

IN THE SHADE OF KNOWLEDGE

**An Anthology of Articles Covering a
Variety of Islamic Topics**



**Moulana Muhammed Karolia
Jaami'ah Mahmoodiah
Dar-ul-'Uloom, Springs**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE AMAZING QUR'AAN

You would call me crazy if I asked you which part of the human body is human. *Is there any part of the human body that is not human?* If that is the case – and it sure is – the same would be said about you if you ask which part of the Qur'aan is a miracle. *Is there any part of the Qur'aan that is not a miracle?*¹

NOT JUST ONE MIRACLE

بل هو آيات بينات في صدور الذين أوتوا العلم

*"On the contrary, it (the Qur'aan) is a number of clear signs in the bosoms of those who are blessed with knowledge."*²

The Qur'aan is not just one single miracle. The word *aayaat* (signs) in the above *aayah* is in the plural form and therefore shows that there are many miracles in the Qur'aan. In fact, the reason why each verse is called an *aayah* (sign, miracle) is that each *aayah* is a separate miracle. The *'ulamaa* are unanimous that there are more than six thousand two hundred *aayaat* in the Qur'aan. This means that the Qur'aan comprises more than six thousand two hundred miracles. Furthermore, the appropriate choice of words, unique meanings, picturesque descriptions and its intonation are all miraculous.

¹ Badrud-Deen Az-Zarkashi, *Al-Burhaan Fi 'Uloom-il-Qur'aan* (Pg.100)

² Surah Al-'Ankaboot (Aayah49)

AN ACADEMIC MIRACLE

It is the Qur'aan's speciality over the miracles of all the previous *Ambiyaa* that it is the only *mu'jizah 'ilmiyyah* (academic miracle) that was ever given to a Nabi of Allah. The miracles of all the previous *Ambiyaa* as well as the rest of the miracles of Rasulullah *sallallahu alaihi wasallam* were '*amaliyyah* (physical).

MIRACLE-PRODUCER

Qaari Muhammed Tayyib *rahimahullah* mentioned in one of his lectures that the Qur'aan is not merely a miracle – it is a miracle-producer. What this means is that implementation of the teachings of the Qur'aan led to the birth of such pious servants of Allah whose followers are comparable to different *umam* (plural of *ummah*). Abu Haneefah, Sufyaan Ath-Thawri and the other *mujtahideen* were not *Ambiyaa*. "However, their accomplishments were like those of the *Ambiyaa*. They imbued the hearts of thousands people with *Imaan*..."³

Besides achieving gigantic tasks like the *Ambiyaa*, many of the pious servants of Allah performed certain miracles. (We, the *Ahlus-Sunnah*, believe in the miracles of the pious.) Such miracles only occur due to the blessings of abiding to the teachings of the Qur'aan. Thus Qaari Muhammed Tayyib states further: "Due to this miracle of Muhammed *sallallahu alaihi wasallam* and adherence to its teachings people attained such ranks that miracles occurred at their hands."⁴

³ Qaari Muhammed Tayyib, *Khutbaat Hakeem-ul-Islam* (V.6 Pg.73)

⁴ Qaari Muhammed Tayyib, *Khutbaat Hakeem-ul-Islam* (V.6 Pg.74)

PRESERVATION

The fact that, more than fourteen hundred years after revelation, the Qur'aan is still in its original form is one of its specialties which it shares with no other heavenly book. The reason for this is the divine promise of Allah to preserve it.

انا نحن نزلنا الذكر و انا له لحافظون

*"Undoubtedly We revealed the reminder and undoubtedly We are its guardians."*⁵

Just as preservation in its original form is a speciality of the Qur'aan, the fact that Allah has promised to preserve it is another one of its specialities. There is no evidence – neither in Islamic literature (the Qur'aan and the Sunnah) – nor in Biblical literature that Allah promised to preserve any of the other books that He had revealed to the previous Ambiyaa.

METHOD OF PRESERVATION

بل هو آيات بينات فى صدور الذين أوتوا العلم

*"On the contrary, it (the Qur'aan) is a number of clear signs in the bosoms of those who are blessed with knowledge."*⁶

Although *al-kitaabah* (writing and printing) contribute to Qur'aanic preservation, the words *فى صدور الذين أوتوا العلم* (in the bosoms of those...) indicate that the primary method in this regard is *al-hifdh* (memorization). Motivated by love, dedication and the reward promised by Rasulullah *sallallahu alaihi wasallam*, Muslims have been memorizing the Qur'aan from the time of Rasulullah *sallallahu alaihi wasallam*.

⁵ Surah Al-Hijr (Aayah 9)

⁶ Surah Al-Ankaboot (Aayah 49)

Presently too, there are thousands of Muslims all over the world who have memorized the Qur'aan.

و لقد يسرنا القرآن للذكر ...

*"Most certainly We made the Qur'aan easy for adh-dhikr."*⁷

Sa'eed bin Jubair *radiallahu anhu* interpreted *adh-dhikr* as *al-hifdh* and *al-qiraa'ah*. Hence the meaning of this *aayah* is that Allah made recitation and memorization of the Qur'aan easy. Quoting this opinion of Sa'eed bin Jubair *radiallahu anhu*, Al-Baghawi *rahimahullah* writes: "There is no other book of Allah that is read completely from memory besides the Qur'aan."⁸ At this juncture we recall the statement of the orientalist who said that: "The number of people in Egypt who know the Qur'aan by heart far outnumber the number of people in the whole of Europe who can read the Bible by heart." I believe that today the number of people in many non-Muslim cities who know the Qur'aan by heart far exceed the number of people in the whole of Europe who can read the Bible by heart.

FOUR LEVELS OF PRESERVATION

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

*"And We revealed the reminder to you so that you may explain to the people what has been revealed to them."*⁹

In the light of this *aayah* we conclude that one of the primary duties of Rasulullah *sallallahu alaihi wasallam* was to explain the meaning of the Qur'aan. Thus it is impossible to correctly understand the meaning of the Qur'aan without the Sunnah.

⁷ Surah Al-Qamar (Aayah 17)

⁸ Al-Baghawi (V. Pg)

⁹ Surah An-Nahl (Aayah 44)

Hence Allah's promise to protect and preserve the Qur'aan is also a promise to protect and preserve the Sunnah of Rasulullah *sallallahu alaihi wasallam*. In short, the *mabaani* (words) and *ma'aani* (meanings) of the Qur'aan have been preserved in their original form.

Added to the above, the methods of recitation and writing of the Qur'aan have also been preserved. You may not read the Qur'aan in just any manner. You have to recite the Qur'aan in accordance with the laws of *at-tajweed*. Adherence to the laws of *at-tajweed* ensures that the method of recitation adopted by Rasulullah *sallallahu alaihi wasallam* is preserved. Similarly, you may not write the Qur'aan in just any manner. For example, the word could be written in two ways:

1. *Kaaf,taa,alif* and *baa* (كتاب)
2. *Kaaf,taa* and *baa* with an elongated *fathah* on the *taa* (كتب)

Both ways are found in the Qur'aan. Sometimes the first way is adopted and sometimes the second. However, it is not permissible for us to choose either of the two ways whenever we desire. Instead, it is compulsory for us to write it in the same manner as the *Sahaabah radiallahu anhum*. Thus we may adopt the first way only when they have done so . . . Specifications of when to follow the first way and when to follow the second and many other details of this nature are found in the books of *ar-rasm*. Any way, this science of *ar-rasm* ensures the preservation of the writing of the Qur'aan. In view of the above, we could say that the *Huffaadh* are the *khulafaa* (deputies) of Rasulullah *sallallahu alaihi wasallam* in preserving the words of the Qur'aan, the experts of *ar-rasm* are his *khulafaa* in preserving it's script, the *Qurraa* are his *khulafaa* in

preserving it's recitation and the *Mufasssireen, Muhadditheen and Fuqahaa* are his *khulafaa* in preserving it's meaning.¹⁰

AT-TAJWEED AND THE DIFFERENT QIRAA'AAT

This brings us to another two specialities of the Qur'aan:

1. It is the only book in the world that is read with *at-tajweed*.
2. It is the only book that may be read in so many different ways without any contradiction.

AL-ISNAAD (CHAIN OF NARRATION)

Till today qualified *qurraa* are able to trace their academic lineage to Rasulullah *sallallahu alaihi wasallam*. This academic lineage is known as *al-isnaad* (chain of narration). It is another speciality of the Qur'aan which no other heavenly book can boast of. Besides the *Qurraa*, there is hardly a single *Haafidh* who has memorized the Qur'aan without a teacher. The same is said about the teachers and there teachers. . . This is also a form of the *isnaad* of the Qur'aan. With regards to the issue of *al-isnaad*, Muhammed bin Haatim Al_Mudhaffar *rahimahullah* said that: There is no nation, past and present, which has a continuous *isnaad* . . . They mixed their (heavenly) books with their own narrations to the extent that they are unable to differentiate between the revealed word of the Tawrah and the Injeel and the narrations of unreliable narrators that they had added to these books.¹¹

¹⁰ Adapted from the *Khutbaat* of Qaari Muhammed Tayyib (V.6 Pg.110-111)

¹¹ As-Sakhaawi, *Fath-ul-Mugeeth* (V.3 Pg.4)

DOUBLE REVELATION

By double revelation we refer to the fact that the Qur'aan was revealed twice:

1. From *Al-Lawh Al-Mahfoodh* (The Protected Tablet) to the lowest sky. This revelation took place on the Night of Al-Qadr. On this occasion the whole Qur'aan was revealed at the same time.
2. From the lowest sky to Rasulullah *sallallahu alaihi wasallam*. This revelation took place over a period of twenty three years. In this instance the revelation took place in installations; few *aayaat* at a time.

This brings us to another two specialities of the Qur'aan:

1. It is the only heavenly book to have been revealed twice.
2. It is the only heavenly book to have been revealed in installations. All the books were revealed all at once.

A MIRACLE

Despite the long period of time during which the Qur'aan was revealed, there is a remarkable consistency in its eloquence and literary style. This undoubtedly proves that the Qur'aan is definitely not the composition of Rasulullah *sallallahu alaihi wasallam*. If it is, we would have detected some inconsistency in eloquence and style.

