

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

# AL-INAAM

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PROMOTING THE TRUE VALUES  
OF ISLAM

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<b>Editor</b>	Moulānā Ebrāhīm Muhammad
<b>Contributors</b>	Moulānā Zulfiqar Ahmad, Moulānā Ismail Moosa, Moulānā Ishaq Moosa, Moulānā Zeyad Danka, Jameel Abdur Raheem, Moulānā Talha Desai
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<b>Tel</b>	+27 31 785 1239/1519
<b>Fax</b>	+27 31 785 1091
<b>email</b>	alinaan@alinaan.org.za

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*Lessons from the Holy Qur'ān*

## **Accepting Allah's Guidance**

Moulānā Ebrāhīm Muhammad

Allah ﷻ says after the incident of Hadhrat Ādam ﷺ, “If there ever comes to you any guidance from Me, then whomsoever will follow My guidance, there shall be no fear on them, neither shall they grieve.”

Allah ﷻ has not merely sent man in this world to eat, drink and reproduce. Allah ﷻ subjects man to numerous trials in this world to test his worth and has ordained certain injunctions which he has to fulfil. If man will abide by the teachings of the Ambiyā ﷺ and the divine scriptures, Allah ﷻ will allow him to return to the place whence his parents, Hadhrat Ādam and Hawwa ﷺ left. Just as the disbelievers do not inherit from Muslims, the disbelieving progeny of Hadhrat Ādam and Hawwa ﷺ will not inherit the bliss of Jannah from their Muslim parents.

Hadhrat Ādam ﷺ and all the Ambiyā ﷺ after him preached Islam, which has the following three basic tenets:

1. Belief in Tauheed, i.e. in the Being and attributes of Allah as He has explained them via his messengers and books.
2. Belief in prophethood, which includes belief in all Allah's prophets and whatever they preached, i.e. belief in the angels, predestination, Jannah, Jahannam, and all the other laws propagated by the Ambiyā ﷺ.
3. Belief in resurrection after death, when people will receive the rewards or punishment for what they did in the world.

All the Ambiyā ﷺ preached the above tenets, although their specific religions may have differed as far as the injunctions are concerned. It is for this reason that Rasūlullāh ﷺ said, “I am the closest person to Isa ﷺ, the son of Maryam ﷺ in this world and in the Hereafter. All the Ambiyā ﷺ are step brothers with different mothers, having the same religion.” [Bukhari Vol.1 Pg.490]

People are grossly incorrect to say that Islam is only one and a half centuries old. Islam has been propagated from the time of Hadhrat Ādam ﷺ, and has been preached by every one of the Ambiyā ﷺ.

While all the previous Ambiyā ﷺ have passed away from this world, the message of Rasūlullāh ﷺ is perpetuated by the Qur'ān because he was sent as a prophet to the entire universe till Qiyāmah. Every person, be he a Jew, Christian, Buddhist or Hindu, is part of Rasūlullāh's ﷺ Ummah, and needs to accept his message.

Allah ﷻ says in verse 85 of Surah Āle Imrān, “Whosoever seeks a religion besides Islam, it shall never be accepted from him, and he will be amongst the losers in the Hereafter.”

Allah ﷻ says to Rasūlullāh ﷺ in Surah Saba [verse 28], “We have sent you as a messenger, bearer of glad tidings, and a warner to the whole of mankind. However, most people do not know.”

Imām Muslim reports that Rasūlullāh ﷺ said, “I swear by the Being in whose control lies my life! Whichever person of this Ummah, be he a Jew or a Christian, dies without believing in me after hearing about me, will be from the dwellers of the blazing fire.” ●

(Adapted from Anwārul Bayān)

## **A Complete Mission**

Moulānā Zulfiqār Ahmad Naqshbandī (Dāmat Barakātuhum)

This world has seen countless famous personalities: scientists, generals and philosophers that have left their mark on the world. However, one thing is common in all these people. Newton was a great scientist who made countless discoveries, but he at last died as all mankind must. People have said and written that Newton could have achieved more wonders if only he had lived longer. People have written that Alexander the Great would have conquered the whole world had he lived longer than he did. It has even been written that Hadrat Imam Bukhari ﷺ would have compiled many more books had he lived longer.

The common trend here is that all these great personalities would and could have achieved much more than they actually did had they lived longer. In sharp contrast to all these people is only one personality in all of creation who completed his mission and purpose in this life and stands out as a shining beacon from all these people. This fascinating personality is Rasūlullāh ﷺ who announced in his final sermon, “O people, I have completed the purpose for which I had been sent.” Hence, only Rasūlullāh’s ﷺ life is seen as complete and all others as incomplete.

No one else shares in this honour of having lived a complete life, and this is a concrete point against which the anti-Islam debaters have no reply. ●

## Feeding the Bridegroom

Moulānā Ishaq Moosa

*Question: A nikah is held at a masjid after which the bridegroom is invited to the house of the bride or her relative's house. The groom, out of hospitality, is invited to participate in the meals as it is lunchtime. The family members of the groom are also invited since they are musaafirs (travellers) from out of town. Is it permissible for the groom and his family to accept this invitation?*

*Response: When a person gets married, it is sunnah to have a walimah. Walimah refers to the invitation given from the boy's side. Invitation from the girl's family is not considered as a walimah. During the time of Nabi ﷺ, there was no invitation from the girl's side.*

Some ulamā (scholars) opine that a wedding function is an extra expense from the girl's side for which there is no need. Generally such invitations consist of many impermissible acts, for example extravagance, intermingling of sexes, music, photography, etc. People consider the wedding as an essential part of nikah and look down upon those who do not hold such an invitation. Thus, people who cannot afford to have a wedding are compelled to take loans and put themselves through much difficulty. These are some of the reasons based on which some ulamā discourage wedding functions.

