

EDITORIAL

Sincerity

By: Hazrat Moulana Ilyas Patel Saheb

The greatest oppression is to commit shirk (ascribe partners with Allah Ta'ala). The lesser shirk is to perform righteous actions for some ulterior motive such as name and fame, while it should have been done solely for the sake of Allah Ta'ala. Hence it is reported in a hadeeth that Hazrat Rasulullah (sallallahu 'alaihi wasallam) said, "The one who has performed salaah to impress others, has committed shirk with Allah Ta'ala." (*Musnad Ahmad #17140*)

The gravity of the sin of riyaa (showing off and doing any action for people) is highlighted in a famous hadeeth. Hazrat Rasulullah (sallallahu 'alaihi wasallam) is reported to have said that on the Day of Judgment a learned person, a generous person and a martyr will be called up. However, their great actions of teaching Deen, spending wealth for the upliftment of Deen and sacrificing one's life for Allah Ta'ala will all be rejected due to

having been done to gain the praises of people. It is further mentioned that they will be the first to be thrown in the fire of Jahannam. (*SunanTirmizi #2382*)

Therefore, sincerity in every action must be checked and re-checked. Allah Ta'ala knows what is in the depth of one's heart. One should therefore be only concerned to please Him at all times.

Garments

The evil of seeking fame and recognition is not restricted to acts of worship only. It extends to other aspects as well. For instance, Hazrat Rasulullah (sallallahu 'alaihi wasallam) has declared: "The one who wears a garment to attain recognition or to impress others, Allah Ta'ala will clothe him in garments of disgrace on the Day of Judgment." (*Sunan Ibni Maajah #3606*) To wear good clothes that do not contravene the laws of sharee'ah is permissible. However, if the motivating factor in choosing a garment is to impress others, it becomes impermissible. A typical example of this is branded clothing. Many people choose a

particular brand to appear to be in style. Hence if a person cannot afford the original, a fake with the brand name will also do. He will not choose another un-branded garment of equal quality and comfort even if the latter comes at a much reduced price.

Another example of wearing a garment for recognition is to try to wear something "different" at every occasion. For instance one wore a new garment on some family occasion. On the next occasion one chooses another garment to wear because "they already saw the other one." Such a person will fall within the warning of the above hadeeth.

Impressing

Similarly, if one chooses a particular type of car, or chooses to furnish one's home in a particular manner in order to impress people, the same warning will apply. Likewise if one has invited guests on some occasion, nothing should be done merely to impress the guests. One should make the guests comfortable. However, to resort to decorative aspects in order to impress will render the act

impermissible and it will become a means of sin.

Intention

In many aspects the dividing line between permissibility and sin is one's intention. However, one should be extremely cautious in declaring that one's intention is sincere. Shaitaan easily deceives us with flimsy interpretations. It is better to be safe than sorry. One should therefore first consult one's elders or a senior experienced 'Aalim in such matters.

Our life is very short indeed. When we leave this world, all those who we impressed with our actions or wealth will not be able to help us. It is thus foolish to destroy our good deeds and to invite the wrath of Allah Ta'ala by trying to impress people. If Allah Ta'ala is pleased with us, the entire world's displeasure is of no significance, nor can it harm us in any way.

May Allah Ta'ala grant us sincerity and save us from doing anything to show off to others. *Aameen!*

TAFSEER

(Commentary of the Holy Qur'aan)

By: Hazrat Maulana Mufti Muhammad Shafi Sahib (Rahmatullahi Alaihi)

SURAH AL-BAQARAH

Note: This part of Tafseer is the remaining portion of Surah Al-Baqarah Tafseer and hence connected with the previous chapter of Surah Al-Baqarah Tafseer.

Verse 131 defines the basic principles of the religion of Sayyidna Ibrahim Alaihis-salaam. Allah asked him to submit himself, and he willingly and gladly agreed to submit himself to "the Lord of the worlds." Let us add that the word of command employed in this verse is Aslim, which comes from the same root as the word Islam. It is difficult to find an exact English equivalent, for the word signifies "to obey, to submit one self, to surrender one's will." Anyhow, we should notice that in reply to the divine command, he did not say, as one would have expected, (أَسْلَمْتُ لَكَ): "I submit myself to you, but more elaborately: (أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ) : "I submit myself to

the Lord of the worlds.” This particular form of reply expresses the attitude of respect and awe proper to the occasion, and includes the praise of Allah which the moment of receiving the honour of divine address demanded. It also carries a recognition of the fact that in submitting himself to the Lord of the the Master of All, and doing it for his own benefit. The reply makes it clear that the basic principle of the religion of Sayyidina Ibrahim Alaihis-salaam, and it’s very essence is contained in one word, Islam, which signifies total obedience and willing submission of oneself to Allah. It was to show to the world his perfect adherence to this principle that he was made to pass through all the trials before attaining his exalted station. Islam, or submission to Allah, is what the world has been created for, it is the end all the prophets and all the divine books have been sent to serve.

We also learn from this verse that the religion common to all the prophets and the point on which all of them come together is Islam. Beginning with Sayyidina Adam Alaihis-Salaam upto the Last Prophet Sallallahu Alaihi Wasallam, every messenger of Allah and every prophet has called men to Islam alone,

and enjoined upon his followers to keep to this Straight Path. The Holy Quran is quite explicit on his subject: (إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ) "Certainly, in the eyes of Allah the only religion is Islam." (3:19) and (وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ) : "Who desires a religion other than Islam, it shall not be accepted of him.: (3:85) In order to put the question in the proper perspective as also to avoid the risk of misunderstanding let us add a few remarks. All the religions which different prophets brought instituted by Allah Himself, and each of them was, in its own time, "accepted" in the sight of Allah Himself and each of them was, in its own time, whether one calls it Judaism or Christianity or something else – must in its essence be Islam, in the general sense of the word – namely, total submission to Allah.

But the religion of Sayyidina Ibrahim Alaihis-salaam is distinguished from others by a peculiar characteristic – that is, he gave to his religion the name of Islam, and to his followers the name of Muslims. We have already seen in Verse 128 how he prayed for himself, his son and his progeny: (رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتَاهُمَّ مُسْلِمَةً لَكَ):

"And, our Lord, keep us both obedient (Muslimayn) to you, and make of our progeny a people (Ummah) obedient (Muslimah) to you." And now in Verse 132 we find him advising his descendants not to die without being sure that they have been Muslims. After him this distinction of being specifically called Muslims and "the Islamic Ummah" passed on, according to his own instruction, to the Ummah of the Holy Prophet Sallallahu Alaih Wasallam. Addressing the Muslims, the Holy Quran says:

(مَلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمُّكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا) "Be steadfast in the religion of your father, Ibrahim. He name you Muslims before this as well as in this (the Holy Quran). (22: 78) When the Holy Quran was revealed the Jews and the Christians, and even the idol-worshippers of Arabia used to make the claim, each group on its own part, that they were the followers of the Abrahamic religion, in his last phase of Human history the religion of the Holy Prophet Sallallahu Alaih Wasallam and this alone, is the religion of Sayyidina Ibrahim Alaihis-salaam, the religion of quintessential "Nature" (Al-fitrah).

