



Ramadân 1434

(July 2013)

**A QUARTERLY JOURNAL PORTRAYING  
THE PRISTINE PURITY OF ISLAM**

# CONTENTS

Commentary on the Qur'ân.....	3
Demise of Arif Billah, Hadrat Maulana Shah Hakim Muhammad Akhtar Saheb ﷺ.....	7
Hadrat Maulânâ Shâh Wasîyyullâh Sâhib رَحْمَةُ اللهِ عَلَيْهِ on the Importance of Following the Sunnah.....	13
Maulânâ Abul Hasan Alî Nadwî رَحْمَةُ اللهِ عَلَيْهِ In America.....	17
The Objective of Ramadân!.....	11
Beautiful Names of Allâh ﷻ (Al-Razzâq).....	20
Clearing the Fog (Part 12).....	25
Taking the Step (Part 6) .....	28
Divine Direction.....	30
The Grandeur of the Qur'ân Majîd.....	31

رَسُوْلُ اللهِ

## COMMENTARY ON THE QUR'ÂN

## Chapter 2 Verse 178-179

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ط الْحُرُّ بِالْحُرِّ وَالْعَبْدُ  
 بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ط فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ  
 وَأَدِّءْ إِلَيْهِ بِإِحْسَانٍ ط ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ط فَمَنْ اعْتَدَىٰ بَعْدَ  
 ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ  
 لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

O you who believe! *Qisâs* (retaliation) has been made incumbent upon you concerning the ones murdered. A freeman for a freeman, a slave for a slave and a woman for a woman. Whoever forgives his brother somewhat, should demand gracefully and payment should be with kindness. This is a concession from your Rabb and a mercy.

So whoever transgressors after this shall suffer a painful punishment. For you in *Qisâs* is life, O men of intelligence, so that you abstain.

**Equality in retribution:** During the days of ignorance, it was the custom of the Jews and Arabs that when taking retribution, they would kill: (1) a free man from the lower class in exchange for a slave belonging to the noble class, (2) a man in exchange for a woman, and (3) two free persons in exchange for one free person. In this verse, Allâh ﷻ issues a decree by saying: "O believers! We have made equality and equitability incumbent upon you in the matter of those who are murdered."

The linguistic meaning of "qisâs" is equality and equitability. This custom of differentiating between the lower class and the nobility which you have innovated is nonsensical. The lives of all human beings are equal - irrespective of whether

they be rich or poor, noble or ignoble, learned or ignorant, young or old, healthy or on the verge of death, able-bodied or blind and cripple.

Note: In the first verse the fundamental principles of piety and virtue were mentioned. The basis of these principles was guidance and forgiveness. A subtle reference was also made to the fact that the people of the Book are devoid of these beautiful qualities. Moreover, it was clearly stated that in religion no one can be considered to be true and pious without these beautiful qualities. Based on this, no one but the Muslims can be befitting of these qualities - not the people of the Book, nor the pagan Arabs. It is for this reason that Allah turns away from them and specifically addresses the believers. He explains to them the various secondary forms of bodily and monetary worship and the various types of transactions. These various branches can only be fulfilled by those who are firm on the previously mentioned primary or fundamental principles. Others (i.e. the people of the Book and pagan Arabs) are not even considered to be worthy of this address and should therefore be a cause of great degradation to them.

The subsidiary injunctions that are now being explained in detail are primarily for the guidance and education of the believers. However, our attention will tacitly be drawn to the shortcomings of others. These shortcomings may either be alluded to or clearly mentioned. For example, in the verse: "Equality (qisâs) has been ordained for you in the matter of the murdered", reference is made to the fact that the practice of the Jews and others with regard to qisâs is their own innovation, baseless, and against the command of Allah. From this it becomes obvious that from among the previously mentioned fundamentals, they neither have belief in the Book in the correct manner, nor belief in the prophets, nor have they fulfilled the covenant of Allah, nor have they exercised patience at times of hardship and calamities. (Had they possessed all these qualities) they would not have displayed so much of impatience and

selfishness over the murder of a friend or relative to the extent that they cast aside the command of Allah, the guidance of the prophets and the injunctions of the Book, and sentenced innocent persons to death.

**The rules of qisâs:** In retribution of one free male person, only that free male person can be killed who is the former's killer. It is not permissible to kill, at will, two persons or more from the family or tribe of the killer. For every slave that is killed, only that slave who was the killer will be killed. If a slave belonging to a noble person is killed by a slave belonging to someone of the lower class, a free person of the lower class cannot be killed as compensation for that slave belonging to a noble person. For every woman who is killed, only that woman who is the killer can be killed as compensation. If a noble woman is killed by a woman of a lower class, a man from the lower class cannot be killed as compensation (while the actual female killer is left free). In short, every free person is equal to every other free person and every slave is equal to every other slave. Therefore, equality is necessary in qisâs. The transgression that was practised by the people of the Book and the pagan Arabs is prohibited.

Even if a few inheritors of the murdered person forgo the right of taking retribution, they can no longer kill the murderer as a form of qisâs. Instead, we will see as to how they forgave him. Did they forgive him without taking any monetary compensation in order to earn the reward thereof, or did they forego the qisâs in exchange for Shar'î blood money and reached some agreement after asking for a stipulated amount of money? In the first case, the murderer will be completely exempt from the demands of the inheritors. In the second case, the murderer should pay the monetary compensation happily, in a good manner, and with gratitude.

With regard to intentional murder, the option of taking qisâs, blood money, or forgiving is actually a relief and mercy from Allâh ﷻ both on the murderer and the inheritors of the murdered person. Such flexibility was not given to

the previous nations. Only qisâs was prescribed for the Jews, and for the Christians blood money or pardon was prescribed.

After all these concessions and this mercy, if a person still transgresses and acts according to the custom of the days of ignorance, or kills the murderer even after forgiving him and accepting the blood money from him; then a severe punishment awaits him in the hereafter. Alternatively, the murderer (who killed after forgiving or accepting the blood money) will be killed now.

***There is life in qisâs:*** Although the rule of qisâs may appear to be very severe, those endowed with intelligence can comprehend that this rule is a source of great life. The reason for this is that out of fear of qisâs, each and every person will abstain from killing the other, thus the lives of both persons will be safeguarded. Furthermore, the supporters of the killer and the victim will also be safe and secure from further bloodshed. (Previously when someone was murdered), the Arabs did not bother to differentiate between the actual murderer and the person who was innocent. The moment the inheritors of the murdered person lay their hands on someone, they would kill him (without making proper investigations to ascertain whether he is in fact the murderer or not). Because of this one life that was lost, thousands of lives would be lost from both sides (i.e. the family of the murderer and the one murdered as well). When qisâs was taken from the murderer alone (and no one else), then all these lives would have been saved. This could also mean that qisâs is a source of life for the murderer in the hereafter.