On the contrary, other ulamā hold the view that the time of nikāh is a happy occasion and having a wedding is a form of expressing one's happiness. A wedding in itself is permissible but the prohibition is due to external factors (some of which were explained above). Thus,

they allow having a wedding on condition that all impermissible acts are avoided.

The *fatāwa* of our pious predecessors (*akābir*) indicate that they were inclined to the second view. Therefore, it is permissible for the bride to have an invitation on condition that there are no actions contrary to the Shari’ah. Neither should it be considered as a *sunnah* or *mustahab* nor should it be regarded as something necessary without which the nikāh is incomplete.

If the groom’s family is coming from a distant place, then it is the demand of honouring one’s guests that the bride’s family invite them for a meal.

Muftī Mahmood Gangohī (Rahimahullah) writes:

“The condition of weddings that prevails now is different from that which was prevalent in the era of Nabi ﷺ. When Sayyidinā Abdur Rahmān Ibn Auf ؓ was married, he did not even invite Nabi ﷺ. In fact, he did not even inform Nabi ﷺ. (Mishkāt, p. 277, H.M. Saeed)

Similarly, the incident of Jābir ؓ is mentioned in the ahādīth. Jābir ؓ was hastening to go home on a return journey. Nabī ﷺ asked him the reason for his haste. He replied that he was newly married. (Sahīh Bukhārī v. 2, p.760 Qadīmī)

This method of *bārāt* (of feeding the groom’s family when they go to the house of the bride), was initiated by the elders because the bride used to receive a large amount of gifts (*jahez*) and each item of her paraphernalia was displayed. The journey in those days was generally by ox-cart. There used to be incidents of robbery, hence a



large number of people (bārāt) used to travel in order to protect the gifts (jahez). The large group itself was a means of pride. The bridegroom's family would go out of their way to feed the guests in order to show off. This used to be spoken about everywhere. This method is incorrect according to the Sharīah. Neither is there a need for giving more gifts than what one can afford, nor is there any need to have a large group to safeguard the gifts. According to the hadith, the person who feeds for the sake of showing off, will be disgraced (on the day of Judgement). (Mishkāt p.279)

Nowadays there are sufficient arrangements for travelling, e.g. trains, buses, etc. which are very commonly found and which were not so prevalent before. Accordingly, those who want to stop this custom now are doing something praiseworthy.

It is the requirement of honouring the guests, to feed the group of people who come with the bridegroom. To invite a large contingent of people and to feed them by taking loans, which are probably interest-bearing, are acts which are abhorred in the Sharī'ah. In fact, it is not even permissible to take a loan on interest. Any act connected to interest invites the curse of Allah according to the ahādīth. (Sahīh Muslim 2:27)

Those people who endeavour to reform the incorrect ways of weddings and make them according to the sunnah, are most certainly entitled to great rewards. May Allah assist them. The details are mentioned in *Islāhur Rusūm* and *Bahishti Zewar*. Keep them in mind.” (Fatāwah Mahmūdiyyah 11/229)

The following question was forwarded to Mufti Kifāyatullāh:

Is the food given by the family of the bride to the guests, permissible or not? What is the ruling for the one who partakes of this meal?

Mufti Kifāyatullāh replied as follows:

“(1) If the food given by the bride’s family to the visiting guests of the groom’s family, is coincidental or for some need, e.g. the guests are from out of town, and there is no wastage or showing off or following of customs, it is permissible to partake of such food.

(2) If the conditions mentioned in (1) above are met, it is permissible to partake of such food.” (*Kifāyatul Mufti* 5/156 – 162)

The following is mentioned in *Khayrul Fatāwa* of Moulānā Khayr Muhammad Jālandari:

“It is permissible to feed the bārāt (the visiting guests of the groom’s family) because they are guests, on condition that this invitation is free of all the prevalent customs. Hadrat Shāh Muhammad Ishāq echoes the same sentiments.” (*Khayrul Fatāwa* 4/602)

The Grand Mufti of Dārul Uloom Deoband, Mufti Azīzur Rahmān writes:

“If one has to feed the bārāt (the visiting guests of the groom’s family) merely as a form of inviting friends and displaying one’s joy, there is no harm in it on the proviso that no manhīyāt (prohibited acts) in Sharī’ah are perpetrated. This invitation itself has no problem in it. The problems arise due to the prevalent customs.”

(*Fatāwa Dārul Uloom Deoband* 7/522, Dārul Ishā’at)

(Sourced from askimam.org website)

## **The Need for Adopting a Sheikh**

Moulānā Zeyad Danka, Student - Darul Ifta

Question: I fully understand the concept of a Sheikh and I have no problem with it. It is just that I have many people who are mureeds and they insist on me becoming a mureed of someone. And they tell me that if I do not have a sheikh, then shaytan will be my sheikh and lead me the wrong way, is this true?

I have very strong faith in Allah and I have trust in all our authentic Ulama, but I do not have the desire to become mureed of anyone. My faith is in the Quran, Hadeeth, Zikr and all Ulama that comply. Will this belief be okay?

Response

From the outset, it is essential to understand two issues:

- 1) The need for spiritual reform.
- 2) Taking the *bay'at*, the pledge of allegiance.

### **1) The Need For Spiritual Reform**

Apart from the Ambiyaa ﷺ, the Sahābah ؓ were those individuals who attained the highest form of excellence in all aspects of Dīn. They were embodiments of virtue and piety, imbued with perfection in the matters of Dīn relating to both, the external and internal self. Their sincere commitment and sacrifice for Dīn was unparalleled. They were the torchbearers of Islam, who spread the light of Dīn and impressed it on others by mere character and honest practice. Their actions really spoke 'louder than words!' However, the question to be asked is, what was the secret and backbone leading to this

unmatched excellence and effect of theirs? We too are Muslims; does our practice also impress others and reflect the great cause of Islam which we proudly represent?