(To be continued, Insha-Allahu-Ta'ala)

Seerat-e-Paak

Seeratul-Mustafaa Sallallahu Alaihi Wasallam

By: Hazrat Maulana Muhammad Idrees Kaandhalwi Sahib Rahmatullahi Alaihi

Translated By: Mufti Muhammad Kadwa Sahib and
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(Continued from the previous issue of AN-NOOR)

Islam of Hamzah Raziya'llahu Anhu

Whilst walking near Mt. Safa one day, Hazrat Rasulullah Salallahu Alaihi Wasallam suddenly came upon Abu Jahal who also happened to be passing that way. The moment his eyes fell on Hazrat Rasulullah Salallahu Alaihi Wasallam, he let off a string of curses and words of condemnation against Hazrat Rasulullah Salallahu Alaihi Wasallam. However, Hazrat Rasulullah Salallahu Alaihi Wasallam didn't utter a word against Abu Jahal's deplorable choice of words and calmly departed from the scene. After all Silence is the best response to a fool. Abdullah bin Jud'aan's slave girl witnessed this awful spectacle. In the meantime, Hazrat Hamzah Raziya'llahu Anhu, who was just returning from one of his hunting trips, happened to come that way clutching his bow and quiver of arrows. The moment she laid eyes

on him, Abdullah bin Jud'aan's slave gril exclaimed: "Abu Ammaarah! If only you were around when Abu Jahal was busy uttering obscenities and foul language against your nephew."

On hearing this, Hazrat Hamzah Raziyaallahu Anhu became enraged. From there, he set out in search of Abu Jahal. It was the custom of Hazrat Hamzah Raziyaallahu Anhu that he would first visit the Haram whenever he returned from hunting. In compliance with his routine, he came to the Haram first where he saw Abu Jahal sitting with a few other members of the Quraysh tribe, the moment he reached him, Hazrat Hamzah Raziyaallahu Anhu struck him so severely with the bow on his head that he suffered a serious head injury. He then yelled at him: "You have the audacity to verbally abuse Muhammad Salallahu Alaihi Wasalam. In fact, I am also an adherent of his religion." Some of the onlookers wanted to come to Abu Jahal's aid but he himself prevented them saying: "yes, I am guilty: Today I verbally abused his nephew. Leave Hamzah alone." Some of those in attendance addressed Hazrat Hamzah Raziyaallahu Anhu saying: "Hamzah! What, have you also turned Saabi

(irreligious)?” Hazrat Hamzah Raziyaallahu Anhu replied: “Muhammad’s Salallahu Alaihi Wasalam truthfulness and credibility has been laid bare before me. I hereby testify that Muhammad is the messenger of Allah and I believe that whatever he says is absolutely true. I will never ever forsake this belief. Do whatever you can!” Saying this, Hazrat Hamzah Raziyaallahu Anhu returned home.

When he reached home, shaytaan embarked on a campaign of waswasah (devilish insinuation) against him. Shaytaan insinuated: “Hamzah! You are one of the chief rains of the Quraysh. How dare you tag along behind a saabi? Why did you renounce the religion of your forefathers? You should rather perish instead of doing this,” This devilish insinuation threw Hazrat Hamzah Raziyaallahu Anhu in a bit of uncertainty and doubt. Hazrat Hamzah Raziyaallahu Anhu relates. “This is when you turned to Allah Ta’ala in dua. I pleaded to Allah Ta’ala in the following words:

اللهم ان كان رسدا فاجعل تصديقه في

قلبي والا فاجعل لي مما وقعت فيه مخرجا

"O Allah! If this is guidance, insert its conviction into the depths of my heart

otherwise devise a way out for me from this situation."

According to another narration, he passed the night in this state of anxious restlessness. He was unable to doze even for a moment, when he realized that he was unable to rid himself of this agitation, he proceeded to the Haram and with utmost humility he made the following dua:

"O Allah! Open my heart to enthusiastically accept the truth and liberate me from these doubts and misgivings."

Hazrat Hamzahh Raziya'llahu Anhu relates: "I barely lowered my hands from the dua when all my futile reservations disappeared and my heart was swiftly infused with conviction and true faith. Immediately the next morning, I set out towards the blessed company of Hazrat Rasulullah Salallahu Alaihi Wasallam and gave him an account of what had transpired. Hazrat Rasulullah Salallahu Alaihi Wasallam made dua for my staunch dedication and steadfastness upon Islam."

According to the narration of Mustadrak Haakim, when Hazrat Hamzah Raziya'llahu Anhu appeared before Hazrat Rasulullah Salallahu Alaihi Wasallam, he submitted:

اشهد انك لصادق شهادة المصدق والعارف

"I hereby testify that you are undeniably truthful. I offer this testimony as a dedicated and perceptive believer."

He went on further: "O nephew! Proclaim your religion publically now. By Allah! Even if I am offered the whole world and whatever is contained therein, I would certainly not renounce this religion in favour of my ancestral creed." Saying this, he composed the following stanzas:

حمدت الله حين هدى فوادی
الى الاسلام والدين الحنيف

"I praise Allah who has steered my heart towards Islam and towards the Ibraheemi creed".

لدين جاء من رب عزيز
خبير بالعباد بهم لطيف

The religion that came to us from the venerable Lord, who is sensitive and affectionate towards His servants.

إذا تليت رسائله علينا

تحدر دمع ذى اللب الحصيف

***When His messages are recited before us,
the tears of the intellectually gifted flow
freely.***

رسائل جاء احمد من هداها

باياب مبينة الحروف

***The messages brought by Ahmad for the
guidance of the people, messages that are
unambiguous and clear-cut.***

و احمد مصطفى فينا مطاع

فلا تغشوه بالقول العنيف

***And Ahmad, the chosen one amongst us is
to be obeyed. So do not conceal it with
coarse language.***

فلا والله نسلمه لقوم

ولما نقض فيهم بالسيوف

***By Allah! As long as our swords do not
make the final judgment amongst us, we
will never surrender him to anyone."***

Hazrat Hamzah Raziya'llahu Anhu embracing of Islam was a clear sign to the Quraysh that from now on it wouldn't be as easy to harass and persecute Hazrat Rasulullah Salallahu Alaihi Wasallam.

(To be continued Insha Allah u Ta'ala)

Blessed Companions

Stories of the Sahaabah

Raziyallaahu Ta'ala Anhum Ajma'een

**By: Shaikhul-Hadees Hazrat Maulana Muhammad
Zakariyya Sahib Rahmatullahi-Alaihi**

(Continued from the previous issue of AN-NOOR)

Hazrat Sa'ad Raziyallahu Anhu says:
"Abdullah's dua was better than mine. In the evening I noticed his ears and nose strung in a thread."

This story on the one hand shows the great courage and bravery on the part of Sahaabah while on the other hand it shows their devotion and love for Allah. They were restless to face the brave and strong amongst the enemy. Hazrat Abdullah Raziyallahu Anhu wishes Allah to prove on the Day of Qiyaamah that his sacrifice was really for Allah's cause. What an excellent for Allah's cause. What an excellent wish!