Continually abstain from murdering out of fear of qisâs. Alternatively, this could mean that you should safeguard yourself from the punishment of the hereafter through qisâs. It could also mean that since you have learnt the wisdom behind the rule of qisâs, you should therefore abstain from acting against this rule. In other words, continually abstain from abandoning this rule of qisâs. ❁

**Demise of Arif Billah, Hadrat Maulana Shah  
Hakim Muhammad Akhtar Saheb ﷺ  
A Great Sorrow**

*Hadrat Maulana Abdul Hamid Is'haq Sahib (dâmat barakâtuhum)*

What can be a greater sorrow for the entire Ummah than the passing away of a great Âlim and pious person who has connected thousands of people to Allâh ﷻ? Indeed it is a means of great sorrow for all those that were connected to Hadrat ﷺ. It is as though our father has left us and we feel the emptiness that an orphan child experiences.

Allâh ﷻ mentions in the Qur'ân Sharîf,

الَّذِينَ إِذَا أَصَابْتَهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*(Those who exercise Sabr are) those who, when any difficulty befalls them they say, Verily we belong to Allâh and to Him shall we return.*

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

*These are the ones on Whom the combined and special mercies of Allâh descend and who are rightly guided.*

In this verse of the Qur'ân Sharîf there is great consolation. This reality must dawn upon us that we all belong to Allâh ﷻ and we are all going to be returning to Him. If not today, tomorrow, or the following day, but one day we all have to leave the world and return to Allâh ﷻ. When a person follows the directive and recites the Du'â in the verse quoted above then Allâh ﷻ showers His mercy upon him. 'Salawât' refers to *Rahmat-e-Khâssa* which means that the special mercy of Allâh ﷻ is showered upon him, whilst 'Wa Rahmah' means that Allâh ﷻ will shower his universal mercy upon him as well.

Those who realise this, will not put up big tantrums and go around crying and wailing but they will accept it as the command of Allâh ﷻ, exercise patience and make Isâle-Thawâb (convey the rewards to the deceased). Such people

are regarded as the rightly guided. Therefore on such occasions we should engage ourselves more in Isâle-Thawâb and Dua-e-Maghfirat (making Dua of forgiveness) for the deceased.

Once Hadrat Shaikhul Hadîth, Maulânâ Muhammad Zakariyya Sâhib ﷺ undertook a journey to Hijâz-e-Muqaddas (i.e. Makkah Mukarramah and Madînah Sharîf). He stayed for a few days in Bombay. On the third day he gathered his Khulafâ, close associates and others that had accompanied him and addressed them saying, "This is my third day here in Bombay and I've made three Khatams of Qur'ân-e-Pâk and I've passed the rewards of it to the deceased in Bombay. Whichever town I go to, I make one Khatam of the Qur'ân and pass the Thawâb to the *marhûmîn* of that area. I advise you people to adopt the same practice." According to the Hadîth, a person that recites Sûrah Ikhâlâs three times gets the Thawâb of having recited the whole Qur'ân Sharîf. We should also adopt the same practise.

The rewards of our recitation which we pass on to the deceased reaches them immediately and they are aware of who has passed on the rewards as well. Shaikh Muhiyud-Dîn ibn Arabî ﷺ was a very great Shaikh who resided in Andalus (Spain). On one occasion he invited some people for meals and amongst them was a young boy. It was well-known that this young boy was Sâhib-e-Kashf (certain things are revealed to them which are generally hidden from others). Whilst having meals, the boy suddenly screamed out loudly. The Shaikh asked him, "What's wrong?" He replied, "I can see my mother burning in the fire of Jahannam."

It has been reported in the Hadîth Sharîf that, "Whoever recites لا اله الا الله (the Kalimah) seventy thousand times, then the reciter and the one for whom it is recited for is forgiven (i.e. the deceased). The Shaikh had acted upon the above Hadîth several times and thus had a few quotas of the Kalimah. So the Shaikh conveyed one quota of seventy thousand to the boy's mother without any movement or

change of facial expression. The boy smiled and became pleased. The Shaikh asked him the reason for expressing his pleasure. He said "I see my mother in the gardens of Jannah." So the Shaikh explains, "From this incident I learnt that this Hadîth is a Sahîh (authentic) Hadîth, and I also realised that the boy is honest in claiming to be Sahib-e-Kashf.

From this incident, we learn that the rewards of the good deeds that we pass onto the deceased reaches them faster than an online transfer as well. Ibn Arabî رحمته اللہ علیہ has transferred the reward in a few seconds and it reached her immediately.

So we should always make Du'â, in fact we should make it our regular practice to recite Sûrah Ikhîâs thrice daily and pass the rewards onto the deceased which is very simple. We can do much more, but this is the minimum we can do and pass the rewards to our parents, family members, the people of our town etc.

Also, we should seek assistance through Sabr and Salâh. The literal meaning of Salâh is Dua and the technical meaning of Salâh is the physical Salâh which we perform daily. So if it is not the Makrûh times of Salâh (such after Asr) then we should perform two Rak'âts of Salâh, make Du'â for them and exercise patience. We should not say anything inappropriate in a state of sorrow and sadness, or exceed the borders of Islam. This is the system of Allâh ﷻ which reigns supreme. It is the height of servitude to be pleased with the decision of Allâh ﷻ which is termed as "Radâ Bil Qadâ." It is a sign of wisdom and the height of Îmân that a servant is content with Allâh's ﷻ decree. Although we love our Shaikh to be with us, Allâh ﷻ knows best.

When the Shaikhul Hadîth of Dârul Ulûm Deoband, Maulânâ Fakhrudîn Sâhib who taught Bukhârî Sharîf for forty years had passed away, the principal of Dârul Ulûm Deoband Qârî Muhammad Tayyib Sâhib رحمته اللہ علیہ delivered a lecture. In his talk he mentioned that we do not understand, but the passing

away of such senior people is also a mercy of Allâh ﷻ. He explained that if Rasûlullâh ﷺ had never passed away, the world would never have known what the status of Hadrat Abû Bakr ؓ was. If Sayyidunâ Abû Bakr ؓ had never passed away, the people would never have known what the status of Sayyidunâ Umar ؓ was. His qualities were exposed to the world only when Sayyidunâ Abû Bakr ؓ left the world.

