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سؤال الله

COMMENTARY ON THE QUR'ÂN

Chapter 2 Verse 191-193

١٩١ وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجْتُمُوهُمْ
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى
يُقَاتِلُواكُمْ فِيهِ ۚ فَإِن قَاتَلُواكُمْ فَاقْتُلُوهُمْ ۗ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ ★

190. Kill them wherever you find them, and drive them out from where they drove you out.^a Mischief in religion is more grievous than killing.^b And do not fight with them near the Sacred Masjid as long as they do not fight with you there. But if they themselves fight you, then kill them. This is the punishment of the unbelievers.^c

In the previous âyah, the Muslims were permitted to repel any harm inflicted by the non believers. They were also instructed not to initiate any battle with the non Muslims especially during the four scared months of the Islamic calendar. In these âyât, Allah ﷻ provides further directives.

191a "Wherever you find them" - i.e. irrespective of whether you find them in the haram or out of the haram. "From where they drove you out" - i.e. from Makkah.

191b Spreading mischief is a greater sin than killing: Turning away from religion or causing others to turn away is a more serious sin than killing in a sacred month. This means that the unbelievers' committing acts of polytheism in the sanctity of Makkah and causing others to do so is far worse than fighting in the haram. O Muslims! Therefore do not worry, and answer tit for tat.

191c Makkah is certainly a sanctified place. But because they are the ones who started hostilities, oppressed you, and bore enmity towards you on account of accepting Islam, which is much more serious than fighting (in a sacred month); they therefore have no right to any place of refuge - kill them wherever they may be (even if they seek refuge in Makkah). Eventually when Makkah was conquered, Rasûlullâh ﷺ had announced that those who came forward with their weapons should be killed and he gave refuge to the rest (those who did not take up arms but surrendered instead).

١٩٢ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ★

192. But if they desist, then surely Allah is most forgiving, extremely merciful.^a

192a Despite all these actions of theirs, if they become Muslims and abandon their polytheism, their repentance will be accepted.

١٩٣ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ ط فَإِنِ انْتَهَوْا

فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ★

193. Fight them until there remains no corruption and only the authority of Allah remains. If they desist, there is no hostility against anyone except the oppressors.^a

193a Fighting the unbelievers is for the purposes of putting an end to oppression and so that they cannot lead anyone astray from Islam, and specifically so that only the authority of Allah is implemented. Therefore, if they abstain from polytheism, there should be no hostilities against anyone except the oppressors. In other words, those who have abandoned evil, are no longer oppressors. Therefore, do not commit any excesses against them. As for those who do not abandon their mischief and refractoriness, kill them with full zeal. ❁

Perfection of Salaah

Hadrat Maulana Abdul Hamid Is'haq Sahib (dāmat barakātuhum)

اَثَلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Recitation of Quraan

In this verse Allah ﷻ commands Rasulullah ﷺ to recite the Kitaab. The Tafseer of the Quraan, contemplation in the Quraan comes at a later stage. Many people show more importance to Zikrullah, Panjsurah and Wazaaif yet the Quraan Sharif is neglected. We should also have an idea of what we are reciting. We know of the internet, computers, etc. yet we don't know what we are reciting. We had completed Naazara at the age of eight or ten and we have now reached the age of forty or fifty yet we do not even know the meaning of the Surahs that we recite in Salaah. We don't know the meaning of At-Tahiyyaat, Dua-e-Qunoot. Many of us make Dua in the Arabic language yet we do not know the meaning of the Duas. If we know the meaning then life will come into the Duas.

The miracle of the Quraan Sharif is that if a person recites without understanding then too it will have an effect and change the life of a person. This is such a Kitaab that it is the rope of Allah ﷻ, the one end of which is in the hand of Allah ﷻ and the other end is in our hands. Allah ﷻ will never let go of the rope, and this rope is so strong that this rope will never break. This indicates that a person that is regular with his recitation will be pulled by Allah ﷻ.

We are negligent as far as recitation of the Quraan is concerned. We outwardly are concerned of Islam but there isn't any Tilaawat in our lives.

Perfection of Salaah

The second command in this verse is perfection of Salaah. This refers to improving and perfecting one's Salaah on a continuous basis. In order to perfect our Salaah, a person should do three things. When making Niyyat (which is an action of the heart) one should think of the words of the Hadith which state "Imaanaw wa Ihtisaaba". I am performing Salaah as this is the command of Allah ﷻ. The purpose of Salaah is to bring servitude into a person, and this can only be achieved if a person regards the Salaah to be a command of Allah ﷻ.

If servitude is not created in a person by performing Salaah, pride will be created in a person. Many people boast that I had never missed a single Salaah, nor did I miss my Takbeer-e-Ula. I have never missed Tahajjud for the past twenty years. This is a sign of pride, whereas Salaah was supposed to bring servitude into a person. The required effect of Salaah is not found when one does not perform Salaah regarding it to be the command of Allah ﷻ.

Secondly, a person should perform Salaah with hope of receiving reward from Allah ﷻ. A employee that works under the observation of the boss will work extremely well especially if he knows that the nature of the boss is such that he offers a bonus to those that are good workers. We perform Salaah in front of such a boss that is not only watching our external movements but He is fully aware of our internal condition as well. There is no boss equivalent to Allah ﷻ in wealth and generosity.

When a person performs Salaah without the hope of gaining reward, then he doesn't really perform the Salaah as required and desired in Salaah. How many husbands are pious and force the wives to perform Salaah or vice versa, thus the one that has been forced to perform Salaah does not perform with concentration of hope of reward, but just as a duty, half heartedly.

Final Salaah

In one Hadith Rasulallah ﷺ advised a Sahaabi, "When you stand up to perform Salaah then perform Salaah as though this is the last Salaah." If one thinks of this in his Sunnah Salaah, then his Fardh will be a better Salaah. The quality of Salaah will continuously improve. If a person is not conscious of improving his Salaah then his Salaah will not remain at the same level rather it will deteriorate. This carelessness can be seen in many people. Regarding such people Allah ﷻ says, "Destruction for those that perform Salaah." In other words there is Adhaab for those performing Salaah. The standing posture of Salaah is not in order, the head is tilted, etc.

Doubts in Salaah

There are many that get doubts in their Salaah. Many even forget the number of Rakaats that they have performed. A treatment for this is that a person should recite Surah Naas. This is a prescription that is given by Allah ﷻ to Rasulallah ﷺ. This is a valuable prescription which should be on our tongue and recited.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say, "I seek refuge with the Rabb of mankind..."

مَلِكِ النَّاسِ

"...the King of mankind..."

إِلَهِ النَّاسِ

the Ilaah of mankind

Allah ﷻ is the creator, nourisher and sustainer of mankind. He is the king of mankind and the only being worthy of worship. The human being is such that he requires someone to turn to, for worship. This lesson is learnt from little kids, they always run to their parents. If brothers fight they immediately run to complain to their parents. The human requires some support and the only support is Allah ﷻ. Many look for support in idols, the sun, the moon, etc. We are so fortunate that we have been given the true Tauheed, and we only turn to Allah ﷻ.

Thereafter a person seeks refuge in Allah ﷻ from three things.

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

from the evil of the whisperer who draws back (immediately after whispering evil into man's heart or ears)..."

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

who whispers (evil commands) into the hearts of mankind

مِنَ الْجِنَّةِ وَالنَّاسِ

be he (this whisperer) from among the Jinn or from mankind

There are evil whisperers amongst the Jinn as well as amongst the human beings. These evil men whisper to one that he should go to the gambling den or to a brothel, or you are not well so there is no need to go to the Masjid to perform Salaah. When you remain at home, he will whisper that you can perform Salaah a little later. Then he whispers, you are tired thus you can wake up later and perform Salaah, and the Salaah is now Qadaah. A person is protected from Wasaawis by this prescription.

