared in the form of the physician Haarith Bin Kald. He advised that a black goat be slaughtered and some of its blood be rubbed into the baby’s mouth and on its face. After this prescription was observed, Hajjaaj began drinking his mother’s milk.

The last pious personality whom Hajjaaj had brutally murdered was the famous Taabi-ee, Hadhrat Saeed Bin Jubair (rahmatullah alayh). After this murder, Hajjaaj was afflicted with an apparition in the form of Hadhrat Saeed Bin Jubair (rahmatullah alayh). He was literally haunted night and day by this apparition which appeared in front of him, and accusingly asking: ‘Why did you kill me?’ He would dream of Hadhrat Saeed, and when his eyes opened, Hajjaaj would see the apparition in front of him. He was being driven to insanity with fear.

An internal wound developed in his stomach. The pain was unbearable, and it increased by the minute. Simultaneously he was overwhelmed with such intense cold that despite a fire being positioned close to him, the severity of the cold would not ease. His body would become burnt, but the cold was incremental. He bellowed like an ox with pain.

To diagnose the internal wound, the physician lowered a string with some food substance down Hajjaaj’s throat. When the string was retrieved, it came up full of worms. Worms were devouring his inside.

Suffering unbearable pain, Hajjaaj sent for Hadhrat Hasan Basri (rahmatullah alayh). When he arrived, Hajjaaj pleaded to him to make dua for him. Hadhrat Hasan said: ‘O Hajjaaj! Listen! I always admonished you to desist from your cruelty. You are now tasting the consequences of what you had done to Saeed.’

Finally Hajjaaj died with great suffering. When someone saw Hajjaaj in a dream, he (Hajjaaj) said: “I am repeatedly being slaughtered as a punishment for having killed Saeed Bin Jubair. After being slaughtered, I am resurrected and again slaughtered. This process is being continued.”

Rasulullah (sallallahu alayhi wasallam) said: *“Beware of the curse of the mazloom (the oppressed one).... Allah lifts his supplication above the clouds, and the doors of the heavens are opened up for it. Allah Azza Wa Jal says: ‘By My Might and Power! I shall aid you, even if it is after some time.’”*

Never does a *zaalim* escape the consequences of his *zulm*. Besides the punishment in the Hereafter

awaiting him, punishment in this world too is mandatory for him.

“FLEE FROM PEOPLE AND EAT LESS”

Hadhrat Fatah Musali (Rahmatullah alayh) was among the early Auliya. He was a contemporary of Hadhrat Bishr Haafi (Rahmatullah alayh – 220 Hijri). He said: “I acquired faidh (spiritual benefit) from 30 Auliya, all of whom were among the Abdaal. Every one of them exhorted me to flee from people and to eat little.

Solitude and hunger are essential for moral reformation and spiritual elevation. Abundance of eating creates zulmat (darkness) and hardness in the heart.

WASTE AND CALLOUSNESS – ATTRIBUTES OF KUFR

“Do not waste, for verily, the wasters are the brothers of the shayaateen, and shaitaan unto his Rabb was ungrateful.”
(Qur’aan)

10 million tons of food costing R80 billion dumped in the dirt annually in South Africa.

ADVOCATES of the distribution of surplus food to the poor are calling for the Consumer Protection Act to be changed to allow donors to feed more of the 14 million people who go hungry every day in South Africa.

They say -section 61 of the act, which could impose costly liabilities on participants in the food production, distribution and retailing chain, disheartens “good faith” food donors.

At least 11.3% of households in South Africa, and 13.1% of individuals, are vulnerable to hunger, according to Statistics SA’s 2015 household survey, released in June.

Data captured by the Council for Scientific and Industrial Research (CSIR), released in 2013, showed that 9 million to 10 million tons of food waste is generated annually in South Africa, which translated to an estimated R615-billion throughout the value chain in 2012.

‘In a discussion paper drawn up by Nastascha Harduth, a director of Werksmans Attorneys, and an advocate for changing surplus food distribution laws, this would translate to R79.5-billion if inflation were accounted for. *The Times*

BEAUTIFUL EPISODES OF MAUT

Those who are spiritually beautiful, die with Maut coming to them in beautiful ways. Stating this fact, Allah Ta'ala says in the Qur'aan Majeed:

“Thus does Allah reward the Muttaqeen. (They are) those with pure souls whom the Malaaikeh take, saying:

‘Peace upon you. Enter Jannat because of the (virtuous) deeds you used to practice.’

(An-Nahl, Aayat 32)

They have no fear. They welcome Maut for they know that Maut is the Bridge to cross to unite them with their Beloved Khaaliq (Creator). Rasulullah (Sallallahu alayhi wasallam) said:

“Maut is a Bridge which unites the Lover with the Beloved.”