When Hadrat Abbâs ؓ the uncle of Rasûlullâh ﷺ had passed away, the people were filled with grief and sorrow. A Bedouin consoled the son of Hadrat Abdullâh bin Abbâs ؓ to such an extent that he said, "Nobody was able to console me as the villager had done. After greeting me with Salâm, he asked, "Has your father passed away?"

I replied, "Yes, my father has passed away."

He then asked, "Is he gone to Allâh ﷻ?"

I answered, "Yes, he is gone to Allâh ﷻ."

The Bedouin asked, "Who will take care of him in a better manner, you, or Allâh ﷻ?"

I replied, "Allâh ﷻ, as He is the best of protectors and helpers." What a great, honourable Allâh we have who looks after His Amânat so well.

He then said, "Why are you sorrowful? There are many things which you were unable to do for him yet Allâh ﷻ will do such things for him that are so much better. Ibn Abbâs ؓ says, "It was a source of great relief for me which made me feel extremely comfortable."

We also hope and are convinced that Hadrat ؓ is gone to a place of great pleasure and enjoyment. We are convinced due to a life of piety that Hadrat had lead.

This should be our purpose of life. We are not here to build mansions, own flashy cars acquire huge investments and big properties. We are here to invest for our Âkhirah and build our mansions of Jannah. We are here to beautify our gardens of Jannah. May Allâh ﷻ grant Hadrat the highest of stages in Jannah and grant us the Taufiq to take lesson.

## **The Objective of Ramadân!**

By: Hadrat Maulânâ Abdul Hamîd Sâhib  
(dâmat barakâtuhum)

The Ulamâ have written extensively on the purpose of the month of Ramadân but the Qur'ân Sharîf has defined the object and purpose of the month of Ramadân. In the Qur'ân Sharîf Allâh ﷻ states that fasting has been prescribed upon you as it was prescribed upon those prior to you so that you may acquire Taqwâ. This is the main object of the month of Ramadân for one and all whether we are in the Khânqah, out in the path of Allâh ﷻ, gone for Umrah or even if we are spending the month at home.

What is Taqwâ? It is that strength that enables a person to abstain from sin. From this we also understand that the desire of sin within a human being is natural. Allâh ﷻ says in the Qur'ân Sharîf,

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

*(He) then inspired it (the soul all that entails) evil and (all that entails) piety.*

Every car has an accelerator and a brake. One should accelerate when it is safe to do but he must be able to apply brake when the need be. Similarly, we should be able to control our eyes, anger, etc. when required to do so. If our breaks are failing, or we do not use them when required, then we could face great danger, and get involved in a terrible accident. The harms caused by spiritual accidents are worse than the harms caused by worldly accidents. This is what we are required to acquire in the month of Ramadân, and Inshâ Allâh it will be acquired if we spend the month of Ramadân correctly and fast fulfilling all the necessary requirements.

For the validity of one's fast, one is required to abstain from eating, drinking and fulfilling one's lust and desires. This is

regarded as the basic structure of fasting. However, in order to acquire Taqwâ, together with the basic fast one has to fast of the following,

1. Fasting of the eyes (i.e. a person abstains from looking at all forms of Harâm)
2. Fasting of the tongue (i.e. one does not speak any Harâm such as lying, swearing, backbiting using vulgar language, etc.)
3. Fasting of the ears (it is Harâm to listen to those things that are Harâm to speak). For example, Just as it is Harâm to backbite, it is Harâm to listen to backbiting as well.
4. Fasting of our thoughts (i.e. we should abstain from Harâm thoughts of the heart and mind whether it pertains to fantasising about women or entertaining evil thoughts of other people by looking down upon them, or entertaining jealousy on the things, which Allâh ﷻ has bestowed others with).
5. Fasting of the hands and legs (i.e. we should not use them in Harâm or even in doubtful things, by going or even driving to Harâm places).
6. Fasting of one's food (i.e. ensure that our food is Halâl, healthy and wholesome). The food should not be doubtful (i.e. is it Halâl or not?).
7. Finally, after the month of Ramadân one should not have a "holier than thou attitude" (i.e. we think to ourselves that we have spent our Ramadân correctly and look down upon others). A person that has a holier than thou attitude or is boastful over his achievements in Ramadân washes away all his Ibâdat.

After keeping a perfect Fast, spending our time correctly in recitation of Qur'ân, Zikrullâh, Du'â, performing Tarâwîh, giving charity, etc. we should check at the end of Ramadân whether we have acquired Taqwâ or not? Has the level of Taqwâ improved after the month of Ramadân or not? May Allâh ﷻ grant us the Taufîq of spending our Ramadân correctly and acquiring such Taqwâ that will keep us away from the disobedience of Allâh ﷻ at all stages in our life. Âmîn!

**Hadrat Maulânâ Shâh Wasîyyullâh Sâhib رحمۃ اللہ علیہ on the  
Importance of Following the Sunnah  
Translated By: Maulânâ Mahomed Mahomedy Sâhib**

*(Hadrat Maulânâ was a senior khalîfah of Hadrat Thânwî  
رحمۃ اللہ علیہ. The following is a personal account written by Hadrat  
Maulânâ Qamaruz Zamân Sâhib Allâhâbâdî dâmat  
barakâtuhum)*

Hadrat was addressing us one day when he said: "Following the Sunnah is my way, and adhering to the Shar'ah is my path."

Hadrat conducted a special assembly on 22 Ramadân Mubârak 1385 A.H. It was attended by mostly 'Ulamâ'. Before accepting the pledge of bay'ah from them, he delivered a very concise and insightful talk. It is most appropriate to this subject, so I am quoting it here. He said: Maulânâ .....Sâhib requested bay'ah at my hands whereas he had already pledged bay'ah at the hands of Hadrat Maulânâ [Thânwî] رحمۃ اللہ علیہ. I made myself agree to it after I thought to myself that I am also carrying out the work of Hadrat Maulânâ [Thânwî] رحمۃ اللہ علیہ. So this bay'ah will be considered on his behalf.

Today, this other Maulânâ .... Sâhib also expressed his intention and he is going to depart tomorrow. This is why I called for all of you at this time. I would like to say something in this regard and I request you to listen.