و لو كان من عند غير الله لوجدوا فيه اختلافا كثيرا

“If it was from anybody besides Allah they would have found many inconsistencies in it.”¹²

¹² Surah An-Nisaa (Aayah 82)

A FEW OTHER SPECIALITIES

A few other specialities of the Qur'aan are:

1. It is a cure for spiritual and physical ailments.

وُنَزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۚ

“And We revealed in the Qur'aan that which is a cure and a mercy unto the believers.”¹³

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ

“Say: it is guidance and a cure unto those who believe.”¹⁴

2. It is the only (heavenly) book which may not be touched without *tahaarah* (*wudoo*).

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

“Only the pure (those who have *tahaarah*) may touch it.”¹⁵

3. It is the only book which Allah himself described as completely true and fair.

وَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّل لِّكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

“And the word of your Rabb is completely true and fair.”¹⁶

Note:

As Muslims we believe in all the previously revealed books. We therefore believe that in their original form they were also completely true and fair. *Can the word of Allah ever be*

¹³ Surah Al-Israa (Aayah 82)

¹⁴ Surah Fussilat (Aayah 44)

¹⁵ Surah Al-Waaqi'ah (Aayah 79)

¹⁶ Surah (Aayah 115)

false or unfair? However, besides the Qur'aan no other book is still in its original form. Hence the reason why only the Qur'aan was described as completely true and fair is that Allah knew that with the passing of time all the other books would be tampered with. Therefore, description of such books as completely true and fair would eventually be misleading.

4. Being the last *wahi* (divinely revealed book) Allah declared it the *muhaimin* (guardian) of all the previous books.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ وَصَدَقْنَا مَا بَيْنَ يَدَيْهِ وَ مَهْمِنًا عَلَيْهِ

“And We revealed the book with the truth in such a condition that it confirms the truth of the previous books and guards them.”¹⁷

The meaning of this is that because the Qur'aan is the last *wahi* (revelation) and divinely protected from any form of alteration, all the previous books should be understood in the light of the Qur'aan. Hence, whatever conforms to the teachings of the Qur'aan should be accepted. However, whatever contradicts it should be rejected.

5. On the Day of Qiyaamah the Qur'aan will intercede on behalf of those who read it in the worldly life. Rasulullah *sallallahu alaihi wasallam* said:

اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي شَفِيعًا لِلْأَصْحَابِ

“Read the Qur'aan because it will come as an intercessor on behalf of its companions.”

¹⁷ Surah Al-Maa'idah (Aayah 48)

Do you desire the intercession of the Qur'aan on the Day of Qiyaamah? I definitely do. If that is the case, let us strive to strengthen our *imaan* (belief) in it, read the Qur'aan regularly, implement its teachings and pass its message on to others.

و آخر دعوانا أن الحمد لله رب العالمين

Abu Hudhaila Muhammed Karolia

27 جمادى الآخرة 1431

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Al-Jaami'ah al-Mahmoodiah

Springs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE ESSENCE OF SALAAT ALAN-NABI

When we Muslims discuss the greatness of our beloved Rasool *sallallahu alaihi wasallam*, we focus on various aspects of his life; his handsome features, his sublime conduct, his noble teachings, his remarkable achievements, his miracles and his excellence over the rest of the Ambiyaa *alaihimus salaam*. With regards to the last aspect, it could be asked that ‘if Rasulullah *sallallahu alaihi wasallam* excelled the rest of the Ambiyaa *alaihimus salaam*, why did Allah command the angels to prostrate to Aadam *alaihis salaam* instead of Rasulullah *sallallahu alaihi wasallam*? Does this not imply that Aadam *alaihis salaam* enjoyed a greater status than Rasulullah *sallallahu alaihi wasallam*?’

The answer to this question is in the aayah

ان الله و ملائكته يصلون على النبي يا ايها الذين آمنوا صلوا عليه و سلموا تسليما
“Surely Allah and His angels send *salawaat* to the Nabi. O those who have *Imaan*, you also send *salaat* and *salaam* to him.”¹⁸

~ In this aayah Allah informs us that He also sends *salawaat* to Rasulullah *sallallahu alaihi wasallam*. On the contrary, it is quite obvious that Allah did not prostrate to Aadam

¹⁸ Al-Ahzaab (Aayah 56)

alaihis salaam when He had commanded the *malaaikeh* (angels) to do so.¹⁹

- ~ Usage of the past tense in all the aayaat that refer to the prostration of the angels to Aadam *alaihis salaam* indicates that this happened only once. However, usage of the present tense in this aayah implies that Allah and His angels continuously send *salawaat* to Rasulullah *sallallahu alaihi wasallam*.
- ~ While the command to prostrate to Aadam *alaihis salaam* applied to the inhabitants of the skies only, the sending of *salawaat* to Rasulullah *sallallahu alaihi wasallam* applies to the inhabitants of the skies and the earth. Thus Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“O those who have *Imaan*, you also send *salaat* and *salaam* to him.”

THE STATUS OF RASULULLAH SALLALLAHU ALAIHI WASALLAM

The fact that Allah and His angels send *salawaat* to Rasulullah *sallallahu alaihi wasallam* is sufficient proof of his lofty status in the court of Allah. This is enhanced further by the fact that there is no evidence whatsoever – neither in the Qur’aan and the Sunnah nor in any of the previous scriptures - that Allah sends *salawaat* to any other Nabi.

MOTIVATION

Besides highlighting the status of Rasulullah *sallallahu alaihi wasallam*, this aayah also draws attention to the reason why we should send *salawaat* to Rasulullah *sallallahu alaihi*

¹⁹ Shamsud-Deen As-Sakhaawi, *Al-Qawl-ul-Badee’* (Pg. 36)

wasallam; if Allah and His angels send *salawaat* to Rasulullah *sallallahu alaihi wasallam*, should we not be doing the same? When ordaining fasting on the Muslims, Allah said: "...fasting has been ordained for you just as it was ordained for those who were before you."²⁰ The meaning of this being that: 'if the previous nations were able to fast, you could also do so'. Similarly, when ordaining *salawaat* in favour of Rasulullah *sallallahu alaihi wasallam*, Allah commenced the aayah saying that He and His angels send *salawaat* to Rasulullah *sallallahu alaihi wasallam*. The reason for this is to emphasize the importance of *salawaat* to Rasulullah *sallallahu alaihi wasallam*. 'If Allah and the angels do so, you too should do so!'

BENEFIT

Ibn-ul-Qayyim *rahimahullah* mentioned thirty nine benefits of sending *salawaat* to Rasulullah *sallallahu alaihi wasallam*.²¹ The first benefit that he mentioned is obedience to the command of Allah. The second and third benefits are conformity with Allah and the angels; those who send frequent *salwaat* to Rasulullah *sallallahu alaihi wasallam* are following the example of Allah the His angels.

ANOTHER BENEFIT

As a rule, man's reward and punishment is always according to his actions. Haafidh Ibn Katheer *rahimahullah* says in this

²⁰ Surah Al-Baqarah (Aayah 183)

²¹ Ibn Qayyim Al-Jawziyyah, *Jilaa-ul-Afhaam* (Pg.216-222)

regard that الجزء من جنس العمل (reward and punishment are in accordance with the nature of one's action).²² Thus:

~ Allah says in the Qur'aan:

فأذكروني أذكركم

"Remember me and I will remember you."²³

- ~ Those who drink wine in the worldly life will be deprived of the wine of Jannah.²⁴
- ~ Those who wear silk in the worldly life will be prevented from wearing it in Jannah.²⁵
- ~ Those who listen to music in the worldly life will never hear the voices of the *qurraa* of Jannah.²⁶

Likewise, the reward for those who send *salawaat* to Rasulullah *sallallahu alaihi wasallam* is that Allah and His angels send *salawaat* to them.²⁷

THE MEANING OF SALAWAAT

There is a consensus among the *Mufasssireen* that the *salawaat* of the angels is *du'aa* that Allah show mercy to Rasulullah *sallallahu alaihi wasallam*. However, there is a difference of opinion regarding the *salawaat* of Allah. Some claim that it means mercy. Thus the meaning of Allah sending *salawaat* to Rasulullah *sallallahu alaihi wasallam* is that Allah shows special mercy to him. Others are of the opinion that it means praise.

²² He mentioned this on thirteen different occasions in his *Tafseer-ul-Qur'aan-il-Adheem*. For example: VI.1 Pg.52 and VI.1 Pg.167

²³ Surah Al-Baqarah (Aayah 152)

²⁴

²⁵

²⁶

²⁷ Ibn Qayyim Al-Jawziyyah, *Jilaa-ul-Afhaam* (Pg.216)

Hence the meaning of Allah sending *salawaat* to Rasulullah *sallallahu alaihi wasallam* is that Allah praises him among the angels. Accordingly, those who send frequent *salawaat* to Rasulullah *sallallahu alaihi wasallam* earn the mercy of Allah and His praises.

A QUESTION

Irrespective of the meaning of the *salawaat* of Allah, does Rasulullah *sallallahu alaihi wasallam* really need our *du'aas*? After all, if Allah is continuously showering His mercy upon Rasulullah *sallallahu alaihi wasallam*, why do we sinners have to make *du'aa* to Allah to shower His mercy on him?

THE ANSWER

The answer to this question is that definitely Rasulullah *sallallahu alaihi wasallam* does not require our *du'aas*. However, there are three reasons why we send *salawaat* to him. They are:

1. By sending *salawaat* to Rasulullah *sallallahu alaihi wasallam* we follow the example of Allah and thereby gain closeness to him. We also earn His mercy, forgiveness for our sins and a higher rank in *Jannah*. In short, we send *salawaat* to Rasulullah *sallallahu alaihi wasallam* for our own benefit.
2. By sending *salawaat* to Rasulullah *sallallahu alaihi wasallam* we acknowledge his exalted status.

3. It is also a means of expressing our gratitude to Rasulullah *sallallahu alaihi wasallam*.²⁸

THREE MORE BENEFITS

Among the other benefits of sending *salawaat* to Rasulullah *sallallahu alaihi wasallam* are:

1. The names of those who send *salawaat* to Rasulullah *sallallahu alaihi wasallam* are presented to him.²⁹ This is understood from the following two *ahaadith*:
 - a. "Surely your *salaat* is presented to me."³⁰
 - b. "Allah has deputed a group of angels to convey to me the *salaam* sent to me by my *Ummah*."³¹
2. Frequent recitation of *salawaat* increases one's love for Rasulullah *sallallahu alaihi wasallam*.

من أحب شيئاً أكثر من ذكره

"The person who loves something speaks much of it."³²

3. Consequently, those who recite frequent *salawaat* eventually become the beloved of Rasulullah *sallallahu alaihi wasallam*.³³

²⁸ Ahmed bin Muhammed As-Saawi, *Haashiyat-us-Saawi Alal-Jalaalayn* (V.3 Pg.269), Shamsud-Deen As-Sakhaawi, *Al-Qawl-ul-Badee'* (Pg. 23), Fakhrud-Deen Ar-Raazi, *Mafaateeh-ul-Ghaib* (V. Pg)

²⁹ Ibn Qayyim Al-Jawziyyah, *Jilaa-ul-Afhaam* (Pg.220)

³⁰ Sunan Abi Da'ud V.1 Pg. 150 (H.M. Sa'eed Co.)