Hazrat Ali's Raziyallahu Anhu bravery in the battle of Uhud

The neglect of Hazrat Nabi Akram Sallallahu Alaihi wasallam orders changed the victory at Uhud into a temporary defeat, the details of which we have already seen in Chapter 1. That was a very

hard time for the Muslims. They were simply caught between the two groups of the enemy and many killed. Hazrat Nabi Akram Sallallahu Alaih wasallam himself was surrounded by the enemy, who spread the rumour that he had died. Most of the Sahaabh Raziyaallahu Anhum lost their senses at this rumour and that was the main cause of their confusion.

Hazrat Ali Raziyaallahu Anhu says: "We were surrounded by the enemy and I could not see Hazrat Nabi Akram Sallallahu Alaih Wasallam. I first searched for among the living and then among the dead, but I could not find him. I said to myself that, It is impossible for him to run away from the battle-field. It seems that Allah is angry with us due to our sins and he has raised him up to the heavens. There is no way left for me except to jump into the enemy lines and fight till I am killed. I therefore attacked the enemy, clearing them with my sword, till I caught sight of Hazrat Nabi Akram Sallallahu Alaih Wasallam. I was very happy and was sure that Allah had been protecting him through His Mala'ikah. I approached him and stood by his side. Meanwhile a group of the enemy advanced to attack Hazrat Nabi Akram Sallallahu Alaih Wasallam. He said to me, Ali go and stop them. I fought and drove them

away single-handed, killing quite a few of them. After this, yet another group came to attack him. He again called out, Ali go and stop them. I fought with that group single handed and put them to their heels.

It was on this occasion that Hazrat Jibra'eel Alaihis Salaam came and praised Hazrat Ali Raziya'llahu Anhu for his bravery and his devotion to Hazrat Nabi Akram Sallallahu Alaihi wasallam. Hazrat Nabi Akram Sallallahu Alaihi wasallam said:

إِنَّهُ مِنِّي وَأَنَا مِنْهُ

"Ali belongs to me and I belong to him."

At this, Hazrat Jibra'eel Alaihis salaam remarked:

وَأَنَا مِنْكُمَا

"I belong to you both."

Look at the bravery of Hazrat Ali Raziya'llahu Anhu. When he is unable to find Hazrat Nabi Akram Sallallahu Alaihi Wasallam, he jumps into the enemy lines single-handed. This shows his extreme love and devotion to Hazrat Nabi Akram Sallallahu Alaihi Wasallam.

Hazrat Hanzalah Raziyaallahu Anhu is martyred

When the battle of Uhud started, Hazrat Hanzalah Raziyaallahu Anahu had just been married and therefore did not join the battle from the beginning. It is said that he had just left the bed of his wife and had hardly started taking his bath, when he heard somebody breaking the news about the defeat. He delayed the bath and with sword in hand, rushed towards the battlefield. He jumped into the enemy lines, fighting and killing till he was killed. The body of the person killed in the path of Allah is not washed, unless a bath has been compulsory on him before his death. Not knowing his failure to take the compulsory bath, the Sahaabah Raziyaallahu anhum buried him without a bath.

Just before his burial, Hazrat Nabi Akram Sallallahu Aalihi wasallam said: "I see the Mala'ikah washing Hanzalah's body."

Hazrat Abu Saeed Sa'adi Raziyaallahu Anhu says: "On hearing this from Hazrat Nabi Akram Sallallahu Aalihi wasallam (I went to have a look at Hanzalah's Raziyaallahu Anhu face and I noticed drops of water trickling down his hair.

When Hazrat Nabi Akram Sallallahu Aalihi Wasallam returned to Madianah, he made enquiries

and the facts of Hazrat Hanzalah's Raziya'llahu Anhu delaying his bath came to light. This again shows the courage of those people. A brave person cannot accept any delay and jumps into the jaws of death. Hazrat Hanzalah Raziya'llahu Anhu also could not wait to finish the bath which was compulsory on him.

Hazrat Amr bin Jamooh's Raziya'llahu Anhu wish for shahaadat

Hazrat Amr bin Jamooh Raziya'llahu Anhu was lame. He had four sons, who often remained in the company of Hazrat Nabi Akram Sallallahu Aalihi wasallam and took part in many battles. In Uhud, Hazrat Amr Raziya'llahu Anhu desired to join the battle.

People said to him: "You are excused, as you are lame. You need not go to the battle."

He replied: "How sad that my sons go to Jannat and I stay behind."

His wife also wanted him to fight and get martyred, so that she might have the honour of being the widow of a martyr. To encourage him, she said to him: "I do not believe that people have stopped you from going. It seems that you are yourself afraid to go to the battlefield."

Hearing this, Hazrat Amr Raziya'llahu Anhu

equipped himself with weapons and, facing Qiblah, prayed to Allah:

اللَّهُمَّ لَا تَرُدَّنِي إِلَى أَهْلِي

"O, Allah! Let me not come back to my family again."

He then went to Hazrat Nabi Akram Sallallahu Alaihi wasallam and said: "I had always wished for martyrdom, by my people have always been stopping me from going to the battlefield. O, Nabi of Allah! I cannot hold back my desire any more. Do permit me to join the battle. I hope to walk in Jannat with my lame foot."

Hazrat Nabi Akram Sallallahu Alaihi Wasallam said to him: "You have an excuse. There is no harm if you stay behind."

However he still insisted, and at last Hazrat Nabi Akram Sallallahu Alaihi Wasallam allowed him to fight. Hazrat Abu Talha Raziyaallahu Anhu says: "I saw Hazrat Amr Raziyaallahu Anhu fighting. He walked proudly and said. 'By Allah! I am fond of Jannat. One of his sons was following him at his heels. The father and the son fought till both of them were killed.

His wife, on hearing of the death of her husband and son, came with a camel to fetch their bodies. It is said that when the bodies were

loaded on the camel, it refused to stand up. When it was made to stand up after great beating, it would not go to Madinah and would turn towards Uhud, again and again. When Hazrat Nabi Akram Sallallahu Aalihi Wasallam was informed of this, he said: "The camel is commanded to do that. Did Hazrat Amr Raziyaallahu Anhu say anything at the time of leaving his home?"

His wife informed Hazrat Nabi Akram Sallallahu Aalihi Wasallam that he had prayed to Allah facing Qiblah:

اللَّهُمَّ لَا تَرُدَّنِي إِلَى أَهْلِي

"O Allah! Do not return me to my family."

Hazrat Nabi Akram Sallallahu Alaihi wasallam said: "This is why the camel is refusing to go towards his home."

Look at Hazrat Amr Raziyaallahu Anhu desire to die in the path of Allah. It was their love and devotion for Allah and his Nabi Sallallahu Alaihi Wasallam that led the Sahaabah Raziyaallahu Anhum to the height of success. Even after his death, Hazrat Amr Raziyaallahu Anhu wanted to remain in the battle-field and therefore the camel refused to take his body back to Madinah.