I am noticing that the Mashâ'ikh of our times have become independent whereas this should not be the case. They are subservient to emulate Rasûlullâh ﷺ

Today Taşawwuf has started to become corrupt when people have made the Mashâ'ikh the objective and goal. To make matters worse, some Mashâ'ikh speak about themselves but not as much as they ought to about Rasûlullâh ﷺ. In other words, they did not teach the

importance of following the Sunnah. This is why it has become common practice nowadays for people to say: "Our Shaikh used to say this, and this was the way of our Shaikh." But they are not saying: "This is the Sunnah of Rasûlullâh ﷺ with regard to this matter, and this is what he said with regard to this point", etc.

Moreover, the Mashâikh imposed lengthy and arduous forms of striving (mujâhadah) to the point of causing some people to go mad. But neither did the murîd understand the detestability of this nor did the Shaikh tell him about it. Rather, they continued assuming that they have reached their goal.

The fact of the matter is that the path of the Sunnah is very easy, but it is very difficult to tread it, to come out of customs and to teach others to tread the path of the Sunnah. This is why I am saying frankly that my methodology differs from that of others. Rather, following the Sunnah is my way, and adhering to the Sharî'ah is my path. I am constantly concerned about making the Sunnah common, and I am steadfastly attached to proliferating it. I have explained this in some of my articles and hope to speak more about it. If Allâh ﷻ blesses me with health and strength, I will do more in this regard.

People generally say that if a person has fanî fi-Shaikh (to lose one's self in the love and obedience of one's Shaikh), he will progress to fanâ fir-Rasûl, and then to fanâ fillâh. But when you observe this in practice, we find them satisfied with fanî fi-Shaikh without progressing any further. I do not advocate this. Instead, I think that the Shaikh who did not make his murîd into an 'Ârif of Rasûlullâh ﷺ and did not convey him there has not fulfilled the responsibility of the *tarîq* and of what his position demands.

Pledging bay'ah at the hands of someone means that the person must remain on his path and obey him. If a Murîd pledges bay'ah but does not follow his Shaikh, instead continues in his old ways, how can he be a Murîd!? The

honesty of a seeker lies in remaining steadfast on the path of his Shaikh.

I had a class mate in Deoband who was quite pious and had a bond with the pious elders. He knew many things about tasawwuf and was a person of good disposition. He said to me: "Take me to pledge bay'ah at the hands of Hadrat Maulânâ [Thânwî] رحمته الله. Hadrat Maulânâ had gone to Muzaffar Nagar during those days. I took him with me, got him to meet Hadrat Maulânâ and said to him: 'He would like to pledge bay'ah to you.' Hadrat looked at him from head to toe and said: 'Very well.'" Hadrat then accepted his bay'ah. Khwâjah Sâhib said: "Hadrat! You don't ever accept bay'ah from anyone in their first meeting with you, how come you accepted his?" Hadrat رحمته الله replied: "We do not apply the same rule to everyone."

This Sufi Sâhib [above mentioned class mate] used to cut pieces of paper in the shapes of coins. He would then practise some of his powers on those paper shapes and they would turn into real coins. He would make lots of them and distribute the coins among the poor students who would then use the money for their own expenses. But this Sufî Sâhib would never use the money for his own self. But once he pledged bay'ah to Hadrat [Thânwî] رحمته الله, he stopped this practice. He said: "Hadrat Maulânâ considers it impermissible, and because I pledged bay'ah to him, I too will not practise this anymore." Saying this, he gave up this practice completely. He personally related to me: "My first spiritual mentor certainly tutored me with regard to the inner aspects, but he did not bother about the outer actions. And – mâshâ Allâh – Hadrat Maulânâ [Thânwî] is an expert in matters of the inner self and adheres to the Sharî'ah in matters of the outer self."

The reason why I am saying all this to you is so that my methodology will also remain clear to you, people should not cast aside following the Sunnah for any other path, do not corrupt the tarîqah and do not bring disrepute to my methods. Or else, I will bring a complaint against them on the day of Resurrection.

Hadrat then addressed a person saying: "Tell me in your own words what you understood as regards what I require from you." The person said in his own words whatever he understood. Hadrat said: "You are absolutely correct." Hadrat Maulânâ [Thânwî] رَحْمَةُ اللهِ عَلَيْهِ used to say: "If there is just one person who is on the truth, and is genuine in this regard, he will outweigh the entire world on his own." Glory to Allâh! Look at his wise words. So you have to realize that if there is just one sincere and honest person in the entire world, Allâh ﷻ will send His seekers to that one person. They will search for him and go to wherever he may be.

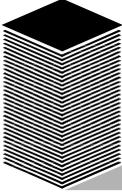
Hadrat then asked another person to say what he understood. He said: "Hadrat Wâlâ is saying that this pîrî murîdî (Shaikh/Murîd) relationship is not merely the placing of one's hands in the hands of another. Rather, it entails understanding the tarîq with one's heart, following the Sunnah, and pledging bay'ah for the sake of acquiring genuine affinity with Allâh ﷻ."

Hadrat then addressed the 'Ulamâ' who had come from outside: "You may comment on what these other people said. Are they right or wrong?" They all responded by saying that it is absolutely right. Hadrat then read the khutbah (sermon) [which is normally read at the time of bay'ah] and accepted their bay'ah at once. They numbered about fifteen. After completing the du'â', Hadrat said:

"Inshâ Allâh, you will all acquire affinity with Rasûlullâh ﷺ."  
(Ma'rifat-e-Haq, 26 February 1966)

### SEVERITY OF DEBT !!

*Rasûlullâh ﷺ said: "By the oath of that being in whose hand lies my life, If a person has to be killed in the path of Allâh (while he has debt on him) then be given life again then be killed then be given life again then be killed whilst there is (still) debt upon him, he will not enter Jannah until his debt is paid."* {Hakim / At-Targhib}



## MAULÂNÂ ABUL HASAN ALÎ NADWÎ رحمته اللہ علیہ IN AMERICA

Excerpts from the Lectures delivered in America  
(Part 22)

This is a continuation of a lecture (excerpts) (part 4) which was delivered by Hadrat Maulânâ Abul Hasan Alî Nadwî رحمته اللہ علیہ at the Muslim Community Centre of Chicago on the 20<sup>th</sup> of June 1977. As there was a very representative gathering and it was going to be the last lecture of the tour, Hadrat Maulânâ felt it appropriate to briefly restate what he had seen and felt during his stay in that part of the world, and, also to offer some suggestions.