Nevertheless, all these achievements was primarily due to them been in the auspicious company of the most supreme of mankind, in the company of Rasulullah ﷺ. Rasulullah ﷺ was their mentor, tutor and guide in every aspect of their lives. They accompanied him at all times, whether in the city of Makkah Mukarramah, Madinah Munawwarah or out on journeys, studying his lifestyle, fervently serving him and most importantly, implementing his priceless teachings. Their fervour for Dīn knew no bounds and resulted in them progressing and mastering the various sciences of *Dīn*, i.e. the branches of *Hadith*, *Fiqh*, *Tafsir*, *Qirā'ah*, etc.

However, a very interesting point to note here is that, though the Sahābah ؓ were experts in the various aspects of Dīn, we do not know them by such terms. We do not refer to them as Hafiz so and so, Qari so and so, Mufti so and so, etc. Rather, we merely suffice on the word “Sahābī or Sahābah” (the companion/s of Rasulullah ﷺ) when referring to them; don't we usually say, “Abu Bakr ؓ, the Sahābī of Rasulullah ﷺ, Uthmān ؓ, the Sahābī of Rasulullah ﷺ, etc.? The reason for adopting this form of reference is because *suhbah* (companionship of Rasulullah ﷺ), was the highest form of achievement featuring in their lives. To accompany a saintly person is undoubtedly beneficial. Imagine accompanying Rasulullah ﷺ, the greatest personality of mankind? Therefore, there was no better quality in portraying their superior calibre other than terming them “Sahābah” ؓ.

Furthermore, the term, “Sahābah”, would later serve as a lesson and reminder for the forthcoming generations that, “Should you, the Ummatis of Rasulullah ﷺ, also desire to become like the Sahābah ﷺ, then tread this path of ‘Suhbah’, companionship!”

‘Suhbah’ refers to the concept of accompanying a pious or scholarly personality. During the latter days, it became a more popularly used term to refer to accompanying and, communicating one’s spiritual difficulties and ailments, to a Sheikh, the personality whom one corresponds with and communicates one’s spiritual difficulties; *mashāikh* being the plural form, translated as *mentor or guide* in English.

It was this *suhbah* which transformed the lives of the Sahābah ﷺ to becoming the foundation and unshaken pillar of Islam. In fact, this was what kindled and supplemented their remarkable concern (fikr), love and sacrifice for Islam; characteristics which are the core and essence of Islam and hallmark evident in their lives.

Experiencing and cherishing the remarkable benefit acquired through the company of Rasulullah ﷺ, his advice, etc., once Nabi ﷺ had passed away, the Sahābah ﷺ immediately renewed their submission and obedience on the hands of Sayyiduna Abu Bakr ﷺ, thereafter on the hands of Sayyiduna Umar ﷺ, and so on. This was done through the bay’at (pledge of allegiance). The bay’at was not to merely facilitate the management and smooth running of the Muslim empire. Instead, it was an allegiance to serve him, obey his instructions and also for internal purification (Fatawa Mahmudiyah v.4, p.405, Jami’ah Faruqiyyah Karachi); hence, compounding the spiritual gain they were once receiving from Rasulullah ﷺ.

Self reformation, internal purification, and other similar terms, basically refer to the effort of ridding oneself of evil qualities such as, jealousy, hatred, self centeredness, etc. whilst persevering to inculcate praiseworthy qualities like, generosity, compassion, humility, etc. The easiest technique of doing so is by inculcating an intense and burning feeling of love for Allah ﷻ which will naturally make the saalik (the individual who applies himself in this path of suhbah) accomplish his goal in an extremely short span of time.

This practice of *suhbah* then became the common feature in the lives of people in the latter eras, especially the religious divines despite their immense academic expertise. (Risalatul Mustarshidin – pg.72, Darus Salam, Egypt) Suhbah now became a deep-rooted trend and technique of acquiring spiritual enhancement.

We will enlist the names of a few great Ulama and personalities, who also adopted *suhbah* as a means of spiritual advancement. These names will provide ample testimony and only overwhelm one to the credibility and benefit one attains in this path.

A point to note here is that, some of the personalities to be mentioned, had both, a student-teacher based relationship, as well as one of gaining spiritual purification as can easily be understood by a close study of their lives.

Hereunder follow the names of a few ulama:

- ◆ Thābit Al-Bunānī ؓ, accompanied the Sahābī, Sayyiduna Anas ؓ for 40 years.
- ◆ The famous Imam Muslim ؓ, accompanied Imam Bukhari ؓ for 6 years.
- ◆ Imam Abdullāh Al-Qa'nabi ؓ, accompanied Imam Malik ؓ for 30 years. (Siyaru A'lāmin Nubalā – V.10, Pg.259, Mu-assasatur Risalah)

- ◆ Hajee Imdādullah Muhājir Makkī } ,
- ◆ Hazrat Moulānā Ashraf Ali Thanwī } ,
- ◆ Hazrat Moulānā Rashīd Ahmed Gangohī } ,
- ◆ Hazrat Moulānā Qāsim Nanotwī } , founder of Darul Uloom Deoband,
- ◆ Hazrat Moulānā Khalil Ahmad Saharanpuri } ,
- ◆ Hazrat Moulānā Muhammad Ilyās Kandhelwī } ,
- ◆ Hazrat Moulānā Muhammad Yusuf Kandhelwī } ,
- ◆ Hazrat Moulānā Muhammad Zakariyyā Kandhelwī } ,
- ◆ Hazrat Muftī Mahmūdul Hasan Gangohī } .

Along with these names, there are numerous other Ulama, who have adopted this line and have such a relationship with their Mashaikh. This selection and preference of theirs is motivated solely by their sound and deep-rooted knowledge and understanding of the Shariah.