(To be continued, Insha-Allaahu-Ta'ala)

MALFOOZAAT

Statements and Anecdotes of Faqeehul-Ummat

Hazrat Maulana Mufti Mahmood Hasan Gangohi Sahib Rahmatullahi Alaihi

Compiled By:

Hazrat Maulana Mufti Farooq Meeruti Sahib (Rahmatullahi Alaihi)

(Continued from the previous issue of AN-NOOR)

Reciting durood shareef before the du'aa after azaan

Q: *Should one recite durood shareef before the dua after azaan?*

A: Yes, one should recite durood shareef and then the du'a. This also appears in the hadeeth. (Nassai, vol1 pg 110/ Mishkaat, vol 1 pg 64/ Muslim Shareef vol 1, pg 116). It also appears in the hadeeth that dua's wherein durood shareef is not recited remain suspended between the earth and sky. (Mishkaar vol 1, pg 87) However, this is a mouqoof narration (statement of sahaabi). (Mirqaat, vol 2, pg 348)

Raising the hands in du'aa after azaan

Q: *Some people raise their hands in dua after azaan and some do not raise their hands. In fact, they even consider it to be improper. Which is the correct view?*

A: I was asked this question before as well. I had replied that this mas'alah was stirred up in Bangladesh. I read the books of both the parties, those supporting it and those opposing it and I have practiced on both. At times, I raise my hands and at times, I leave it.

Objection against repeating the azaan of a faasiq

Student: *It appears in your malfoozaat that you had the azaan of a person who shaves his beard repeated. However, there is an objection against this due to the Hadeeth that says: (Perform salaah behind every pious and sinful person).*

This Hadeeth allows the imammah of a faasiq and the azaan is an act of a lower degree than salaah. Therefore, there should be more reason for the azaan of a faasiq to be allowed.

Hazrat: What are you studying?

Student: *I am studying Mishkaat Shareef, Hidaayah Aakhirain etc.*

Hazrat: Well, It appears in Hidaayah, volume three that the testimony of faasiq is unacceptable in diniyaat (religious matters). The Quran Shareef states:

وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

(And do not accept their testimony and they are faasiqun (open sinners)).

This aayat refers to the person who was punished for falsely accusing a chaste person. Bearing testimony is of a lower degree than imaamat, yet how is it that the testimony of a faasiq is unacceptable?

Repeating the azaan of one who shave his beard

A police officer in Deoband had a great fervour to call out the azaan, but he used to shave his beard. Once when he called out the azaan I had the azaan repeated. From then onwards, he did not have the courage to call out the azaan. However, he was granted the ability to start growing his beard.

Replying to the azaan before the Jumu'ah Khutbah

The congregation should not reply verbally to the azaan before the Jumu'ah Khutbah. They may reply in their minds. However, the imam

may verbally reply to the azaan. He is also allowed to disapprove any incorrect action being carried out during the Khutbah and if there is a genuine need, the imam may even speak during the khutbah. (Bukhaari, vol 2, pg 155)

Replying to the Iqaamah

It is mustahab to reply to the iqaamah. (Just as it is mustahab to reply to the azaan.) Moulana Irshaad Sahib who was present said, "Let alone us practicing it, we have even stopped explaining this mas'alah.

Touching the ears when raising the hands for takbeer

The author of the Ad-Durr-ul-Makhtaar and Allamah Shaami have stated that it is mustahab to touch earlobes when raising the hands for takbeer.

Reciting thanaa at the beginning of the second two rakaats

In reply to someone Hazrat said. "With the exception of the sunnat-e-mu'akhadah, it is preferable to recite the thanaa at the beginning

of the second two rakaats of the nafl salahs.”
(Al-Bahr-ur-Raa’iq, vol 2, pg 49).

Making a verbal intention

Making a verbal intention at the beginning of an ‘Ibaadat has not been established from the a’immah-e-mujtahideen or from the muhadditheen. Likewise, the fuqhaa have stated that it is mustahab for one who cannot gain the presence of the mind to make a verbal intention. The verbal intention will be in place of his presence of mind.

This is similar to the case of a dumb person who is unable to recite the Quraan. His qiraat will be substituted by him merely moving his tongue. (Ad-Durr-ul-Mukhtaar, vol 1 pg 378)

This is also the case of a bald person on the occasion of Hajj. Passing the blade over his head will be in place of shaving his hair.

Reciting the seven qiraats in salaah

Questioner: *Some people recite from the seven qiraats in salaah. I had asked a person to stop reciting from the different qiraats and only suffice with the common qiraat. Is this correct?*

Mufti Sahib: This discussion appears in Shaami. Study it.

Questioner: *Why would I have asked you if I was able to understand Shaami?*

Mufti Sahib: How will someone understand me if he cannot understand Shaami?

Questioner: *When a person is addressed directly, he understands the message better and it settles in his mind.*

Mufti Sahib: One should only recite one qiraat in salaah, whether it is the riwaayat (method) of imam Hafs, or the qiraat of Imam Aasim that is recited. The amount that is recited does not matter. The law is that only one qiraat should be recited. (Shaami, vol 1, pg 362)

Questioner: *Won't it be improper to do this?*

Mufti sahib: I had just said that only one qiraat should be recited. This means that it will be improper to do anything contrary to it.

(To be continued, Insha-Allaahu-Ta'ala)

Sulook

Potions for the Heart

A Translation of Dawaa-e-Dill

By: Hazrat Peer Zulfiqaar Ahmad Naqashbandi Sahib
Daamat-Barakaatuhum

(Continued from the previous issue of AN-NOOR)

Hazrat Imam Mohammad Ghazali Rahmatullahi Alaih is known to have been a very pious person. If we look into his past, we can see the great role his mother played in his upbringing. He and his brother, Ahmad Ghazali Rahmatullahi Alaih, were orphaned at a very young age, leaving their mother with the sole responsibility of bringing them up. She nurtured them so well that they both become Aalims. However, they both had very different natures. Imam Mohammad ghazali Rahmatullahi Alaih was a great preacher of his time, and was an Imam in the Mosque. His brother was also a pious Aalim, but he would perform his salah separately. Once, Imam Ghazali Rahmatullahi Alaih complained to his moterh about this, saying that people were wondering why, regardless of his being Imam of the Mosque, his brother would not pray behind him.

She spoke to his brother about this, and he

agreed to go to the Mosque and pray the next Salah behind Imam Ghazali Rahmatullahi Alaih. When the prayer commenced, he completed the first rak'at and left when the second rak'at began. When he realized this, Imam Ghazali Rahmatullahi Alaih was deeply hurt.

When he returned home, his mother asked him what was wrong. He replied, "It would have been better if my brother did not come to pray in the Mosque. He left before completing the Salah and prayed separately!" The mother called his brother and asked him why he had done that. He replied, "Mother, when I started praying behind him, his first rak'at was fine. In the second rak'at, however, his attention was diverted. He stopped concentrating on Allah and started thinking about something else. I then left and went to pray separately."

She then asked Imam Ghazali Rahmatullahi Alaih what the matter was. He replied, "Yes, that is true. Before the time for Salah arrived, I had been reading a book on the Fiqh issues of Nifaas (Post-Partum bleeding). When I commenced the prayer, my concentration in the first rak'at was on Allah. In the second, however, I remembered the fiqh that I had read earlier, and thus my mind was diverted."

When she heard all this, the mother sighed and said, "How unfortunate! Both of you have failed my expectations." Both brothers were upset to hear this, and Imam Ghazali Rahmatullahi Alaihi asked her forgiveness, saying he had made a mistake." The other brother, however, said, "I left the prayer because of what I sensed, how have I failed your expectations?" She replied, "One of you was thinking about the Fiqh of Nifaas in prayer, while the other, standing behind him, was watching his brother's heart. Neither of you were concentrating on Allah. Therefore, you both are no good."