This lecture is entitled:

PROTECTION OF ÎMÂN MUST TAKE PRECEDENCE OVER  
EVERYTHING. ACKNOWLEDGE THE SERVICES OF THE PIOUS  
PREDECESSORS AND ENTERTAIN RESPECT FOR THEM

Do not be misled into believing that 'it is only now that some persons have understood Islam. No one had done it earlier'. It will portray Islam in a very poor light. The continuance of the Qur'ân will become doubtful and so will be its clarity and understandability which has been demonstrated by divine pronouncements like, '*By the manifest book*' (Sûrah Zukhruf, verse 2) and '*and this (Qur'ân) is clear Arabic speech*', (Sûrah Nahî, verse 103) once we profess it.

Moreover, how can we be sure that the book which no one could understand for twelve hundred years had now been completely understood? I, as such, regard every book or article as harmful which gives the impression that the meaning of Islam has not fully been grasped during all these twelve hundred years or that some of the Islamic truths are yet to be unraveled. I can never accept it. The fundamental doctrines of Islam, the Qur'ânic truths and the imperatives of Islam have always been with us, without any interruption, and whoever imagines that these have not been understood for a long time, betrays a lamentable lack of vision.

I challenge anyone to prove about a reality or truth that it was forgotten at any time by the whole of the Islamic world. Ibn Taymiyyah رحمته الله has gone to the extent of claiming that there is not even a Sunnah which might have been forsaken by the Muslims as a whole. If it had gone defunct in one part of the Muslim world, it was alive in another part.

Men of faith live in the world like the sun,  
Setting here, rising there; rising here, setting there

Just as the sun never really sets - if it passes below the horizon in one part of the world, it emerges into sight in another - the realities of Islam, also, do not become altogether extinct. If they fade away at one place, there rise up men at another place to stake their lives for the survival of those truths. Never imagine that no one has been able to understand Islam properly although it has been here with us for over a thousand years, as if Islam is something of a riddle or an enigma. It is not like the doctrine of trinity to explain which a complete philosophy is needed. It is nothing of the sort.

We may not meet again, and, hence, my eagerness to bring home the point to you. I do not want to blame or criticize anyone. My object simply is that the entire point become clear to you.

So, have a good opinion of the pious predecessors and make du'â for them. The Qur'ân says:

And those who come (into Islam) after them say: "Our Rabb! Forgive us and our brethren who have preceded us in faith, and do not place in our hearts any hatred against those who have believed. Our Rabb!

You are indeed full of kindness, Most Merciful." (Sûrah Hashr, verse 10)  
There is great protection of Îmân in thinking well of the pious predecessors, otherwise when the tongue becomes impudent and disrespectful, one speaks out whatever one likes.

Brothers! Did they not understand the faith who were much better than us in knowledge, action and repentance? If they

did not understand, how can we be sure that we have understood?

Another aspect that helps greatly in the protection of Îmân is Ṣalâh. Do your best to offer Ṣalâh regularly and at the correct time. Hadrat `Umar ؓ had once stated in an official letter: "The most important among all your activities and affairs is Ṣalâh. He who protects it, will protect the whole of Dîn, and he who neglects it, will not let anything (of Dîn) remain." Thus, be steadfast upon Ṣalâh. Do not neglect it wherever you are. If nothing more, offer only the Fard Ṣalâh. However, it is better to offer the Sunnah and Nafil Ṣalâh as well for they act as a shield for the Fard Ṣalâh.

Lastly, beware of the Western civilization which is now at its peak of glory. I have noticed here a great laxity in some matters. To put it plainly, the intermingling of men and women has reached alarming proportions. Avoid mixed gatherings. The Islamic social and cultural design is based on very wise principals and sounds and healthy considerations. Free intermingling between man and woman is strictly forbidden in Islam. Do not accept such influences of the American civilization. As far as possible, protect the Islamic culture and civilization and try to preserve its distinct qualities and standards.

One word more before I conclude. Please do not misunderstand me. I am not advocating cultural arrogance, nor supporting a hostile or negative attitude towards anyone. Whatever I have said is in a spirit of sincerity and well-wishing. I entertain respect for everyone and I am known for large-heartedness to the extent of earning a bad name. I have relations with people belonging to different schools of thought and respect them. It is out of a feeling of moral obligation that I have drawn your attention to these things.

I shall, Inshâ Allâh, be making du`â for you and hope that you, too, will remember me in your du`âs.

{Adapted from: From the Depth of the Heart in America}

## THE BEAUTIFUL NAMES OF ALLÂH ﷻ

By: Maulânâ Moosa Kajee Sâhib

الرَّزَاقُ **AR-RAZZAQ** ﷻ (The Provider of Sustenance)

### **AR-RAZZÂQ** ﷻ (The Provider ﷻ)

Three definitions have been mentioned under this blessed name:

Literally, *rizq* refers to that by which some form of benefit is acquired.

1.) Allâmah Khattâbî رحمته الله عليه said, "Ar-Razzâq ﷻ is that Being who has taken the responsibility of sustenance and who tends to every soul with such nourishment which will keep it in existence. His ﷻ mercy and sustenance encompasses all of creation. He ﷻ does not single out only some for sustenance (e.g. only to a believer and not to a disbeliever, or only to a friend and not to an enemy. Allâh ﷻ sends sustenance to a weak person who has no skill and no means of livelihood as He ﷻ sends to a strong and able person. Allâh ﷻ states:

وَكَايِنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ

"How many creatures there are which cannot carry their sustenance. Allâh ﷻ sustains them and you."

2.) الرزاق: و هو الذى خلق الارزاق و أعطى الخلاق أرزاقها و أوصلها اليهم

Ibn Athîr رحمته الله عليه states, "Ar-Razzâq ﷻ is that Being who has created all sustenance, and then channels it to His creation."

3.) Sa'di رحمته الله عليه states, "He ﷻ grants sustenance to all of His creation as Allâh ﷻ has said, 'There is no moving creature on the earth except that Allâh ﷻ has taken responsibility for its sustenance.' Two types of sustenance are provided by Allâh ﷻ to His servants:

- 1) General sustenance which encompasses the pious and evil, the first and last. This is also called sustenance of the body.
- 2) Special sustenance – this is the sustenance of the heart which is knowledge and Îmân.

Halâl sustenance which assists one to practise on Dîn, is especially for the believers according to their level of Îmân, which the mercy and wisdom of Allâh ﷻ dictates.

