

Al-Inaam

*An Islamic periodical
promoting the true values of Islam*

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Lessons from the Holy Qur'ān

A Preacher Must Not Forget Himself

Moulānā Ebrāhīm Muhammad

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

“Do you command people with good, forgetting yourselves, whereas you recite the Book? Have you no understanding?”

The Jewish scholars realised that Rasūlullāh ﷺ was the true prophet of Allah. Therefore, despite not accepting Islam themselves, they sometimes advised their friends or family members to accept Islam.

Ibn Katheer and Shaykh Suyūtī in Ad-Durrul Manthoor report from Hadhrat Abdullah Ibn Abbās ؓ that Rasūlullāh ﷺ once visited an ailing Jewish youngster who used to be in his attendance. The boy was about to leave this world. Rasūlullāh ﷺ stood at the boy's head side and encouraged him to accept Islam. The boy looked towards his father, who told him, “Obey Abul Qāsim (i.e. Rasulullāh ﷺ).” The boy then accepted Islam. The Prophet ﷺ left the house saying, “All praise be to Allah, who saved him from Jahannam.” [Bukhari Vol.1 Pg.181]

Besides this incident, there were other occasions when the Jews advised others to perform salāh and pay zakāh, without doing it themselves. It is for this reason that Allah asks them, “Do you command people with good, forgetting yourselves, whereas you recite the Book? Have you no understanding?”

Although the verse addressed the Jews, it may apply to any person who preaches something to people, while he does not practise it himself. This type of behaviour is extremely detrimental.

It has been reported in certain narrations that the example of the learned scholar who preaches to others without practising himself, is like the lamp that gives light to others while burning itself out.

The Punishment For Non-Practising Lecturers

Hadhrat Anas Ibn Mālik رضي الله عنه reports from Rasūlullāh صلى الله عليه وسلم that when he was taken on a tour of the heavens, he saw people whose lips were being cut with scissors. When the lips were completely cut, they were restored to their normal form, after which they were cut again. When Rasūlullāh صلى الله عليه وسلم asked Hadhrat Jibrīl عليه السلام about the identity of these people, he replied, “These are the lecturers of your Ummah who instructed people with good, but forgot themselves, whereas they recited the Book. Have they no understanding?” [Ad-Durrul Manthoor Vol.1 Pg.64, and Mishkāt Pg. 438]

Hadhrat Usama Ibn Zaid رضي الله عنه reports from Rasūlullāh صلى الله عليه وسلم that a person will be cast into Jahannam where his innards will emerge from his body. He will go around Jahannam with his entrails hanging out, just like a donkey walks about a grinding mill. The people of Jahannam will gather around him asking, “What has happened to you? Did you not enjoin us to do good and forbid us from evil?” He will reply, “I enjoined you to do good without doing it myself, and I forbade you from evil whereas I perpetrated it myself.” [Sahīh Muslim Vol.2 Pg.412] ●

(Adapted from Anwārul Bayān)

Scholars of Hadith or Fiqh

Moulana Mohammed Abbasomar

To regard oneself from the ‘*Ahle-Hadith*’ or ‘*Ghayr Muqallidīn*’ and to claim that others beside oneself are astray, as is the case today, is completely incorrect. Many such people are very ill-equipped with regards to the principles of jurisprudence. They ascertain that merely being able to find a hadith for any particular *mas’alah* (ruling of *Shari’ah*) is sufficient as proof. Whereas deductions and conclusions are not the duty nor fall within the jurisdiction of the *muhaddithīn* (*scholars of hadith*). Instead, this is the responsibility of the *fuqahā* alone (jurists – masters in principles of jurisprudence) because it is the *fuqahā* who know the real meanings and implications of the ahādith.

Imam Tirmidhi رحمته الله has mentioned in his *Al-Sunan* (vol.1 pg.193), ‘And the *fuqaha* (jurists) are the most knowledgeable with regard to the meanings and explanations of ahādith.’ That is why Sufyan Ibn Uyaynah رحمته الله correctly stated, ‘In the acceptance of the verdict of the *fuqahā*, lies the protection of one’s *Dīn*.’ (*Al-Jawahirul-Mudif – refer Atharul-Hadith of Shaykh Muhaddith Muhammad Awwama pg.106*)

In fact, merely relying on one’s own deductions and understanding of hadith is dangerous. Imam Ibn Wahab رحمته الله said, ‘Every scholar of hadith who does not follow an Imam in *fiqh* (jurisprudence), is in fact misguided.’ (*Ibid pg.83*)

That is why it is very important that one strictly adheres to the verdicts and rulings of the Imams of the various *madhāhib* (schools of thought). The presence of *Ahlul-Hadith* in the *Haramayn* does not consolidate their position in any way. There was a time when great tyrants were in control of the *Haramayn* like Hajjaj Ibn Yusuf, but we obviously will not consider his deeds of injustice to be correct. ●

The Clothing of Piety

Muftī Saeed Ahmad Palanpūrī Sāhib (DB)

Taqwā (piety) is an internal entity. It becomes easy to recognize when its example is presented. Consequently, the scholars have explained a ruling that the clothing of piety is the one donned by Nabī ﷺ and the Sahābah ؓ, but because the cultures of the world differ, and the hot and cold weather patterns differ, therefore the clothing which the pious people wear will also be sunnah. That is, no particular form or style of clothing has been fixed, for example, one person dons a turban, another dons a two-panelled hat, another wears a round hat, similarly, someone wears a round kurta (without slits), another wears a slit kurta; all these are counted as sunnah. There should be no insistence on any particular style. In hot countries the custom is to wear a lungi (lower garment) while in cold countries, the people wear a trousers, in fact, a narrow trousers because this is what the weather of that place demands. All this is regarded as the clothing of taqwā (piety).

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From Makkah to Madinah

Moulānā Ebrahim Muhammad

The Quraysh came to know about the acceptance of Islam of some of the people of Yathrib. Their persecution of the Believers in Makkah intensified. The Prophet ﷺ commanded them to emigrate to Madinah. Subsequently they emigrated in secrecy, except for Umar ؓ, for he informed them of his emigration. He said to them, “Whoever wants his mother to be bereaved of him, should meet me in this valley tomorrow.” No one came out to meet him.