Niyat when making Salaam

When making Salaam we should make intention of the angels that are on our right and left. A person that makes intention of the angels are blessed with two great things. One is that Allah ﷻ will bless one with Yaqeen of the unseen. The life of the Qabr, the day of Qiyaamah, Jannat, Jahannam, will all become a reality. Do we ever think of these things?

The other is that there are two systems working in the world. One system is that of cause and effect. A person is hungry so he eats food and feels nice. If he is thirsty, he drinks water and the thirst is quenched. A tablet is taken for a headache, and he is then cured. This is what we see on a daily basis. The system of Allah ﷻ is above this system which is a superior system and overrides this system of cause and effect. That system is fully operational and it is not joined with Asbaab.

There is no harm in using Asbaab (means) but the conviction of a person should not be in the means. If one has conviction in Asbaab, negating Allah ﷻ totally, this is Shirk, as in reality Allah alone does everything. It is not food that takes away hunger but actually by the command of Allah ﷻ hunger is removed. We understand that the eye is seeing but in reality it is the command of Allah that allows one to see, which is the Rooh. If the Rooh is removed, the eye is still present but unable to see. If the same eye of the deceased is grafted into another person, he is able to see as the Rooh is still existent. This is the benefit of making intention of the angels when making Salaam. These are some of the points to be considered when performing Salaah which will allow us to make our Salaah more valuable. ❁

**Looking into the world of the Jinn - The Rock
that shall smash all empires - The Nur (light) of
Muhammad ﷺ
Maulana Ridwan Kajee**

Nabi Danyaal ﷺ, while interpreting the dream of Bukht-e-Nasr, made mention of a rock that would one day smash through all barriers and empires of evil. The preparation and the carving out of this Divine Rock and Light had in fact already begun right at the beginning of Creation, but from the era of Bukht-e-Nasar onwards its intensity began increasing rapidly.

Discussing this most noble light which would one day be called 'Nur-e-Muhammad' Hafiz Ibn Hajar Asqalani has quoted the following narration¹:

أَقَالَ ابْنُ أَبِي عُمَرَ : حَدَّثَنَا عُمَرُ بْنُ خَالِدٍ ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَرَاتِ ، عَنْ عُمَانَ بْنِ
الضَّحَّاكِ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : إِنَّ فَرِيضًا كَانَتْ نُورًا بَيْنَ يَدَيْ اللَّهِ عَزَّ وَجَلَّ قَبْلَ أَنْ يَخْلُقَ آدَمَ
بِالْفِي عَامِ ، يَسْبَحُ ذَلِكَ النُّورُ فَتَسْبَحُ الْمَلَائِكَةُ بِتَسْبِيحِهِ ، فَلَمَّا خَلَقَ اللَّهُ آدَمَ جَعَلَ ذَلِكَ النُّورَ فِي صُلْبِهِ ، قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَأَهْبَطَهُ اللَّهُ إِلَى الْأَرْضِ فِي صُلْبِ آدَمَ ، فَجَعَلَهُ فِي صُلْبِ نُوحٍ فِي السَّفِينَةِ ، وَقَدَفَ فِي

The Qureish (i.e. Rasullullah ﷺ surrounded by his ﷺ selected family) were a light in front of Allah ﷻ over two thousand years before the creation of Nabi Adam ﷺ. This light would make the tasbeeh of Almighty Allah (glorify and praise Allah ﷻ), and the angels would make tasbeeh after its tasbeeh. After creating Nabi Adam ﷺ, Almighty Allah placed this light in his back. Rasullullah ﷺ mentioned that this light was sent into the world in the back of Nabi Adam ﷺ, it was in the back of Nabi Nuh ﷺ in the ship, in the back of Nabi Ibrahim ﷺ when he was thrown in the fire, and it continued moving from the backs of noble men into the wombs of chaste, pure women, until Almighty Allah took me out from my parents, with none in my lineage having met in an impermissible manner, i.e. all were protected from adultery.

During the era of Bukht-e-Nasr this Divine and Protected Light had settled within the back of Ma'd ibn Adnaan. He was only twelve years old when Bukht-e-Nasr intended attacking the Arabs. Almighty Allah ensured the protection of this noble carrier of the Light of Muhammad ﷺ by sending Nabi Armiyah ibn Halqiya ﷺ with a message to Bukht-e-Nasr that it was none but Almighty Allah that had given him victory over the Arabs. He warned Bukht-e-Nasr against laying a hand upon this boy, informing him that he was a carrier of the light of Nubuwwah. Nabi Armiyah ﷺ thereafter had Ma'd placed on a Burâq and taken away safely to the lands of Shâm.²

According to the narration of Tabari, Almighty Allah explained the reason for Ma'd being afforded such importance and divine protection in the following words:

فإني مُسْتَخْرَجٌ مِنْ صُلْبِهِ نَبِيًّا كَرِيمًا أُخْتِمُ بِهِ الرِّسَالَ

النَّارِ فِي صُلْبِ إِبْرَاهِيمَ ، وَلَمْ يَزَلْ يَنْقَلِبُنِي مِنْ أَصْلَابِ الْكِرَامِ إِلَى الْأَرْحَامِ الطَّاهِرَةِ ، حَتَّى أَخْرَجْتَنِي مِنْ بَيْنِ أَبَوَيْ ، لَمْ يَلْتَقِيَا عَلَى سَفَاحٍ قَطُّ (المطالب العلية بزوائد المسانيد الثمانية - باب اولية النبي صلى الله عليه وسلم)
 ١ لما كانت الليلة التي ولد فيها رسول الله صلى الله عليه وسلم ارتجس إيوان كسرى ، وسقطت منه أربع عشرة شرفة . وهدت نار فارس ، ولم تحمد قبل ذلك بألف عام ، وغاضت بحيرة ساوة ، ورأى الموبدان إبلا صعبا تقود خيلا عرابا ، قد قطعت دجلة وانتشرت في بلادها ، ... (دلائل النبوة للبيهقي)

'I am going to take out in his progeny a most noble messenger, with whom I shall bring an end to the chain of Nubuwwah!'

Approximately one thousand one hundred and thirty years after Bukht-e-Nasr's dream, the divine light, bearing the carved out rock that Bukht-e-Nasr had been warned about, settled into the blessed womb of Aamina bint Wahb, and from there emerged in the form of the greatest of the messengers, Muhammad ibn Abdullah ﷺ.

As dreams had warned previous emperors of the coming of this 'Unique Light' that would tear its empires into pieces, so too were the emperors who were alive at the birth of Rasulullâh ﷺ informed. On the night of the birth of Rasulullâh ﷺ many strange events occurred around the globe which made man and jinn both realise that a major change was soon to occur in the entire world, a revolution that would remove man from the worshipping of the creation and draw him into the worship of his true Creator. From amongst the many events that occurred on that blessed night, some of note are the following³:

On the night of the birth of Rasulullâh ﷺ the main hall of the castle of Kisra (the Persian emperor) shook causing fourteen balconies to collapse to the ground. The Persian-fire (their centre of worship) which had been burning continuously for over a thousand years suddenly died out (despite the effort of its guardians to keep it burning). The river Saamaa dried up completely whilst the river Samaawah flooded its banks causing tremendous damage. These were two rivers of the Persians which were worshipped due to the immense benefit the population would derive from them in irrigating their lands.