³¹

³² This is a famous Arabic parable.

³³ Ibn Qayyim Al-Jawziyyah, *Jilaa-ul-Afhaam* (Pg.220)

ANOTHER QUESTION

In all the various wordings of the *salawaat* that we send to Rasulullah *sallallahu alaihi wasallam*, we say “... اللهم صل على” or “... صلى الله على” In both phrases we are actually asking Allah to send *salawaat* to Rasulullah *sallallahu alaihi wasallam*. The question arises that, considering Allah’s command that we send *salawaat* to Rasulullah *sallallahu alaihi wasallam*, why do we ask Allah to do so? Should we not be saying “... أصلى على” (I send *salawaat* ...)?

THE ANSWER

One answer to this question is that due to our sins and spiritual weaknesses, our *salawaat* to Rasulullah *sallallahu alaihi wasallam* cannot be as significant as that of Allah’s. We therefore ask Allah to send *salawaat* to Rasulullah *sallallahu alaihi wasallam* on our behalf.³⁴

Another answer is that when commanding us to send *salawaat* to Rasulullah *sallallahu alaihi wasallam*, Allah did not indicate the required amount. This could be a reminder to us that no matter how much *salawaat* we send to Rasulullah *sallallahu alaihi wasallam*, it will never be enough. Hence, we ask Allah to send *salawaat* to Rasulullah *sallallahu alaihi wasallam* on our behalf because He knows best how much *salawaat* should be sent to Rasulullah *sallallahu alaihi wasallam*. Putting it differently, asking Allah to send *salawaat* to Rasulullah *sallallahu alaihi wasallam* on our behalf is an acknowledgment

³⁴ Shamsud-Deen As-Sakhaawi, *Al-Qawl-ul-Badee’* (Pg.72)

that 'O Allah, we wish to send *salawaat* to Rasulullah *sallallahu alaihi wasallam* but we are unable to do so in a manner that befits the lofty status of Rasulullah *sallallahu alaihi wasallam*. We therefore request you to do it on our behalf. This is similar to the *du'aa* لا أحصي ثناء عليك ('O Allah, I am unable to praise you!').³⁵

AN INTERESTING OBSERVATION

Just as the *Ummah* have been commanded to send *salawaat* to Rasulullah *sallallahu alaihi wasallam*, he has also been commanded to send *salawaat* to them.

وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

"And send *salawaat* to them. Undoubtedly, your *salawaat* is tranquility for them."³⁶

The reason for this, as observed by Fakhruddin Ar-Raazi, is so that Rasulullah *sallallahu alaihi wasallam* may repay the *Ummah* and not be obliged to them.³⁷

و صلى الله على النبي محمد و على آله و أصحابه أجمعين

Abu Hudhaifa Muhammed Karoli

24 / 08 June 2010 جمادى الآخرة 1431

Al-Jaami'ah Al-Mahmoodiah

Springs

³⁵ Shamsud-Deen As-Sakhaawi, *Al-Qawl-ul-Badee'* (Pg.73)

³⁶ Surah At-Tawbah (Aayah 103)

³⁷ Fakhruddin Ar-Raazi, *Mafaateeh-ul-Ghaib* (V. Pg)

بسم الله الرحمن الرحيم

ثانى اثنين

ONE OF TWO PEOPLE

Merciful unto each other is how Allah Ta'aala described the Believers.³⁸ *The most merciful individual in my ummah towards my ummah* is how Rasulullah *sallallahu alaihi wasallam* described his closest companion, Abu Bakr *radiallahu anhu*.³⁹ Do these quotations not tell you something very significant about Abu Bakr *radiallahu anhu*? Certainly, they tell me that he was a Believer and a true member of the *ummah* of Rasulullah *sallallahu alaihi wasallam*. Moreover, the *hadith* also shows me the extent of his relationship with Rasulullah *sallallahu alaihi wasallam*.

Did Allah Ta'aala not describe Rasulullah *sallallahu alaihi wasallam* as *a mercy unto the worlds*?⁴⁰ Of course, I should not have asked. You heard and read it innumerable times before. Okay, let us now consider the *hadith man follows the ways of his friend*.⁴¹ Does this not indicate that the cause of Abu Bakr *radiallahu anhu*'s mercy was his relationship with Rasulullah

³⁸ Surah Al-Fath, Aayah 29

³⁹ *Jaami'-ut-Tirmidhi* V.5 Pg.664 Hadith No.3790

⁴⁰ Surah Al-Ambiyaa, Aayah 107

⁴¹ Sunan Abi Da-ud V.4 Pg.407 Hadith No.4835, *Jaami'-ut-Tirmidhi* V.4 Pg.589 Hadith No.2378

sallallahu alaihi wasallam? He was so close to Rasulullah *sallallahu alaihi wasallam* that he inculcated Rasulullah *sallallahu alaihi wasallam*'s merciful disposition more than anybody else in the *ummah*.

AN INTERESTING OBSERVATION

Allah Ta'aala is The Most Merciful, Rasulullah *sallallahu alaihi wasallam* is a mercy unto the worlds and Abu Bakr *radiallahu anhu* is the most merciful person in the *ummah*. Is that not interesting?

SUGGESTIONS AND JUDGMENTS

The merciful temperament of Abu Bakr *radiallahu anhu* surfaced in his suggestions and judgments too. For example, when Rasulullah *sallallahu alaihi wasallam* consulted the Sahaabah *radiallahu anhum* regarding the prisoners of Badr, Umar *radiallahu anhu* suggested that they be executed by their *muhaajir* relatives. On the contrary, Abu Bakr *radiallahu anhu* said, "*O Nabi of Allah! These people are (our) cousins, family members and brothers. Hence, I suggest that we take a ransom from them. This ransom would strengthen us and perhaps, Allah will guide them and thus, they will be a support for us.*"

ANOTHER OBSERVATION

The stance adopted by Abu Bakr *radiallahu anhu* on this occasion resembles the stance of Ibrahim *alaihi salaam* when the angels informed him that they were en route to destroy the people of Sodom. "*They said: We are going to destroy the inhabitants of this city; surely its inhabitants are wrongdoers.*

He said: (But) Loot is there. They said: We are fully aware of who is there . . .”⁴² We therefore observe a relationship between Abu Bakr *radiallahu anhu* and Ibrahim *alaihi salaam*. While Ibrahim *alaihi salaam* is the *khaleel* (friend) of Allah, Abu Bakr *radiallahu anhu* is the *khaleel* of Rasulullah *sallallahu alaihi wasallam*. “If I were to take a friend, I would have taken Abu Bakr as my friend.”⁴³ Alternatively, if we consider that Rasulullah *sallallahu alaihi wasallam* was also the *khaleel* of Allah, Abu Bakr *radiallahu anhu* is the *khaleel* of the *khaleel* of Allah.

IN THE CAVE

One of Abu Bakr *radiallahu anhu*’s merits is that he was chosen by Rasulullah *sallallahu alaihi wasallam* to accompany him in his migration to Madinah. During this journey, they hid for three days in the cave of Thaur. There was a crevice in the roof of the cave due to which, if somebody outside looked down, he would see the inside of the cave. Thus, when a search party from Makkah reached the top of the cave, Abu Bakr *radiallahu anhu* said to Rasulullah *sallallahu alaihi wasallam*, “If any of them looks under his feet, he will see us!” Rasulullah *sallallahu alaihi wasallam* replied, “What do you think about two people, the third of whom is Allah?”⁴⁴

إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ
إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

⁴² Surah Al-‘Ankaboot Aayah 32

⁴³ Jaami’-ut-Tirmidhi V.5 Pg.608 Hadith No.3660

⁴⁴ Saheeh-ul-Bukhaari V.3 Pg.1337 Hadith No.3453 and 4386

“... When those who disbelieved expelled him – while he was one of (only) two people – when they were in the cave, when he said to his companion: Do not fear! Allah is with us.”⁴⁵

Years later, ‘Umar *radiallahu anhu* would swear in the name of Allah that Abu Bakr *radiallahu anhu*’s actions on that night excel all the actions of ‘Umar and his entire family.⁴⁶ In fact, ‘Umar *radiallahu anhu* would wish that all his actions were similar to Abu Bakr *radiallahu anhu*’s actions on that night.⁴⁷ He would also say that: “Abu Bakr *radiallahu anhu*’s *imaan* is weightier than the *imaan* of all the inhabitants of the earth put together.”⁴⁸ He once said, “I wish I were a strand of hair on Abu Bakr’s chest.”⁴⁹

BETWEEN ABU BAKR (RA) AND THE BANI ISRA-EEL

As the Bani Isra-eel followed Moosa *alaihi salaam* out of Egypt and they saw the Red Sea in front of them and Fir’aun’s army behind them, they exclaimed, “*We are caught!*” Moosa *alaihi salaam* replied, “*Never! My Rabb is with me.*” Compare this to “*Do not fear! Allah is with us.*” The vast difference between the two speaks volumes of the lofty status of Abu Bakr *radiallahu anhu*.

⁴⁵ Surah Tawbah, Aayah 40

⁴⁶ Kanz-ul-‘Ummaal V.12 Pg.492, Al-Bidaayah Wan-Nihaayah V3 Pg.221

⁴⁷ Mishkaat-ul-Masaabeeh V.3 Pg.1700 Hadith No.6025 (on the authority of Razeen)

⁴⁸ Taareekh-ul-Khulafaa Pg.56

⁴⁹ Taareekh-ul-Khulafaa Pg.56

Some '*ulamaa* have noted that due to this difference, the Bani Isra-eel reneged when Moosa *alaihi salaam* went to Mount Toor for forty days. On the contrary, Abu Bakr *radiallahu anhu* remained steadfast even after the demise of Rasulullah *sallallahu alaihi wasallam*. ('My Rabb is with me' meant that Allah's help was only with Moosa *alaihi salaam* and not with the rest of the Bani Isra-eel. Thus, they went astray when Moosa *alaihi salaam* left them. However, 'Allah is with us' meant that Allah's assistance was with Abu Bakr *radiallahu anhu* also. Hence, he remained steadfast after the Rasulullah *sallallahu alaihi wasallam* left the world.)⁵⁰

VERBAL TOGETHERNESS

As-Suhaili writes that '*Allah is with us*' does not only refer to a figurative togetherness (assistance). It also refers to a verbal togetherness. What this means is that:

- ~ Allah's name is mentioned whenever we mention the Rasul *sallallahu alaihi wasallam*. Thus, we say '*Rasulullah*' *sallallahu alaihi wasallam*.
- ~ Similarly, Rasulullah *sallallahu alaihi wasallam*'s name is mentioned whenever we mention his *khaleefah*, Abu Bakr *radiallahu anhu*. Hence, we say '*khaleefatu-Rasulillah*' *sallallahu alaihi wasallam*.