When the Quraysh became certain that the Muslims have gained honour and strength in Madinah, they convened a conference in Darun Nadwah to contemplate finishing off the Messenger ﷺ himself. They finally decided to choose a strong youth from each tribe and these youth would altogether kill him. In that way, his blood would be distributed among all the tribes and the Banu Manaf would not be able to fight all of them together. They would have to settle for blood money. In this way, all the youth who were selected to kill him, gathered at his (Prophet’s) door on the night of the emigration in order to lie in wait for him and kill him.

The Prophet did not sleep in his bed that night. He asked Ali ؓ to sleep in his place and to return the trusts of those who kept their trusts by him, in the morning to their rightful owners. The Prophet ﷺ left his home without being witnessed by those entrusted to kill him.

He went to the house of Abu Bakr ؓ who had already prepared two camels, one for himself and the other for the Messenger ﷺ. Both of them made a firm resolve to depart. Abu Bakr ؓ hired Abdullah Ibn Urayqit Ad-Deely who was a polytheist to guide them on the road.

He was to avoid the well-known road and take another route which the disbelievers of the Quraysh would not find.

The Messenger of Allah ﷺ and his companion Abu Bakr ﷺ departed on Thursday on the first day of Rabiul Awwal, 53 years after the birth of the Prophet ﷺ. No one knew about the matter of his emigration except for Ali ﷺ and the family of Abu Bakr ﷺ. The two daughters of Abu Bakr ﷺ, Aishah and Asma ﷺ, knew about the preparation of the provisions. Asma ﷺ cut a piece of her belt, used for tying her waist, to tie the packet of their provisions. Accordingly she was called the “lady of two belts”.

The two men took the road of Yemen with their guide until they reached the cave of Thour. They hid in there for three days. The son of Abu Bakr ﷺ, namely Abdullah ﷺ, a skilful and quick-witted youth, used to come to them at night and leave before dawn. Then he used to pass the morning with the Quraysh as if he slept in Makkah at night. He would remember any evil plot which the Quraysh contrived against the two men, (Muhammad and Abu Bakr), and relay the information to them in the evening.

The salvation of the Messenger ﷺ from being killed sounded the Doomsday for the Quraysh. They began searching for him on the normal road of Makkah. When they could not find him, they turned to the road of Yemen. When they reached the cave of Thour, one of them said, “Perhaps, he and his companion are in this cave. The others responded by saying, “Have you not looked at the mouth of the cave and seen how the spider has spun its web there and how the birds have made a nest there. This indicates that no one has entered this cave for a long time. Abu Bakr ﷺ was looking at their feet while they were standing at the mouth of the cave. He began shaking in

fear of the life of the Messenger ﷺ and said to him, “If one of them has to look at the place of his feet, he would see us.” The Messenger ﷺ pacified him by saying, “O Abu Bakr, what do you think of those two people with whom Allah is the third?”

The Quraysh sent a message to all the tribes tempting them with a reward of a large sum of money for anyone who could locate the Messenger ﷺ and his companion, kill him or imprison him. This was done in order to spur on the covetous ones. Suraqah Ibn Malik ؓ was prepared for this. He took it upon himself to search for the two men so that he could succeed with the entire reward for himself.

After the search for the Messenger of Allah ﷺ and his companion ended, they exited the cave with their guide and took to the coastal road, on the coast of the Red Sea. They had traversed a long distance when Suraqah ؓ caught up with them. When he came close to them, the legs of his horse sank into the ground and were unable to move. He made three attempts to make the horse move towards the direction of the Messenger ﷺ but it refused. At that time, he became certain that he was in front of a noble messenger. Then he requested the Messenger ﷺ to promise him if he assisted him. The messenger ؓ promised him the bangles of Kisra. Then Suraqah ؓ returned to Makkah and pretended as if he did not come across anyone.

The Messenger ﷺ and his companion reached Madinah on the 12 Rabiul Awwal. This was after his Companions waited a long time for him. They would go out every morning to the hills of Madinah and only return at midday when the sun would become very hot. When they saw him, they were extremely delighted. The girls began reciting the following poetry with the drum:

*The fourteenth moon has risen above us, from the Valley of Wada
(Farewell).*

*It is essential for us to be grateful, as long as a caller calls out to
Allah.*

*O the one who has been sent to us, you have brought a matter that
has to be obeyed.*

While the Messenger ﷺ was on his way to Madinah, he reached Quba, a village two miles south of Madinah. He laid the foundations of the first masjid to be built in Islam. He stayed there for four days. Then on the morning of Friday, he departed for Madinah. He had to perform the Jumuah Salah in Bani Saalim Ibn Auf. He built a masjid there and performed the first Jumuah in Islam and he delivered the first sermon as well. He subsequently departed for Madinah.

When he arrived in Madinah, the first act he performed was to choose a place where his camel sat, so that this could become a masjid for him. The land belonged to two orphans of the Ansar (Helpers). He struck a deal with them on the price of the land. They said, “We gift it to you, O Messenger of Allah ﷺ. He refused to take it from them without payment which eventually was ten gold coins which he obtained from the wealth of Abu Bakr ؓ.

He created brotherhood between the Emigrants and the Helpers. For every Helper, he appointed a brother for him from among the Emigrants. The Helper would then take the Emigrant to his house and present everything to him that he had at home.