If Ulama and high ranking personalities felt the need to adopt *suhbah* for their reform, one can well imagine the more intense urgency for uneducated spiritually ailing individuals like us, to apply ourselves in this field! Adopting these means will also, to a great extent enhance one's sincerity in all matters.

At times a person does make *taubah* (seek repentance), however, with the benevolence of Allah ﷻ and the blessing of a true pious *Sheikh*, a person will now be endowed with the quality of steadfastness and loyalty in remaining true to this *taubah* (trying his best to abstain from the sin).

In fact, consider this motivating and captivating statement of Sheikh Abdul Fattāh Abū Ghuddah } , a great Syrian scholar of the past century (passed away in 1997). While commenting on the

phenomenal affect which overcame the Sahābah ﷺ, the Sheikh states that a similar effect exists today by virtue of one merely glancing at a pious person. The Sheikh comments:

... Even if someone from the latter eras (meaning, those who did not see people the likes of the Sahābah ﷺ, etc.) sees a pious and virtuous ālim, this gaze at the ālim, even though it be for a few seconds, will serve as spiritual nutrition, the effect of which will be felt for one's entire life. This mere glance will now propel him to acts of virtue and obedience whenever he cherishes and thinks of this moment. (Risalatul Mustarshidin – pg.19, Darus Salam)

Conclusively, understand that the quest for spiritual reform is a Fard, an incumbent duty upon every individual. A very easy and accepted practice of doing so is adopting the path of *Suhbah*.

Also, whilst an earnest attempt is made to elaborate on the immense benefit one may achieve in the path of *suhbah*, and that a great amount of latter day people adopt *suhbah* for spiritual reform, we in no way wish to sideline and degrade the benefit one may achieve from the other commonly practiced efforts of Dīn.

## 2) Taking the Bay'at, the Pledge of Allegiance

Muftī Muhammad Shafī ؒ, the author of the tafsīr entitled 'Ma'āriful Qur'ān' states:

“Bay'at means to take a promise for performing some special deed. Its customary method according to the Sunnah of Rasulullah ﷺ is to place the hands of both persons one on top of the other.”



In the event where this *Bay'at* is taken, the disciple gives an assurance that he will act upon the advice and instructions of his *Sheikh*.

### **The Status of *Bay'at* in the Shariah**

It is essentially important to know that *bay'at* is indeed a great sunnah of Rasulullah ﷺ but in no way a wājib (obligation). Although it is extremely meritorious to enter into a bay'at, it is not sinful to leave it out. (Fatawa Mahmudiyah v.4, p.405) Reformation, which is the actual aim and purpose of accompanying and communicating with a *Sheikh*, may be achieved without even taking the bay'at; bay'at is not a requirement for reformation. However, becoming a disciple (mureed) of a *Sheikh* in the customary manner has its advantages; one of which is that the spiritual teacher pays more attention to his disciple, and in turn, the disciple takes special care in obeying his spiritual teacher.

Nevertheless, after reading the above and realising the importance of adopting a *Sheikh*, let us now focus on your queries:

A) You mention regarding the insistence of your friends:

It is only courteous, that once a person witnesses the benefit of a particular commodity, venture, etc. he wishes others to reap the benefit of the same. In a similar way, your friends have realized and achieved great benefit in the line of *suhbah*, and expressing the sentiments of a true Muslim, also desire that you receive the same benefit. Allah's Rasul ﷺ has stated, "No person can become a true believer until he likes for his fellow Muslim that which he likes for himself."

Yes, at the same token, it is extremely important that the attitude and approach of your friends be in correct measure. They should encourage you with much tact and wisdom, explaining the benefits they have achieved, in a kind gentle manner. Never should they adopt a contemptuous harsh, mean and 'better than thou' attitude. Islam encourages the spreading of good and at the same time teaches us the art of accomplishing the same.

B) As for Shaytan becoming your Sheikh:

Remember! Just as a student acquires his knowledge from a qualified teacher, so too is the case with developing perfection in character, morals and spirituality. This should also be acquired under the tutorship of the *Mashaikh*, the experts in this field. Spiritual maladies such as pride, jealousy, etc. are at times easy to detect but the diagnosis will be in accordance to an individual. Sometimes, the malady is obscure and discrete. Only an expert in this field can detect it. In such instances, if one eventually does identify a malady, he may adopt the incorrect therapy. There are numerous incidents mentioned of this sort, where the diagnosis and treatment was incorrect. At times, this even proved fatal. There is an Arabic proverb to encapsulate and illustrate this point, it says:

رَأَى الْعَلِيلُ عَلِيلٌ

*The spiritual diagnosis of a spiritually ill person is also ailing and diseased.*

One should therefore submit to a pious personality, continuously adopt his company, communicate one's spiritual difficulties and adhere strictly to his diagnosis. If you hold fast to the above

‘formula’, Allah ﷻ will soon bless your endeavours, Inshā-Allah. Allah ﷻ has affirmed this promise of His by stating:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

*We will most definitely open up our avenues of insight and guidance (hidāyat) for those who exert themselves in our cause.*

(Surah 29, verse 69)

C) As for averring to have ‘very strong faith in Allah’, remember, although it is laudable to express gratitude to Allah ﷻ for endowing one with the great wealth of īmān, at the same time, it is totally inappropriate for a Muslim to brazenly claim strong belief in Allah ﷻ.