If a mother should think so deeply, and provide such an explanation to her children, then it is no wonder that they turned out to be men such as Imam Ghazali Rahmatullahi Alaih.

Hazrat Shaykh Abdul Qadir Jilani Rahmatullahi Alaih left in search of Islamic education at a very young age. His mother sewn some money into his clothes before, he left, advised him to speak the truth always, and never to tell lies. During the journey, the caravan in which he was travelling was attacked by bandits. They asked him if he had anything with him, and he told them he did. They took him to their leader, who asked him, "Are you not worried for your money or your life?" He replied, "I have promised

my mother that I will always speak the truth. I was not afraid of for my life; I was only afraid of breaking my promise to her."

These words touched the bandit's heart, and he thought, "If a child can be so true to promise that he made to his mother, then we, too, having recited the Kalimah, have made a promise to Allah. We should also be worried about breaking it." They therefore truly repented to Allah and asked for his forgiveness, promising to lead pious lives from that point forth.

This child grew up to become Hazrat Shaykh Abdul Qadir Jilani Rahmatullahi Alaih. Once again, we see the role of a woman, his mother, in his upbringing.

Hazrat Junaid Baghdadi Rahmatullahi Alaih, talking about Imam Bayazid Bistami Rahmatullahi Alaih, said that just as Allah had granted Jibra'eel Alaihi Salaam superiority over His Angels, He had granted Hazrat Bayazid Bistami Rahmatullahi Alaih superiority over His Awliya. Bayazid Bistami Rahmatullahi Alaih was orphaned when he was a child. His mother enrolled him in a Madrassa, and asked the Qari Saheb to keep Bayazid Rahmatullahi Alaih with him, and not to let him develop the habit of going home, as she did not want his studies to be interrupted.

Many days went by, and Hazrat Bayazid

Bistami Rahmatullahi Alaih became very homesick. He missed his mother very much, and wanted to go and see her. He therefore asked the Qari Saheb if he could go, and was told that he could only go if he memorized a certain lesson. The lesson was a very long one, but, as the student was very intelligent, he managed to complete it quickly. He then obtained permission to go and visit his mother.

He arrived at his house and knocked on the door. His mother, who was performing her ablutions, realized that the person knocking was her son. She came to the door and asked, "Who is it?" He replied, "It is Bayazid," She asked, "Which Bayazid? I, too, had a Bayazid, but I bequeathed him for the sake of Allah; I have sent him to a Madrassa. Which Bayazid are you?"

When he heard this, he understood that his mother wanted him not to knock at her door, but at the door of Allah at the Madrassa. He therefore returned to the Madrassa and went home only after he had become a pious, practicing Aalim.

Here, too, one sees the great role of a woman, the mother, behind this personality.

Hazrat Khansa Rahmatullahi Alaih had four sons, whenever they would sit to dine, she would tell them, "O my sons! You are the sons of the one who never dishonoured her mother, nor was

she disloyal to her husband.”

One day, upon hearing this, the sons asked her what she meant by it. She said, “Before I was married, I never did anything shameful that would bring disgrace to my mother, and neither was I disloyal to my husband after marriage. I have always led an honest and respectable life.” The sons asked her, “O mother, what do you want us to do?”

She replied, “O my sons! When you come of age, I want you all to go for Jihad in the path of Allah and become martyrs. I will then come to view your bodies. If I see wounds on your chests, I will be pleased with you. However, If I see wounds on your backs, I shall never forgive you.” They asked, “O mother, why do you want us to be martyred?”

She answered, “O my sons! On the Day of Judgment, in the Court of Allah, He will ask, “Where are the mothers of martyrs? At that time, I will be the proud mother of four martyrs. “Here, one sees dedication of a mother behind the martyrdom of her sons.

Hazrat Ibn Sireen Rahmatullahi Alaih, author of “Ta’beer al-Ru’ya”, was granted a lot of esteem by Allah. His book is in common use even today, and it is used to explain the meanings of dreams.

Ibn Sireen Rahmatullahi Alaih had a sister,

Hafsa, who was an avid reader of the Qur'an (a Qari'ah). It is said that she spend 32 years of her life in the mosque of her house, where she would teach Islam to women and children. She would only come out for her ablutions or basic needs. She read the Qura'an so well that whenever Ibn Sireen Rahmatullahi Alaih would find a word of the Qur'an difficult to pronounce, he would send a child to hear her pronounce the word and come back and repeat it to him.

Many taabi'een Rahmatullahi Alaihim, have declared that they have never found a woman as pious and intelligent as her. Some have even gone further to say that, if they wished, they could have graded her higher than Hazrat Hassan Basri Rahmatullahi Alaih and Hazrat Sa'id bin Musaib Rahmatullahi Alaih.

When someone asked her maid about her (Hafsa bint Sireen), she praised her very much and said, "Hafsa reads the Qur'an beautifully and is always busy praying. All her deeds are in accordance with the Shari'ah. However, I don't know what sin she has committed, she starts crying from Isha to Fajr in her Salah."

One can see how dedicated Hafsa bint Sireen Rahmatullahi Alaih was in teaching the religion, and how she would spend her nights in the worship of Allah. (To be continued Insha Allahu Ta'ala)

Family Bond

BRINGING UP CHILDREN IN ISLAM

By: Hazrat Maulana Dr. Muhammad Habibullaah Mukhtaar Sahib

Translated by: Jenab Rafeeq Abdur-Rahmaan Sahib

(Continued from the previous issue of AN-NOOR)

Sayyidinaa Ibn 'Abbaas, Radiyallaahu 'Anhumaa, said that, Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, had said, "May Allaah have mercy on Umm Ismaa'eel, if only she had left zamzam as a flowing spring."

The angel said to her, "Do not fear, you will not perish, for here will be the House of Allaah, which this boy and his father will build. And Allaah will not destroy his family."

The Bayt was on high ground. Flood waters passed on its right and left.

It carried on in this manner until a group from the tribe of Jurhum passed by, coming from Kadaa (Ius). They camped on the lower side of Makkah Mukarramah. They saw a bird hovering above, and said, "This bird is hovering above water! We have passed this waadii many times, but it has no water." They sent out scouts who came upon the water. They returned and

told the others about the water. When they all came, they found Umm Ismaa'eel at the water.

Jurhum: Would you allow us to settle here?

Sayyidinaa Haajar: Yes, but you will have no rights over the Water.

Jurhum: Agreed.

Sayyidinaa Ibn 'Abbaas, Radiyallaahu 'Anhumaa, said that, Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, had said, "This made Umm Ismaa'eel happy, for she loved cordiality."

They settled there and sent for their families who settled with them. More families settled there. Sayyidinaa Ismaa'eel, 'Alayhis Salaam, became of age. He learnt Arabic from the Jurhum and surpassed them in the language. They admired him as a young man. They married him to a girl from among the Jurhum. Umm Ismaa'eel passed away.