Two wonderful episodes of Maut

Hadhrat Abu Ali Misri (rahmatullah alayh) narrated the following wonderful episode:

“I had a neighbour whose profession for many years was to provide funeral and burial services. He would give ghusl, kafan and attend to the burial of the deceased. In his lifetime he had attended to thousands of deceased. One day when

he visited me I asked him if in his profession he had observed any significant or wonderful episode. He responded that he had witnessed numerous wonderful episodes whilst giving ghusl and kafan, and burying the dead. I asked him to narrate one such wonderful incident. He narrated as follows:

‘Once during the daytime a handsome young man dressed in spotlessly clean white garments came to inform him of a janaazah at their home, and that I should accompany him to give ghusl and kafan to the mayyit. I immediately accompanied him. Soon we reached his home. While he entered I remained outside. I thought that he must have gone inside to separate the womenfolk. After sometime, instead of the young man, a young woman came out crying. Standing behind the door, she asked: “Are you the one who will be giving the ghusl?” I said: “Yes.” She instructed me to enter.

When I approached the person, I was shocked to see that he was the very one who had come to call me. He was in the final stage of life. He was breathing heavily and saying “Allaah! Allaah!” It seemed as if the ground gave way under me. Whilst taking the Name of Allah, his soul

departed. His perfumed kafan, etc. was neatly at his side. I was dumbfounded. Nevertheless I understood that he must have been a very holy person. It appeared that he was aware of his imminent Maut, and that he had called me for giving ghusl and kafan to his body.

After ghusl and kafan I covered the body with a sheet. The girl who was his sister came forward and opened the sheet. Kissing her brother she gently said: “Go, my brother – Fi Amaanillaah (in the protection of Allah).”

After profusely expressing her gratitude and thanking me, she said: “If your wife also does this work (of ghusl and kafan), please send her to me.” This statement overwhelmed me with fear. It seemed that my heart had stopped beating. Now it appeared to me that like her brother, her Maut too was imminent and that she was aware of it, hence asking about my wife. I hastened home and explained the episode to my wife. When my wife and I reached her home, the door was locked. I called, and the girl opened the door. She took my wife inside while I remained outside.

My wife explained: “As we entered the house, she suddenly faced the Qiblah and collapsed. When I examined her, I found that her soul had departed from this material cage. She was dead.’ The graves of both brother and sister are close to each other.”

“DO NOT INCLINE TOWARDS THE OPPRESSORS”

“Do not incline towards the oppressors, for then the Fire will touch (burn) you, and you will not have any friends besides Allah, then you shall not be assisted.” (Hud, Aayat 113)

This Aayat prohibits emulation of the kuffaar. The consequence of emulating the kuffaar – adopting their ways, customs and practices of life, is the Fire of Jahannam.

Rasulullah (Sallallahu alayhi wasallam) said: “Whoever imitates a people, is of them.” In emulation of the kuffaar, Muslims have adopted almost the entire culture of the Yahood and Nasaara. The styles of dress, ways of eating and all aspects of life of the kuffaar have become the life style of Muslims.

The sin of tashabbuh (emulating the kuffaar) is no longer regarded as sin. Even the ulama of this era are justifying and validating tashabbuh on the basis of wide scale prevalence. However, their reasoning is corrupt. Ibtillaa’ (widely prevalent) does not render permissible what is haraam. The principle of Ibtillaa’ is related to issues of najaasat (impurity).

As far as tashabbuh bil kuffaar is concerned, it remains haraam regardless of the act having becoming widely prevalent and acceptable to Muslims. Riba, television, picture-making, shaving the beard, abandonment of Hijaab, etc., have all become widely and intensively prevalent. Such wide scale prevalence does not render these haraam acts permissible.

The Shariah is immutable. It does not change with the times. The fate which overtook the Deen of the Yahood and Nasaara does not apply to the Shariah of Islam. The constant erosion to which the Taurah and Injeel were subjected to by the Yahood and Nasaara, did not and will not apply to the Qur’aan and the Shariah stemming from the Qur’aan and Sunnah.

DEVILS PARADING AS ‘SHAIKHS’

Hadhrat Maulana Ashraf Ali (Rahmatullah alayh), commenting on the abundance of quack and impostor ‘shaikhs’ prowling around, said: “Nowadays, many shayaateen are also appearing in human form.”

Explaining the salient characteristics of a genuine Shaikh of Tasawwuf, Hadhrat Thanvi (Rahmatullah alayh) mentioned the following:

- (1) He has adequate knowledge of the Shariah.
- (2) He was in the *tarbiyat* (*moral and spiritual training*) of a *Kaamil* (fully qualified) Shaikh.
- (3) He has been granted *Ijaazat* (*Permission / Authorization*) of Tarbiyat by a Kaamil Shaikh.
- (4) He, himself, practically observes the Shariah.
- (5) He is not persistent in acting in conflict with the Shariah.
- (6) He fully and practically adopts the Sunnah.
- (7) He is affectionate towards his associates (i.e. mureedeen).
- (8) He is not deficient in *Ihtisaab*, i.e. in teaching and apprehending his mureedeen in the process of *Tarbiyat*.

Nowadays, the numerous so-called ‘shaikhs’ prowling around will be found to be lacking in almost all these necessary qualifications. In fact,

they are scandalously ignorant of the objectives of Tasawwuf. But in order to stay in ‘business’ and to promote themselves as ‘shaikhs’, they innovate practices to highlight their profession of ‘masheekhat’. Thus, they impress the juhala (ignoramus) with their public jalsahs, mass i’tikaafs, halqah thikr sessions in Musjids and the like.