Nabi ﷺ has stated in a hadith, “A Muslim’s (concern and fear of his īmān is such that) he considers his sins to be like a mountain near which he stands, fearing the mountain falling onto him. On the other hand, a sinful Muslim (is so unaffected by his sins that) he considers it to be like a fly which sits on his nose (the seriousness of sin and disobeying Allah ﷻ has as yet not dawned upon him).” (Sunan Tirmizi # 2497; Maktabatuth Thaqafiyah, Beirut)

That is, he never has the courage to profess having strong faith because he, at the same time, is a perpetrator of many sins too. Islam advocates moderation; so be grateful for your faith, make an earnest attempt to strengthen it and, at the same time fear over your sins! Allah ﷻ Knows Best. ●

(Sourced from askimam.org website)

## **The Two Destroyers of the Heart**

Hakimul Ummah, Moulānā Ashraf Ali Thanwi ❁

In our day and age, audacity and boldness in committing sins has become widespread, which is a very dangerous thing. There are some sins which people are involved in more than others. People consider those sins as insignificant. One of those detrimental sins is lustful glances. This is such a sin, that let alone the general lay person, even the elite are involved in it. They are involved in this sin in spite of the fact that they know it is extremely detrimental and damaging to the īmān and eventually leads to obscenity and shamelessness.

It has been mentioned that a person once saw a pious man in a dream after his death, so (in the dream) he asks that pious man as to how Allah ﷻ dealt with him. He replied, “Allah ﷻ told me, ‘Whatever sins you admit to, I shall forgive...’ So I started to admit to all my sins except for one (which I concealed) because it was very shameful for me to admit.

For this reason, that sin has not been pardoned from me. That sin is: one time I glanced lustfully at a beardless young lad, and to admit such a shameful act before my Lord is extremely difficult for me. Actually, this punishment which is being meted out to me is lighter than the shame and embarrassment I would feel in admitting such an obscene thing to my Lord.”

Truly this action of lustful glances is such an evil act that the scholars have written that two sins are such that they are destroyers of the heart. In other words, they completely deprive the heart of nūrānīyat (light) and spirituality.

One of them is lustful glances and the other one is *ghībah* (backbiting), which has nowadays become like ‘milk and sugar’ amongst people." (*Malfūzāt-e-Hakimul Ummah*, Vol. 4, Pg. 69-70)

(In other words, just as when sugar mixes with milk, they become inseparable from each other, similarly these two destructive diseases have become inseparable from the everyday lives of people, or people have become so addicted to these sins, that it is as enjoyable to them as is milk and sugar. May Allah ﷻ grant us all protection from His disobedience.)

**Do not deliberately think of past wrongs**

To excessively ponder and regret the past (beyond the limit) becomes an obstacle with regard to the future. Do not deliberately ponder over those sins from which one has made sincere Taubah. Also, do not concern yourself over it happening in the future. Grief over the past and concern of the future, are both barriers and obstacles. (These two factors develop despondency).

Hakimul-Ummah Moulana Ashraf ‘Ali Thanwi

## **Our Weapon**

Jameel Abdur Raheem (5<sup>th</sup> year student)

Hadrat Anas ؓ narrates that there was a companion of Nabi ؑ called Hadrat Abu Mu'liq ؓ. He was a trader who traded both his own goods and those of others. He was a person who was always engaged in ibādah and was extremely abstinent.

He was out on business one day when an armed robber confronted him. “Put down your goods,” the robber demanded, “Because I’m going to kill you.”

“You may have the goods,” Hadrat Abu Mu'liq ؓ told him. “It is your life that I want,” the robber barked.

Then permit me to perform salāh,” Hadrat Abu Mu'liq ؓ requested. The robber laughed, “You may perform as much salah as you please.”

Hadrat Abu Mu'liq ؓ made wudhu and started performing salāh. One of the duās he made was: “O the most loving, O master of the glorious throne! O the one who does as He pleases! By Your honour that none can hope to have by Your kingdom that none can harm and by Your light that fills the foundations of Your throne do I implore You to protect me from the evil of this robber. O Helper, do help me.”

When he had made this dua thrice, a rider suddenly appeared with a spear held high above his head. The rider thrust the spear at the robber and killed him.

He then went up to the trader and asked, “Who are you?” Hadrat Abu Mu'liq replied, “I am the one whom Allah has rescued through you.”

The rider then explained, “I am an angel of the fourth heaven. When you first made the du'ā, I heard the inhabitants of the heavens rattle. When you made the duā the second time, I heard the

inhabitants of the heavens cry out. When you again made the duā for the third time, it was announced that this was the duā of a person in distress. I sought permission from Allah to grant me the ability to kill the robber. You ought to know the good news that whoever makes wudu, performs four rakāt salah and then makes this duā, his duā will be answered whether he is in distress or not.

(Hayātus Sahabah, English translation, vol. 3, pg.541-542, Zamzam second edition, 2006)

Allah says in the Quran: “Call unto me, I will answer you.”

Respected readers, turning to Allah for every need and want, is what is required from us as believers. Allah is our Rabb, Sustainer, Nourisher, and Creator. Yet it is so sad to see that our attention is diverted from the Creator to the creation. Allah has guaranteed to answer our duās. We just have to simply have the conviction and totally turn to Allah and He will answer the call.

This Ummah has been blessed with this weapon of dua but how much advantage do we take of it? How often do we turn to our Rabb for our needs, except in distress and worry? At the time of worry and anxiety, we are very quick to turn to Allah, but at times of happiness and joy, we should do the same, such that it should become our habit to turn to Him at all times for everything.

May Allah give us the ability to make abundant duās and that we have conviction in our duās. ●

*Jarīr ؓ says, “I took the pledge from Nabī ؓ to perform salāh, to pay zakāh and to wish well for the Muslims.” (Hadīth)*

## **Obeying the Law**

(a student of Mufti Taqi Uthmānī)

Once Muftī Muhammad Taqi Usmānī (may Allah preserve him) visited Jeddah for one day to attend an Islamic finance seminar. He was on a business visa which explicitly forbade performance of Umrah and Haj. Giving due respect to this absurd restriction, he did not perform Umrah and only visited the Haram Shareef to perform Fajr Salah and make tawāf.