Mubazân, a senior minister of the Persian cabinet, that night dreamt that wild camels were pulling Arabian horses over the Tigris (famous river of Iraq) and were spreading through the Persian lands. In the morning, as more and more troubling

news began reaching Kisra, he called for an assembly of his chief ministers and consultants.

Kisra asked Mubazân what he thought regarding the strange occurrences during the night and with regards to the dream he had seen. Mubazân replied that it seemed some great event had occurred in the lands of the Arabs. Kisra thus wrote to Nu'maan ibn Munzir, his minister appointed over the Arabian lands, ordering that he send to him an Arab well-versed and with knowledge of what he wished to ask.

Nu'maan ibn Munzir had Abdul Maseeh ibn Amr Ghasâni sent. He in turn sought permission to pose the query to his uncle, Sateeh, who resided in the lands of Shâm.

When Abdul-Maseeh reached his uncle, he found him on the verge of death. In grief he began reciting poetry explaining his plight and begging for help in finding an interpretation for the dream. After a while Sateeh opened his eyes and uttered the following:

'Abdul Maseeh has come to Sateeh on a fast camel, finding him on the verge of death. The king of Banu Saasaan (the Persians) has sent you to enquire regarding the shaking of the hall, the fire that has been extinguished, and the dream of Mubazaan, who had seen wild camels pulling Arabian horses over the Tigris and had spread in the Persian lands.

O Abdul-Maseeh, when recitation (of a Divine scripture, i.e. Quraan) shall increase in abundance; when the 'man with the stick' shall appear, i.e. Rasulullâh ﷺ; when the valley of Samaawah shall flood; when the Persian fire shall die out, and when the river of Saawah shall dry up; from that time on the lands of Shâm shall no longer remain a land for Sateeh to reside in.

As for the Persian Empire, it shall have so many emperors and empresses before its collapse equal to the number of balconies that have collapsed, i.e. fourteen. And that which has been predestined will most definitely occur!

With these words Sateeh breathed his last. Abdul-Maseeh returned and conveyed the message to Kisra who replied that the time required for fourteen emperors/empresses to rule shall easily be a good couple of hundred years, thus there is not much to bother about. Contrary to Kisra's expectation, it took less than seventy years for the fourteen emperors and

empresses to rise to the throne and fall, and with the death of its last emperor, Yazdajird, in the era of Hadrat Uthmaanؓ, the Persian Empire totally collapsed, never to rise again. The Roman Empire too had collapsed just prior to this, but as Rasulullâhؐ had clearly predicted, their forces were able to backtrack into Europe and continue their resistance from there.

Explaining the difference between the collapse of the Persian empire and the roman empire, Imam Shafee' mentioned⁴:

'Due to Kisra tearing up the letter that Rasulullâhؐ had written to him, Rasulullâhؐ stated that Almighty Allah would tear up his empire. Thus, after its collapse it has never stood up again. As for the Roman Empire, due to its emperor (Hercules) honouring the letter of Rasulullâhؐ, Rasulullâhؐ stated that Almighty Allah shall keep his kingdom stable. Thus, after its collapse in Shâm, it was still able to continue operating from the Roman lands (i.e. Europe).'

With the total collapse of the Persian Empire and the collapse of the Roman Empire in the lands of Shâm, the prediction of Nabi Dânyaalؑ regarding the coming of a rock that would one day smash the empires of paganism of the East into bits and pieces, showed its truth approximately one thousand years after its utterance.

To be continued, insha Allâh..... ❁

Rasûlullâh ﷺ said: "The one who visits his ill Muslim brother continues plucking from the fruits of Jannah from the time he sets out until he returns."

(Sahîh Muslim)

⁴السنن الصغير للبيهقي - باب اظهار دين النبي صلى الله عليه و سلم

Asmâ'ul Husnâ

THE BEAUTIFUL NAMES OF ALLÂH ﷻ

By: Maulânâ Moosa Kajee Sâhib

AL-QÂBIDH ﷻ, (THE BEING WHO RESTRICTS ﷻ) AL-BÂSIT ﷻ, (THE BEING WHO EXPANDS ﷻ)

Two definitions have been mentioned under these blessed names:

1.) Mullâ Alî Qârî رحمته الله has mentioned,

والله يقبض ويبسط اى فى كل شيء من الاخلاق والأرزاق والاشباح والارواح اذا قبض
فلا طاقة واذا يبسط فلا فاقة

"Allâh ﷻ restricts and expands everything i.e. character, sustenance, outward forms and souls. When Allâh ﷻ wants to restrict something, then no power can make it expand. When He ﷻ wants to expand something, then nothing can prevent Him." (Mirqât)

2.) اى صفيق الرزق وغيره من شاء ما شاء كيف شاء موسعه

"He ﷻ restricts and expands sustenance etc., on whomsoever He ﷻ wishes, how much He ﷻ wishes, and in whichever manner He ﷻ wishes." (Mirqât)

WEALTH AND POVERTY IS FROM ALLÂH ﷻ

All wealth and poverty lies in the control of Al-Qâbidh ﷻ and Al-Bâsit ﷻ, and to Him we all have to return one day. Turning a pauper into a king, snatching away a kingdom from a king, making a strong person weak and a weak person strong, is all in the control of Al-Qâbidh ﷻ and Al-Bâsit ﷻ.

At times, with regards to intellect and outward means, two men are similar to one another. They both commence a

business. The business of one prospers whilst the other runs into loss.

The Qur'an explains this point to us in the incident of Tâlut. When the Bani Israîl requested Shamuel ؑ to appoint a king over them with whom they could join and fight the enemy, Allâh ﷻ made Tâlut their leader. He was a poor and hard-working man. In the eyes of the Bani Israîl, he was not fit for rulership. However, Allâh ﷻ said,

وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

And Allâh ﷻ grants His monarchy to whomsoever He wishes.

And Allâh is Bountiful All-Knowing. (Baqarah verse 247)

Being affluent or destitute is neither based on one's level of intelligence, nor on one's abilities and capabilities. This is solely the grace of Allâh ﷻ, on whomsoever He wishes, and in whichever condition He ﷻ keeps His slaves.

How many intelligent people there are on whom the means of sustenance are straitened. And how many ignorant people there are (unaware of any method of earning livelihood), whom you will see with an abundance of sustenance? This has left the minds of people amazed and it has made a knowledgeable skilled person a disbeliever. This is that fact which strengthens the heart of a weak believer that the treasures of sustenance are in the control of that Being who is Al-Qâbidh ﷻ and Al-Bâsit ﷻ.

Allâh ﷻ states,

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ

Verily Your Sustainer expands sustenance for whomsoever He wishes, and He constricts. (Banî Israîl verse 30)

In this, there is consolation for the believers who do not possess an abundance of means of sustenance. Not having an abundance does not mean that they have no status in the sight of Allâh ﷻ. An abundance or scarcity of sustenance is based on the wisdom of Allâh ﷻ, which only He ﷻ is aware of. He ﷻ at times makes His enemies into Qârûn, and grants

His beloveds so little that they can barely manage. This is based on His decision. The one granted more is not necessarily His beloved, and the one granted mere basics is not necessarily disliked.