This privilege was enjoyed by nobody else besides Abu Bakr *radiallahu anhu*. None of the other *khulafaa* enjoyed the title *khaleefatu-Rasulillah*. They were called *Ameer-ul-Mu'mineen*.⁵¹

⁵⁰ Abu Bakr Ibn-ul-'Arabi, *Ahkaam-ul-Quraan* V.2 Pg.418

⁵¹ Abul-Qaasim As-Suhaili, *Ar-Rawd-ul-Unf* V.2 Pg.319-320

ONE OF (ONLY) TWO PEOPLE

There were only people in the cave of Thaur, Rasulullah *sallallahu alaihi wasallam* and Abu Bakr *radiallahu anhu*. Amazingly, there are a few other occasions wherein 'one of (only) two people' aptly describes their unique relationship.

1. Abu Bakr *radiallahu anhu* was the first *baaligh* male to accept Islam. Thus, there were only two *baaligh* male Muslims at that time, Rasulullah *sallallahu alaihi wasallam* and Abu Bakr *radiallahu anhu*. Put differently, Abu Bakr *radiallahu anhu* was once again the *second of only two people*.
2. Immediately upon accepting Islam, Abu Bakr *radiallahu anhu* went to invite others to Islam. Hence, 'Uthman bin 'Affaan, Talha bin 'Ubaidullah, Zubair bin 'Awwaam and other prominent Sahaabah *radiallahu anhum* brought Islam at his hands. Thus, Abu Bakr *radiallahu anhu* was the *second of only two people* to invite people to Islam.
3. In Rasulullah *sallallahu alaihi wasallam*'s final illness, he commanded Abu Bakr *radiallahu anhu* to lead the *ummah* in *salaah*. Once again, he was the *second of only two people* to lead the *salaah*.
4. After Abu Bakr *radiallahu anhu*'s demise, he was buried alongside Rasulullah *sallallahu alaihi wasallam*. Now he became the *second of only two people* to be buried in the room of 'Aa-isha *radiallahu anha*.⁵²

⁵² Fakhrud-Deen Ar-Raazi, *At-Tafseer-al-Kabeer*, V.16 Pg.52

THE RIGHTFUL *KHALEEFAH*

When Abu Bakr *radiallahu anhu* was unanimously elected by the Sahaabah as the *khaleefah*, he once more deserved the title *one of only two people*. This time he became the *second of only two people* to lead the entire *ummah*. Hence, the phrase *one of only two people* is viewed as an indication that Abu Bakr *radiallahu anhu* was the rightful *khaleefah* after Rasulullah *sallallahu alaihi wasallam*. In comparison to Rasulullah *sallallahu alaihi wasallam*, Abu Bakr *radiallahu anhu* was second and '*the khaleefah is always second*'.⁵³

A MAN OF EXCELLENCE

In the sixth year after the *hijrah*, the hypocrites spread a rumour that 'Aa-isha *radiallahu anha* had committed adultery with a Sahaabi named Safwaan bin Mu'attal *radiallahu anhu*. Eventually Allah defended her innocence in Surah an-Noor, the twenty-fourth chapter in the Qur'aan. Unfortunately, a small group of sincere Muslims also fell into this snare of the hypocrites and aided the spread of this horrible rumour. One of them was Mistah, a poor cousin of Abu Bakr *radiallahu anhu* who '*possessed nothing but the charity that Abu Bakr radiallahu anhu would give him*'.

When Abu Bakr *radiallahu anhu* learnt of Mistah *radiallahu anhu*'s role in this whole episode, he swore in the name of Allah that he would never aid him again. This led to the revelation of the aayah:

⁵³ Tafseer-al-Qurtubi V.8 Pg.148

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا
وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ

*Men of excellence and financial means should not swear that they would not give to their relatives, the destitute and those who migrated in the path of Allah. They should forgive and overlook. Do they not desire that Allah forgive them? Certainly, Allah is All-Forgiving, Most-Merciful.*⁵⁴

When Abu Bakr *radiallahu anhu* heard this *aayah* for the first time, he said, “*Definitely! By Allah, we love that our sins would be forgiven*”. He thereafter resumed his assistance to Mistah and vowed that he never put an end to it. In the context of our present discussion, the point that we wish to emphasis is that in this *aayah*, Allah described Abu Bakr *radiallahu anhu* as a *Man of Excellence*.

THE MOST PIOUS, THE NOBLEST

When Bilaal *radiallahu anhu* accepted Islam, he was mercilessly persecuted by Umayyah bin Khalaf and other members of the Quraysh. After a few days, Abu Bakr *radiallahu anhu* decided to put an end to Bilaal *radiallahu anhu*’s suffering. Thus, he purchased and then set him free. *Abu Bakr is just repaying an old favour* taunted the idolaters when they learnt of this. In response, Allah Ta’aala revealed the following *aayaat*:

وَسَيُجَنَّبُهَا الْأَتْقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى
وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى

⁵⁴ Surah An-Noor *Aayah* 22

The most Allah-fearing person who gives his wealth seeking purity will be protected from it (the fire of Jahannam). Nobody had shown him a favour that is being repaid. However, (he emancipates the slaves) seeking the pleasure of his Rabb, the Most High.⁵⁵

Considering the reason for the revelation of this aayah, 'the most Allah-fearing person' is a clear reference to Abu Bakr radiallahu anhu. This alone is a great merit. However, if we consider the aayah "the noblest among you is the one who fears Allah the most"⁵⁶, this is an even greater merit of Abu Bakr radiallahu anhu. It means that he is the noblest and hence, the best person in the ummah.⁵⁷

WHO CAN COUNT HIS MERITS . . .

Apart from what we have discussed thus far, there is a huge amount of *ahaadith* that extol the merits and lofty status of Abu Bakr radiallahu anhu. The truth, as noted by Imam Nawawi rahimahullah is that *nobody but Allah can count all his merits*. Imam Nawawi rahimahullah writes:

كم للصديق من مواقف و أثر

As-Siddeeq's role and contribution is tremendous.

و من يخصى مناقبه و يحيط بفضائله الا الله

Who can encompass his merits and count his virtues other than Allah?⁵⁸

⁵⁵ Surah Al-Layl Aayah 17-20

⁵⁶ Surah Al-Hujuraat Aayah 13

⁵⁷ Fakhrud-Deen Raazi, *At-Tafseer Al-Kabeer*

⁵⁸ Imam An-Nawawi, *Tahdheeb-ul-Asmaa Wal-Lughaat* V.2 Pg.473

Nevertheless, we terminate this article with the *hadith*:

ما لأحد عندنا يد إلا وقد كافيناه ما خلا أبا بكر فإن له عندنا يدا يكافئه الله به يوم القيامة

وما نفعني مال أحد قط ما نفعني مال أبي بكر

“Besides Abu Bakr, I have repaid everybody else who did me a favour. Abu Bakr did me such a favour for which Allah will repay him on the Day of Qiyaamah. Nobody’s wealth benefitted me as much as the wealth of Abu Bakr.”

May Allah Ta’aala fill our hearts with love for Rasulullah sallallahu alaihi wasallam and his noble Sahaabah radiallahu anhum. May He resurrect us in their noble companionship on the Day of Qiyaamah.

Aameen

Abu Hudhaifa Muhammed Karolia
5th Rabee’-ul-Awwal 1433 / 29 January 2012
Al-Jaami’ah Al-Mahmoodiah
Persida, Springs

بسم الله الرحمن الرحيم

FROM KARBALA

The most painful event in Islamic history is undeniably the demise of Rasulullah *sallallahu alaihi wasallam*. There were many other very painful incidents thereafter: the martyrdom of ‘Umar, ‘Uthman and ‘Ali *radiallahu anhum* etc. The incident of Karbala; the brutal murder of the grandson of Rasulullah *sallallahu alaihi wasallam*, Husain bin Ali *radiallahu anhuma*, is among the saddest and most painful. This article focuses on a few important lessons from this episode.

“... I DECLARE WAR ON HIM!”

After the martyrdom of Husain *radiallahu anhu* his head and the heads of all those who were martyred with him were severed and thereafter sent to ‘Ubaidullah bin Ziyaad, the governor of Kufah. When the head of Husain *radiallahu anhu* was placed in front of ‘Ubaidullah, he used a stick to scratch the front teeth of Husain *radiallahu anhu*. Zaid bin Arqam *radiallahu anhu* was in the gathering. Witnessing this insolent behavior, he angrily reprimanded ‘Ubaidullah. “Lift the stick from these teeth” he said, I swear by the being besides whom nobody else is worthy of worship, I saw the lips of Rasulullah *sallallahu alaihi wasallam* touching and kissing these lips.”⁵⁹ According to another narration Anas bin Maalik *radiallahu anhu*

⁵⁹ Ibn Katheer, *Al-Bidaayah Wan-Nihaayah* V.11 Pg.554 (Ed. Abdullah bin Abdil-Muhsin At-Turki, Daar Hajar)

was also in the gathering. Observing ‘Ubaidullah’s audacity, he remarked, “By Allah, I will displease you! I saw Rasulullah *sallallahu alaihi wasallam* kissing the spot that your stick is touching.”⁶⁰

Sometime later, ‘Ubaidullah was killed by Mukhtaar bin Abi ‘Ubaid Ath-Thaqafi. ‘Umaarah bin ‘Umair narrates that: “When the heads of ‘Ubaidullah and his men were brought, they were put on display in the *masjid* in Ar-Rahbah.⁶¹ So I went to them and they were saying ‘It came! It came!’ They were referring to a snake that was creeping between the heads until it entered the ‘Ubaidullah’s nostrils. It paused for a little while, then came out and went away. A few moments later I heard the people shouting, ‘It came! It came!’” This happened twice or thrice.⁶²

Regarding the assassins of Husain *radiallahu anhu*, the famous historian and scholar of tafseer and hadeeth, Al-Haafidh Ibn Katheer, said:

و أما ما روى من الأمور و الفتن التي أصابت من قتله فأكثرها صحيح — فانه قل من نجا منهم في الدنيا
الا أصيب بمرض — و أكثرهم أصابه الجنون

“With regards to the narrations concerning the afflictions that befell his assassins, most of it is authentic. There were few

⁶⁰ Ibn Katheer, *Al-Bidaayah Wan-Nihaayah* V.11 Pg.554 (Ed. Abdullah bin Abdil-Muhsin At-Turki, Daar Hajar)

⁶¹ Ar-Rahbah was an area in Kufah.