Muftī M. Taqi Saheb is quite particular about these kinds of laws and restrictions. He considers them to be a part of religious injunction to fulfil the rules and regulations made by the authorities in charge. He takes them very seriously and expects his disciples also to do the same.

Mufti M. Taqi Saheb is also particular about the five year rule for Hajj and tasrih (Haj permission certificate). That is, a person should not perform another Haj before a five-year interval. This applies to all Muslims, both living in Saudi Arabia and abroad. In addition, those living in Saudi Arabia have to get an authentic Haj permission certificate from the concerned authorities prior to Haj.

The 5 year non-return Hajj rule imposed by the Saudi authorities may be the reason why the same rule has been imposed upon the staff of Darul 'Uloom Karachi. No member of the staff, including the senior teachers, are allowed to go for Hajj during the Madrasah teaching time within a minimum of 5 years of their last trip.

Indeed Muftī Muhammad Taqi Uthmānī Sāheb is not the first nor the only leading 'Alim to abide by rules and regulations of authorities in this way. This is something they have learnt and inherited from their noble father, Muftī Muhammad Shafi' who in turn had inherited it



from his mentor, Hakimul-Ummah Moulānā Ashraf 'Ali Thanwi (rahimahumullah).

There are countless incidents from the life of Hakimul-Ummah which illustrate this strict adherence to the law of countries, even if they be non-Islamic countries.

A khalifah-e-mujaz (and not 'majaz' as many tend to say!) of Hakimul-Ummah, once came to Thana Bhawan to visit him. He had travelled by train from another part of India to reach the khanqa in Thana Bhawan.

When he met Hakimul-Ummah, the latter, when asking the former of how he was, etc., asked him how old his son who was accompanying him was. The khalifah replied that he was so many years old.

Hakimul-Ummah then asked him whether he had bought him an adult's ticket for the train journey. He replied in the negative, justifying it (as many people would) by saying that though the boy was not eligible to travel on a child's fare due to his age, he appeared to be a child.

Upon hearing this, Hakimul-Ummah said "*Inna lillahi wa inna ...*" and stripped the khalifah of his khilafah (successorship) or ijazah (permission) in sulūk (tasawwuf). ●

*Yesterday is a dream that has gone and tomorrow is merely  
a beautiful hope. Only today is real.*

## **Diminishing Mushārah**

Moulānā Ismail Moosa

A general method of home financing adopted by many financial institutions is that of '*diminishing mushārah*.' In essence, this is a transaction where the financier (institution) purchases the house in partnership with the client. The client pays the amount which he can afford whilst the institution will purchase the remaining portion.

For example, the client is only able to pay for 10% of the house; the financier will pay and take ownership of the remaining 90% of the house. Once the house is purchased, the client will use the entire house for residential purposes and pay rent to the institution for using its portion in the property (i.e. 90% of the house which it owns).

Furthermore, the institution's portion of the house will be divided into units; each unit will represent 10% (thus, in this case, its portion will be divided into nine units). The institution and client will agree on certain periods in which the client will buy a unit (e.g. every three months, the client will buy one unit). After purchasing a unit, the client's portion of the property will increase while the institution's share in the property will reduce (i.e. after purchasing the first unit, the client will own 20% and the institution's portion will be reduced to 80%). Accordingly, the rent will also be reduced.

This process continues until the client purchases the entire property, reducing the institution's ownership to 0%. In this way, the institution will receive its money back by selling the units, in addition to receiving a profit through the periodical rent which the client pays.

The jurists have placed a few conditions for the above contract in order for it to be valid. Failure to abide by even one of these conditions will render the entire transaction impermissible. Therefore, every bank contract will have to be closely studied by the scholars in order to issue the relevant ruling of Shariah.

There are numerous errors which are common in the above-mentioned transaction. Some are as follows....

- 1) Many times the contracting parties fail to separate the various transactions of *ijarah* (rental), *bai'* (sale), etc. from the contract. This is forbidden in Sharṭah.
- 2) It is a condition that an *ijāb* and *qubūl* (offer and acceptance) is carried out when selling every unit. This condition is ignored by many of those who opt to carry out this transaction. ●

### **Ease Comes After Effort**

Nowadays this has become a common malady; people first desire ease and then they will start the work. The law is to first start the work and then ease will follow.

Hakimul-Ummah Moulana Ashraf 'Ali Thanwi

## Madrasah Graduates

*Major-General Sir W. H. Sleeman, after visiting madrasahs in India in the early nineteenth century, recorded these impressions about madrasah graduates:*

"Perhaps there are few communities in the world among whom education is more generally diffused than among Muhammedans in India.

He who holds an office worth twenty rupees a month commonly gives his son an education equal to that of a prime minister.

They learn, through the medium of the Arabic and Persian languages, what young men in our colleges learn through those of the Greek and Latin – that is grammar, rhetoric, and logic.

After his seven years of study, the young Muhammedan binds his turban upon a head almost as well filled with the things which appertain to these branches of knowledge as the young man raw from Oxford; he will talk as fluently about Socrates, and Aristotle, Plato, and Hippocrates, Galen, and Avicenna and, what is much to his advantage in India, the languages in which he has learnt what he knows are those which he requires through life." ●

*(Rambles and Recollections of An India Official 523-4)*

العين التي لا تبكي لا تبصر في الواقع شيئاً

The eye which doesn't know the meaning of tears, in reality doesn't know anything of value.

## **Railroads and Transportation**

(Anonymous)

Does the statement, "We've always done it that way" ring any bells?  
... read to the end... it was a new one for me.

The US standard railroad gauge (distance between the rails) is 4 feet, 8.5 inches. That's an exceedingly odd number. Why was that gauge used?

Because that's the way they built them in England, and English expatriates built the US Railroads.