They have a haraam penchant for publicity. They are lax and even in abandonment of purdah rules. They are negligent of the Sunnah. They indulge in the major sin of photography, and they crave for gifts from their mureedeen. They are in fact, as Hadhrat Thanvi said,: *“Human Devils – or Devils in human form.”*

GOOD DEEDS EFFACE SINS

“Verily hasanaat (good deeds) efface sayyiaat (evil deeds).” (Qur’aan)

A man said to Rasulullah (Sallallahu alayhi wasallam): “I have committed a kabeerah (major) sin. How can I be forgiven?” Rasulullah (Sallallahu alayhi wasallam) asked if his mother was alive. When the man said that she is not alive, Rasulullah (Sallallahu alayhi wasallam) asked if his maternal aunt was alive, he

confirmed that she was alive. Rasulullah (Sallallahu alayhi wasallam) instructed him to be of service to his aunt. Service to the aunt is the equivalent of serving one's mother.

Although Taubah (Repentance) is waajib for gaining forgiveness, good deeds also efface sins. Never be neglectful regarding virtuous deeds. No matter how small and insignificant the deed may appear, do not neglect it. It assists in the process of the effacement of sins.

ALLAH IS NOT UNJUST

“Your Rabb will not destroy cities/towns unjustly whilst their inhabitants engage in reformation.”

(Hud, Aayat 117)

Rasulullah (Sallallahu alayhi wasallam) said: “Allah will inflict widespread punishment on a nation that does not prevent the sins which are committed in their midst despite them having the ability to prevent the sins being committed.”

Whatever happens on earth is by the command of Allah Ta'ala. Never will Allah Ta'ala destroy the cities and towns of people who engage in their own reformation. The Athaab (punishment) becomes justified when the nation recklessly and

blatantly sins. Their life becomes sin and transgression. There is no longer any remorse or regret. At that juncture comes the Athaab.

This reality is today seen in Palestine, Kashmir, Burma and other lands of the Ummah which are being destroyed by Allah Ta'ala. His Punishment assumes a variety of forms such as earthquakes, drought, famine, floods, hurricanes, kuffaar oppression, crime and anarchy in the land. Allah Ta'ala says in the Qur'aan Majeed:

*“Fasaad (anarchy) has appeared on the land and ocean on account of the deeds of people so that He (Allah) causes them to taste the consequences of **some** of their misdeeds, for perhaps they will return (to righteousness).” (Ar-Room, Aayat 41)*

In the Tafseer of this Aayat it is mentioned that the fasaad brings within its scope all types of calamities such as widespread murder, epidemics, drought, winds (cyclones, tornadoes, hurricanes), earthquakes, etc.

These calamities are the consequences of only **some** of the sins and transgression of people. Thus the Aayat states: *“the consequences of **some** of their deeds.”* Regarding punishment for all sins, the Qur'aan states:

“If Allah were to apprehend man for all his deeds (misdeeds), then Allah would not have left even a single creature on the face of the earth. But Allah defers them for an appointed time.” (Faatir, Aayat 45)

When the appointed decree arrives, nothing will thwart it. It will take everyone and everything in its stride of Athaab.

SHUN THE PEOPLE OF BID’AH

By Hadhrat Shaikh Abdul Qadir Jilaani
(Rahmatullah alayh)

*(Extract from Ghunyatut Taalibeen of which
Hadhrat Jilaani is the author)*

Every Person of Imaan who has intelligence and insight should obey the Sunnat of Rasulullah (Sallallahu alayhi wasallam) and flee from Bid’aat (innovations). Abstain from *mubaalaghah and ghulu’ (excess, extremism, bigotry and the like for it culminates in Bid’ah – Translator)* in the Deen, for suddenly you will slip from Siraatul Mustaqeem and be destroyed.

Hadhrat Ibn Mas’ood (Radhiyallahu anhu) said: “Follow the Sunnat of the Rasool

(Sallallahu alayhi wasallam). This is sufficient for you, and do not approach near to Bid'ah.”

It is incumbent for every Person of Imaan to follow the Sunnat of Rasulullah (Sallallahu alayhi wasallam) and the Jamaa't (i.e. Ahlus Sunnah Wal Jamaa't). The meaning of Sunnat, is the Way of Rasulullah (Sallallahu alayhi wasallam), and the meaning of Jamaa't is the unanimous issues of the Offices of the Khulafa-e-Raashideen (*which in our era are confined to the Four Math-habs – Translator*).

Refrain from debate and discussion with the Bid'atis. Salaam to them is not permissible. Imaam Ahmad Ibn Hambal (Rahmatullah alayh) said: *“Whoever makes Salaam to a Bid'ati, it is tantamount to loving him because it is mentioned in the Hadith: ‘Spread Salaam and love.’ (Thus, making Salaam to Bid'atis is tantamount to expressing love for them – Translator).*

It is not permissible for the People of Imaan to have any association with the Ahl-e-Bid'ah, hence the following acts are not permissible:

- To mingle and fraternize with them
- To congratulate them on Eid and on occasions of happiness
- To perform their Janaazah Salaat
- To laud and speak commendably of them.

For the Sake of Allah, have aversion and enmity for them. Believe that their way is baatil (false). For this entire attitude, the intention should be the acquisition of great and abundant Thawaab (reward) from Allah Ta’ala.