Sayyidinaa Ibraahiim, 'Alayhis Salaam, came to visit his family after Sayyidinaa Ismaa'eel 'Alayhis Salaam had married. He did not find Sayyidinaa Ismaa'eel 'Alayhis Salaam. He asked his wife about him.

Daughter in-law: He has gone out to hunt for us. (Sayyidinaa Ibraahiim, 'Alayhis Salaam,

Inquired about their living and condition.)

Daughter in-law: We are in difficulty and hardship, (she complained to him).

Sayyidinaa Ibraahiim 'Alayhis Salaam: When your husband comes, convey my salaams to him. Say to him that he must change the threshold of his door (meaning divorce).

Sayyidinaa Ismaa'eel 'Alayhis Salaam: Did anyone come to you?

His wife: Yes, such and such an old man came (she described him). He asked us about you. I told him. He asked how was our living. I said we were in difficulty and hardship.

Sayyidinaa Ismaa'eel 'Alayhis Salaam: Did he advise anything?

His wife: Yes, he said to say his salaams to you, and added, "Change the threshold of your door."

Sayyidinaa Ismaa'eel 'Alayhis Salaam: That was my father, he has commanded me to separate from you. Return to your family.

Sayyidinaa Ismaa'eel 'Alayhis Salaam married a second time from among the Jurhum. Sayyidinaa Ibraahiim, 'Alayhis Salaam, did not return for a long time. When he did come he did not find Sayyidinaa Ismaa'eel 'Alayhis Salaam. He

went to his wife and asked:

Sayyidinaa Ibraahiim 'Alayhis Salaam: Where is Ismaa'eel ('Alayhis Salaam)? How are you?

Daughter in-law: He went to hunt for us. We are well and live in comfort. Won't you come in and eat and drink something?

Sayyidinaa Ibraahiim 'Alayhis Salaam: What have you to eat and drink?

Daughter in-law: We have meat to eat and water to drink.

Sayyidinaa Ibraahiim 'Alayhis Salaam: O Allaah grant them barakah in their food and drink.

Sayyidinaa Abul Qasim, Sallallaahu 'Alayhi Wasallam, said, (All this is the) barakah of the du'aa of Ibraahiim.

Sayyidinaa Ibraahiim 'Alayhis Salaam: When your husband comes, say my salaams to him, and tell him to hold fast to the threshold of his door.

Sayyidinaa Ismaa'eel 'Alayhis Salaam came and enquired whether anyone had come to her.

The wife: Yes, a handsome old man came (she praised him). He asked me about you. I told him that we are well and contented.

Sayyidinaa Ismaa'eel 'Alayhis Salaam: Did he

advise you about anything?

The wife: Yes, he conveyed salaams to you, and commanded that you hold fast to the threshold of your door.

Sayyidinaa Ismaa'eel 'Alayhis Salaam: That was my father, and you are the threshold. He has commanded me to keep you.

Sayyidinaa Ibraahiim, 'Alayhis Salaam, did not come to them for a long time. When he came, he saw Sayyidinaa Ismaa'eel 'Alayhis Salaam making a bow under a tree near the zamzam. When Sayyidinaa Ismaa'eel 'Alayhis Salaam saw him, he stood up, and did what a father does to his son (ie. embraced him).

Sayyidinaa Ibraahiim 'Alayhis Salaam: O Ismaa'eel 'Alayhis Salaam, Allaah has commanded me to fulfil a command.

Sayyidinaa Ismaa'eel 'Alayhis Salaam: Do what you been commanded to do.

Sayyidinaa Ibraahiim 'Alayhis Salaam: Will you assist me? Sayyidinaa Ismaa'eel 'Alayhis Salaam: I will assist you.

Sayyidinaa Ibraahiim 'Alayhis Salaam: Allah has commanded me to build a house here. (He pointed out to raised place.)

(To be continued Insha Allahu Ta'ala)

Great Personality

Hazrat Imaam Abu Haneefah Sahib

Rahimahullahu Ta'ala

**By: Hazrat Allamah Muhammad Ibn Yousuf Saalihi Dimashqi
Shaaafi'ee Rahmatullahi-Alaihi**

(Continued from the previous issue of AN-NOOR)

He went and did as Imam Sahib bade him to do. The judge passed judgment against the defendant and the creditor finally recovered his money.

Abul-Mu'ayyid Khawarizmi narrates in his *Manaqib* that the emperor of Rome sent a great store of wealth and goods to the Khalifah commanding him to ask the Ulama three questions. If they answer all three, the goods should be awarded to them and if they are unable to answer them, they should pay taxes.

The Khalifah posed the questions to the Ulama but he received no satisfactory answers. Hazrat Imam Abu Hanifah Rahmatullahi Alaih was a small boy at that time. He appeared before the Khalifah in the company of his father. He asked his father to allow him to respond to the questions but his father declined. Imam Sahib, however, stood up and sought the Khalifah's permission. He gave him permission to respond.

The Roman representative was sitting on the Mimbar (Pulpit) when Imam Sahib asked

him: "Are you going to pose the questions?" When he replied in the affirmative, Imam Sahib said: "In that case, your place is on the ground and my place is on the Mimbar." He alighted from the Mimbar and Imam Sahib climbed up and then asked him to pose his questions.

He asked: "What was there before Allah?"

Imam Sahib said: "Do you know anything about numeric's?"

"Yes! I do" he replied.

Imam Sahib asked: "What number appears before one?"

He replied: "One in the first number and nothing appears before it." Imam Sahib remarked: "When there is nothing before a figurative and symbolic one, then how can there be anything before the real and actual one?"

The Roman posed the second question: "Which side is Allah facing?" Imam Sahib responded: "When you light a lamp, which side does its light face?" The Roman said: "This is light. It sheds its illuminating rays equally on all sides."

Imam Sahib remarked: "When this metaphorical light has no direction, then the Being Who is the Nur (light) of all the skies and earth, who is eternal and bestows light upon all, How can a direction be ascertained for Him?"

The Roman posed the third question:

"What is Allah doing?" Imam Sahib responded: "When polytheists like you are sitting on the Mimbar, He brings them down and monotheists like me, He brings up to the Mimbar. Every day He is in a (new) splendour." On hearing this response, the Roman remained silent. Leaving all the wealth behind, he departed."

Posing an objection to the authenticity of this incident, the narrator says: "Baghdad was occupied by Khalifah Mansur and that time Imam Sahib was about sixty years old. Hence, it is incorrect to say that "he was still a small boy at that time." Owing to this, it seems there is some flaw in the incident.

The (Urdu) translator responds to this objection by saying: "This Incident neither mentions the name of the Khalifah Mansur nor does it mention anything about Baghdad. There were other Khalifahs besides Mansur and other capital cities besides Baghdad. Also, before the era of the Abbasid dynasty, Imam Sahib also experienced part of the Umayyad dynasty. Hence, this objection is baseless."

In the Manaqib of Khawarizmi it is narrated on the authority of Imam Marfhinani that in Kufa there lived a miser who buried some treasure in one of the surrounding jungles. When he went to check treasure on one occasion, he found that

it had disappeared. No trace of the thief was found either. The miser, overcome with grief, refused to take any food. When Imam Sahib was informed that the man was dying in the grief, he summoned him and asked him to point out the place where the treasure was buried; they came across a group of people digging for mushrooms. Imam Sahib asked them: "Is there any member of your group missing?" They replied: "Yes, a young man by the name of Zarzur is missing from our group." Imam Sahib went to the young man and said: "The one who saw you stealing the treasure will give evidence against you. Hence, in your own interests, it is better if you return whatever is left over from the treasure and we will ask the owner to forgive you for whatever you have already spent from it."