Subsequently, the Messenger ﷺ wrote a document between the Emigrants and the Helpers in which he made a treaty with the Jews. He allowed them to practise their religion and keep their wealth. Ibn

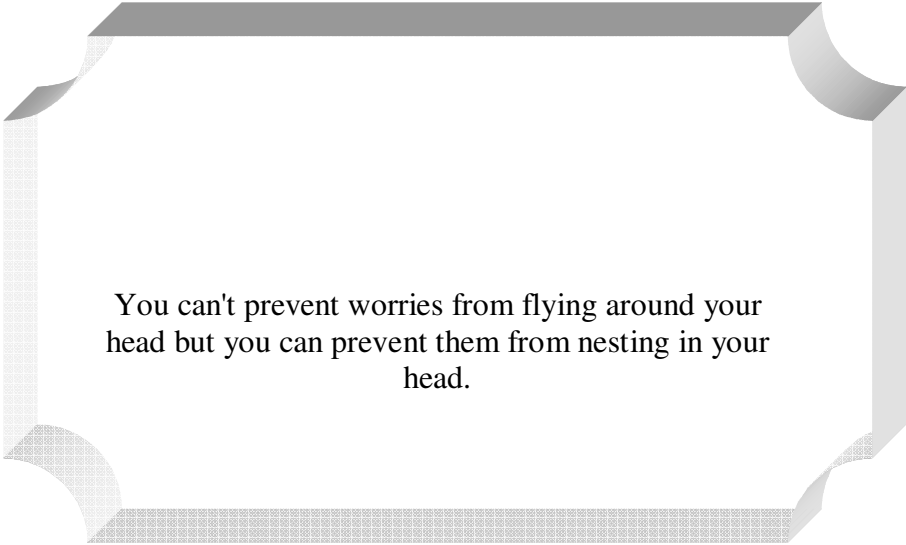
Hisham has mentioned this document in detail in his biography. It entails the principles on which the first Islamic government was based. It contains principles of humanity, social justice, religious tolerance and mutually assisting which is appropriate for every student to refer to and understand its principles.

The general principles which this glorious historic document contains are as follows:

1. Unity of the Muslim Fraternity without any discrimination.
2. Equality of the members of this Fraternity in rights and honour.
3. Solidarity of the Fraternity without oppression, sin and transgression.
4. Participation of the Fraternity in determining the relations with the enemies whereby no believer should make a treaty on his own.
5. Laying the foundation of the society on the best system that is well guided and most upright.
6. Combating those who rebel against the country and its general system and the compulsion of not assisting them.
7. Supporting those who intend to live peacefully with the Muslims and who want to assist them; refraining from oppressing them or persecuting them.

8. Non-Muslims have the right to their religion and wealth, they will not be compelled to embrace Islam nor will their wealth be taken from them.
9. The Non-Muslims must share in the expenses of the country as the Muslims do.
10. The Non-Muslims should mutually help the Muslims to repel the dangers posed by the enemy to the existence of the country.
11. They should participate in the expenses of fighting battles while the country is at war.
12. It is the duty of the state to assist the oppressed as it assists every Muslim that is assaulted.
13. It is the duty of the Muslims and others to stop supporting the enemies of the state and their allies.
14. If there is an expediency in the Fraternity making a peace treaty, it is compulsory on all the citizens, Muslim or non-Muslim to accept the treaty.
15. No person will be taken to task for the crime of another. Any person who commits a crime is causing harm to himself and his family.
16. There is freedom to move about in the country and out of it, with the protection of the state.

17. There is no support for the sinner and the oppressor.
18. The society is based on the principles of righteousness and piety, not on sin and transgression.
19. Two forces will protect these principles:
 - An abstract force, namely, the belief of the nation in Allah, their keeping Him in mind and considering the one who does good deeds and fulfils.
 - A material force, namely, management of the state as exemplified by Muhammad ﷺ.



You can't prevent worries from flying around your head but you can prevent them from nesting in your head.

Intoxicants and Drugs

Moulana Ishaq E. Moosa

All types of intoxicants and drugs are impermissible. Working in an environment where every now and then a person is invited to parties etc. could prove detrimental to a person's Imān and could incite him to partake of wine, liquor, intoxicants, etc. One should not compromise one's Islamic values just for the sake of one's co-workers. Severe warnings have been cited in the noble Ahādith regarding those who consume drugs and intoxicants.

Nabi ﷺ said: “Every intoxicant is considered as khamr, and every intoxicant is impermissible. Whoever habitually drinks khamr in this world and passes away before repenting, will be deprived of it in the hereafter.” (Mishkāt)

Sayyidunā Jābir ؓ relates:

“A person from Yemen asked Nabi ﷺ regarding a drink made from maize found in Yemen called mizr. Nabi ﷺ asked: “Does it intoxicate?” This person replied in the affirmative. Nabi ﷺ said: “Every intoxicant is impermissible. Allah ﷻ has a covenant for the one who consumes intoxicants that He will make him drink from *tīnatul khabāl*. The honourable companions ؓ enquired as to what is *tīnatul khabāl*. Nabi ﷺ replied that it is the pus or the dirty fluids of the people of hell.” (Mishkāt)

Sayyidatunā Ummu Salamah ؓ narrates: “Nabi ﷺ prohibited every intoxicant and everything which causes a mental weakness.” (Mishkāt)

Sayyiduna Abdullāh Ibn Amr ؓ narrates that Nabi ﷺ said: “A person who is disobedient to any of his parents, the one who gambles and a habitual drinker will not enter paradise.” (Mishkāt)

Sayyiduna Abu Umamah ؓ relates that Nabi ﷺ said: “Allah ﷻ sent me as a blessing for all the worlds, and a guide for all the worlds. My Lord has ordered me to wipe out all music instruments, idols, the cross and all matters of the pre-Islamic era. My Lord has taken an oath: none of My slaves shall drink a sip of khamr except that I will make him drink the like thereof of pus, and none shall leave it out of My fear except that I will make him drink from the ponds of Quds.” (Mishkāt)

Sayyiduna Ibn Umar ؓ narrates that Nabi ﷺ said: “If a habitual drinker dies, he shall meet Allah ﷻ like an idol worshipper.” (Mishkāt)

Sayyiduna Abu Hurayrah ؓ narrates that Nabi ﷺ said: “Whoever drinks wine, the nūr of Imān leaves his heart.” (Mirqāt)

Sayyiduna Abdullah Ibn Umar ؓ narrates that Nabi ﷺ said: “Whoever drinks khamr, Allah ﷻ will not accept his salāh for forty days. If he repents, Allah ﷻ shall forgive him. If he drinks again, Allah ﷻ will not accept his salāh for forty days. If he repents, Allah ﷻ shall forgive him. If he drinks again, Allah ﷻ will not accept his salāh for forty days. If he repents, Allah ﷻ shall forgive him. If he drinks again for the fourth time, Allah ﷻ shall not forgive him and will make him drink from the river of Khabāl”. (Mishkāt)

This narration does not mean one should not perform salāh for forty days. If a person performs salāh, his obligation will be fulfilled. A person should perform salāh and turn to Allah ﷻ for forgiveness. Allah ﷻ will most definitely forgive him.