It is mentioned in the Hadith that Allah Ta’ala will fill the heart with safety and tranquillity – the heart of the one who regards a Bid’ati as his enemy for the Sake of Allah Ta’ala. And, on the Day of Qiyaamah Allah will grant safety and peace to the one who harshly rebukes a Bid’ati.

Allah Ta’ala will elevate by a hundred ranks in Jannat a person who looks with contempt at a Bid’ati. The one who meets a Bid’ati happily and pleases him, is as if he has held in contempt the Qur’aan which Allah Ta’ala has revealed to Rasulullah (Sallallahu alayhi wasallam). Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said that as long as a Bid’ati does not repent from his Bid’ah, Allah Ta’ala does not accept any of his good deeds.

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said: “Allah Ta’ala destroys the deeds of a man who has affection for a Bid’ati. The Noor of Imaan is extinguished from his heart, (i.e. from the heart of the one who has affection for a Bid’ati). I have hope that Allah Ta’ala will

forgive a man who cherishes aversion and animosity in his heart for a Bid'ati, even if he has a paucity of good deeds.”

Hadhrat Ibn Uyainah (Rahmatullah alayh) said: “A person who accompanies the janaazah of a Bid'ati, is the target of Allah's Wrath and Punishment until he returns.”

Rasulullah (Sallallahu alayhi wasallam) invoked *La'nat* (Allah's Curse) on a Bid'ati, and he said: “Whoever innovates a bid'ah or gives refuge to a Bid'ati, the *La'nat* of Allah, the Malaikah and of all people descends on him, and Allah rejects his Fardh and Nawaafil acts (of ibaadat).”

THE AALIM OF HAQQ

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“The Salient Characteristic of an Aalim of the Haqq is that in matters of the Deen he has no consideration for anyone.

He is unconcerned of anyone's support or opposition.

For the sake of the Ridhaa (Pleasure) of Allah, he will kick away the entire world. Even if the whole world becomes his adversary/opponent, then too, he will not transgress the Shariah

regardless of whether this stance entails honour or disgrace for him.”

The Ulama who have an understanding of the Deen should heed and reflect on this *Malfooth* of Hakimul Ummat.

THE MUSAAFIR’S DISTANCE

Q. From which point should the *safar’s* (the journey’s) distance be calculated for a person to be a musaafir? There appears to be two views. According to some Ulama the distance begins from one’s home. Others say that it begins from the boundary of the town. Which view is correct?

A. The view which says that the distance begins from the end of the town, i.e. from the end of the built-up area, where the buildings end on the side where one exits from the town/city.

The mas’alah pertaining to the point from which the distance of *safar* begins, is quite simple. It is not a new development. An unnecessary controversy is being created out of this mas’alah, and this is unwarranted.

It is the ruling of all our Akaabir and of the Fuqaha that the distance is from the end of the built-up area of the town. The very emphasis of the vast majority of Fuqaha on the validity of

Qasar only beyond the town limits, is sufficient to indicate the point from which the distance is to be counted. It is so logical to calculate the distance from the town limits, not from one's house. Calculating from one's house in the town is incongruous and irrational.

If a city is so big that the distance from one's house to the limits is 50 miles, it will follow that *Qasar* could be made even if one's intention is to travel only one mile or less than a mile out of the city. Since from one's house, the intended distance is 51 miles (50 inside the city and 1 mile outside). This is ludicrous. A person working at a facility one or two miles outside his town, will remain a musaafir for the rest of his life when he goes to his work place which is 51 miles from his house, but only one mile outside the city.

The house idea is also in conflict with the three day stipulation. It is obvious that the Fuqaha did not mean the three days to include the distance within the town/city. It pertains to *safar*, and *safar* commences from outside the town, not from inside.

The tiny minority view of *qasar* being valid even inside the town, is simply to be discarded by us Muqallideen. It is not a view to even cite.

The understanding one gains from the texts of the Fuqaha, namely, the town limits, is a

sufficient determinant for deciding the point of commencement. The house idea is also incongruent with the conception of *safar*.

The popular understanding stemming from the clear texts of the Authorities is correct, namely, the distance commences from the end of the built-up area.

THE FEMALE'S HAIR

Q. Is it necessary for a female to cover her hair in her home, when reciting the Qur'aan and when eating? Are the etiquettes Sunnah?

A. The following rules apply:

(1) It is permissible for women to expose their hair in the privacy of the home if there are no ghair mahrams and even non-Muslim maids/women around them. Although it is not sinful for women to leave their heads uncovered in privacy, the Angels of Rahmat do not frequent a home where the women habitually expose their hair. This is mentioned in the Hadith. Thus, it is preferable to keep the hair always covered.

(2) Whilst the Malaikah are averse to women who expose their hair, the evil jinn are attracted by such women. The women therefore open themselves up for satanic manipulation by the evil jinn.

(3) Whilst reciting the Qur'aan Majeed it is Islamic etiquette which is based on the Sunnah to have the hair covered. This applies to both men and women. The same is the ruling when eating. Covering the head applies to both men and women when eating and when entering the toilet.

All Islamic rules, even its etiquettes are based on the Sunnah.

ABSTAIN FROM EVEN THE NIKAH

Haraam wedding receptions after Nikahs have almost become a norm in Muslim society. In total and flagrant disregard for the Shariah, a host of haraam acts is perpetrated at the wedding receptions. Such receptions have absolutely no relationship with the Masnoon Walimah.