Why did the English build them like that? Because the first rail lines were built by the same people who built the pre-railroad tramways, and that's the gauge they used. Why did "they" use that gauge then?

Because the people who built the tramways used the same jigs and tools that they used for building wagons, which used that wheel spacing.

Okay! Why did the wagons have that particular odd wheel spacing? Well, if they tried to use any other spacing, the wagon wheels would break on some of the old, long distance roads in England, because that's the spacing of the wheel ruts. So who built those old rutted roads?

Imperial Rome built the first long distance roads in Europe (and England) for their legions. The roads have been used ever since.

And the ruts in the roads? Roman war chariots formed the initial

ruts, which everyone else had to match for fear of destroying their wagon wheels. Since the chariots were made for Imperial Rome, they were all alike in the matter of wheel spacing...

The United States standard railroad gauge of 4 feet, 8.5 inches is derived from the original specifications for an Imperial Roman war chariot. And bureaucracies live forever.

So the next time you are handed a specification and wonder what horse's rear came up with it, you may be exactly right, because the Imperial Roman army chariots were made just wide enough to accommodate the back ends of two war horses.

Now the twist to the story. When you see a Space Shuttle sitting on its launch pad, there are two big booster rockets attached to the sides of the main fuel tank. These are solid rocket boosters, or SRBs. The SRBs are made by Thiokol at their factory at Utah. The engineers who designed the SRBs would have preferred to make them a bit fatter, but the SRBs had to be shipped by train from the factory to the launch site. The railroad line from the factory happens to run through a tunnel in the mountains. The SRBs had to fit through that tunnel. The tunnel is slightly wider than the railroad track, and the railroad track, as you now know, is about as wide as two horses' behinds.

So, a major Space Shuttle design feature of what is arguably the world's most advanced transportation system was determined over two thousand years ago by the width of a horse's rear.

..... and you thought being a *horse's rear* wasn't important! ●

## Diluting Zamzam

Moulānā Ishaq E. Moosa

Zam-zam water is one of the many signs of Allah ﷻ. Zam-zam enjoys many virtues and blessings. Below are some virtues:

1. Zam-zam water is from Jannah (Paradise).
2. Zam-zam is the best water on earth.
3. Zam-zam is a cure for every sickness.

Sayyiduna Ibn Abbās ؓ reports that Nabi ﷺ mentioned:

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم خير ماء على وجه الأرض ماء زمزم فيه طعام الشفاء وشفاء السقم

“The best water on the surface of this world is Zam-zam. In it is food for the hungry and cure for the sick.” (Tabarāni)

Nabi ﷺ used to fill Zam-zam in water bags and sprinkle over the ill and give them to drink.

Sayyiduna Jabir ؓ reports that Nabi ﷺ said:

جابر بن عبد الله يقول سمعت رسول الله صلى الله عليه وسلم يقول ( ماء زمزم لما شرب له )

“Zam-zam is for what it is drank.” (i.e. whatever intention/dua is made when drinking Zam-zam, it will be fulfilled). (Ibn Mājah)

Drinking a lot of Zam-zam is a sign of īmān and disliking Zam-zam is a sign of hypocrisy.

قال رسول الله صلى الله عليه وسلم: ( إن آية ما بيننا وبين المنافقين أنهم لا يتضاعون من زمزم )

Sayyiduna Ibn Abbās ؓ relates that Nabi ﷺ mentioned:

“The difference between us and the hypocrites is that they do not drink a lot of Zam-zam.” (Ibn Majah)

(Excerpt from the book, *Faḍl Ma'iz Zam-zam*)

Faqīhul Ummah Hadhrat Mufti Mahmood ؒ was questioned:

Q. It is famous regarding Zam-zam water that by adding other water to it, the blessings of Zam-zam do not decrease. To support this, the narration of Nasa'ī is cited that some people came to Nabi ﷺ. Nabi ﷺ gave them the left over water of his wudhu and told that when it is almost finished, then add other water to it. Is this correct?

A. Yes this is correct. Insha Allah, by adding other water to Zam-zam, the blessings of Zam-zam will remain and not decrease.

The narration of Nasa'ī referred to in the question is as follows:

Sayyiduna Talq Ibn Ali ؓ relates that we went as a delegation to meet Nabi ﷺ. We took bay'ah (pledged allegiance) and performed salāh with Nabi ﷺ. We also informed Nabi ﷺ that there is a church in our land. We requested Nabi ﷺ for the left over water of his wudhu. Nabi ﷺ called for water, performed wudhu, gargled his mouth and put the water in a container. Nabi ﷺ ordered us that when you return home, break the church, pour this water in that place and make it into a masjid. We replied: “O Nabi of Allah ﷺ, we live in a far-off land and the heat is also extreme. As a result, the water will evaporate. Nabi ﷺ replied, “Add water to it. It will only increase in good (i.e. the blessed water will increase the added water in its blessings).” ●

*Be like the bee which lands on fragrant flowers and fresh branches.*



## **Parents Want Divorce**

Moulānā Talha Desai

**Question:** My parents want me to divorce my wife saying that the girl is not respecting her husband and her in-laws. Even the girl's parents want divorce. My wife and I do not want to divorce but we are living separately since the last 6 months. We thought that the parents will cool down after a few months and allow us to stay as a couple again and we did not want to disobey them. But now we think that they will never allow us to live together as a couple. What should we do? Shall I sacrifice my wife for my parents or shall I go with my wife against my parents? To what extent should we follow our parent's orders according to Islam?

### **Response:**

If one is instructed by one's parents to divorce one's wife, then there exists one of two possibilities:

- either the parents have a valid reason for instructing the son to divorce the wife. For example, the parents are troubled by the behaviour of the wife, as she is disrespectful to them. In such a situation, the husband should adhere to the instruction of his parents and divorce his wife.