If a person consumes so much intoxicants that he is no longer in his normal frame of mind, his wudhu would be broken. Therefore, if he wishes to perform salāh, he will have to renew his wudhu.

After drinking, a person will have to thoroughly wash his mouth before he could offer salāh as alcohol is impure. ☉

"The *Deen* is good counsel."

Part of good counsel lies in attributing the benefit received to the one who gave it. Whoever does that, adds to his knowledge and his state. But whoever omits that or plagiarizes from someone, should not profit by his knowledge, nor should he receive any blessing in his state. The people of knowledge and favour continue to ascribe benefits to the ones who gave the good counsel.

(Bustānūl Ārifīn)

A Traditional Madrasah and a University

by Shaykh Hamzah Ibn Maqbul (Seattle, USA)

“So turn your back to those who turn away from Our remembrance and who wish not for anything but this material life, for that is the extent of their knowledge... (Suratun-Najm).”

The commandment from Allah is clear enough for the people of discernment, yet people still ask the question, “What is the difference between studying at an Islamic university and studying in a traditional *madrasah*?”

As a preamble to answering this question, I would like to share an observation of mine: the majority of Pakistanis have never seen the teaching of the *Dars Nizami* Arabic syllabus being taught at a *madrasah*, ever. I would venture to say that most people have never ever set foot inside a *madrasah*, despite having very strong emotions, both positive and negative connected with the institution.

The very word *madrasah* conjures up an image that disturbs many people: of children swaying back and forth during the rote memorization of the Qur’an; although this image is one that can be found in an actual *madrasah*, it is not part of the course of studies that will lead to the conferring of the *ijazah* of a scholar, rather it is part of a *hifdh* class which is meant specifically for children who wish to memorize the Qur’an. The fact that anyone would be disturbed by the sight of children memorizing the Qur’an is in itself problematic.

In order to truly understand what the reality of *madrasah* study is, people should go and sit in some classes so that they can develop some frame of reference before jumping to erroneous conclusions either in favour of or against what is the evolutionarily modern form of an ancient system; one who resides in the Indian Subcontinent has a unique opportunity to do so as there is no other place on earth

where this system survives and thrives so heartily and on such a large scale as here; by virtue of this, India and Pakistan have a disproportionate influence on the lives of Islam and Muslims worldwide. To entitle one's self to any strong opinion regarding *madaris* without having ever even taken a class is, at the very least, unfair.

Having studied extensively at both kinds of institutions, I will frame the answer to the original point of inquiry by saying that the differences can all be traced back to the differences in lineage of both systems; one system rooted in the remembrance of Allah and the effort to meet Him on the Day of Reckoning with honour, and given shape by none other than the Messenger of Allah ﷺ, his noble companions رضي الله عنهم, and a continuous and uninterrupted chain of their authorized scholars through the centuries.

The other system has its roots in the Greek tradition, as conveyed to Europe, admittedly, by the Muslims of Spain and Sicily, among other centres, and was shaped in the crucible of the European renaissance, reformation, and the general evolution of Western society. This evolution, much to the lament of many in western academia, has turned much of what used to be the pure pursuit of knowledge into something that more resembles vocational training, which many people nowadays mistake for an education.

Both systems are influenced by modernity to a striking degree and neither of the two is free from significant influences by the other. This is why to this very day, graduating seniors from High Schools, Colleges, and Universities all over the western world wear a *jubbah* and *tarbush* to their graduation ceremonies, while *madrasah* students to this day interpret precepts handed down through the Qur'an and Sunnah through the language of Aristotelian rational discourse.

This much background information is very important to have, as it will yield many insights into some truly qualitative differences

between both systems: just because they share analogous similarities, does not mean they are similar in a homologous fashion. To clarify, one can consider the differences between a shark and a dolphin. Both have fins, live in the sea and hunt other fish. They can be said to share certain analogous features. However, dolphins are warm-blooded, have four-chambered hearts, bony, rather than cartilaginous skeletons, and lungs rather than gills. In such a way they share many homologous features with other mammals and indeed are physiologically much closer to many terrestrial animals than they are to sharks or any other fish. In fact, the superficial similarities shared by sharks and dolphins are, in fact, quite deceptive; if you don't believe me, try swimming in a tank with each of the two and let the editors at *The Intellect* know how it turns out.

The same can be said for both education systems. The culmination of the Greek intellectual tradition came to pass in three individuals; Socrates, Plato, and Aristotle, three remarkable people by anyone's standards. They left an indelible mark on human civilization by bequeathing us with discourses and questions regarding the very nature of knowledge and truth, as well as, with the case of Aristotle, a fine system by which to express, dissect, and compare ideas and philosophies regarding the nature of this world. This intrepid tradition caused learning to bloom since antiquity and later created philosophers who would so love knowledge that they would exclaim, *cotigo ergo sum*: I think, therefore I am. Having submitted that much, one must however notice a striking absence of any significant place for Allah, His messengers ﷺ, or the Day of Judgment.

The *madrasah* system, by contrast, was inaugurated by one whose heart was already cleaned, and filled with knowledge. His very being ﷻ was permeated by the truth. He was vouchsafed this much understanding far before his mission to humanity came out into the

public sphere. His understanding was not from *kasb*; he did not come to it through years of research, debate, inquisitiveness, and trial and error. His understanding was a gift bequeathed by the Bestower of Gifts. His tradition created ‘*ulama*’ and *awliya*’ who would not even be able to begin their journey of understanding until reaching a state of *fanā*’, or total self-annihilation, for communion with the divine is not a mutual discourse. Any heart which reserves space in it for itself or others is chastised by the *hadith qudsi*: “Should one try to make Me a partner in anything, then I am the One who in the least need to share.”