It goes without saying that participating in the wedding reception is haraam. The people, the food and everything at such receptions are *mal-oon (accursed)*. It should also be understood that it is likewise impermissible to participate in the Nikah in the Musjid if the Nikah will be followed by a haraam wedding reception.

If after the Nikah there will be a haraam wedding reception, concerned Muslims should not participate in the Nikah ceremony even in the Musjid. In fact, the Imaam should not perform

such a Nikah in the Masjid. Tell them to have their nikah in the hall where they will be having their haraam wedding reception.

THE WALIMAH

Hadhrat Muhammad bin Salaam Iskandari (rahmatullah alayh) said:

“The Sunnah of Walimah has been abandoned.” Walimah is a masnoon sunnah feast after marriage. It is a responsibility of the groom to organize it. It is not the responsibility of his family or the family of the bride to organize the walimah. All these so-called ‘walimahs’ – wedding receptions – have no relationship with the Sunnah. They are feasts of riya, takabbur and Israaf – waste, pride and show, nothing else. The actual walimah is a simple feast given by the groom. The custom during the early era of Islam as explained by Hadhrat Iskandari, was that trays full of food used to be sent to the Masjid, depending on the person’s affordability. The poor, the wealthy, the ignorant and the learned, whoever they were, all of them participated in the feast.

If the man who organized the walimah only invited the wealthy, no one would eat of that food – not even the wealthy would eat. They regarded

such food as evil. Why? Because Nabi (sallallahu alayhi wasallam) said: “Evil is the food of the walimah – the wealthy are invited and the poor are left out.”

Such food is maloon (accursed). Therefore, no one would eat of that food. Even wealthy people who are deeni conscious, would not eat of that food.

Nabi (sallallahu alayhi wasallam) said: “He who does not answer the invitation to the walimah, he has disobeyed Allah Ta’ala and has disobeyed Rasulullah (sallallahu alayhi wasallam). This warning applies to a proper masnoon walimah, not to the extravagant customary wedding feasts of today. Today’s wedding feast is maloon – accursed. It is not permissible to participate in these wedding feasts. The very first impediment is the food which is served. The food is mainly mushtabah and haraam. Carrion chicken is standard.

There are also other haraam activities associated with so-called ‘walimahs’. Photography, videoing, intermingling of the sexes, music and other futilities accompany all wedding feasts today.

THE AID OF ANGELS

When it was Allah Azza Wa Jal, Who had granted the ‘despicable’ band of Muslims a grand and decisive victory over a fully equipped numerically and militarily superior army at Badr, then why does Allah Ta’ala refrain from bestowing victory to the mujahideen of our age? Referring to the pitiable state of the group of 313 extremely poorly equipped Muslim fighters, the Qur’aan Majeed says:

“And, verily, Allah aided you in Badr whilst you were despicable (weak, forlorn and vastly lacking in equipment). Therefore, fear Allah so that you may be grateful.

(Remember) when you (O Muhammad!) was saying to the Mu’mineen:

‘What will it not suffice for you that your Rabb aids you with three thousand Angels who will descend (from the heaven)?’ (Qur’aan, Aal-e-Imraan 123 and 124)

In the Battle of Badr, the Muslims had only two horses and 70 camels. This rag-tag band of Muslims was confronted by a fully equipped army thrice its number.

Allah Azza Wa Jal is still here with all His armies, but He withholds His aid from the

Mujahideen. They should reflect and do some genuine soul searching to fathom themselves.

THE VITAL IMPORTANCE OF JAMAAT SALAAH

In the kitaab, *As-Sunnatul Jaliyyah fil Chishtiyyatil Uliyah*, it is narrated:

There was a Waa-iz (one who gives bayaans) whose bayaans were extremely effective. However, after he returned from Hajj, his bayaans were devoid of the former *athr (effect)*. When people asked him for an explanation, he said: “Allah, the Knower of the Ghaib is well aware that from the time I had left (on the Hajj journey), I had not committed any sin, except for one fault. When I had committed that error I immediately feared that the wonderful Ni’mat (namely the effect of the bayaans) would be snatched away from me. It had happened precisely as I had understood.

That error was that along the journey I had missed one Salaat with Jamaat despite the Imaam being with me. This insipidness of my bayaans is the misfortune of this error.”

Upon narrating this episode, Hadhrat Khwaajah was overwhelmed with emotion and shed tears profusely. Those present also cried

much. He said: “This misfortune was the consequence of having missed just one Jamaat Salaat although the Salaat was performed in its time. What must be the condition of those people who do not perform Salaat with Jamaat and even allow their Salaat to become Qadha? Indeed, they are deprived of innumerable benefits and blessings.”

COMMENT: This episode adequately illustrates the vital importance of Jamaat Salaat, and the calamity of abstaining from Jamaat Salaat.

The evil consequences will be greatly magnified if Jamaat Salaat is neglected at the behest of kuffaar or Fussaaq teachers at a haraam, immoral university which in reality is an ‘educational’ brothel.