While reciting the beautiful names of Allâh ﷻ, an Ârif (one who has recognized Allâh ﷻ) said spontaneously,

منذ عرفت خالقي ما شككت في رزقي

*"Since the time I recognized my creator, I never had doubt and concern over my sustenance."*

### **Ar-Razzâq ﷻ Has Taken Responsibility For The Sustenance Of All Living Things**

Allâh ﷻ has taken the responsibility of providing sustenance to man, predators, birds, insects, land and water animals, as He has mentioned,

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ

مُبِينٍ

*"And there is no living creature on the surface of the earth except that Allâh ﷻ has taken responsibility for its sustenance. (For sending of sustenance, knowledge is necessary). He knows the permanent and temporary residence of them." (There, He ﷻ bestows their sustenance to them. And even though everything is in His ﷻ knowledge, together with this,) everything is written in an open book (i.e. Lowhe Mahfûz)." (Surah Hûd verse 6)*

### **The Promise of Sustenance by Ar-Razzâq ﷻ**

Imâm Qurtubî رَحِمَهُ اللهُ has mentioned under this verse, the incident of Abû Mûsâ ؓ and Abû Mâlik ؓ etc., who were of the Asharî tribe, and had migrated to Madînah Munawwarah. All their provisions were depleted. They sent one man to Nabî ﷺ with this objective that he should arrange something for them. On reaching the door of Rasûlullâh ﷺ, he heard Nabî ﷺ reciting this verse و مَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا. He thought to himself, "If Allâh ﷻ has taken

responsibility for all animals, then the Ashariyyîn are not any worse in the sight of Allâh ﷻ than other animals. He will definitely provide for us as well." He thus returned, not revealing his condition to Nabî ﷺ. He told his companions, "Be happy, the help of Allâh ﷻ is coming to you." His Ashariyyî companions thought that this messenger had presented his need to Nabî ﷺ as he had been commanded, and Nabî ﷺ had promised to make arrangements. They thus waited contented. Shortly afterwards, two men came carrying a tray full of meat and bread and presented it to them. They ate to their fill and then too, some food remained. They thought it appropriate to send the remaining food to Nabî ﷺ, so that he could utilize it for his needs. Two men were sent with the food to Nabî ﷺ. When coming in Nabî ﷺ's presence, they said, "O Rasûlullâh ﷺ, the food which you sent was abundant and very delicious." Nabî ﷺ said, "I did not send any food." They then narrated to Nabî ﷺ the entire incident that they had sent so-and-so person and this was his answer from which they understood that Nabî ﷺ had sent the food. On hearing this, Nabî ﷺ said,

ذلك شيئ رزقكموه الله

*"That was sustenance sent to you by Allâh ﷻ."*

### **Manner of Providing Sustenance**

In certain narrations, it has been mentioned that when Hadrat Mûsâ ﷺ reached the mount of Tur in search of fire, he came across the Divine manifestation. He was thereafter granted Nubuwwat and Risâlat, and then commanded to proceed to Egypt for the guidance of his people. Naturally, this thought came to him (which was not contrary to the rank and perfections of Nubuwwat) that I have left my wife alone in the jungle; who will care for her? To console Mûsâ ﷺ, Allâh ﷻ commanded him to strike a rock in front of him with his staff. Obeying the command, the rock split open. Another rock emerged. Again he was commanded to strike it. This stone split open and a third rock emerged and he was once again commanded to strike the rock. When it split, a worm emerged with a fresh leaf in its mouth. Mûsâ ﷺ had

complete and perfect conviction from before in the power of Allâh ﷻ. However, the effect of visibly witnessing the help and assistance of Allâh ﷻ is very different. (*Ma'âriful Qur'ân vol.4 pg. 591,592 Hûd verse 11*)

### **Incident of a Rock**

A doctor was moving about in a mountainous area with his family members. They came across a beautiful round piece of stone. When the girl's eyes fell on it, she remarked, "Mother! Look at that stone. It matches the colour of our guest-room."

The mother said, "Take it." It was a small, round stone. When she lifted it up, the mother said, "We will place it in the guest-room as a reminiscence of our journey." For two years, the stone remained in that room. One day, the mother was cleaning the room. As she lifted the stone, it slipped from her hands, fell onto the floor and split into two pieces. She noticed that within the stone was a hole, from which a worm emerged, and began walking on the ground. She was astonished, since the stone had been in her home for two years. She remarked, "O Master! You are so great that you send sustenance to a worm inside a closed stone." This is a reality that for whomsoever sustenance is fixed, he will definitely receive it.

### **Du'âs for Attaining Blessings in One's Sustenance**

Just as one supplicates for attainment of halâl and pure wealth, one should also make du'â to spend the wealth in the correct avenues, abstain from stinginess, and to be granted the ability to be saved from the sin of wastage and extravagance. In the hadîth, we learn of a beautiful du'â, wherein one seeks abundance of sustenance in old age.

1.) اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّي وَأَنْقِطَاعِ عُمُرِي

"O Allâh, grant me excessive sustenance in my old age, and at the end of my life."

2.) اللَّهُمَّ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَاجْعَلْ غِنَاءَنَا فِي أَنْفُسِنَا

"O Allâh, bless me in that which You have granted me, and grant us the quality of independence in our hearts."

3.) اَللّٰهُمَّ ارْزُقْنَا مِنْ فَضْلِكَ وَلَا تَحْرِمْنَا رِزْقَكَ .)

"O Allâh, grant us sustenance due to Your grace, and do not deprive us of Your sustenance."

When you recite اَللّٰهُمَّ ارْزُقْنَا , then intend two things:

- Knowledge, guidance, recognition and Îmân
- halâl sustenance with well-being

Have conviction that Ar-Razzâq ﷺ sustains without any difficulty. To convey sustenance to all of creation for Him ﷺ is as easy as conveying sustenance to a single person. Therefore supplicate only to Ar-Razzâq ﷺ for sustenance and blessings in sustenance. Never become despondent, no matter how difficult conditions may be. Yes, utilize the means to acquire it. ❀

Hadrat Ma'rûf Karkhî رحمته الله mentioned:

He who reads the following *du'â* {supplication} ten times daily will be counted amongst the **abdâl** {a group of high ranking saints mentioned in the hadîth}

اَللّٰهُمَّ اَصْلِحْ اُمَّةَ مُحَمَّدٍ ﷺ

اَللّٰهُمَّ فَرِّجْ عَن اُمَّةِ مُحَمَّدٍ ﷺ

اَللّٰهُمَّ ارْحَمْ اُمَّةَ مُحَمَّدٍ ﷺ

Oh Allâh! Guide the Ummah of Muḥammad ﷺ to righteousness  
Oh Allâh! Remove the difficulties from the Ummah of Muḥammad

Oh Allâh! Have mercy upon the Ummah of Muḥammad ﷺ

(أخرجه أبو نعيم في الحلية- كذا في الحاوي للسيوطي ج ٢ ص ٢٥٤)

**CLEARING THE FOG** (Part Twelve)**12. Sâhibain<sup>1</sup>****By: Mufti Abdullâh Moolla**

The word Sâhibain refers to the two outstanding students of Imâm Abû Hanîfah رحمته الله, namely; Imâm Abû Yûsuf رحمته الله and Imâm Muhammad رحمته الله.