Is it not clear to see that one knowledge and philosophy which leads one to say “I think, therefore I am,” and thus consecrates the *nafs* on the throne of existence, shares little, in reality, with the path which forces a person to leave the shoes of its *nafs* at the door before entering the *haram* of the divine presence?

This may all sound terribly philosophical and divorced from what actually happens in a Darul-`Ulum, but in reality these philosophical underpinnings form the foundation of the practical expressions of the ideals that they represent.

For example, every *madrasah* will have its central and most prominent architectural feature as its masjid. In fact, the *madrasah* from which I was vested with the turban of this tradition was only a sprawling large masjid, each corner and niche of which served as a separate classroom; this is in complete accordance with the arrangements made for students of knowledge from amongst the noble companions ﷺ of the Messenger of Allah ﷺ. When the prayer time came in, we put our books aside, and often prayed exactly where we were. This is in contrast with western-style Universities which at best have adequate prayer facilities for those who may, or may not wish to pray, and at worst, actually schedule classes in such a way that a student is not able to pray their prayers in congregation

or even at all, sometimes. The culture of western academia, at any rate, leaves no space for objection against a student or teacher who neglects the congregation or the prayer altogether as such an objection is outside of the ambit relevance to the University experience.

Further, if one were to ask a student at a college or university why they were there, the response would probably revolve around things like: “I want to get a good job,” “I want to make a decent living for me and my family,” or at most idealistic, “I want to be educated so that I can learn to think and become a better human being.” Note that the first two responses betray a purely mundane if not honest admission that seeking the *dunya* is the intention in such study; did not the messenger of Allah ﷺ say that all actions are according to their intentions? The third response, although markedly more idealistic than the first two, still betrays a hierarchy of priorities in the student which is centred on the self and its fulfilment.

To add a layer of confusion, many Muslim students, due to a combination of the prevalence of superficial Islamist attempts to dress modern materialism in Islamic garb, as well as an innate need to rectify a problem that the *iman* of a Muslim instinctively senses in such a setting, many Islam-minded university students may say, “I want to get a good job and be educated so that I can serve Islam and the Muslims.” While the sentiment is wonderful, and I do not doubt that a large proportion of those who think far enough to venture such a claim are, to some degree or another, sincere in making such a claim, it is a claim that cannot well weather the storms of thorough examination.

To start with such an assumption is predicated on the idea that Muslims having good jobs, nice homes, and sound economic conditions, will be able to serve the *din* from a position of strength. Allah, Most High, categorically refutes such an idea in His book:

“Say, ‘If your parents, children, brethren, spouses, relatives, money you have earned, business which in which you fear loss, and dwellings with which you are pleased are more beloved to you than Allah, His messenger, and striving in His path, then wait until Allah comes with His the decision: Allah does not guide a people who are mischief makers (Qur’an, *Surat al-Tawbah*).” In this *ayah*, Allah, ﷻ, does not say that it is unlawful or blameworthy for one to love one’s familial relations, or to have wealth, jobs, businesses or nice houses. What He does say, is that to give such things priority in one’s heart over Him, His messenger ﷺ, and the service of His *din* is a sin of the heart, and despicable to an extreme.

The reality is that the true service of Allah, His Messenger ﷺ, and Islam comes not from material earnings, numerical superiority, or mundane knowledge, rather it comes from submission to Him, the enlivening of His remembrance, and embracing the Sunnah of His messenger ﷺ intrinsically and extrinsically in one’s own life. Those few who did the latter, were the ones who provided the greatest service to Islam, and they were the ones who, by the very testimony of the book of Allah, were the ones that not only loved Allah, but Allah loved back, and honoured to the point that he delivered the necks of the nations beneath their feet, despite a lack of material earnings, numerical superiority, and mundane science and technology, much less other learning (RDA). Those who are busy earning millions, in the millions, and conducting breakthrough research and development in all directions of the horizon of worldly knowledge have not been able to stop the *ummah* from being brought to its knees, and, in fact, in many ways have been complicit, if not actively involved in doing so. The very idea that one would feel that undergoing upwards to twenty years of specialized training in mundane sciences and a secular environment, while not having the most basic grounding in the intellectual tradition and life of the

Muslims, is somehow a gateway to the service of Allah and His *din* is dubious at best.

Contrast all of this to the student of knowledge who sits at the feet of the *mashayikh*, on the ground and in humility, like a slave should sit. The first thing he or she learns is the noble and pure *kalimah* of *la ilaha illa-llah*. He proceeds to learn how to read from a book that does not contain the words of his native tongue, but the very words of divine revelation. The Qur'an and its understanding through the intellectual universe of its subsidiary sciences of *tafsir*, *hadith*, *fiqh*, as well as those sciences that serve it, like Arabic grammar, morphology, rhetoric, logic, arithmetic, geometry, astronomy, and the like, form the wellspring of the life of the intellect; all knowledge other than it is of secondary importance, and if sought, is only sought as tools of the service of the Book of Allah: without the latter, the former has no value. He leads a selfless, noble-minded and ethical life, and if asked why he is studying, will answer from the depths of his heart, "So that my Lord may be pleased with me."

More strikingly, one will find, is that the best students of this system end up becoming teachers, and live a life of poverty in the service of others. That is not to say that this is the lot of all *madrasah* graduates; many will go on to become Imams, researchers, writers, teachers, businessmen, and receive secular education so as to have successful careers in one of many fields. However, the *mashayikh* in the *madaris* often remind their students, that their real grades lie not in the numbers of a report card, but in their actions; the real pass occurs not on the heels of an oral or written examination, but in having a good end. They remind their students that it is not the most clever, hard-working, or cunning one of the students that takes the prize, rather it is the one who is accepted by Allah, and the sign of His acceptance is that a person should live a life with which He is pleased.