Once during the era of Rasulullâh ﷺ, the price of grains became expensive. People remarked, "O Rasulullâh ﷺ the price of grains have become expensive. If you fix a price, it will be better." Rasulullâh ﷺ answered, "Allâh ﷻ is the Being who controls the price of goods, the Being who keeps back, the Being who grants in abundance, the Sustainer. I hope to meet Allâh ﷻ in this condition that none of you are able to claim from me any demand of blood or wealth." (Tirmidhi)

THE WISDOMS OF AI-BÂSIT ﷻ IN GRANTING A DISPARITY IN SUSTENANCE

Where Al-Bâsit ﷻ has granted abundance, then there is goodness in that abundance. Where He ﷻ has granted less, there is goodness there. Allâh ﷻ alludes to this in the following verses:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ

If Allâh ﷻ spreads out sustenance for (all) His servants, then they would cause corruption in the earth, however He sends down as He wishes, according to measure. (Shûrâ verse 27)

WISDOM 1: Protection from disobedience - In this verse, we are informed that if every person in the world possessed every type of sustenance and every type of bounty, then man would exceed the bounds in perpetrating evil and corruption against others. Due to an abundance of wealth, none would depend on each other, and no one would have humbled himself before another. On the other side of the coin, one characteristic found in rich, wealthy people is that as their empire increases, so too does their greed and lust.

The definite consequence of this is that the usage of force for the seizure of others' lands and properties would become common. Fights, arguments, disobedience and other evils

would exceed the limits. For this reason, instead of granting every slave every type of sustenance and bounty, He ﷻ distributed these favors over His ﷻ slaves in this way that some have more wealth than others, some are healthier than others, some have been granted more beauty, and some have been bestowed with the treasures of knowledge and wisdom. In short, every single person is in need of the other. Due to this mutual need, the foundation of economies is built.

وَ لَكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ - the meaning of this is that Allâh ﷻ sends down His bounties on the people of the world according to a specific measure. The following verse in the Qur'an states: إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ (Verily He ﷻ is fully aware and sees His ﷻ slaves) indicates that Allâh ﷻ knows well which bounty is beneficial or harmful for which person.

A practical example is that of a just ruler who sometimes passes such laws which goes against certain individuals, and due to it, they fall into difficulties. It is possible that this person involved in difficulties now regards the king's action as evil, since he is only thinking within the restricted framework of his benefit. However, the person whose gaze is over the condition of the whole country and nation, and who understands that the whole nation cannot be sacrificed for the benefit of one person, will never think of this move as evil. Now who can encompass all the wisdoms of Al-Alîm ﷻ, Al-Khabîr ﷻ, Al-Qâbidh ﷻ and Al-Bâsit ﷻ who is running the system of the entire universe?

WISDOM 2: The reward of patience and gratitude - From this verse we also learn that for all the wealth of the people of the world to be equal is neither possible, nor desired and nor does the welfare of the universal system demand it. (Ma'ariful Qurân, Surah Shûrâ verse 27)

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً

We have made every one of you an examination for the other. (Furqân verse 20)

In the verse, there is indication that Allâh ﷻ has power over everything. He ﷻ could have made all humans equally wealthy and healthy – none would have been ill. He ﷻ could have placed all on high positions of honour and respect. None would have been in a low position. However, due to this, there would have been a great rupture in the system of the world. Thus, Allâh ﷻ made some people wealthy, some poor, some strong, some weak, some healthy, some ill, some honourable, and some unknown. In these different conditions and types, there is an examination for every stratum of society. There is the test of gratitude for the wealthy and patience for the poor. Similar is the case of the healthy and ill.

For this reason, the teaching of Rasulullâh ﷺ is that when your gaze falls on such a person who is more wealthier or healthier than you, or is greater than you in status or strength, then immediately look at those people who are lower than you in this sphere, so that you can be saved from the sin of jealousy and so that in your present condition you can attain the ability to make shukr (be grateful) to Allâh ﷻ. (Ma'âriful Qurân, Surah Furqân verse 20)

WISDOM 3: Continuation of the worldly system - Allâh ﷻ has granted some people more than others financially. Great disparity is found amongst people with regards to their wealth and property. Allâh ﷻ has not made all people equal. The underlying reason is that due to these differences, the system of the world will continue to function properly.

If all people were the same, then no one would work for another. There would be a shutdown in all companies and factories. In this world, the wealthy and poor are dependent on each other. Without wealth, no business can commence, and without labourers no work can be fulfilled. Therefore, Allâh ﷻ has created people differently. Some are rich, some are poor; some are owners, some are labourers. In this way, all organizations of life continue to function correctly. Allah ﷻ states,

نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحِمْتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ

We distribute their livelihood among them in this worldly life and elevate the ranks of some of them above others so that they may derive benefit from each other. (Zukhruf verse 32)

Allâh ﷻ has created difference in wealth, status and intellect so that those of excess wealth, higher status and greater understanding and intellect can take work from those of less wealth, lower status and lesser understanding and intellect. Due to this perfect wisdom of Allâh ﷻ, the system in the universe functions in a proper and beautiful manner. If all were exactly equal in these qualities, then none would ever be prepared to work for another. No person would be prepared to fulfil tasks regarded as menial and lowly. This shows the dependence of man. Even a billionaire cannot fulfil all his needs and necessities without the aid and assistance of many other human beings. ❀

Disciplining the Lovers of Allâh ﷻ

Selected Islâhî correspondence with Shaikhul-Arab Wal-Ajam,
Ârifillah Hadrat-e-Aqdas Mâulânâ Shâh Hakîm Muhammad
Akhtar Sâhib رحمته الله

Condition: Hadrat! What is the difference between *kînah* (malice) and *hasad* (jealousy)? Likewise, what is the difference between *hîrs* (greed) and *tama'* (avariciousness)?

Answer: When there is malice, a person experiences heaviness in his heart with regard to the person who is enjoying a particular bounty. On the other hand, when there is jealousy, the desire that the bounty be removed continues increasing. As for greed, it is applied to both good and evil. For example, [the Qur'ân states with regard to Rasûlullâh ﷺ]: حريص عليكم أي حريص على إيمانكم وصلاح شأنكم (that he is extremely

“greedy” that you bring *îmân* and that your affairs are set right). On the other hand, “avariciousness” is applied more to evil. For example, *فَيَطْمَعُ الَّذِي فِي قَلْبِهِ مَرَضٌ* (the person in whose heart is an illness will be avaricious).

Condition: When a person doubts whether he is overcome by conceit, pride or ostentation, is he really overcome by conceit, pride or ostentation or is it merely a whispering [of these ailments]? How can I identify this with certainty?

Answer: The difference between whisperings of pride, etc. and the actual ailment itself is that it is essential for the heart to feel pain over the whisperings of conceit, pride or ostentation. On the other hand, the person who is really conceited, proud or ostentatious, he does not perceive any pain over his conceit, pride or ostentation. And the cause of this [lack of feeling any pain] is negligence of the heart.❁

The Ten Qualities of Dogs

Maulana Imran Kajee

- 1) It is able to bear the pangs of hunger, and suffices on very little. This is the quality of the ‘Saabireen’ (the patient ones).
- 2) It has no home for itself. This is the quality of the ‘Mutawakkilîn’ (those who repose their full trust in Allah).
- 3) It sleeps very little during the night. This is the quality of the ‘Muhibbeen’ (the true lovers of Allah ﷻ).
- 4) When it dies, it leaves behind no inheritance. This is the quality of the ‘Zaahideen’ (those who have renounced and forsook loving the adornments and wealth of the world).
- 5) They never abandon and desert their owner. This is the quality of the ‘Saadiqeen’ (the faithful slaves of Allah ﷻ who remain loyal and never displease their Creator).
- 6) It is satisfied with even an inferior place or position. This is the quality of the ‘Mutawaadhi’een’ (the humble ones).
- 7) If somebody seizes or robs it of its place, it seeks another place. This is the quality of the ‘Raadheen’ (those who are pleased with the decree of Allah ﷻ in all circumstances).