⁶² Abu Eesa At-Tirmidhi, *As-Sunan* Hadith 3780 V.5 Pg.660 (Dar-ul-Hadeeth, Cairo)

*among them who escaped and were not afflicted with illness.
Most of them went insane.”⁶³*

The lesson learned from the above is conveyed in the *Hadith*

من عادى لى وليا فقد آذنته بالحرب

*“Whoever shows enmity to any friend of mine,
I declare war on him.”⁶⁴*

IN THIS PALACE

Abdul Malik bin ‘Umair Al-Laythi said with reference to the palace of the *Ameer* (governor) in Kufah: “I saw in this palace the head of Husain in front of ‘Ubaidullah bin Ziyaad. I thereafter saw the head of ‘Ubaidullah bin Ziyaad in front of Mukhtaar bin Abi ‘Ubaid Ath-Thaqafi. Next I saw the head of Mukhtaar in front of Mus’ab bin Zubair. Then I saw the head of Mus’ab in front of Abdul Malik. I mentioned this to Abdul Malik. He regarded this as a bad omen and vacated the place.”⁶⁵

The lesson learned from this is condensed in the famous adage

كما تدین تدان

“The way you treat people is how you will be treated.”

⁶³ Ibn Katheer, *Al-Bidaayah Wan-Nihaayah* V.11 Pg.576 (Ed. Abdullah bin Abdil-Muhsin At-Turki, Daar Hajar)

⁶⁴ Muhammed bin Isma’eel Al-Bukhaari, *Al-Jaami-us-Saheeh Ma-al-Fath Hadeeth* 6502 V.11 Pg.348 (Al-Maktabah As-Salafiyyah, Cairo, 1407)

⁶⁵ As-Suyuti, *Taariikh-ul-Khulafaa* Pg.183 (Dar-ul-Ma’rifah, Beirut, 1999\1420)

'Ubaidullah commanded the assassination of Husain *radiallahu anhu* only to be murdered by Mukhtaar who was in turn killed by Mus'ab bin Zubair.

AT THE HANDS OF A LIAR

It was not long after the martyrdom of Husain *radiallahu anhu* that Mukhtaar bin 'Ubaid Ath-Thaqafi rose to power. Mukhtaar was a liar whose objective was nothing more than power. Capitalizing on the public's sympathy, especially that of the supporter's of the *Ahl-ul-Bayt* (household of Rasulullah *sallallahu alaihi wasallam*), he falsely claimed that he was commissioned by the son of 'Ali *radiallahu anhu*, Muhammed ibn-ul-Hanafiyah, to avenge the blood of Husain *radiallahu anhu* and the other martyrs of Karbala. He thus pursued and killed 'Ubaidullah bin Ziyaad (the governor of Kufah), Umar bin Sa'd (the head of the army that was sent to kill Husain *radiallahu anhu*), Shamir bin Dhil Jowshan (the commander of the regiment who killed Husain *radiallahu anhu*) and many others. Ibn Katheer writes: "He (Mukhtaar) then began pursuing the assassins of Husain *radiallahu anhu* and all those who witnessed the incident of Karbala on the side of Ibn Ziyaad. He killed a huge number of them and seized the (decapitated) heads of the senior officers among them; Umar bin Sa'd (the commander of the army that killed Husain), Shamir bin Dhil Jowshan (the commander of the thousand who were responsible for the actual killing), Sinaan bin Abi Anas, Khawli bin Yazeed Al-Asbahi and many others. He continued until he sent Ibrahim bin Al-Ashtar An-Nakha'i with an army of twenty thousand men to fight Ibn Ziyaad . . . Ibn-ul-Ashtar killed Ibn Ziyaad, defeated his army and took everything in his camp.

This was on the Day of 'Aashoora (the tenth of Muharram), 67AH."⁶⁶

Mukhtaar was himself an imposter. Thus Ibn Katheer writes that there is no doubt regarding the compulsion of killing the assassins of Husain *radiallahu anhu* and the benefit in hastening to do so. However, Allah had destined this to happen at the hands of Mukhtaar, the liar who became a *kaafir* (unbeliever) by claiming that he receives *wahi* (divine revelation). This reminds us that Rasulullah *sallallahu alaihi wasallam* said, "*Allah helps the deen by means of a sinful man.*"⁶⁷ Similarly, Allah said, "*In a similar manner do We turn some of the wrongdoers against the others due to what (the actions) they earn.*"⁶⁸ In this regard a poet said:

وما من يد الا يد الله فوقها — ولا ظالم الا سيلى بظالم

"There is no hand but the hand of Allah is above it.

*There is no oppressor but he will be tested by an oppressor."*⁶⁹

IN THE COURT OF 'UBAIDULLAH

At the end of the battle there was only one male survivor; Husain's *radiallahu anhu* son, Ali (who was later given the title *Zain-ul-'Aabideen*). He was then sent with the female members of his family to 'Ubaidullah bin Ziyaad in Kufah and

⁶⁶ Ibn Katheer, *Al-Bidaayah Wan-Nihaayah* V.12 Pg.66-67 (Ed. Abdullah bin Abdil-Muhsin At-Turki, Daar Hajar)

⁶⁷ Muhammed bin Isma'eel Al-Bukhaari, *Al-Jaami-'us-Saheeh Ma-'al-Fath Hadeeth* 4203 V.7 Pg.538 (Al-Maktabah As-Salafiyyah, Cairo, 1407)

⁶⁸ Surah Al-An'aam Aayah 129

⁶⁹ Ibn Katheer, *Al-Bidaayah Wan-Nihaayah* V.12 Pg.28-29 (Ed. Abdullah bin Abdil-Muhsin At-Turki, Daar Hajar)

subsequently to Yazeed in Damascus. In Kufah the following discussion ensued between 'Ali and 'Ubaidullah bin Ziyaad:

'Ubaidullah: What is your name?

'Ali: I am Ali bin Husain.

'Ubaidullah: Did Allah not kill Ali bin Husain?

'Ali: (Ali did not respond to this question.)

'Ubaidullah: What is wrong? Why do you not answer?

'Ali: I had a brother who was also called 'Ali. The *people* killed him.

'Ubaidullah: Allah killed him.

'Ali: (Ali did not respond to this question also.)

'Ubaidullah: What is wrong? Why do you not answer?

'Ali: *"Allah takes the souls away at the time of their death."*⁷⁰ *"It is not possible for a soul to die except with the command of Allah."*⁷¹

'Ubaidullah: By Allah, you are one of them!

Ubaidullah then turned to one of his men and said, "Check if has reached puberty! I think that he has." Mury bin Mu'aadh checked him and confirmed that Ali had reached puberty. "Then kill him!" retorted 'Ubaidullah. "And to whom do you entrust these women?" cried 'Ali. At that moment 'Ali's paternal aunt, Zainab, began speaking. "O son of Ziyaad! You have harmed us enough. Are you not quenched with our blood? Have you left any of us?" She then clung to 'Ali and said to 'Ubaidullah: "I implore you in the name of Allah, if you are a believer, if you kill him, kill me also!" 'Ali spoke again: "O son of Ziyaad! If there are any family ties between yourself and these

⁷⁰ Surah Az-Zumar Aayah 42

⁷¹ Surah Al 'Imraan Aayah 145

women, please send with them a man of *taqwa* who will accompany them according to the laws of Islam.” ‘Ubaidullah looked at the women and then at his men and said: “Family ties are amazing. She desired that if I kill him, I should kill her too. Leave the boy. (Although ‘Ali had already reached puberty, he was still very young.)” ‘Ali was thereafter sent with the rest of the family (the women and children) to Yazeed in Kufah. However, his hands were fettered to his neck throughout the journey.⁷²

IN THE COURT OF YAZEED

‘Ali’s aunt, Fatimah, narrates: When we were seated in front of Yazeed, he felt sorry for us and commanded that we be given something (to eat). He spoke gently to us. Then a man from the Syrians went up to him and said, ‘Give me this girl.’ He was referring to me. I was a young girl with a bright face. Thinking that this was permissible for them, I began trembling with fear and caught hold of my sister Zainab’s clothes. She was elder than me and more understanding. She knew that this was not permissible for them. ‘You are a liar and an evil man!’ she shouted to him, ‘It is neither permissible for you nor for him (Yazeed).’ This angered Yazeed. ‘You are lying’ he retorted, ‘By Allah, it is permissible for me. I will do so if I wish.’

Zainab: Never! By Allah, Allah has not given you permission to do so unless if you exit our religion and adopt a religion other than ours.

Yazeed: Do you speak to me in this manner? It was your

⁷² Ibn Katheer, *Al-Bidaayah Wan-Nihaayah* V.11 Pg.561, footnotes (Ed. Abdullah bin Abdil-Muhsin At-Turki, Daar Hajar)

father and brother who left the religion.

Zainab: You, your father and your grandfather were guided through the religion of Allah – the religion of my father, brother and grandfather.'

Yazeed: You are a liar, O enemy of Allah!

Zainab: You are an oppressive ruler! You swear oppressively! You utilise your authority to oppress!

Fatimah continues: By Allah, he felt ashamed and did not say anything further.⁷³

BACK TO MADINAH

After a few days Yazeed arranged for the whole family to be taken back to Madinah. At the time of bidding them farewell he said to 'Ali, "May Allah curse Ibn Marjaanah ('Ubaidullah bin Ziyaad). By Allah, if I was in his position, I would have given your father whatever he requested and I would have tried my best to protect him from being killed, even if it resulted in the death of my own children. However, Allah decreed what you have seen." He then gave him provisions for the journey and a huge sum of money and told 'Ali to write to him for the fulfillment of any need that he may incur in the future. He also commanded the guide who was appointed to lead the family to Madinah to take care of them. Thus the guide remained in their service throughout the journey and, despite ensuring that he never lost sight of the women, maintained a slight distance from them until they reached Madinah. In view of the stressful

⁷³ Ibn Katheer, *Al-Bidaayah Wan-Nihaayah* V.11 Pg.562 (Ed. Abdullah bin Abdil-Muhsin At-Turki, Daar Hajar)

events of the past few days (the martyrdom of Husain *radiallahu anhu* and fourteen other members of the family in front of their eyes, Ubaidullah's threat to kill 'Ali and the incident of the Syrian man in Yazeed's court), the women were so appreciative of his modest conduct that, upon reaching Madinah, they gathered some of their jewelry and offered it to him as a token of thanks. He, however, refused to accept it saying, "I did that for the pleasure of Allah and due to your relationship with Rasulullah *sallallahu alaihi wasallam*."⁷⁴

WHAT DO WE SAY?