The work that Imâm Abû Yûsuf رحمته الله and Imâm Muhammad رحمته الله did in the spread of Hanafî Fiqh was not done by anyone else, and no-one will be able to.

Imâm Abû Yûsuf رحمته الله is from among the outstanding students of Imâm Abû Hanîfah رحمته الله. He was the one who spread Hanafî Fiqh on a governmental level. He was the person who did not leave his education under Imâm Abû Hanîfah رحمته الله despite the demise of his son. Moreover, he was the first person in Islam to be called 'Qâdî'ul Qudât' (the Chief Judge).

Dâwûd Ibn Rashîd says, "If Imâm Abû Hanîfah رحمته الله did not have any student except for Imâm Abû Yûsuf رحمته الله, then too, it would have been sufficient for the pride of the people. Whenever I heard Imâm Abû Hanîfah رحمته الله discussing any chapter of knowledge, it would seem as though it was coming from the ocean. Hadîth in its way, Fiqh according to its way and Kalâm in its way, nothing was difficult for him."

According to a narration of Dhahabî, Yahyâ Ibn Khâlid says, "Imâm Abû Yûsuf رحمته الله came to us. The science which he had the least of was Fiqh but his Fiqh filled the corners of the east and west."

<sup>1</sup> Adapted and translated from, *Sîrat Imâm Abû Yûsuf* رحمته الله, Allâmah Muḥammad Zâhid al Kautharî رحمته الله, translated by *Ḥadrat Maulânâ Faḍl ur Raḥmân Azmî Sahib*, and *Târikh al Fiqh wal Fuqahâ'*, Muftî Ḥammâdullâh Wahîd, Zam Zam Publishers, Karachi.

Talha Ibn Muhammad Ibn Ja'far says that Imâm Abû Yûsuf رحمته الله عليه was the greatest jurist of his time. No- one could surpass him.

The memory of Imâm Abû Yûsuf رحمته الله عليه was proverbial. He had great mastery in Ahâdîth and Âthâr, he would also resolutely follow the Ahâdîth. Everyone was unanimous on this.

In following Imâm Abû Yûsuf رحمته الله عليه, Imâm Muhammad رحمته الله عليه completed and perfected the Hanafî Fiqh. The most important work in spreading the knowledge of Imâm Abû Hanîfah رحمته الله عليه and in gathering his statements was done by Imâm Muhammad رحمته الله عليه.

Every person is well aware of the efforts of Imâm Muhammad رحمته الله عليه in taking Hanafî Fiqh to the people and in solving the issues of the people. The condition of Imâm Muhammad رحمته الله عليه was such that he would not sleep at night, he would spend the entire night in study.

One day someone asked Imâm Muhammad رحمته الله عليه, "Why do you not sleep at night? The entire night you spend in study. What is the reason?" Imâm Muhammad رحمته الله عليه replied, "How can I sleep when the entire world goes to sleep thinking that if any matter has to arise, then Muhammad will give the reply. I do not want to destroy the reliance of the people. Who will then reply?"

Imâm Shâfi'î رحمته الله عليه said, "Allâh helped me by means of two men: Ibn Uyaynah in Hadîth and Muhammad Ibn Hasan in fiqh." Imâm Shâfi'î رحمته الله عليه also said, "I have never seen anyone more knowledgeable of the book of Allâh than Muhammad, it is as if it was revealed to him." Imâm Shâfi'î رحمته الله عليه also said, "I have never seen a man more knowledgeable of the halâl and the harâm, the causes ('ilal) and the abrogating and the abrogated than Muhammad Ibn Hasan." He also said, "If people did justice to the jurists, they would know that they have never seen the like of Muhammad Ibn Hasan. I never sat with a jurist who had more understanding than him, nor

anyone who was more eloquent than him in fiqh." He also said, "I recorded a camel load from Muhammad Ibn Hasan." The historians have written that Hanafî Fiqh spread to every country of the Muslim Empire except for Spain. Hanafî Fiqh did not spread so much there. There were students of Imâm Abû Hanîfah رحمته الله in every country of the Muslim world.

The books of Imâm Muhammad رحمته الله form the foundation of the Hanafî madhab. His books and their detail will be discussed in the next article, Inshâ Allâh.

(To be continued...Inshâ Allâh)

## The Advice of Hadrat Moulânâ Shah Hakîm Muhammad Akhtar Sâhib دامت بر كاته

People who criticize those that serve the Dîn, without any proof, are in reality seeing reflections of themselves in Allah's people. Always seek refuge with Allâh, from this disease. Never harbour bad thoughts about our pious elders and the Ulamâ-e-Haq. Hadrat Hâjî Jmdâdullâh *rahmatullâhi 'alaih* wrote in his book 'Ziya-ul-Qulûb' that the more faith one has with regard to his pious elders, so much more Allâh, will bestow him with His special graces, mercy and blessings. One should have good thoughts regarding all the believers, and those who harbour bad thoughts for the pious people will be destroyed.

## TAKING THE STEP

Dedicated to all our young Muslims taking the step into maturity and to those in their teens!

### 6. The Curse of Masturbation

One of the most burning issues affecting the youth today is that of masturbation. Islam gives us clear guidance on this issue. This problem has devastating effects and must be addressed with emergency. Understandably, many youngsters would feel shy to discuss their problem and even fewer will admit to having a problem. In this article, we shall outline the Islamic ruling on masturbation and provide solutions for the youth to adopt in order to curb the problem, with the ultimate aim of giving up this filthy act.

Imâm Shâfi'î رحمته الله said that masturbation is forbidden based on the following verse of the Qur'ân,

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ ﴿٥٦﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ  
مَلُومِينَ ﴿٥٧﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٥٨﴾

*And who guard their private parts except from their wives or from those bondswomen who are owned by them, as they are not to be blamed. However, those who seek (sensual pleasure) beyond that are the transgressors. [Sûrah al Mu'minûn (the Believers) 23:5-7]*

As masturbation is forbidden, every Muslim boy and girl must make a sincere effort not to fall into this sin. If they have committed the sin, they must immediately repent and make a firm resolution never to commit it again. There are certain people who masturbate habitually, causing distress to themselves and to those around them. We present a number of solutions below from the guidance of the scholars that will help us come out of this curse.