- 8) It does not harbour enmity in its heart when it is hit (especially by its master). This is the quality of the 'Khaashi'een' (those who are humble due to the fear of Allah ﷻ).
- 9) When food is placed before it, it waits for a while, suspiciously staring at the food. This is the quality of the 'Masaakeen' (those who have adopted poverty willingly and do not rush after the wealth of this world).
- 10) If it leaves or departs from any place, it doesn't turn to even look back. This is the quality of the 'Mahroomeen' (those who are deprived from the mercy of Allah ﷻ due to their reluctance to turn back to Him and return to His obedience after having distanced themselves from Him through sinning). (Translated from Sadaa'e Khatme Nubuwwat no.11/ July 2009 edition)

From the compilation of Hadrat Hafiz

Abdurrahman Mia Sahib رَحْمَةُ اللهِ عَلَيْهِ

WUDŪ' -

Maulana Abdullah Ismail Sahib

- Allâh Ta'âlâ loves a Muslim who is in the state of wudŭ'; Allâh Ta'âlâ says: Verily Allâh loves those who repent much and He loves those who are purified.
- Sayyidunâ Rasŭlullâh ﷺ said, "The key of salâh is wudŭ'"; "Cleanliness is half of Îmân"; "The wudŭ' of the one who does not remember Allâh Ta'âlâ is not perfect"; "Wudŭ' performed thoroughly is half of Îmân".
- Wudŭ' is an important ingredient for correctness of salâh.
- Wudŭ' is an action which purifies the external and internal organs.
- Wudŭ' is a Sunnah (practice) of the Ambiyâ' ﷺ
- Actions depend on intentions. It is best to combine the intention of the heart with a verbal intention because the verbal intention will strengthen the intention of the heart. It is a proven fact that a verbal intention causes the heart

to become attentive even though it is occupied with some other thought.

- A wudû' without intention is definitely a means which permits the performance of ṣalâh, but it would not be regarded as an `ibadah. An intention of wudû' causes it to become an `ibadah.
- Wudû' is a weapon of a Mu'min against shaytân.
- The influence of shaytân is minimal on the limbs that are washed during wudû'.
- Tuhûr means to purify. Every type of outward and inward purification is regarded as tuhûr, whether it is physical or spiritual, or whether it is purifying one's beliefs, character or actions.
- Amongst the outward forms of obedience, ṣalâh is matchless. However its correct execution depends on wudû'.
- Îmân without wudû' is acceptable, but wudû' without Îmân is unacceptable.
- If the heart is attentive while performing wudû', then the heart will also be attentive during ṣalâh.
- If mistakes were committed during wudû', then whispering of shaytân will occur during ṣalâh.
- It is mentioned in the hadîth sharîf that the sins of those limbs which are washed in wudû' are forgiven.
- On the day of Qiyâmah, the value of wudû' will be equal to half the value of Îmân because of the infinite mercy of Allâh Ta'âlâ.

Fear Allah regarding my Companions

By: Mufti Abdullah Moolla

Change of Form

The Mu'adhin of Hadrat Ali ؑ says that he once went with his uncle on a journey to Makrân. There was another person that accompanied him. This person spoke ill of Hadrat Abû Bakr ؑ and Hadrat Umar ؑ on the way. "We tried to stop him but he did not restrain himself. We therefore separated from him. After a few days, when we met his slave, we asked about

him. The slave said that an admonishing lesson has occurred with my master. Both of his hands have become like that of a pig. Subsequently, when we met this person, we saw that indeed his hands were like that of a pig. Then his form changed into that of a pig."

Punishment for insolence towards Shaykhayn in this world

A person explained that he was in the Haram of Makkah Mukarramah. He saw a person, half his body was black and half was white. He said, "O people, take lesson from me, I used to speak ill of Hadrat Abū Bakr ؓ. One night when I was sleeping, a person slapped me with fire and said, "O enemy of Allāh, O wretched one, you speak ill of Shaykhayn." I got up and my condition has been like this ever since." [*Kitab ur Rūh* p.232]

The consequence of Swearing Shaykhayn

Abdur Rahmān Muhāribī says that a person was in the throes of death. The people encouraged him to recite the Kalimah. He said, "I cannot recite it because I used to remain with those who would command me to swear Hadrat Abu Bakr ؓ and Hadrat Umar ؓ." [*Sharḥ us Sudūr* p.28]

Entry into Hell for Cursing Shaykhayn

Shaykh Bashīr says that in Madā'in, he happened to go to a person in the throes of death. "I saw that a brick was placed on his stomach and many people were sitting around him. I sat down. A little while later, he became worried and jumped from the bed. The people fled out of fear. I went close and asked, "What is this condition of yours? What have you seen?" He said, "I used to go some elderly people in Kufa. They pulled me to their religion and included me in their cursing of Hadrat Abū Bakr ؓ and Hadrat Umar ؓ." I said, "Seek forgiveness and do not do this from now." He said, "Now there will be no benefit for me, the angel of hell is taking me in order for me to enter it and I see hell." Saying this, he died. [*Sharḥ us Sudūr* p.52]

The result of speaking ill of the Sahabah ؓ

Abū Ishāq says that he was called to bath a deceased person. "When I removed the clothing, I saw a snake around

his neck. I was surprised as to why this is the case. The people then said that this person used to speak ill of the companions of Rasulullāh ﷺ." [Ibid p.96]

The end result of speaking ill of Shaykhayn

Imām Sha'rānī رحمته الله writes in Al Minan al Kubrā that Allamah Abdul Ghaffār Qūsī says that a person used to speak ill of Hadhrat Abū Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه. His wife and son used to stop him from this, but he would continue. In fact, he would force them to do the same. Allāh سبحانه caught this person and his form became like that of a pig. His son tied him with a chain round the neck. He screamed and hollered and died after a few days. His son flung him into a pit.

There is no doubt that those who have enmity for the companions of Rasulullāh ﷺ, they are far from the mercy of Allāh سبحانه and Allāh سبحانه announces war with them. Hadhrat Abū Hurayrah رضي الله عنه narrates that Rasulullāh ﷺ said, "He who has enmity for My friend, indeed I announce war with him." [Bukhārī vol.2 p.963]

Rasulullāh صلى الله عليه وسلم also said, "Fear Allāh regarding my companions, fear Allāh regarding my companions, do not make them a target of abuse after me. Whoever loves them, he loves them on account of love for me. Whoever hates them, he hates them on account of hate for me. Whoever harms them, he has harmed me and whoever has harmed me, he has harmed Allāh, and soon Allāh will catch him."

Let us all bear in mind that the moment we hear any person speaking with the slightest disrespect or swearing the sahabah رضي الله عنهم, we should exonerate ourselves from him/her and warn them of the grave consequences for this evil deed. May Allāh سبحانه bless us with understanding, and may He grant us firm Imaan and true love for the noble companions of Rasulullāh صلى الله عليه وسلم.

[Adapted and translated from; *Amir ul Mu'mineen Khalifatul Muslimeen, Sayyiduna Faruq e A'zam Hadrat Umar رضي الله عنه, Mufti Faruq Mirthi, Maktabah Mahmudiyyah, 2012*]

The Trust must be Returned'

The door of the K'abah is opened. The most beloved of all the creation of Allâh ﷻ wishes to enter. Uthmân Ibn Talhah intervenes. He refuses Rasûlullâh's ﷺ entry into the K'abah. Uthmân was most harsh and severe in his approach whilst Rasûlullâh ﷺ was most patient and forebearant. Uthmân would not budge.