Fourteen centuries later, reading about the events of Karbala still brings more than just tears to one's eyes. Is there anything which we can do? Is there anything which we can say? Ibn Katheer replies that Husain *radiallahu anhu* narrated from his grandfather, Rasulullah *sallallahu alaihi wasallam*, that when a Muslim recalls a difficulty which he experienced in the past and thus reads *انا لله وانا اليه راجعون* (We belong to Allah and to Him will we return)⁷⁵, Allah blesses him with the same amount of reward as the day when he was afflicted with that particular difficulty. This *(انا لله وانا اليه راجعون)* is therefore the best thing we can say whenever we recall Karbala and any other calamity.⁷⁶

⁷⁴ Ibn Katheer, *Al-Bidaayah Wan-Nihaayah* V.11 Pg.563-564 (Ed. Abdullah bin Abdil-Muhsin At-Turki, Daar Hajar)

⁷⁵ Surah Al-Baqarah (Aayah 156)

⁷⁶ Ibn Katheer, *Al-Bidaayah Wan-Nihaayah* V.11 Pg.579-560 (Ed. Abdullah bin Abdil-Muhsin At-Turki, Daar Hajar)

WHAT WE SHOULD NOT DO

Ibn Katheer writes that the murder of Husain *radiallahu anhu* should make every Muslim feel sad because he was among the *saadaat* (masters) of the Muslims and the '*Ulamaa* of the Sahaabah *radiallahu anhum*. He was the son of the most excellent daughter of Rasulullah *sallallahu alaihi wasallam*. He was an *aabid* (worshipper), brave and generous. This, however, does not make it permissible for us to mourn his death. His father, Ali *radiallahu anhu*, was *afdal* (better) than him. He was assassinated on a Friday, the seventeenth of Ramadaan, while on his way for the Fajr *salaah*. The status of 'Uthmaan *radiallahu anhu* was greater than that of 'Ali *radiallahu anhu*. He was murdered during the days of *tashreeq* in the month of Dhil Haj. Umar *radiallahu anhu* ranked higher than both, 'Uthmaan and 'Ali *radiallahu anhum*. He was killed in the *mihraab* while leading the Fajr *salaah*. Greater than 'Umar *radiallahu anhu* was Abu Bakr *radiallahu anhu*. However, nobody ever mourns the death of any of these august personalities. What about the *sayyid* (master) of all mankind in this world and the Hereafter, Rasulullah *sallallahu alaihi wasallam*? Nobody mourns his death! So then, why should we mourn the death of Husain *radiallahu anhu*?⁷⁷

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⁷⁷ Ibn Katheer, *Al-Bidaayah Wan-Nihaayah* V.11 Pg.579 (Ed. Abdullah bin Abdil-Muhsin At-Turki, Daar Hajar)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LOVE ALLAH

It was the Haj season in Makkah. An assembly of sufi *shuyookh* was discussing the definition of love. (In the sufi context, love refers only to love for Allah.) The youngest person among them was Junaid Al-Baghdadi *rahimahullah*. He was eventually asked, "Tell us what you think, O 'Iraqi." With a lowered head and tears rolling down his cheeks, Junaid *rahimahullah* replied: "The lover is one who has lost himself. Constantly engaged in the *dhikr* (remembrance) of Allah and discharging His *huqooq* (rights), he sees Him with his heart which is burnt by the radiances of Allah's awe. His drink from the goblet of divine affection is unpolluted. Thus Allah manifests Himself to him through the veils of the unseen. If he speaks, it is to Allah. If he utters anything, it is about Allah. If he moves, it is due to the command of Allah. If he remains still, it is because he is with Allah. In short, he is *lillah*, *billah* and *ma'allah* (to Allah, for Allah and with Allah)." Hearing Junaid's eloquent explanation, the *shuyookh* began weeping and said: "There is nothing to add. *Jazaakallah Yaa Taaj-al-'Aarifeen* (May Allah reward you, O Crown of those who recognize Allah!)." ⁷⁸

The truth, however, is that there is no comprehensive definition of love. In fact, definitions merely complicate its understanding. It is best defined by its existence. There is

⁷⁸ Ibn-ul-Qayyim, *Madaarij-us-Saaliheen* Pg. 737 (Darul-Kitab-il-'Arabi, 2004\1995)

therefore no clearer definition of love than: love itself. (What we are saying is that words cannot define love. It has to be experienced to be understood.) ... All the suggested definitions (Ibn-ul-Qayyim mentioned thirty of them, including the above definition of Junaid Al-Baghdadi) do not actually define love. Instead, they focus on its causes, signs, demands, benefits and other related issues. For example: Shibli defined love as *'obliteration of everything besides the beloved from one's heart'*. Abu 'Abdullah Al-Qushari defined it as *'surrendering oneself to the beloved to such an extent that he no longer bothers of himself.'* Abu Yazeed defined it as *'regarding one's many actions as too little and the few favours of the beloved as too many.'* None of these quotations actually define love. Instead, they highlight the demand of love.⁷⁹

THE ARABIC WORD FOR LOVE

There are ten levels of love and the Arabs have a separate word for each one of them. However, the most common word is *al-mahabbah*. The root of this word is حَبَّ (hub) which has five possible meanings viz.

1. Whiteness and purity. حَبُّ الْأَسْنَانِ means whiteness of the teeth.
2. To be apparent and above. Thus the ripples that appear above the water are called حَبَابُ الْمَاءِ and حَبَبُ الْمَاءِ
3. Firmness. The Arabs say حَبَّ الْبَعِيرُ when the camel kneels firmly and refuses to stand up.

⁷⁹ Adapted from Ibn-ul-Qayyim's *Madaarij-us-Saalikeen* Pg. 732

4. The essence and core of anything. Thus حبة القلب refers to the interior of the heart.
5. To Retain and protect. Hence the utensil in which water is stored is called حُبُّ الماءِ

There is no doubt that all five of these meanings are found in love. It entails purity, appearance of one's feelings for the beloved, firmness of such feelings, surrendering of one's heart (which is the core of one's existence and his most valuable possession) to the beloved, and confinement of intentions and desires to him.⁸⁰

INCULCATING LOVE FOR ALLAH

Ibn-ul-Qayyim mentioned ten ways through which love for Allah could be inculcated. They are:

1. Recitation of the Qur'aan.
2. Engagement in *nawaafil* (optional acts of 'ibaadah) after performance of the *faraa'id* (compulsory acts of 'ibaadah).
3. Constant *dhikr* (remembrance) of Allah.
4. Giving preference to His likes and desires over one's own.
5. Pondering over His names and attributes.
6. Pondering over His benevolence and favours.
7. Crying to Him with total humility.
8. Sitting in solitude in order to *speak* to Him, read His speech (the Qur'aan) and express one's servitude to Him. This should be done at night when Allah descends to the skies and it should be terminated with *taubah* (repentance) and *istighfaar* (seeking of forgiveness).
9. Sitting in the company of true lovers of Allah.

⁸⁰ Ibn-ul-Qayyim, *Madaarij-us-Saalikeen* Pg. 732

10. Abstention from anything that could be a barrier between one's heart and Allah.⁸¹

AL-GHAZZAALI AND INCULCATION OF LOVE FOR ALLAH: A SUMMARY

Whoever loves anybody besides Allah for a reason other than his relationship to Allah is ignorant and does not recognize Allah. Loving the Rasool *sallallahu alaihi wasallam* is praiseworthy because it is the result of one's love for Allah. The same applies to love for the '*Ulamaa* and the *atqiyaa* (pious). The reason for this is that the beloved of the beloved, his messenger and his lover are all beloved. Therefore, in reality, there is no beloved besides Allah. In order to appreciate this, we have to ponder over five *asbaab* (causes) of love. Firstly, nobody besides Allah possesses all of them. Secondly, their existence in anybody besides Allah is not a *haqeeqah* (reality). Once you are convinced that nobody besides Allah possesses all of them and while their existence in Allah is real, the existence of some of them in anybody else is not so, you will understand why there can be only one beloved, and that is Allah.

THE FIRST SABAB (CAUSE): MAN'S LOVE FOR HIMSELF AND HIS EXISTENCE.

This demands maximum love for Allah because whoever knows himself and Allah would certainly know that he does not exist of his own accord. Instead, his existence, its continuity and perfection are all from Allah. Allah is man's creator. Having

⁸¹ Ibn-ul-Qayyim, *Madaarij-us-Saalikeen* Pg. 732

created man, he ensures man's continued existence (for as long as He desires) and creates all the *asbaab* (means) for perfection in this existence. He also endows man with the ability to utilise these means in a manner that leads to such perfection. In short, man's existence, its continuity and perfection are impossible without the favour of Allah. That being the case, it is imperative for man to love Allah. It is impossible that man loves himself but not his creator and sustainer. A person who cannot bear the heat of the sun would cherish the shade. Is it possible that such a person would dislike the trees that provide him with shade? In comparison to the *qudrah* (greatness) of Allah, everything in the universe is comparable to the shade in relation to the tree and light in relation to the sun. Everything is the result of Allah's *qudrah*. Thus Hasan Basri *rahimahullah* said:

من عرف ربه أحبه

"The person who recognises his Rabb will (definitely) love Him."

THE SECOND CAUSE: MAN LOVES ANYBODY WHO IS KIND TO HIM

Man has a tendency to love anybody who is kind to him. This also demands that he should not love anybody besides Allah because, if he has a sound understanding he would realise that in reality his only benefactor is Allah. Firstly, Allah's favours on man are innumerable.

و ان تعدوا نعمة الله لا تحصوها

*"If you count the bounty of Allah you will not encompass it."*⁸²

⁸² Surah Ibrahim (Aayah 34)

Secondly, all acts of kindness shown to man by fellow people are in fact the kindness of Allah. Ask yourself: Who created your benefactor? Who blessed him with the wealth by which he is assisting you? Who granted him the strength to help you? Who guided him to help you? Who initiated the urge in his heart to help you? Who guided him to you? The answer to all these questions is undoubtedly Allah. Hence, your human benefactor is merely a worldly means for Allah's kindness to reach you. Therefore your only benefactor is Allah.

THE THIRD CAUSE: MAN LOVES ALL KINDHEARTED PEOPLE

Another common tendency is to love all kindhearted people even though one may not be a beneficiary of their kindness. If there are two kings, one is kind and just and the other is a merciless tyrant and the kingdoms of both are far from where you live. You would feel a natural inclination to the former even if there may be no hope of you benefitting from his kindness. Similarly, you would feel a natural disinclination from the latter even if there may be no fear of you suffering from his brutality. Accordingly, there is no reason why we should not love Allah. Remember that Allah is *Al-'Adl* and *Al-Muqsit* (both mean that Allah is most just). He is also *Al-Bar* (The Kind), *Al-Kareem* (The Benevolent), *An-Naafi'* (The Benefactor) and *Al-Wahhaab* (The Giver). If we love all kindhearted people, should we not love Allah whose kindness encompasses everybody including the unbelievers and ourselves? In fact, all the above prove once again that we should love nobody but Allah.