The motive to seek a cure for this problem should be solely to follow the command of Allâh ﷻ and fearing His punishment.

A permanent and quick cure from this problem lies in marriage. This is shown in the Ahâdîth as well.

Keeping ones self busy with good works is essential in breaking this habit. If the habit is not broken soon enough, it will become second nature and it will be very difficult to leave it.

Lowering the gaze from looking at forbidden things such as pictures, movies etc. will help to suppress the desire before it leads a person to committing harâm. The command to lower the gaze is from the Qur'ân, Sûrah an Nûr 24:30-31. Use leisure time in worshipping Allâh ﷻ and increasing one's religious knowledge.

Understand that masturbation causes major health problems like weak eyesight, a weak memory, a weak nervous system and back pain. In addition, feelings of guilt arise in a person resulting in low self esteem.

Avoid the illusion that some youth have that masturbation is OK because it prevents them from committing illegal sexual acts such as fornication.

Strengthen will power and avoid spending time alone.

Strive hard to be patient and chaste because persistence will lead these qualities to become second nature.

Ask Allâh ﷻ for help and guidance and continuously seek forgiveness.

May Allâh ﷻ guide all the youth (and adults) that are affected by this curse. It is a curse because it just carries on and on and on. If it is not treated, it can last into marriage and spoil one's life in ways that cannot be explained. A very effective part of the solution is to adopt good and pious company. Spending time with those involved in good will lead us to doing good all the time as well.

Please take care to forward any feedback, opinions, views and subject matter on the TAKING THE STEP articles. Your feedback will be highly appreciated and will be used for future articles as well. You can email to the address, darululum@webmail.co.za

## **Divine Direction**

The laws of Allâh ﷻ never changes. It is divine. It is perfect. It does not need to change. If we surrender ourselves to the perfect law of our Allâh ﷻ, we will enjoy a life of peace and tranquillity. There will be stability, direction and focus in our lives.

The law of the material world is always changing. It is man-made. It is deficient. It always has to be improved and updated. If we surrender ourselves to the changing law of the material world, we will lead a restless life of instability and chaos.

The Sunnah way of life of Nabî ﷺ is perfect. It never changes. The one who adopts the Sunnah will always be up to date.

The fashion and trend of the material world is deficient. It is always changing. The one who adopts the fashion of the time, will always be out of date.

Man starts his journey at point "A". He gets trapped in the vicious cycle of change, which he calls progress. After seventy years of labour, he ends off once again at point "A". The fuel of his life becomes depleted and it is only now that he realizes he has not yet commenced on his journey, his destination being Jannah (paradise).

Most of humanity is passing their lives not knowing why they have been sent to this world. They do not even know their destination, the hereafter.

As Muslims, we are blessed with a mission to prepare for the hereafter. A mission that has been outlined in detail by our Allâh ﷻ and Nabî ﷺ.

## THE GRANDEUR OF THE QUR'ÂN MAJÎD

Allâh (ﷻ) says in the Qur'ân Majîd, "We revealed this Book to you so that you may take mankind out of darkness and into light." The Qur'ân Majîd is a Book which takes mankind from darkness into light; it shows the straight path to those who are astray, and it reconnects the disconnected to Allâh (ﷻ). This is a Book of guidance for mankind; a spring bringing life to the world.

A guest once came to Hadrat Husain's (ؓ) house. He sent his slave girl out for some food as there was a limited supply in the house. Upon re-entering the house, she tripped and hot gravy spilt on Hadrat Husain's (ؓ) clothing and burnt him. Hadrat Husain (ؓ) grew intensely angry and glared at the girl. The slave girl became scared but she knew his character and the strong principles by which he lived.

She immediately quoted a verse from the Qur'ân Majîd, "And the believers are those who control their anger..." Hadrat Husain (ؓ) said to her, "Okay, I have absorbed my anger." The girl continued, "...and they forgive each other for the sake of Allâh..." Hadrat Husain (ؓ) said, "Okay, I forgive you for your mistake." The slave girl then said, "...and they love each other for the sake of Allâh..." Hadrat Husain (ؓ) then replied, "Go, I have freed you for the sake of Allâh (ﷻ)."

These were people who used to change their lives when listening to the Qur'ân. At one moment Hadrat Husain (ؓ) was glaring at his slave girl in anger, and the next moment he freed her for the sake of Allâh (ﷻ).

Today our copies of the Qur'ân Majîd are sitting on shelves in silk cloth but we do not find the time to read them. We waste our time in useless television and drama shows. We

watch television and read the newspaper for hours without realizing the time that is wasted in this manner. Months go by like this but nobody has the time to read the Glorious Revelation of Allâh ﷻ. People only remember this Divine Book when they have to give a wedding gift or when they need to swear an oath. We as Muslims, need to remember this Book in our daily lives: for our household, our business, and our daily chores.

A person narrated a story about his father in Lahore to Hadrat Maulânâ Zul Fiqâr Ahmad Sâhib (*Dâmat Barakâtuhum*). The father was an intense lover of the Qur'ân and was daily involved in its recital. Someone told him that Allâh ﷻ would preserve the light of the Qur'ân in his progeny if he were to complete reciting one Qur'ân (30 juz) every day for the next two years. This idea appealed to the father and so he took up this challenge.

Day and night, in sickness or in health, at home or at work, in all sorts of weather and family situations, by the Grace of Allâh ﷻ, this man completed one recital of the Qur'ân Majîd for the next two years. The result? All his sons and grandsons and all his daughters and granddaughters are Huffâz of Qur'ân.

This is an example of the lovers of the Qur'ân around us today, and this is how Allâh ﷻ preserves the Qur'ân through the generations of lovers. We also have a connection with this Book that we need to strengthen.

Hadrat Maulânâ Gulâm Habîb رَحِمَهُ اللهُ used to say, "How can it be that you have the Qur'ân Majîd in one hand and you remain a slave?" Our hearts are diseased, but we only need to open the Book of Allâh ﷻ to find the cure. We are patients and we have the cure in our midst but we fail to apply it. We should ask the Qur'ân Majîd how it is a cure and it says, "...a cure that washes hearts clean." We need to apply this 'soap' to our hearts. This Glorious Book has to descend past the tongue to our hearts, and only then will it enlighten and enliven the heart. ❀