At this point, a few disclaimers must be made. Firstly, the point of this article is not to advocate that university education is evil and must be shunned at all cost; much to the contrary, I value my own university experience, and know of many pious and righteous people who have studied and taught at universities. Secondly, it is acknowledged, even by the *'ulama'* themselves that far from being perfect, the *madrasah* system needs to constantly develop, both in terms of rectifying its own internal shortcomings and adapting to constantly changing circumstances on the ground, while protecting its pure essence from being diluted by the vicissitudes of the flow of time and the changing of circumstances.

The point in mentioning all that was mentioned in this article is that as thoughtful members of a civilization built on the *kalimah* of *tawhid*, we need to be able to discern the difference between information and knowledge, the former, in this age, being amassed in wondrous proportions in the secular universities, but the latter still being the preserve of those lands that are watered by the life-giving rains of the Qur'an. Once a person is able to differentiate between what information one needs to satisfy one's human needs in this world, and what knowledge will enable one to realize his humanity and live forever in the hereafter, there is no harm if a person should wish to seek information wherever it is found. Although not everyone would be well-advised to quit university and take up the path of the *'ulama'*, every conscientious man and woman who believes in Allah and in His Messenger ﷺ must sit for some time at the feet of the *mashayikh* in humility, and take from them the remembrance of Allah, its prescriptions and proscriptions; that should occupy primacy in the mind and heart of a Muslim: that should be his education.

This brings us back to the *ayah* of the Qur'an from which we began this whole discussion: "So turn your back to those who turn away

from Our remembrance and wish not for anything but this material life, for that is the extent of their knowledge... (Qur'an, *Suratun-Najm*).” The commandment is quite real and for the one who ignores it, the admonition is equally plain: “Whosoever turns his back on My remembrance shall verily live a constricted life, and We shall drive him forth on the Day of Resurrection blind. [Such a one will] say, ‘My Lord! Why have You driven me forth blind, whereas I used to have sight?’ He will say [in response], ‘In the same way that my signs came to you and you forgot them: in that way today shall you be forgotten (Qur’an, *Surah Tāhā*).’” ●

Some Hilarious Adverts

- 1.** Illiterate? Write today for free help.
- 2.** Auto Repair Service. Free pick-up and delivery. Try us once; you'll never go anywhere again.
- 3.** Dog for sale. Eats anything and is fond of children.
- 4.** 3-year old teacher needed for pre-school. Experience preferred.
- 5.** Man wanted to work in dynamite factory. Must be willing to travel.

Our Akābir's Manner of Oration

Mufti Muhammad Taqi Uthmāni (dāmat barakātuhum)

Allah ﷻ had granted Hadhrat Qāri Muhammad Tayyib Sahib ﷻ such a unique talent in the field of oration that it is difficult to find his like. His bayāns (lectures) were not impulsive and impressive like customary bayāns, nor were they rhythmic or ear-catching. Despite this, his bayāns were so effective and enjoyable that both the masses and the learned would equally benefit. The contents would be based on very high intellectual arguments but, he would explain it in such a simple way that these intricate aspects would seem extremely simple and easy.

Hadhrot Qari Sahib ﷻ never refuted those who opposed him nor did he make it the theme of his discourse, yet, numerous people received direction from his discourses and repented from their incorrect beliefs and ideologies. (Nuqoosh-e-Raftgā)

When Hadhrot Qari Sahib ﷻ visited Bombay for the first time, where the people were generally anti-Deoband and would not allow the Ulama of Deoband to conduct programs, the opponents prepared man-size posters warning the people of his arrival. They had asked their followers not to even take a glimpse at him, otherwise there was a great danger of their imān being ruined. Surprisingly, these posters had an opposite effect. As a result, an exceptionally large crowd attended.

People observed that in the entire history of Bombay, there had never been a larger crowd for any program. A conservative estimate was that approximately 30 to 40 thousand people had gathered there.

The program on that day lasted for three hours. There was silence in the entire crowd for the duration of the program.

According to his usual habit, Hadhrat Qari Sahib spoke using a positive approach, quoting āyāt of the Qur’ān, ahādeeth and incidents regarding the various deeni services rendered by our Akābir.

Through the grace of Allah ﷻ, the lecture had a remarkable effect on the audience resulting in many of them saying, “If the Ulama of Deoband are truly like this, then there can be no group better than them.” The outcome of this was that Hadhrat began to receive numerous requests to conduct programs in various areas of Bombay, whereas it was common that these were the areas of his opposition.

Hadhrat then remained in Bombay for 29 days delivering lectures in various areas of Bombay which were well attended by the common folk and learned. In the light of this, Hadhrat was given the title “Fātih-e-Bombay” – the conqueror of Bombay. (Abridged from *Tuhfat-ul-Madāris*, vol. 1, p. 364) ●

"If anyone introduces an innovation in this affair of ours which is not part of it, it will be rejected." (Hadīth)

Types of Shirk

Shaykh Hājī 'Abdur-Rahīm Wilāyatī Shahīd

Translated by Abu Salih and Saad Khan

This is a translation of an *ijazah* (consent) in Persian from Shaykh Hājī 'Abdur-Rahīm Wilāyatī Shahīd* ﷺ to his *khalifah*, Mianjī Nūr Muhammad Jhinjhānawī ﷺ .

From Haji 'Abd al-Rahim to Mianji Sahib:

Dear generous and sincere Mianjī Nūr Muhammad Jhinjhānawī,

After the *Sunnah salam* [of Islam]; it should be noted that you are permitted to take *bay'ah* (pledge). Whoever intends to give a pledge, you should with a fully content heart take *bay'ah* and provide further instructions. Do not approach this work with affectation (*takalluf*) and do not let any opposing devilish insinuations (*wasāwis*) or thoughts (*khawātir*) take root in your heart.

The main purpose and goal is for one to remain steadfast on the *Shari'ah* — both outwardly and inwardly — at all times, and abstain from all manners of *shirk* and *bida'*. Likewise, guiding other sincere believers should remain a priority ... Remember, *shirk* is not limited to simply taking another deity [as Creator], it has other manifestations such as:

[1] *Shirk fil-'Ibādah* — defined as performance of actions that are exclusively reserved for honoring Allah ﷻ for someone other than He, e.g. prostration (*sajdah*).