KHATAM BUKHARI JALSAH

FOOD FOR THOUGHT

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) narrates in *Husnul Azeez*:

“Haafiz Ahmad Saahib, the Principal, narrated that Haaji Imdaadullah Saahib (Quddisa sirruhu) said: *‘Molvi Muhammad Qaasim Sahib (i.e. Hadhrat Maulana Qaasim Nanotwi) had always accepted wholeheartedly whatever I had said to*

him verbally or in writing. However, once he gave me such a curt reply which left me stunned. It was the occasion after the dismissal of Nawaab Muhammad Ali Saahib, the Raees of Tonk when he desired to organize Khatm-e-Bukhaari in the Haram of Makkah Muazzamah. (He requested Hadhrat Haaji Sahib to intercede on his behalf for Hadhrat Nanotwi to participate in the Khatme Bukhaari jalsah. Hadhrat Haaji Sahib said to Maulana Nanotwi): ‘I have already promised Nawaab Muhammad Ali Saahib. You should now participate in the Khatam. However, Maulana Nanotwi responded: ‘Hadhrat! I did not study Bukhaari Shareef for this.’”

(Maulana Ashraf Ali Thanvi commented): “This had a very profound impact on Hadhrat Haaji Sahib.”

In this episode there is much food for thought and soul searching for those who enact Maulana Nanotwi Jalsahs and Khatm-e-Bukhaari Jalsahs. Even seniors fail to apply their minds when organizing these jalsahs which are functions of takabbur, riya and israaf. From the refusal of Hadhrat Maulana Nanotwi (Rahmatullah alayh) to participate in the Bukhaari jalsah held even in the Haram Shareef of Makkah Muazzamah and despite his Shaikh requesting him, others who

organize such jalsahs using his name should reflect deeply and try to fathom their hearts and nafs: Would Hadhrat Nanotwi be happy with these jalsahs?

THE INTERMINGLING IN MUSJIDUL HARAAM

The current pollution of Musjidul Haraam and Baitullah Shareef by the evil haraam practice of intermingling of sexes permitted by the fussaaq/fujjaar Saudi authorities is in total conflict with the Shariah. This pollution is not a new development. It had also occurred in earlier times.

In his kitaab *Arwaah-e-Thalaathah*, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) records the following episode of Hadhrat Shah Ismaaeel Shaheed (Rahmatullah alayh) who had passed away in 1246 A.H./ 1831 CE:

“Men and women used to enter the Ka’bah (and Musjidul Haraam) together. When Maulana Ismaaeel Shaheed (Rahmatullah alayh) observed this state of affairs, he together with his companions unsheathed their swords and prevented the intermingling. They stood at the Ka’bah and exclaimed: *‘If men and women enter together, we shall smite their heads.’*”

A great hue and cry went up, but Maulana Ismaeel and his colleagues remained firm in their stance, and they thus prevented the intermingling of men and women.

On hearing of this episode, Hadhrat Raaipuri commented: “Such intermingling had also occurred during the time of Mullah Jeewan. He too had (physically) prevented men and women from intermingling.’ ”

IN THE FOOTSTEPS OF ADULTERERS

By Mufti Muhammad Aashiq Ilaahi

Although rape is outlawed in their constitutions (i.e. of the West), adultery and fornication are permitted without restraint. Now they have also made lawful homosexuality and lesbianism (and every kind of sexual perversion and sub-bestial immorality the human mind is capable of hallucinating). Even their religious and social leaders freely indulge in these obscenities. They come fully within the scope of Allah’s declaration:

“As for the unbelievers, they enjoy themselves and devour (food) like animals.

The Fire shall be their abode.” (Muhammad, Aayat 12)

Today even Muslims perpetrated (without any compunction) these evils which they have acquired from their (kuffaar) tutors. Not only do Muslims commit these indecencies, but they have formed organisations to promote the abolition of Nikah. Magazines are published weekly and monthly promoting immodesty and by displaying pictures of naked men and women. These publications incite the passions, inducing people to fornicate.

Previously, romantic films were screened only in cinemas. Then pornographic scenes were gradually introduced. Today the most licentious scenes are flagrantly shown. Now the same promiscuous programmes have been introduced by television and videos in almost every home. The old and the young are all subjected to this indecency. This evil has degenerated to such an extent that parents watch these scenes with their children and even encourage it.

(It is reported in the Hadith that a time will dawn when parents and their children will indulge in fornication most shamelessly together. The reality of this prediction has been confirmed by television.)

There is no difference between the movies produced in ‘Islamic’ countries (*there is nothing Islamic about Muslim countries*) and those produced elsewhere. People who appear to be ‘deeni’ do not prevent their children from indulgence in these vices. They allow their children to purchase these devices of sin that are so commonly available. (*This comment was made many decades ago. Today the filth and immorality have multiplied manifold as a consequence of the cellphone contraptions.*)

The minds of people have become inundated and befogged with scenes of nudity and immorality. People still adhering to their staunch religious roots cannot hope to influence the new generation who refuse to listen to the Qur’aan and Hadith.

In times gone by, a person who committed adultery was scorned by society. The sinner would never publicize his actions. However, nowadays there remains no vestige of *hayaa* (*shame*). Chastity is frowned upon and fornication receives favourable publicity.

AT THE TIME OF MAUT

When *Maut* (Death) arrives, the Angels of Punishment will say to the transgressor:

“Enter the gates of Jahannam wherein you shall dwell forever. Indeed, it is a vile abode for the proud ones.”