THE FOURTH CAUSE: MAN LOVES BEAUTY

There are two types of beauty:

1. Outer beauty which is physical in nature and recognizable by everybody including little children.
2. Inner beauty which is spiritual in nature and hence only recognized by people whose knowledge extends beyond '*the surface of the worldly life*'. Such beauty is identified by the noble actions and conduct of people instead of their physical appearances. Hence, an '*aalim* may be admired for his actions and conduct even though he may not be the most handsome of people. The same could be said about any other pious Muslim. However, this type of beauty is only loved by those who are able to appreciate it. Anyway, our discussion in regarding the causes of love and why Muslims love Allah alone focuses on this type of beauty.

The inner (spiritual) beauty of man is based on three factors:

1. Knowledge of Allah, His *Rasool*, *Kitaab* (Al-Qur'aan) and *sharee'ah*.
2. *Qudrah* (Ability) to reform himself and others.
3. Abstention from sin and indecency.

Each one of these factors demands undivided love for Allah alone. Can the knowledge of the entire creation put together compare to the knowledge of Allah?

و ما أوتيتم من العلم الا قليلا

*"You have not received in knowledge but a little."*⁸³

⁸³ Surah Al-Israa (Aayah 85)

Hence, if the beauty of knowledge is lovable, should we not love Allah? If man's knowledge is incomparable to Allah's knowledge and confined to what Allah *taught* him, should we love anybody besides Allah?

Qudrah (strength and ability) is the second factor which endears man to others. I am sure you would testify to the enthusiasm with which we listen to narrations depicting the *shujaa'ah* (bravery) of Ali bin Abi Taalib, Khaalid bin Waleed and many other famous warriors in our history. Even if we have not seen these personalities, merely reading about them boosts our love for them. However, can the *qudrah* (strength and ability) of the entire creation compare to that of Allah? If man realizes the extent of Allah's *qudrah* (strength and ability), it is impossible that he would love fellow men for their *qudrah* (strength and ability) yet not love Allah. Remember that Allah is:

على كل شيء قدير

"Able to do everything"

The skies, the earth and everything within them exist only with His *qudrah*. He controls and sustains all of them but does not get tired.

و لا يؤوده حفظهما

*"Protection of the skies and earth does not tire Him."*⁸⁴

Besides, every possessor of *qudrah* among the creation gains his *qudrah* from nobody but Allah. Hence, there is no real possessor of *qudrah* besides Allah. Does this not prove that if

⁸⁴ Surah Al-Baqarah (Aayah)

possession of *qudrah* is a reason for love, we should not love anybody besides Allah?

The third factor that results in inner beauty and love is abstention from evil and indecency. Thus we love the *Ambiyaa*, *Sahaabah* and other pious servants of Allah. However, the *Ambiyaa* are *ma'soom* (infallible) due to Allah's protection. Similarly, the *Sahaabah* and other pious servants of Allah are only able to abstain from sin due to Allah's guidance. Furthermore, Allah is *Subbooh* and *Quddoos*. Both of these attributes mean that Allah is by nature *The Most Pure*. Unlike the *Ambiyaa* and other pious people, His purity is not dependent on the protection and guidance of anybody else. Consequently, there is a vast difference between their abstention from evil and Allah's freedom from it. The demand of this vast difference is that, if people are loved due to their *qudrah* (strength), we should love Allah even more. Actually, this difference demands that we should have only one *mahboob* (beloved) - Allah.

THE FIFTH CAUSE: AN ATTACHMENT BETWEEN THE LOVER AND THE BELOVED

The attachment between the lover and the beloved is sometimes quite apparent. However, it is often unclear. This is the type of attachment that exists between two people even though the beloved possesses neither beauty nor wealth. Development of a similar attachment between oneself and Allah is required in order to be initiated into the fraternity of His sincere lovers. This is achieved by adopting all the qualities exhorted by the *sharee'ah*, especially those of Allah like:

generosity, kindness, compassion, tolerance, forgiveness, encouragement of good, dissuasion of evil etc.

تخلّقوا بأخلاق الله

“Adopt the character of Allah.”⁸⁵

THE BENEFIT OF LOVE

Rasulullah *sallallahu alaihi wasallam* said that there are three qualities whoever possesses them will taste the sweetness of *imaan*. These three qualities are:

1. That you do not love anybody more than Allah and His *Rasool*.
2. That you love a person solely for the pleasure of Allah.
3. That you detest reverting to *kufir* (disbelief) just as you detest being thrown into the fire.⁸⁶

A deeper look at numbers two and three reveals that in actual fact both of them are subordinates of the first. Thus the crux of the *Hadith* is that the person who loves Allah and His Rasool *sallallahu alaihi wasallam* more than everybody else will be blessed with the sweetness of *imaan*.

Describing *imaan* as a tree, Allah says in the Qur’aan:

و مثل كلمة طيبة كشجرة طيبة أصلها ثابت و فرعها في السماء

تؤتي أكلها كل حين باذن ربها

⁸⁵ This entire discussion has been abridged from Imaam Ghazzaali’s *Ihya’ Uloom-id-Deen* V. Pg. (Ed.) and Sa’eed Hawwa’s *Al-Mustakhlash Fi Tazkiyatil-Anfus* Pg.281-286

⁸⁶ Al-Bukhaari, *Al-Jaami’-us-Saheeh Ma’al-Fath* V.1 Pg. (Dar-ul-Hajar, Cairo)

“The example of a pleasant kalimah is like that of a pleasant tree. Its roots are firm and its branches are in the sky. It yields its fruits all the time with the command of its Rabb.”⁸⁷

The *Kalimah* of *Ikhlāas* (i.e. *Laa Ilaaha illallah ...*) is the root of the tree of *imaan*. Its branches are adherence to Allah’s commands and abstention from everything that He prohibited. Its flowers are the Muslim’s intentions to do good deeds, its fruits and fragrance are the good actions which the Muslim eventually does and the sweetness of its fruit is perfection of *imaan*. Enjoyment of *‘ibaadah* is a sign of such perfection.⁸⁸

Another benefit of loving Allah is that the lover of Allah eventually becomes His beloved and is thus forgiven and blessed with entry into Jannah.

قل ان كنتم تحبون الله فاتبعوني يحببكم الله و يغفر لكم ذنوبكم

“Say (O Muhammed): If you love Allah, follow me – Allah will love you and forgive your sins for you.”⁸⁹

However, love is not lip-service. It has to be proven. In the case of love for Allah, it has to be proven by following the teachings of Rasulullah *sallallahu alaihi wasallam*. Nevertheless, if you love Allah, He will love you. Do you need anything after that?

Abu Hudhaifa Muhammed Karolia
28 Rajab 1431 \ 11 July 2010
Persida, Springs

⁸⁷ Surah Ibrahim (Aayah 25)

⁸⁸ Ibn Abi Jamrah, *Bahjat-un-Nufoos* V.1 Pg.26-27 (Dar-ul-Kutub-il-‘Ilmiyyah, 2007)

⁸⁹ Surah Aal ‘Imraan (Aayah 31)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

YOUR EARS OR YOUR EYES?

Stupefied? Have you ever heard such a question before? Between your ears and your eyes, which do you think is superior? Many 'Ulamaa claim that your ears are superior. Put differently, the faculty of hearing is greater than the faculty of sight. Their arguments are:

1. While there were *Ambiyaa* who were deaf (for example, Ya'qoob *alaihis-salaam* who lost his eyesight due to excessive crying for his son Yusuf *alaihis-salaam* and Shu'ayb *alaihis-salaam* who went blind due to profuse crying as a result of his fear regarding how he would fare in front of Allah on the day of Qiyaamah), there is no evidence of any *Nabi* who was deaf.
2. Your ears hear in all directions; front, back, left, right, up and down. On the contrary, your eyes can only see in one direction.
3. Your ears function in light and darkness. However, your eyes can only see in light.

Other 'Ulamaa feel that the faculty of sight is superior; your eyes are a greater *ni'mah* (bounty) from Allah than your ears. Their arguments are:

1. It is true that your eyes only function in the light. However, this does not signify any inferiority. Quite the opposite, it signifies nobility. The eyes are so noble that Allah has relieved them of having to function in the dark. On the contrary, your ears are not as noble as your eyes. Hence

Allah has not relieved them of their duties due to darkness. This proves the superiority of your eyes and your faculty of sight.

2. There is more beauty in your eyes than in your ears. The appearances of people are enhanced more by their eyes than their ears. Referring to the beauty of the eyes, an Urdu poet said:

*If you cherish the joy of the rain,
Then come and sit in these eyes.
They are white and black,
And they have a sky (the eyelids) and
Rain (tears) as well.*

An Arab poet, Abu Nawaas, was asked to prove the existence of Allah. He replied:

تأمل في نبات الأرض و انظر - الى آثار ما صنع المليك
عيون من لجين شاخصات - بأحداق هي الذهب السبيك
على قضب الزبرجد شاهدات - بأن الله ليس له شريك

*Ponder over the plants (vegetation) of the earth
And look at the results of the creation of the Great King
Wells (eyes) of silver gazing
From pupils of casted gold
Upon pieces of chrysolite, bearing
Testimony that Allah has no partner⁹⁰*

3. Rasulullah *sallallahu alaihi wasallam* said that Allah says:

إذا ابتليت عبدي بحبيتيه فصبر عوضت بهما الجنة

*“When I test my servant with his two beloveds (i.e. his eyes)
and he exercises sabr (patience), I substitute him with
Jannah.”⁹¹*

⁹⁰ Tafseer Ibn Katheer V.1 Pg.63 (Dar-ul-Khair, 1410 \ 1990)

There are two factors here:

- a. Such a promise was not given to those who suffer from impaired hearing.
- b. The ears have never been referred to as man's *two beloveds*.

Ar-Raazi's Judgment

Ar-Raazi's judgment on this issue is that both groups are in error. This entire discussion is absurd! How can you compare the two (your ears and your eyes) whereas their domains are totally different? Does anybody ever question which is more important, eating or drinking? Definitely not! You eat when you are hungry. You drink when you are thirsty. Both of them, eating and drinking (irrespective of how much or how little), are essential for human existence. So too are our eyes and our ears. Both are indispensable for a comfortable life.⁹² Can you imagine life without your eyes or ears; unable to see or hear? What's more is that without these two seemingly small yet most important organs, we would not be able to identify so many bounties of Allah and proofs of His existence, greatness and oneness. Would this not be an impediment in the path of *Imaan*? Therefore, always remember that your eyes, ears and every other organ and limb in your body are extremely great bounties from Allah. It is for this reason that Rasulullah *sallallahu alaihi wasallam* said:

⁹¹

⁹² The entire discussion thus far has been condensed from *Faiz-e-Abraar* (V.8 Pg.84-86), a compilation of selected discourses of Moulana Abraar Ahmed, the *marhoom* Shaikh-ul-Hadith of Dar-ul-Uloom Falaah-e-Darain in Tarkesar, India.