"O Talhah! A time will come when the lock of the K'abah will be in my hands and I shall have the choice of giving to whomsoever I wish," remarked the noble Rasûl ﷺ. Talhah burst out laughing. "If that ever happens, then the Quraish will be destroyed and humiliated." "No," replied Rasûlullâh ﷺ. "The Quraish would be existent and honoured."

Time passes. Rasûlullâh ﷺ emigrates. Eight years later Allâh ﷻ facilitates the conquest of Makkah for his Rasûl ﷺ. Makkah Mukarramah is conquered and Rasûlullâh ﷺ commands that the Ka'bah be opened, but the key-bearer of the Ka'bah seals it with a very strong lock and goes into hiding. 'Alî ؑ goes in search of him and finally finds him. However he refuses to hand over the keys. A struggle ensues and 'Alî ؑ manages to snatch the keys from him. The door is then opened.

Rasûlullâh ﷺ enters and performs salâh therein. A galaxy of Sahâbah ؓ wait outside in anticipation of being given the key. Among them are 'Abbâs ؑ, the uncle of Rasûlullâh ﷺ and 'Alî ؑ who had just managed to acquire the key. 'Abbâs ؑ and 'Alî ؑ even built the courage of requesting for the keys, saying that as we are in charge of the water distribution, we should also keep the keys.

Rasûlullâh ﷺ leaves the Ka'bah reciting the verse that had just been revealed:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

"Indeed Allâh commands you to return the trust to the rightful owner."

Rasûlullâh ﷺ remarks: "Neither shall you be given the key, O 'Abbâs nor you, O 'Alî. The key will be returned to the person

from whom it was taken," (who had not yet accepted Islam). 'Alî ؑ duly complies and the key is taken to Uthmân Ibn Talḥah. When he sees 'Alî ؑ advancing towards him, he is struck with fear. 'Alî ؑ assures him: "Do not fear. I have come to seek your pardon and return the keys." Uthmân is surprised. 'Alî ؑ further tells him: "Allâh ﷻ has revealed a verse concerning you," and recites it to him. "Therefore I have come to seek your kind forgiveness."

Talḥah ؑ, overwhelmed, announces his acceptance of Islam and thus presents the key in the service of Rasûlullâh ﷺ saying: "Now, there is no longer any opposition." Rasûlullâh ﷺ takes the key, only to return it back to the same hands saying: "Take it for now and forever, O Sons of Talḥah. None shall take it away from you except an open oppressor."

Fourteen hundred years have since passed and history bears testimony that the key remained in the same family during every era and to date it still remains. Some three hundred different Khalîfahs and rulers have passed during this period and the key was never removed. This tribe has had this privilege bestowed upon them, that none other than Rasûlullâh ﷺ entrusted them to be the trustees of the 'sacred house' and this privilege shall, Inshâ Allâh, remain theirs until even one brick of the K'abah remains in place.

This incident presents an unparalleled example of the nobility, forgiveness and justice of Islam and of the Rasûl of Allâh ﷺ. Even the one who is bent on depriving is bestowed and favoured. Rasûlullâh ﷺ surely had every opportunity of taking revenge and every authority of depriving those who deprived him. But Allâh's command is supreme and the 'trust shall be returned'.

When a sacred item like the key of the K'abah is to be returned to its bearer, even though he be a disbeliever, how can a Muslim regard, as booty, any mundane item that belongs to someone else!? Therefore Muslims should realise the seriousness of this matter in Sharî'ah and abide accordingly. Return all trusts and rights that are due to others (Muslim or non Muslim) in this world, where the

currency is Rands and Dollars, before the time approaches when a person will have to pay back with accepted 'amâl (actions), which will be the only acceptable currency.

"And the trust must be returned!" ❁

SHIASM UNDER THE SPOTLIGHT (PART 5)

MUFTI ABDULLAH MOOLLA

Who Martyred Sayyidunā Husayn ❁?

Introduction

The Shi'a commemorate the Day of 'Ashūrā (10th of Muharram) with great passion and fanfare, beating themselves, drawing blood and cutting themselves on their backs and heads – things which have nothing to do with Islām and are actually forbidden in the Ahādīth. However, they do not realize (and admit) that it was the Shi'a themselves who were responsible for the death of Sayyidunā Husayn ❁. Furthermore, the Shi'a of today do not realize that the rituals that they carry out during āshūrā were invented by the very people who were responsible for the martyrdom of Sayyidunā Husayn ❁. If the Shi'a actually stopped to reflect on the origins of this 'holiday', they would realize that the basis of their entire religion is 'opposing the Ahl al-Bayt', those who they claim to love and follow. After all, which Shi'a Imām or any of the noble luminaries of the Ahl al-Bayt⁵ ever beat themselves, and drew their blood on the 10th of Muharram?

Sayyidunā Hasan ❁ makes peace with Sayyidunā Mu'āwiyah ❁

During his khilāfat, Sayyidunā 'Alī ❁ shifted the capital from Madīnah Munawwarah to Kufa in Iraq. The Kufans were

⁵ The Ahl al-Bayt refers to firstly, the spouses of Rasūlullāh ﷺ, also titled Ummahāt al-Mu'minīn (Mothers of the Believers) by Allāh ﷻ in the Qur'ān. Secondly, all the children of Rasūlullāh ﷺ are part of the Ahl al-Bayt (i.e. three sons who passed away in infancy and four daughters). Thirdly, the believing uncles and aunts of Rasūlullāh ﷺ are also part of the Ahl al-Bayt.

staunch followers of Sayyidunā `Alī ؑ and would be referred to as Shī'a `Alī. The Jew, Abdullāh ibn Sabā found the Kufans to be very receptive to his claims that Sayyidunā `Alī ؑ was divinely appointed by Allāh ؑ, and his followers became known as the Saba'ites. After the martyrdom of Sayyidunā `Alī ؑ, many of the Kufan Shi'a joined the forces of Sayyidunā Hasan ibn `Alī ؑ. However, Sayyidunā Hasan ؑ did not trust these Shi'a. The prominent Shi'a author, Abū Mansūr al-Tabarsī has recorded the following remark of Sayyidunā Hasan ibn `Alī ؑ, "By Allāh, I think Mu'āwiyah would be better for me than these people who claim that they are my Shi'a."⁶

Sayyidunā Hasan ؑ made peace with Sayyidunā Mu'āwiyah ؑ and handed the khilāfat over to him. The Shi'a protested at this. The reply given by Sayyidunā Hasan ؑ to them has been recorded in the most important of the Shi'a books, "By Allāh, I handed over power to him for no other reason other than the fact that I could not find any supporters. Had I found supporters, I would have fought him day and night until Allāh decides between us. But I know the people of Kufa. I have experience of them. The bad ones among them are no good to me. They have no loyalty, nor any integrity in word or deed. They are in disagreement. They claim that their hearts are with us, but their swords are drawn against us."⁷ After the reconciliation took place between Sayyidunā Hasan ؑ and Sayyidunā Mu'āwiyah ؑ, the Shi'a `Alī remained in Kufa.

The Shi'a invite Sayyidunā Husayn ؑ to Kufa

When Sayyidunā Mu'āwiyah ؑ passed away, the khilāfat was passed on to his son Yazīd. The Shi'a of Kufa were angered at this. So, in Ramadān 60 A.H, the Kufans sent over 12000 letters from Kufa to Makkah Mukarramah, where Sayyidunā Husayn ؑ was staying. The Kufans assured Sayyidunā Husayn ؑ of their loyalty and allegiance to him and that they had not accepted Yazīd as leader. On certain days, there

⁶ Al-Ihtijāj vol. 2 p. 290, 291

⁷ Al-Kāfi vol. 8 p. 288

would be as many as 600 letters accompanied by messengers describing the overwhelming support for Sayyidunā Husayn ؑ in Kufa.