- or, the parents do not have a valid reason for instructing the son to divorce the wife. They are merely claiming that they are troubled by the wife's behaviour, but in reality this is not the situation. Their instruction is motivated by personal interest and not based on Shari'ah. In such a situation, the husband does not have to adhere to

the instruction of his parents. In fact, divorcing her will constitute zulm (injustice), as she is divorced without a valid reason.

(Dars Al-Tirmidhi, vol13, pg 502, Maktaba Darul Uloom Karachi)

In view of the above, we advise as follows:

1. The husband should analyse whether the instruction of his parents is valid and acceptable in Shari'ah or is it motivated by personal interest. If it is motivated by personal interest, he is not obliged to adhere to their instruction.
2. Both husband and wife should take the initiative to persuade their parents and try resolving the dispute between the families. If this is difficult, seek the assistance of a local reputable Ālim (scholar). Surely, resolving the dispute will assist in bridging the separation.
3. Continuously seek the assistance of Allah Ta'ala.

And Allah Ta'ala Knows Best. ●

(Sourced from askimam.org website)

لا تتحدى إنساناً ليس لديه ما يخسره

Don't challenge someone who has nothing to lose.

## **Children's Corner**

### **How to Correct Someone Senior**

The Editor

Gentleness and compassion are more effective in correcting a person's mistakes than rebuking and raising one's voice, as the following incidents illustrate.

Once the grandsons of Nabi ﷺ, Haḍrat Hasan and Haḍrat Husain ؑ, saw an old man performing wudhu at the banks of the Euphrates River. The man hastened through the wudhu and performed Salaah very hastily. In so doing, he omitted the Sunnah method of wudhu and Salāh. The young boys wanted to teach the old man the correct method, but they feared that he, being a senior, would be enraged if his error was pointed out by them.

They approached him and said: "We are young while you are an elderly man with plenty of experience. You know how to make wudhu and Salāh better than us. We would like to perform wudhu and Salāh in your presence and we would appreciate it if you would point out to us any errors which we may commit." Thereafter, they proceeded to perform wudhu and Salāh according to the Sunnah method. When the old man saw this, he immediately repented from his wrong and corrected himself immediately.

### **In Need of Ghusl**

Moulānā Shāh Abdul Qādir ؑ used to teach hadith. Once a student attended his class in an impure state, without performing ghusl. Moulānā came to know that he was in need of ghusl and instructed : "Today we will not have any lessons. I feel the desire to swim in the Jamna River." All the students joined their teacher and proceeded for

a swim. They all performed ghusl in the river, including the student who was in need of ghusl. Thereafter, he said: "Let us now return to our lessons. Why should we allow any time to go to waste."

### **Trousers Below Ankles**

Once a person whose trouser was beneath his ankles attended the lecture of Moulānā Shah Abdul Qādir رحمۃ اللہ علیہ. After the lecture was over, Moulānā asked the person to remain behind. The person was afraid that he would be taken to task. Instead Moulānā addressed him saying: "There is a weakness in me. My trouser sometimes hangs below my ankles. In the hadith it is mentioned that the person whose trouser is beneath his ankles, will burn in the fire of Hell. I fear that I would be punished in this way. Please check if my trouser is beneath my ankles."

The person replied : "How can this weakness ever be in you. Rather, it is a weakness within me. Today I sincerely repent that I will not do this again." (*Tarāshe, Mufti Taqi Uthmāni, p 115, Hazrat Thānwi ke Pasandīdah Wāqīāt, pg 134*)

### **POETRY**

#### **What Have You Given Him?**

by Um-`Eesaa

She sat by the window, wrapped in her husband's shawl, waiting for him to come home.

As she stared out of the window, she burdened herself with these thoughts.

She wondered why Allah did not bless her like the others she knew.

Was it not unfair that her friends should get what she desired for so long?

Was it not unjust that what she wanted so much was given to others and not to her?

Then, she heard a voice, not from outside, but from within her.

How selfish you are, this voice said.

“How am I selfish?”, she asked the voice.

I am only asking for that which everyone else has.

Why can't Allah give me that? she complained.

Think, the voice commanded, what have you given Allah?

Why should He grant you what you wish for?

He has made you a Muslim. He has given you a loving husband.

He has given you your health. He has given you your home.

Have you ever given Him what He wants?

By blessing you with *īmān*, he has ensured you Jannah.

Have you thanked Him for this?

By ordaining *Salāh*, He has made it possible for you to speak to him.

Have you thanked Him for this?

By giving you the Quran, He has given you the keys to salvation.

Have you thanked him for this?

Instead, you take *īmān* for granted.

You pray *salāh* most wearily.

You forget that you were blessed with a book.

Tears fall from her eyes as she realizes the truth.

You are right, she said through sobs.

I have not thanked Allah for what He has given me.

O Allah, please forgive me.

O Allah, You have given me so much.

O Allah, I can never thank You enough but I will try.

Please grant me patience, for You are the only one who can.

Please help me become one of Your chosen slaves.

O Allah...

She cried softly, and with each sob, she could feel herself lighter  
It was as if someone was removing a great burden from her back.  
And why should she not feel this way, for has not Allah said,  
“When My slave walks towards Me, I run to him”? ●

**A few "bloopers" by famous footballers & coaches**

This is the level of their intelligence and yet the youth idolize them.

1. *"The match has become quite unpredictable, but it still looks as though Arsenal will win the cup."* John Motson
2. *"This is going to be a very long 30 minutes with 26 minutes left."* Brian Moore
3. *"Being naturally right-footed, he doesn't often chance his arm with his left foot."* Trevor Brooking
4. *"Someone in the England team will have to grab the ball by its horns."* Ron Atkinson
5. *"We didn't underestimate them. They were a lot better than we thought."* Bobby Robson



وآخر دعوانا ان الحمد لله رب العالمين

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