The young man returned the remaining treasure to the miser. He was rather pleased in retrieving his lost treasure.

Note: When Imam Sahib said: "The one who saw you stealing..." he meant Allah saw you stealing because He is All-seeing.

In the Manaqib of Khawarizmi it is also mentioned that once Hazrat Imam Abu Hanifah Rahmatullahi Alaih went to Ibnu Habairah. As he landed there, he saw Ibnu Hubairah threatening another man with execution. (Probably due to

his turning away from Islam.) The man was quite aware that Ibnu Hubairah paid due respect to Imam Sahib. So he shouted out: "Abu Hanifah! Do you recognise me?" Imam Sahib replied: "Are you the same person who recites La Ilaha Ilallahu in the Azan in a loud tone?" He replied: "Yes." What the poor man meant to say was that Imam Sahib was well-aware of him being a Muslim. (Hence, he should not be executed.) The Amir (Ibnu Hubairah) asked him to call out the Azan. Upon the termination of his Azan, Imam Sahib said: "There is no problem with this man." (In other words, he seems to be a Muslim.) On hearing this judgment from Imam sahib, Ibnu Hubairah set the man free.

Imam sahib's noble character

Y'aqub Ibn Abi Shaybah narrates in his Tarikh that Yazid Ibn Harun said: "I haven't seen anyone as forbearing as Hazrat Imam Ab Hanifah Rahmatullahih Alaih."

Yazid Ibn Kumait Rahmatullahi Alaih says: "I was in the presence of Hazrat Imam Abu Hanifah Rahmatullahi Alaih when a person started hurling abusive words against him. In fact, he went up to the extent of calling him an atheist. Hazrat Imam Sahib merely responded by saying: "May Allah forgive you as He is quite

aware of the contrary of what you allege.”

Yazid Ibn Harun says: “Imam Abu Hanifah Rahmatullahi Alaih’s attention was focused upon virtue, peity, Allah-consciousness, protection of the tongue and upon those aspects which are indispensable and favourable.”

Abdur-Razzaq narrates: “I haven’t seen anyone as patient as Hazrat Imam Abu Hanifah Rahmatullahi Alaih. We were sitting with him in Masjide Khif with people surrounding him from all sides when a man from Basrah came up to him and posed a question. Imam Sahib answered his question. The man remarked: “Hasan Basri says something else about this.” Imam Sahib replied: “Hasan Basri has erred in this issue.” Unable to withstand this statement, another person from the gathering whose face was concealed, stood up and retorted: “Son of an adulteress! How can you claim that Hasan Basri has erred?” Quite annoyed over this retort, the people started raising their voices against him. Imam Sahib put his head down and remained silent for a little while. He then said: “Yes, Hasan Basri has erred whilst Hazrat Abdullah Ibn Mas’ud Raziyaallahu Anhu is true in his narration from Hazrat Rasulullah Sallallahu Alaih Wasalam.”

(To be continued, Insha-Allaahu-Ta’ala)

Article:

The Beautiful Names of Allah Ta'ala

By: Hazrat Maulana Moosa Kajee Sahib

Al-Azeem **(The most Exalted & Mighty)**

1. **Al-Azeem** is that Being whose Being and qualities are the most exalted and mighty. He is the Possessor of grandeur and greatness. His Being is greater than any other being, and His Qualities are far greater than the qualities of any of the creation.

Allah Ta'ala is Exalted and Mighty. The reasons for His exaltedness are countless. No human can ever enumerate them.

2. **Al-Azeem** is that Being whose rank far exceeds the reach of anyone. Pondering over His exaltedness is impossible. His Grandeur and Greatness is free from any time or place. Allah Ta'ala states in the Qur'aan Kareem:

وَهُوَ الْعَلِيُّ الْعَظِيمُ

And He is Lofty, Most Exalted. (*Baqarah verse 255*)

In this world, the power and grandeur of every person terminates, either by being displaced or by death. However, Allah Ta'ala's Being is always great. He enjoys grandeur in every quality and condition.

He has power over everything. No one in

any era or condition can ever render Him helpless. His law cannot be broken or overturned by force or compulsion. Thus, He is **Al-Azeem** in reality. (*An-Nahjul Asmaa vol.1 page 284*)

In the Arabic language, there is an amazing sweetness and beauty, which cannot be translated. Only those who understand Arabic will gain enjoyment from this following definition:

هُوَ الَّذِي لَا تَكُونُ عَظَمَتُهُ بِتَعْظِيمِ الْأَعْيَارِ، جَلَّ قَدْرُهُ عَنِ الْحَدِّ وَالْمِقْدَارِ،
وَقِيلَ الْعَظِيمُ الَّذِي لَيْسَ لِعَظَمَتِهِ بَدَايَةٌ، وَلَا لِحَالِهِ نِهَايَةٌ

Al-Azeem is that Being whose Exaltedness and Majesty is actual. He does not become Exalted due to the praises of others. His rank is far above any bounds or measurements. Some have mentioned that Al-Azeem is that Being whose grandeur and loftiness has neither any beginning nor end.

(*Lawaamiul Bayyinat fil Asma was Sifaat page 260*)

This exalted name has been mentioned six times in the Qur'aanShareef.

Never Partner Anyone with Al-Azeem in His Grandeur

Allah Ta'ala states:

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

What is with you, that you do not fear the grandeur of Allah? (*Nooh verse 13*)

Hazrat Ibn Abbaas Raziyaallahu Anhuma

states in the commentary of this verse:

لَا تَعْرِفُونَ حَقَّ عَظَمَتِهِ وَمِنْ عَظَمَتِهِ أَنْ لَا تَعْدِلَ بِهِ شَيْئًا مِنْ خَلْقِهِ، لَا فِي اللَّفْظِ،
بِحَيْثُ تَقُولُ وَاللَّهِ وَحَيَاتِكَ مَالِي إِلَّا اللَّهُ وَأَنْتَ، وَمَا شَاءَ اللَّهُ وَشِئْتَ وَلَا فِي
الْحُبِّ وَالتَّعْظِيمِ وَالْإِجْلَالِ وَلَا فِي الطَّاعَةِ.

You cannot understand the right of His Greatness. From the Exaltedness and Majesty of Allah is that you do not equate any of His creation with Him in words e.g. I take an oath by Allah and your life (here creation is joined to the name of Allah Ta'ala in respect), "For me there is no support besides Allah and you" "That will happen which Allah Ta'ala wants and you want", nor should you equate His creation with Him in love, respect, and obedience. (Ad-Durul Manthoor vol.7 pg. 516)

Hazrat Ibn Abbaas Raziyaallahu Ahhuma states that whilst speaking to Hazrat Rasulullaah Sallallahu Alaihi Wasallam, a man said:

مَا شَاءَ اللَّهُ وَشِئْتَ

What Allah wishes and what you wish will occur.