The final letter that was sent to him said, 'From all the Shi'a believers and Muslims of the people of Kufa to Imām Husayn ibn 'Alī ibn Abī Tālib. It is clear and apparent that we do not have an Imām at this moment in time, so pay heed and attention to us and come to our city of Kufa. We are all obedient to you and are your followers. The governor of Kufa, Sayyidunā Nu'mān ibn Bashīr (ؑ) is a very disgraced and humiliated person who is sitting at his government house. We do not pray the Friday or Eid prayer behind him.'⁸

Sayyidunā Husayn ؑ decided to send his cousin, Muslim ibn Aqīl to investigate the situation in Kufa. Muslim ibn Aqīl arrived in the month of Dhul Qa'dah. The Kufans met him and pledged the support of 12000 Shi'a 'Alī of Kufa. They promised to fight with and to protect Sayyidunā Husayn ؑ with their lives and their wealth. When the number who pledged support rose to 18000 Kufans, Muslim ibn Aqīl felt confident enough to dispatch a messenger to Sayyidunā Husayn ؑ, informing him of the oath of allegiance of the Kufans, and urged him to proceed from Makkah Mukarramah to Kufa. Despite the pleas of many Sahābah رَضِيَ اللهُ عَنْهُمْ, who warned him against the treachery of the Kufans, Sayyidunā Husayn ؑ and his relatives began the fateful journey to Iraq.

Rumours of what was happening in Kufa soon reached Yazīd in Damascus. He dispatched Ubaydullāh ibn Ziyād with 17 men to find Muslim ibn Aqīl and kill him. When Ubaydullāh ibn Ziyād arrived in Kufa, Muslim ibn Aqīl called the Kufans to defend him. It was at this moment of need that the Shi'a of Kufa deserted Muslim ibn Aqīl, fearful of Ubaydullāh ibn Ziyād's threats. Muslim ibn Aqīl hid from Ubaydullāh ibn Ziyād in the house of an old woman. The old woman's son, a part of the Shi'a of 'Alī, notified Ubaydullāh ibn Ziyād of Muslim ibn Aqīl's location, hopeful that this act would prevent Yazīd from punishing Kufa. Based on this act of treachery,

⁸ Jalā al-'Uyūn p. 430

the Shi'a left Muslim ibn Aqil to be captured by Ubaydullāh ibn Ziyād.

The representatives of Sayyidunā Husayn ؑ are betrayed

Later that day, Muslim ibn Aqil was taken up to the highest ramparts of the fort. His last words before being executed were, "O Allāh, You be the judge between us and our people; they deceived us and deserted us." The Shi'a of Kufa witnessed his execution, and not a single one of them went to the aid of the cousin of Sayyidunā Husayn ؑ. It is important to remember that only 17 men were with Ubaydullāh ibn Ziyād, whereas there were 18000 Shi'a of Kufa who had pledged allegiance to Sayyidunā Husayn ؑ. How could it be that 18000 men could not stop 17 men from slaughtering the very man they had just pledged support to? Such was the treachery of the Shi'a of Kufa.

Meanwhile, Sayyidunā Husayn ؑ had dispatched a messenger – Qays ibn Mushir, to inform the Kufans of the arrival of Sayyidunā Husayn ؑ. He was captured by Ubaydullāh ibn Ziyād, who ordered him to mount the walls of the fort and publically curse Sayyidunā Husayn ؑ and his noble father. Instead, Qays ibn Mushir praised Sayyidunā 'Alī ؑ and Sayyidunā Husayn ؑ, telling the Shi'a of Kufa that Sayyidunā Husayn ؑ was on his way, and he exhorted them to defend him. Upon this, Qays ibn Mushir was executed. Yet another representative of Sayyidunā Husayn ؑ had been killed by 17 men while the 18000 Shi'a of Kufa looked on.

Treachery in Iraq

Upon reaching Iraq, Sayyidunā Husayn ؑ found out to his surprise that the Shi'a of Kufa had joined the army that was sent out to stop him. He therefore changed direction from Kufa to Karbala. However, the army from Kufa intercepted him at Karbala. The same Kufan Shi'a who had pledged allegiance to him were now preparing to fight him. He addressed the Kufan army, saying, "I did not come to Kufa without being asked to come. I received numerous letters from you stating that you had no imām and you asked me to come. So it was obligatory upon you to stick to your promise

and to obey me, but you broke your promise and your pledge of allegiance to me. This is not something strange or new to us, as you people proved disloyal and treacherous to my father, my brother, and my cousin Muslim ibn Aqil. If you did not wish for me to come, then I will return to where I came from.”⁹

When the Kufans heard this, they denied that they had written to him. Sayyidunā Husayn ؑ called out some of their names, took out their letters, and read it to them, and said, “Now when I have arrived here, you are adamant on killing me.”¹⁰

Were the Killers of Sayyidunā Husayn ؑ Sunnīs?

The famous Shi’a scholar, Mullā Bāqir Majlisī narrates that Sayyidunā Husayn ؑ said, “May Allāh’s curse be upon you and your intentions, you tyrannical, disloyal and treacherous Shi’a, you have carved my chest with a dagger.”¹¹ The man who killed Sayyidunā Husayn ؑ was a Shi’a called Shimr ibn Dhil Jaushan, as recorded in Muslim and Shi’a books.¹² ‘Allāmah Saushastārī Al-Shīrī says, “There is no need to establish evidence. The murderers of Imām Husayn were Kūfī Shi’a, and as for the claim that they were Sunnī, it is against the reality and requires evidence.”¹³ ‘The killers of Sayyidunā Husayn were all Kūfī and no one from amongst them was a Shāmī (Syrian) or a Hijāzī (from Makkah or Madīnah).”¹⁴ Note that this important Shi’a source is refuting the claim that the Sunnīs (Muslims) were to blame for the martyrdom of Sayyidunā Husayn ؑ.

Overcome with Guilt

Four years after murdering Sayyidunā Husayn ؑ, the Shi’a of Kufa attempted to make amends. They called themselves the al-Tawwābūn (the Penitents), went to Karbala, and began

⁹ Tārīkh al-Umam wa al-Mulūk vol. 2 p. 228, 229

¹⁰ The History of Islām, Najībabādī, vol. 2 p. 77

¹¹ Jalā al-Uyūn p. 468

¹² Safīnah al-Najāt, Al-Qummī, vol. 4 p. 492

¹³ Majālis al-Mu’minīn p. 9, Iran

¹⁴ Khulāsah Masā’ib Shi’i p. 201

loud mourning, lamenting and self-flagellation. They did this in order to punish themselves for murdering their imām. This is the origin of the Shi'a ritual of mourning and self beating on the 10th of Muharram. Sadly, they never investigate where this barbaric custom started from or why it started in the first place. Little do they know that it is a testament to this day of how they killed their own imām. To this day, the Shi'a still commemorate Ashūrā by beating themselves. This ritual was passed down the generations by the al-Tawwābūn, showing us that the Shi'a of today originate from the same Shi'a of Kufa who killed the great and noble grandson of Rasūlullāh ﷺ, Sayyidunā Husayn ؑ.