[2] *Shirk fil-'Ilm* — defined as considering someone other than Allah ﷻ 'Alim al-Ghayb (Knower of the Unseen) just as is the belief of the ignorant of this age. For example they say, "Whatever I say, my *peer* (*shaykh*) hears."

[3] *Shirk fil-Qudrah* — defined as assigning powers which are exclusive for Allah ﷻ to someone else, e.g. saying this son of mine was granted by such and such *shaykh*, or my sustenance is provided by such and such *shaykh*.

Bid'ah is to increase or decrease (in the slightest) from the *Shari'ah* of Muhammad ﷺ. Hence, *Shari'ah* has outlined one *ruku'* and two *sajdah* in each *rak'a*. If someone increases them to three and considers the extra to be worship, or by decreasing, performs one *ruku'* and one *sajda*, and says I have done worship, then both of these acts stand rejected in *Shari'ah*.

That is all. May the *salam* from Hakim Mughithud-Din and Amānullah also reach you.

* Shaykh Hājī 'Abdur-Rahīm Wilāyatī Shaheed (d. 1246 AH) was from the *sādāt* (descendants of the Prophet ﷺ) of Afghanistan. He left his country in search of a Sufi guide. At first he gave *bay'ah* to Sayyid Rahm 'Alī Shāh (d. 1204 AH) of Ambala in the Qadiri order. After that he gave *bay'ah* to Shaykh Shah 'Abdul-Bārī Amrohī (d. 1226 AH) in the Chishtī order. He finally gave *bay'ah* -- along with hundreds of his followers to Imāmul-Mujāhidīn Sayyid Ahmad Shaheed (d. 1246 AH) in both jihad and *tasawwuf*. He himself mentioned: "I am not in need of giving *bay'ah* to Sayyid Ahmad (as he was a senior Sufi *shaykh* himself) but I see the pleasure of the beloved Prophet ﷺ in giving *bay'ah* to him." Shaykh Hājī 'Abdur-Rahīm had seen this through *kashf*. Hājī 'Abdur-Rahīm was martyred, fighting along with Sayyid Ahmad Shaheed and Shaykh Shāh Ismā'īl Shaheed Al-Dehlawī (May Allah have mercy on all of them). ●

Advice for the Newly Wed

Based on the advice of
Shaykh Muhammad Saleem Dhorat

“You have never seen anything better than marriage for those who love.” (Ibn Mājah)

1. Every action is dependant upon intention. When marrying, both partners should therefore make a firm intention to accomplish the following objectives:

- * Following the Sunnah of our beloved Nabi Muhammad ﷺ.
- * Safeguarding oneself from sins.
- * Parenting pious children.

2. When marrying, each person becomes the other’s lifetime companion. Each should understand and appreciate that Allah ﷻ has brought them both together and that their destiny in life has now become one. Whatever the circumstances: happiness or sorrow; health or sickness; wealth or poverty; comfort or hardship; trial or ease; all events are to be confronted together as a team with mutual affection and respect. No matter how wealthy, affluent, materially prosperous and “better-off” another couple may appear, one’s circumstances are to be happily accepted with qanā‘at (contentment upon the choice of Allah ﷻ). The wife should happily accept her husband, his home and income as her lot and should always feel that her husband is her true beloved and best friend and well-wisher in all family decisions. The husband too should accept his wife as his partner-for-life and not cast a glance towards another.

3. Nowadays, the husband reads about, and is well-informed of his

rights and demands them. Similarly, the wife reads of her rights and expects them. However, both should concentrate on being aware of each other's rights and then strive to fulfil them. This is the prescription for a prosperous marriage and everlasting love.

4. During the first year of marriage, the couple must try and spend as much time as possible together. This is especially true for the first two months as it provides an opportunity to understand each other's temperaments and establishes a firm foundation which contributes towards securing a prosperous marriage.

5. The couple (especially the husband) must make a point to arrive home early after 'Ishā Salāh and scrupulously avoid the habit of socialising with friends late into the evening. Wherever possible, business, employment and other activities should be concluded beforehand or curtailed in order to set aside time for spending together.

6. Mutual respect between husband and wife should not be lost. They should each be very particular about following the Deen right from the initial stages of married life. This will also ensure a religious environment for the children to be nurtured in, contributing greatly towards their successful upbringing.

7. True and everlasting prosperity is only possible for Muslims when they follow the Sunnah of Rasūlullah ﷺ in all affairs. The couple too, should adhere to the teachings of Rasūlullah ﷺ in all their matters and abstain from anything which contradicts them. Careful attention should be given to this in their intimate relationship too. Inshā'Allah, this will be an assured approach to acquiring the blessing of pious offspring.

8. In the initial stages of marriage, the love between the couple is a physical bond, wherein emotional changes take place all the time. Despite great passion and physical love for each other, affection between the couple is not yet well established or on a rational basis. Such rational love comes after many years together. It is therefore extremely important for the husband not to succumb to emotional weaknesses at the onset and let the marriage waver towards an irreligious direction. Both the husband and wife should make a pledge to each other to steadfastly follow the Deen, especially in the performance of Salāh and in avoiding all sins.

9. Marriage is like the weather, forever changing. Sometimes it is cloudy and rainy, life appears gloomy, then the sun appears and rays of happiness break through bringing joy. At times, one experiences rain, wind and sunshine all in one day. Such is life, and like the seasons, we go through different experiences. The secret is to remain devoted and steadfast to one's Deen and spouse.

10. The husband should be sympathetic to the fact that his wife has left her parents, brothers and sisters to start a new life with him. Her sacrifice and her feelings should be respected and joy should be felt by both partners at the expansion of their families. Just as the wife should treat her husband's parents as her own, he should also extend affection, courtesy and respect to his new in-laws.

11. As soon as one experiences a problem, no matter how trivial, which remains unresolved for more than three days, consult a person who is both knowledgeable and your sincere well-wisher. ●

Justification of the Four Schools of Thought

Hafiz Ismail Desai

All praise be to Allah, the Most-High. May peace and blessings be upon Muhammad, his companions and followers till the day of Qiyamah.