Hazrat Rasulullaah Sallallahu Alaihi Wasallam said to the man,

جَعَلْتَ لِلَّهِ نِدًّا، مَا شَاءَ اللَّهُ وَحْدَهُ

You have equated me to Allah Ta'ala.
Whatever Allah Ta'ala alone wishes will
occur. (Al Adabul Mufrad no. 783)

In another hadith, Hazrat Rasulullaah Sallallahu Alaihi Wasallam said, "Do not say, 'What Allah and so-and-so wishes will occur, 'but say, 'If Allah Ta'ala Wishes, then if some-one wishes. (*Abu Dawood no. 4980*)

An example of this is if a person makes effort, as a result of which you get a job. Do not then say, "I got this job by the Grace of Allah Ta'ala and your effort." Rather say, "Allah Ta'ala has favoured me. He then made you the means for attaining this job."

All Creation are Evident Proofs of Allah's Majesty

We must create within ourselves the conviction that Grandeur and Exaltedness is only due to Allah Ta'ala. When seeing the greatest of things in the world, think to yourself that this is lowly. It is not great. Do not allow the greatness of anything besides **Al Azeem** to emerge from your lips, and do not allow the greatness of anything to enter the heart.

Standing and Fallen Sand

Bhai Ameen Saheb (one of the elders of Karachi) used to say, "When your gaze falls onto the biggest of buildings, then ponder that this is the form between two forms of sand. First it was sand and eventually it will be sand again."

When one pious person was shown an extremely huge building in Karachi, he remarked, "Standing sand and fallen sand is the same for us." We should remember this sentence. If we have conviction and visualization of the greatness of **Al-Azeem**, then In'sha-Allah, worldly awe and

dignity will not affect our hearts. In fact, we should ponder: If man can erect huge buildings, build big dams and make the air and ocean subservient to him, then how great must be the Creator of man, Allah Ta'ala.

Greatness is Solely for Allah

Sultan Muhammad Taghalluq (passed away in 752 hijri) was a famous king of India. His oppression and blood-shedding is well-known in Indian history. Once, he passed by the domicile of a Sufi buzurg, Shaikh Qutbuddin Munawwar Rahimahullah. Qutb Saheb continued sitting in his place. He did not emerge to welcome him. The Sultan was very offended by this and summoned him to his court for interrogation. Qutb Saheb entered the court. On both sides of the king, in two rows, all the country's great leaders, ministers and army officers stood fully-armed. The majesty and awe of the royal court was such that people's hearts would become over-awed and very fearful. Together with Qutb Saheb was his young son, Nuruddin Rahimahullah. He had never seen a royal court before. Seeing this overwhelming sight, fear engulfed him.

On seeing his son being overcome by awe, Qutb Saheb shouted, (All grandeur is solely for Allah). Nuruddin Saheb states, "As soon as my father's words reached my ears, I perceived in myself a strange and amazing strength. All the awe of the court came out of my heart and it seemed to me that all those present were like a flock of sheep." (*Taraashe page 91*)

If we assume such a king, whose ruler-ship extends over the entire world and he is a person of

great awe and majesty, then when his kingdom comes to an end, his awe and respect also comes to an end. From this, we can understand that the awe and majesty was not due to his being, but due to some other factor, and that was the majesty and awe of the sultanate or kingdom. Thus, when this was removed, so too was his greatness and awe removed. Many such incidents are found in history that when the ruler ship of any kingdom was snatched away by the enemy, then the king or ruler became disgraced. They rotted in jail until they died with none to honour them.

In reality, the possessor of true grandeur and exaltedness is **only Al-Azeem**. Besides Him, none else is fit for this title. The greatness and grandeur of others are all relative and unreal. However the grandeur and exaltedness of Allah Ta'ala is such that there will not be any difference in it whether the world remains in existence or not. He was **Al-Azeem** before the creation of the universe and will remain **Al-Azeem** after its destruction. (*Sharh Asmaa-ul-Husnaa of Azhari page 264*)

Dua to Remove Anxieties

Affirming the Grandeur of **Al-Azeem**, ask Him to remove anxieties.

Hazrat Abdullah Ibn Abbaas Raziyaallahu Anhum narrates that Hazrat Rasulullaah Sallallahu Alaihi Wasallam used to recite the following dua at the time of anxiety and uneasiness:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ،
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

There is none worthy of worship besides Allah, the Most Exalted and Tolerant (He does not take one to task immediately upon sinning). There is none worthy of worship besides Allah, the Sustainer of the majestic throne. There is none worthy of worship besides Allah, the Sustainer of the heavens, the Sustainer of the earth and the Sustainer of the honorable throne. (*Bukhaari vol. 2 page 939*)

A Dua for Salvation from Grief

Hazrat Abu Dardaa Raziya'llahu Anhu states, "Whoever recites the following dua 7 times morning and evening, either with conviction of its virtues or not, Allah Ta'ala will protect him from all worries (in this world and hereafter)."

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allah is sufficient for me. There is no deity besides Him. Only upon Him do I place my trust and He is the Sustainer of the Majestic Throne. (*Abu Dawood no. 5081*)

Advices and Beneficial Points

1. The person desiring to create a relationship with this name should adopt humility and meekness. He should appear before Allah Ta'ala with submission and humility. He should fill his heart with the grandeur of Allah Ta'ala and not allow the greatness of anything besides Allah Ta'ala to enter his heart.
2. Acknowledge the greatness of **Al-Azeem** and never disobey Him.

Courtesy: (An-Naseehah; Madrasa Arabia Islamiyyah, Azadville South Africa)

CAMPUS ROUND-UP

Editor

Examination

In the month of Rabiuth-Thani 1444 AH, after the completion of exams, education started again with full passion at Darul-Uloom Raheemiyyah, Alhamdulillah.

Under the banner of Rabitah Madaaris Islamiyyah Arabiyyah J&K, a meeting was convened in which it was unanimously decided that the annual examinations of Madaaris would be held in the lunar month Shabaanul-Mu'azzam corresponding to March 2024, In sha Allah.

Programmes

With the blessings of Almighty Allah, Hazrat Maulana Mohammad Rahmatullah Sahib Daamat Barakatuhum remains busy in propagation of teachings and spirit of Deen-i-Islam across the country and abroad.

These months also witnessed the busy schedule of Hazrat Maulana Sahib as he

participated in the meeting of Raabitah Madaaris Darul-Uloom Deoband, besides attending programs of Khatme-Nubuwwat at Bangalore and Tumkur. Hazrat Maulana also visited Trivandrum, Kayamkulam and Cochin regions in Kerala. Furthermore, Hazrat Maulana attended the Islamic Fiqh Academy Seminar held in Burhanpur and the seminar organized by Majlis-e-Tahqeeqat Nadwatul-Ulama Lucknow, Alhamdulillah.

Winter Vacations

According to the instructions, annual examinations in public and private contemporary educational institutions were announced to be held in March instead of October & November. Also winter vacations in J&K were announced from 1st week of December in phased manner. Accordingly, the vacations were announced in the contemporary institutions which are under the supervision of Darul-Uloom Raheemiyyah i.e. Faize-Aam Secondary School and Madrasah Islahul-Bannat.