When Maut arrives for the Muttaqeen (the pious Believers), the Qur’aan rehearsing the scene says:

“(The Muttaqeen are) those whose souls will be taken by the Malaaikeh in a beautiful state. They (the Angels) will say: ‘Salaam on you. Enter Jannat by virtue of the deeds (of righteousness) you had practised.’”

Maut is the inevitable, inescapable reality. Do not conduct yourself as if you will not come into collision with Maut. Do not pretend that tomorrow you will not be an old person, perhaps decrepit and bedridden at the mercy of others. Do not be oblivious of *Sakraat (the pangs of Death)*.

Once Hadhrat Nabi Isaa (Alayhis salaam) passed by a grave. It was revealed to him that the inmate of the grave was Saam, the son of Hadhrat Nabi Nooh (Alayhis salaam). Nabi Isaa (Alayhis salaam) desired to speak to Saam. Allah Ta’ala granted his wish. When he proclaimed: “Stand, O Saam!, with the permission of Allah!” Out of the grave appeared Saam. Seeing him, Nabi Isaa (Alayhis salaam) said: “O Saam! I see your hair and beard are white. During your age no one had white hair. How come your hair is white?”

Saam responded: *“O Ruhullaah! When I heard your command, I thought it was the resurrection of Qiyaamah. The fear thus transformed my hair, hence it is white.”*

Nabi Isaa (Alayhis salaam): *“How was Maut?”*

Saam: *‘O Ruhullaah! Four thousand years have passed since I died. Today I am still feeling the pangs of death.’*

Take lesson and reflect much on Maut. Rasulullah (Sallallahu alayhi wasallam) said: *“Remember in abundance the entity which will sever your (worldly) delights, i.e. Maut.”*

BECOME A SHAHEED

To become a Shaheed (attaining martyrdom) is within the grasp and volition of every Muslim, male and female. Every night recite Surah Mulk, sleep with Wudhu, and with Allah’s Name on your tongue. Insha-Allah, you will attain the rank of a Shaheed.

KUFFAAR COURTS WOMEN BEWARE!

Many women take the haraam route to the kuffaar courts when the marriage has broken

down. Dissatisfied with the dispensation of Allah Azza Wa Jal, they portray flagrantly their disregard for the Shariah's *ahkaam* pertaining to Talaq, custody, maintenance, rights of the children's father, etc. In so doing, they barter away their Imaan and don the mantle of kufr thereby confirming everlasting damnation for themselves in Jahannam. Allah Ta'ala states in the Qur'aan Majeed regarding such vile miscreants:

“Those who do not judge according to that (Shariah) which Allah has revealed, verily they are the kaafiroon (un-believers).”

Women should therefore understand well the enormity of the eternal calamity they are invoking for themselves when they rush to the kuffaar court, for such action is 100% kufr and in flagrant rejection of Allah Ta'ala. Furthermore, Muslim lawyers who aid and abet women to proceed along this line of kufr by resorting to the kuffaar court, also lose their Imaan. It is the obligation of the Muslim lawyer to endeavour his utmost to settle the issue out of court and to introduce senior Ulama to assist in effecting the Shar'i process. They should set aside their reasoning which is obviously clouded with western norms acquired from their western education, and submit to the Divine Shariah.

Remember that this worldly life is a temporary affair – extremely short-lived. Allah Ta’ala says: “The life of this world is but play and amusement whilst the Abode of the Aakhirat is best for those who adopt Taqwa. What? Have you no sense?”

“YOUR ENEMIES”

“O People of Imaan! Verily, some among your wives and children are your enemies. Therefore, beware of them. If you pardon, overlook and forgive, then verily, Allah is Most Forgiving, Most Merciful.

Verily, your wealth and your children are a trial (fitnah). And by Allah there is a great reward.”
(At-Taghaabun, 14 and 15)

When a man displeases Allah Ta’ala in order to please his wife and children, they then become his enemies, for they will be the cause for his ruin in the Aakhirat. This also applies to a woman. If she obeys the haraam wishes and instructions of her husband and children, they become her enemies. Obedience is permissible to seniors and others only if there is no conflict with Allah’s Pleasure and Commands.

The instruction to pardon and forgive implies *naseehat*. They should be affectionately advised

of their error, and not be dealt with harshly. Women are *naaqisaatul Aql*. They are defective in intelligence and so are children, hence the command to overlook and to treat them kindly and to advise them of their errors.

Wealth and children are also a great fitnah (trial) for a man. The desire for wealth constrains many people to pursue haraam ways of acquiring wealth although such pursuit will not increase one's pre-ordained Rizq. Similarly, undue concern for the welfare of children induces a man to become miserly and to withhold spending in the Path of Allah Ta'ala when necessary. Spending in Allah's path is not confined to Zakaat and Waajib forms of Sadqah such as Fitrah, Qur'baani, etc. There are other Deeni needs and projects which are the responsibility of the Muslim community as a whole. Love for the family should not constrain a man to act miserly.