We are living in such an advanced era and age, that we are taught to advance our religious adherence and be liberal in the advancement of such a “holy” cause. However, we, as Muslims, should never ever bow down to the theoretically advancing ideas and ploys of the cunning agents of such tactics. One of the so-called free thinkers of religio-liberalism posed a question to this servant regarding the possible cohesive concurrence of the four Mazāhib. I humbly reproduce the question as well as the reply.

Q: Can all four schools of jurisprudence be correct concurrently?

A: Whether all the four schools of Jurisprudence be correct concurrently or one single school individually, has always been the point of much debate and scrutiny. However, All the juro-consultants are unanimous that all the schools of thought are in adherence to the Shari’ah concurrently and simultaneously.

Let me briefly illustrate to you the idea. Suppose there are five people travelling through a vast jungle. At the approach of the time of a certain salāh, the dilemma of finding the direction of the Qiblah occurs. Suppose four of the five companions reach different conclusions regarding the direction of the Qiblah and perform their prayers accordingly. The fifth companion is assumingly blind, he does not take part in the discussion, as a result he follows the person

most knowledgeable in this regard. It is clearly evident that only one direction is correct, whereas, the salaah of all five will be deemed correct and perfectly valid. This is the Juristic viewpoint, that if a person does not have knowledge of the direction of Qiblah, and there is no person aware of the direction of the Qiblah, together with this, such a person is not in a city or habitation, then it will be permissible for such a person to exercise his discretion (taharri) and act according to the dominant suggestion in his mind. His salaah will be valid, even if a person informs him that he did not perform salaah towards the right direction of Qiblah. This is if he has already performed his salaah. If not, then he is obliged to align his body to the right direction of Qiblah during the salaah. (Nurul Eedaah, Al-Bahrur Raaiq, Raddul Muhtar, Sharhul Wiqaayah) This shows that the dominant suggestion of every person constitutes the authenticity of his salaah. This viewpoint conforms to the principle of Imaam Abu Haneefah رحمہ اللہ – handing over of the viewpoint to the affected individual. (Adabul Mufti, Al-Ashbaah Wal-Nadhaa'ir by Ibn Mulaqqan)

The example of the four individuals is like that of the four Imaams. The fifth person who is “blind” is the example of the “Muqallid”, who does not possess the qualifications to carry out Ijtihad. Such a person is not authorised to opine in such an issue and therefore his discretion is invalid and non-existent in nature. He is obliged to follow one of the four individuals.

This example clearly illustrates the viewpoint of the Ahlus Sunnah Wal Jamaa'ah, that all four schools of thought are in adherence to the Shari'ah. This can be further gleaned from the hadith of Bukhari Shareef, “If a ruler passes judgements on the basis of Ijtihad, he acquires two rewards. If he errs, then he acquires one reward only.” (Reported by Bukhari, Muslim, Tirmidhi, and other authentic source narrations with the reporter being

Abu Hurayrah (رضي الله عنه). Other narrations mention different amounts such as 10 rewards.

Although from the viewpoint of subsidiary issues, each follower of the specific school of adherence will opine that his school of thought is correct with the “possibility of being incorrect”, whilst others are incorrect with the “possibility of being correct”, this does not negate the concurrent justification of the four schools of thought as far as primary and fundamental issues. (Sharhul Aqeedatil Nasafiyah)

"The *halal* is clear and the *haram* is clear. But between the two there are ambiguous matters about which most people have no knowledge. Whoever exercises caution with regard to what is ambiguous, shows prudence in respect of his *deen* and his honour. Whoever gets involved in the ambiguous things is like a herdsman who grazes his animals near a private preserve. He is bound to enter it. Every king has a private preserve and the private preserve of Allah on His earth are the things that He has made forbidden. There is a lump of flesh in the body, the nature of which is that when it is sound, the entire body is sound, and when it is corrupt, the entire body is corrupt. It is the heart." (Bukhārī and Muslim)

Holding on for Dear Life

Eleven people were hanging on a rope under a helicopter, ten men and one woman. The rope was not strong enough to carry them all, so they decided that one has to leave, otherwise they are all going to fall. They were not able to name that person, until the woman made a very touching speech. She said that she will voluntarily let go off the rope, because as a woman, she is used to give up everything for her husband and kids, or for men in general, without ever getting anything in return. As soon as she finished her speech, all the men started clapping their hands.....

Tell your sister or mother this, so that she has something to smile about today, and to those men who you think can deal with reality.

On Holiday

Friends have suggested three very cost-effective (i.e. cheap) options for my holiday:

1. Rumania and Bucharest.
2. The Garden Route . (The Garden Route is a very scenic drive in South Africa.)
3. The Paper Trail.

Being a bit puzzled as to how they can be cheap, the following explanation was given:

1. Rumania , i.e. remain here and book-a-rest!
2. Garden Route – clean up the back garden and then the front one!
3. a. Clear up all the papers in your office/ home. See all accounts are paid, invoices filed, etc.
b. Go to the jar where your wife has left all those slips of paper of what she wants you to do during the year and for which you have had no time! Have a happy holiday!

Children’s Corner

Putting Things Correctly

If Moulānā Mirzā Maz̄har saw anything not placed properly, he would develop a headache. One day, Bahādur Shāh, the king, after much insistence, received permission to visit Moulānā Mirzā Maz̄har. It was the summer season. The king felt thirsty and asked for water. Moulānā Mirzā Maz̄har pointed to an earthenware jug and told him to drink the water from a cup.

The king drank the water and placed the cup over the jug. When Moulānā Mirzā Maz̄har’s sight fell on the jug, he saw that the cup was not placed correctly.

For a while, he continued looking at the cup. Finally, he could not bear it anymore and said,
“You may be the ruling king but you haven’t learnt how to serve as yet. Is this the way to place a cup on the jug?”

Then Moulānā Mirzā Maz̄har said sternly, “In future, do not cause distress to me like this.” (from *Narratives of the Ulama*)



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