THE MASJID – A PLACE OF COMFORT, NOT INCONVENIENCE

The Masjid, the House of Allah ﷻ deserves the utmost of respect, reverence and decorum. Allah ﷻ invites to His Sacred House only those select individuals whom He chooses. We should consider it a great honour and privilege to have been selected by Allah ﷻ to frequent His House. Musallis who are fortunate to frequent the Masjid should feel comfortable and be allowed to devote themselves to the Ibādah of Allah ﷻ freely without being inconvenienced by others. Remember, a Musalli during the course of his Salāh is actually conversing with Allah ﷻ and in no way should this communication be disturbed or interrupted. Unfortunately, some Musallis seem to remain unmindful of the simple etiquettes associated with the Masjid, the Musallis and the precincts of the Masjid.

The following are some of the Âdâb (etiquette), which if adhered to will ensure that the decorum of the Masjid as well as the rights of fellow Musallis be maintained.

1. Ensure that you park your vehicle in the designated parking bays without obstructing other vehicles.

2. Be considerate when parking your vehicle. Avoid parking haphazardly, in between two parking bays or in the centre of the parking area thus inconveniencing other Musallis who may want to leave earlier. Similarly, do not obstruct the driveways of the residents around the Masjid especially non Muslims. Respect the by-laws of the road.
3. Avoid parking your vehicle in the designated elderly/paraplegic parking bays.
4. Ensure that shoes are placed in the shoe racks provided. Abstain from leaving the shoes scattered about
5. Maintain the cleanliness of the Masjid at all times. One should avoid littering the Masjid precincts, wudû/toilet areas as well as the Masjid itself. Remember, every Musalli should attempt to keep the Masjid clean and not leave this task to the cleaning staff as this is the command of Allah ﷻ. Ensure that the toilet especially is left clean after usage.
6. Avoid splashing water during wudû as this is tantamount to wastage and annoys others making wudû alongside as it soils their clothing.
7. The towels provided for wiping oneself after wudû should not be used to wipe the feet. Rather use your personal tissue paper etc. if the need arises.
8. If the wudû seat has become damp during the course of your wudû, one should attempt to dry it, thus making it comfortable for the next person.
9. Avoid talking of worldly affairs during wudû as the rewards are diminished greatly and this also creates unnecessary noise in the wudû area. Ensure that your cell phone is switched off prior to commencing with your wudû.
10. In the Masjid proper, sit in a respectful manner and maintain the sanctity of the Masjid at all times keeping in mind that I am seated in the Divine Court of Allah ﷻ.
11. Avoid any action which contradicts the decorum of the Masjid. Do not fiddle with your clothing, beard, spectacles, feet etc. Some people are in the habit of

- scratching their toes which firstly causes the Masjid to become soiled and also annoys others as well.
12. Ensure that your clothing as well your body is clean before entering the Masjid. Smelly clothing/feet annoys the Musallis and distracts them from concentrating in their Salâh etc. Similarly, the mouth should be cleansed thoroughly as the Angels are distressed with those things which annoy human beings.
 13. Some people unnecessarily sit with their backs to the Masjid wall and stare at other Musallis. This causes great distress and uneasiness to the Musallis. One should sit respectfully facing the Qiblah.
 14. Avoid running in the Masjid attempting to get the rak'ât with the Imâm. One should come into the Masjid with calmness and composure and perform whatever rak'ât you get with the Imâm and complete the remaining rak'ât which you have missed after the Salâm.
 15. Avoid clothing with inscriptions upon them. Adhere to Shar'î clothing. Similarly some people wear socks with some inscriptions or logos on the soles of the socks. This too should be avoided.
 16. Use Itr before entering the Masjid. This creates a clean and comfortable environment in the Masjid.
 17. Switch off all cell phones and any other such devices. Ones attention should be focused towards Allah ﷻ solely during the Salâh. These distractions are harmful to the required concentration in Salâh, besides the constant ringing of the phones inside the Masjid disturbs the Musallis greatly. Worst than this will be to have a musical ringtone which is totally prohibited in the Shar'ah.
 18. Avoid taking any photographs or videos as this is harâm in and out of the Masjid.
 19. Avoid checking any messages, websites, visiting social media in the Masjid
 20. Switch your cell phone totally off before entering the Masjid. Leaving the phone on 'vibrate' mode also causes inconvenience and irritation to other Musallis and distracts one from his own Salâh as well.

21. Do not interfere with the fans/lights/air conditioners/heating systems etc of the Masjid. Every Masjid had appointed persons to operate these facilities.
22. If you have some pertinent suggestions regarding the maintenance of the Masjid or any related facility, approach the Mutawallis (those responsible for the upkeep and maintenance) of the Masjid and place your suggestions in a dignified and diplomatic manner. Do not be rude or harsh.
23. Worldly discussions should be avoided in the Masjid. This also includes speaking in loud tones as well as laughing loudly in the Masjid. This is a sign of Qiyâmah.
24. If the urge to sneeze or cough overwhelms one during Salâh, then try to stifle the sound as much as possible by placing a handkerchief, tissue etc over the mouth, nose area.
25. Spend your time in the Masjid engaged in Salâh, Tilâwah, Zikrullâh, Du'â etc. The Masjid is a place of mercy and guidance. Seek Allâh's ﷻ guidance and mercy by engaging in these deeds.
26. If there is a talk or lecture in the Masjid, try to sit as close to the speaker as possible. Some people are in the habit of sitting at the rear of the Masjid with friends. This is disrespectful and shows indifference to the talks of Dîn.
27. Similarly, do not encroach upon the speaker and the others as well. Allow a reasonable space so that others may change their sitting positions easily and be comfortable.
28. Avoid reading Qur'ân, Zikrullah in a loud tone especially when others are engaged in Salâh. Similarly, some people unwittingly, read their Surâhs, Duâ's, Tasbeehât etc loudly during the jamâ'at or Sunnah/Nafil Salâh. This sometimes confuses the Musalli next to you and he thus becomes annoyed.
29. Avoid reading Sunnah/Nafil Salâh at the entrances of the Masjid proper as this blocks the exit/entrance of others into the Masjid. Similarly, if a talk is scheduled to take place in the Masjid after a Salâh, move to one side if one

- intends performing additional Salâh or longer Rak'âts of Salâh.
30. Do not cross in front of a Musalli as this is major sin. Patiently wait for him to complete his Salâh before passing by.
 31. Some people, intending to leave the Masjid, are in the habit of standing facing the Musalli, especially whilst he is engaged in Sunnah/Nafil Salâh, waiting for him to complete his Salâh. This also irks the Musalli and creates uneasiness within him. Sit facing the Qiblah and wait patiently.
 32. Some people, unnecessarily, sit on chairs in the Masjid awaiting the commencement of the Jamâ'at Salâh. This is an incorrect practice and should be discarded. Fill the saff (row) from the front, sit down respectfully and engage in some Salâh, Zikr etc.
 33. Very young children who may cause a disturbance in the Masjid should not be brought to the Masjid.
 34. The Masjid is the House of Allah ﷻ and demands utmost respect from us. As we shall respect the Masjid, so will Allah ﷻ in return bless us and guide us. Allah ﷻ grant us all the ability to honour and maintain the sanctity of the Masjid.

Defective Goods

Hassan bin Ziyâd رضى الله عنه says: "Imâm Abû Hanîfah رضى الله عنه bought a consignment of fabric which had a defect in it. He sent the consignment to his partner to sell it off and instructed him to clearly inform the customers of the defect. The partner sold off the entire consignment and totally forgot to inform the customers. He also could not recall who the customers were. When Imâm Abû Hanîfah رضى الله عنه learnt of this he was extremely disappointed. He then gave away all the money from that sale, the profits as well as the capital, as Sadaqah. The total amount equaled to thirty thousand Dirhams (approximately several hundred thousand Rands). (Jawâhir Pâre)