SHIAH BELIEFS OF KUFR

The chasm between Muslims and Shiah is extremely wide and unbridgeable. The Shiah slogan of Shiah-Sunni 'brotherhood' is hollow and a monstrous lie. Lies in the Shiah religion are also rewardable if such lies are spoken for the

sake of disseminating their beliefs. Among the beliefs of kufr to which Shiahs subscribe are:

- 1) Shiahs believe that the Qur'aan we have is a massive fabrication.
- 2) The Qur'aan was forged by the first three Khulafa – Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthmaan (Radhiyallahu anhum).
- 3) All the Sahaabah besides a handful, became murtad after the demise of Rasulullah (Sallallahu alayhi wasallam). This belief militates against many Verses of the Qur'aan Majeed.
- 4) Shiahs slander Hadhrat Aishah (Radhiyallahu anha), accusing her of having committed adultery.
- 5) Only Hadhrat Ali (Radhiyallahu anhu) possessed the true Qur'aan which he concealed, and this 'true' Qur'aan is currently with Imaam Mahdi who is hiding in some cave.
- 6) Jibraeel (Alayhis salaam) brings Wahi (revelation) to their imams just as he had brought revelation to the Ambiya (Alayhimus salaam).
- 7) All their imams are ma'soom (sinless) just as were the Ambiya.
- 8) Their doctrine of imamate is an extension of Nubuwwat. All the requisites of a Nabi are conferred to the imams. The only difference is that they do not call the imam by the title of Nabi.

- 9) They legalize prostitution which they deceptively dub ‘mu’tah’.
- 10) Imams are even greater than the Ambiya (Alayhimus salaam).
- 11) According to Shiahs, the worst kaafirs were Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthmaan (Radhiyallahu anhum) – Nauthubillaah!
- 12) Jibraeel (Alayhis salaam) had erred in delivering the Wahi. Instead of delivering it to Hadhrat Ali (Radhiyallahu anhu), he mistakenly delivered it to Muhammad (Sallallahu alayhi wasallam).
- 13) Hadhrat Aishah (Radhiyallahu anha) tore out a large portion from the Qur’aan and gave it to her goat to eat.
- 14) Etc., etc., etc.

PERPETUAL THIKR

Rasulullah (Sallallahu alayhi wasallam) said: *“Your tongue should remain ever fresh with Thikrullah.”* The Name of Allah Ta’ala has to be compulsorily on the tongue of the Mu’min throughout the day. When retiring for the night, fall asleep with Allah’s Thikr. Then every breath will be recorded as a Tasbeeh, and an Angel will guard you throughout the night.

Perpetual Thikr is not the customary, bid'ah forms of 'halqah (circle) thikr sessions which some miscreant fake 'sufis' conduct in the public in Musaajid to lure and impress the public. Perpetual Thikr is to constantly keep the tongue moving with Thikr – any form – preferably *Laa ilaha il lallaah*.

Ultimately, such thikr of the tongue will become embedded and entrenched in the heart. The heart will then become alert and remain wakeful in Allah's remembrance. The heart will then be adorned with Noor.

Be constant with Thikr whilst walking, sitting, working and in all walks of life. Such Thikrullah will create an aversion for futile talk, leave alone sinful conversation. Do not be concerned if you do not perceive any emotional effect of the Thikr on your heart. Your obligation is to engage in Thikrullah. The effects of spiritual sweetness, pleasure and tenderness of the heart are beyond one's power of acquisition. Such effects are bounties which Allah Ta'ala awards according to His Will and Wisdom. Be concerned with issues within your volitional control.

The emotional effect is also largely reliant on the manner in which one conducts one's daily life. A person who soils his eyes, ears, mind, etc. with whatsapp, facebook, television, staring at

ghair mahaareem, etc., etc., should not expect any emotional state for his Thikr. Nevertheless, despite his indulgence in these evils, he should not abandon Thikrullaah. Constancy in Thikrullaah will, Insha-Allah, ultimately create an aversion for these activities of sin.

The Qur'aan Majeed says: *"I have not created jinn and man except that they worship Me."* Thus Thikrullaah is the primary objective for which Allah Ta'ala has created us. All other activities such as Jihad, Tableegh, Knowledge, and every other laudable deed are all secondary in relation to Thikrullaah.

TAHAJJUD

The significance and importance of Tahajjud Salaat cannot be over-emphasized. Tahajjud Salaat is a vital requisite for spiritual progress. Those who are not in the practice of performing Tahajjud Salaat are depriving themselves of a great treasure.

If you find it too difficult to wake up late in the night for Tahajjud, then at least before going to bed, perform four raka'ts with the intention of Tahajjud. Insha-Allah, you will receive the *thawaab* of Tahajjud. Only a few minutes are required for four raka'ts. If you are constant with

this practice, Insha-Allah, you will gain the *tawfeeq* to wake up during the night to perform Tahajjud.

EVIL SCHEMES

“Those who scheme (and organize) sins, for them will be a severe punishment, and their schemes will be destroyed.” (Qur’aan)

This is Allah’s message and warning for those who plan and scheme functions of sin such as the recent haraam so-called ‘marriage’ conference in Johannesburg by the NNB jamiat of Fordsburg. For them awaits a severe punishment which will commence right here in this dunya and endure in a hideous form in the Aakhirat.

Furthermore, Allah Ta’ala will destroy their evil plots by exposing and humiliating them. We have witnessed an example of this exposure and humiliation of the organizers of the haraam satanic function.