“Everyday in which the sun rises, sadaqah (charity) is compulsory in lieu of every joint (limb and organ) in the body of the son of Aadam.”⁹³

ألم نجعل له عينين ولسانا وشفتين

“Did we not give him two eyes, a tongue and two lips?”⁹⁴ Mujaahid, one of the earliest commentators of the Qur’aan and a student of Ibn Abbaas *radiallahu anhu*, said: *“These are clear bounties of Allah which He wants you to acknowledge so that you would be grateful.”⁹⁵* Once Al-Fudail bin ‘Iyaad read this *aayah* and then spent the rest of the night crying. When questioned about this, he replied: “Did you ever spend the entire night thanking Allah for giving you two eyes with which you see? Did you ever spend the entire night thanking Allah for giving you a tongue with which you speak?” He continued mentioning a few more similar things.⁹⁶ Bakr Al-Muzni said: “O son of Aadam! If you wish to know the extent of Allah’s bounty on you, just close your eyes. (Imagine life without the ability to see.)”⁹⁷

Ibn Abid-Dunya narrated from Salmaan Al-Faarsi *radiallahu anhu* that there was a man who possessed a great amount of

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⁹⁴ Surah Al-Balad (Aayah 8-9)

⁹⁵ Ibn Rajab Al-Hambali, *Jaami-ul-‘Uloom Wal-Hikam* Pg.264 (Al-Maktabah Al-‘Asriyyah, Beirut 1418\1998)

⁹⁶ Ibn Rajab Al-Hambali, *Jaami-ul-‘Uloom Wal-Hikam* Pg.264 (Al-Maktabah Al-‘Asriyyah, Beirut 1418\1998)

⁹⁷ Ibn Rajab Al-Hambali, *Jaami-ul-‘Uloom Wal-Hikam* Pg.264 (Al-Maktabah Al-‘Asriyyah, Beirut 1418\1998)

wealth. He gradually began losing this wealth until he was left with only one straw mat. However, throughout this time he never stopped praising Allah. At the same time there was another man whose wealth was increasing all the time. Noticing the gradual decrease in the former's wealth, he asked him: "For what do you still praise Allah?" He replied: "I still praise Him because He has given me something so valuable that I would never swop it for the wealth of the entire creation." "What is that?" asked the latter. He replied "Your sight, your tongue, your hands and your feet."⁹⁸

A man complained to Yunus bin 'Ubaid about his difficult circumstances. Yunus asked him, "Would be happy if you were given one hundred thousand dirhams in exchange for your eyes with which you see?" "No!" replied the man. "What if you were offered one hundred thousand dirhams for one of your hands?" continued Yunus. Again the man replied in the negative; he would never be happy to sell just one of his hands even if he was offered such a high price for it. "What about one foot?" added Yunus, "Would you sell it for that amount of money?" Yunus asked the man a few more similar questions and then told him: "I think that you possess hundreds and thousands yet you complain of need!"⁹⁹ What Yunus meant is that the creator of your difficulties is only Allah. Remember that all comfort and discomfort is created by Allah. Hence, by complaining of your

⁹⁸ Ibn Rajab Al-Hambali, *Jaami-ul-'Uloom Wal-Hikam* Pg.264 (Al-Maktabah Al-'Asriyyah, Beirut 1418\1998)

⁹⁹ Ibn Rajab Al-Hambali, *Jaami-ul-'Uloom Wal-Hikam* Pg.264 (Al-Maktabah Al-'Asriyyah, Beirut 1418\1998)

difficulty you are actually complaining of Allah! Considering the priceless value of the organs and limbs in our bodies, how can we complain of Allah? Is that not being ungrateful?

On the Day of Qiyaamah we will be questioned whether we were grateful for these bounties or not.

ثم لتسألن يومئذ عن النعيم

*"On that day you will be questioned about the bounties."*¹⁰⁰

Imaam Tirmidhi has recorded a Hadith from Abu Hurairah *radiallahu anhu* in which Rasulullah *sallallahu alaihi wasallam* said: "The first (bounty) about which man will be questioned on the Day of Qiyaamah is that it will be said to him, 'Did we not give you a sound body? Did we not quench you with cool water?'"¹⁰¹ Ibn Abbaas *radiallahu anhu* said that النعيم (the bounties) includes healthy bodies and sound ears and eyes. "The servants will be questioned about how they utilised all of this."¹⁰²

INABILITY

However, the truth is that man is unable to sufficiently thank Allah for any of these bounties. On one occasion Rasulullah *sallallahu alaihi wasallam* said that whoever reads لا اله الا الله receives a pledge (of salvation) from Allah and whoever reads سبحان الله و بحمده receives one hundred and twenty four thousand

¹⁰⁰ Surah At-Takaathur (Aayah 8)

¹⁰¹ Tirmidhi Hadith 3358 V. Pg.

¹⁰² Ibn Rajab Al-Hambali, *Jaami-ul-'Uloom Wal-Hikam* Pg.264 (Al-Maktabah Al-'Asriyyah, Beirut 1418\1998)

rewards. Somebody in the gathering asked: "How can we perish after that, O Rasulullah?" Rasulullah *sallallahu alaihi wasallam* replied: "A man will come on the Day of Qiyaamah with weightier '*amal* (actions) than the mountains. A bounty from the bounties of Allah will then rise and almost exhaust all that '*amal* unless Allah intervenes with His mercy."¹⁰³ Ibn Abid-Dunya narrated from Anas *radiallahu anhu* that Rasulullah *sallallahu alaihi wasallam* said: "Allah's bounties and man's good and bad deeds will be brought on the Day of Qiyaamah. Allah will then tell just one of His bounties, 'Take your share in his good deeds!' Thus it will take away all his good deeds."¹⁰⁴ In fact, it is understood from a weak Hadith recorded by Al-Haakim that not even five hundred years of '*ibaadah* is sufficient to thank Allah for the bounty of sight.

DO NOT DESPAIR!

Most certainly, in spite of these Ahaadith, there is no need to despair. The aim of such Ahaadith is to highlight the importance of gratitude to Allah and not to create despondency. Thus, when Rasulullah *sallallahu alaihi wasallam* mentioned that daily we should be giving charity in lieu of every joint (limb and organ) in our bodies, he thereafter said that being just between two people, helping a man mount his animal or load his goods thereon and good speech are all forms of charity. Every step taken towards *salaah* and removal of an obstacle from the road are also equivalent to charity.¹⁰⁵ In

¹⁰³ Tabrani, *Al-Mu'jam-ul-Awsat* Hadith 1604

¹⁰⁴ Ibn Rajab Al-Hambali, *Jaami-ul-'Uloom Wal-Hikam* Pg.264 (Al-Maktabah Al-'Asriyyah, Beirut 1418\1998)

¹⁰⁵ Bukhaari Hadith 309 V. Pg.

another narration it is mentioned that “every utterance of *Subhaanallah, Al-hamdulillah, Laa ilaaha illallah* and *Allahu Akbar* is charity. Telling people to do good deeds and abstain from evil is charity. Two *rak’aats* of *salaah* performed at the time of *duhaa* (forenoon) suffices for all of the above.¹⁰⁶ In yet another narration it is mentioned that helping a person in distress is charity. And if one is unable to do that, he should avoid harming others because that is also equal to charity.¹⁰⁷

Finally, Rasulullah *sallallahu alaihi wasallam* said that whoever reads the following *du’aa* in the morning has discharged the *shukr* (thanks) for that day. Similarly, whoever reads it in the night has discharged the *shukr* (thanks) for that night. The *du’aa* is:

اللهم ما أصبح بي من نعمة أو بأحد من خلقك فمنك وحدك لا شريك لك
فلك الحمد و لك الشكر

“O Allah! There is not a single bounty which I or anybody else among your creation enjoys except that it is from you alone – and you have no partner - therefore all praise and thanks are to you.”¹⁰⁸

Abu Hudhaifa Muhammed Karolia
16 Rajab 1431 \ 29 June 2010
Al-Jaami’ah Al-Mahmoodiah

¹⁰⁶ Muslim

¹⁰⁷ Bukhari Hadith 308 V. Pg.

¹⁰⁸ Abu Da’ud Hadith 5073

بسم الله الرحمن الرحيم

THE ONE WORD SUMMARY

Do you think that it is possible to summarise the whole of *deen* in one word. You would possibly say that it is impossible. There are more than six thousand two hundred *ayaat* in the Qur'aan alone. What about the thousands of *ahaadith*? The *Saheeh* of Bukhaari alone contains seven thousand two hundred and seventy five *ahaadith*. This is the opinion of Ibn-us-Salaah. According to Ibn Hajar it contains nine thousand two hundred and eighty *ahaadith*.¹⁰⁹ What about the approximately four thousand¹¹⁰ *ahaadith* in Muslim's *Saheeh*, many of which are not in Bukhaari's *Saheeh*? Moreover, there are many other *saheeh* (authentic) *ahaadith* which were recorded by neither Bukhaari nor Muslim. There are hundreds of other *saheeh ahaadith* in the books of Abu Da'ud, Tirmidhi, Nasa'i, Ibn Khuzaimah, Daara Qutni, Haakim, Baihaqi, Tabraani and others. Is it possible to condense all of this – more than six thousand *ayaat* and thousands of *ahaadith* - in just one word? "Yes, that is more than possible" reply the '*Ulamaa*.

¹⁰⁹ Ibn Hajar Al-'Asqalaani, *Hadyus-Saari* Pg. 489-493 (Al-Maktabah As-Salafiyyah, Cairo, 1407) Both these numbers are reached by inclusion of the *mukarraraat* (repetitions). The latter number excludes all *mawqoofaat* and *maqtoo'aat* (narrations that do not extent beyond the *Sahaabah* and *Taabi'een* respectively).

¹¹⁰ As-Suyuti, *Tadreeb-ur-Raawi* V.1 Pg.104 (Dar-Nashr-il-Kutub-il-Islamiyyah, Lahore)

ONE POSSIBILITY: AL-'IBAADAH

A possible one-word summary of the whole of *deen* is *al-'ibaadah* (worship). Some narrations suggest that the Qur'aan is a summary of the Tawrah, Zaboor and Injeel. The summary of the Qura'aan is Surah Al-Faatihah and the summary of Surah Al-Faatihah is the *aayah*:

اياك نعبد و اياك نستعين

*"You alone do we worship and from you alone
do we seek help."*¹¹¹

This *aayah* can also be summarised ... in just one word; *na'budu* (we worship) which is derived from *al-'ibaadah* (worship). So, the one-word summary of the whole of *deen* is *al-'ibaadah* (worship).¹¹² This ties up with the *aayah*:

و ما خلقت الجن و الانس الا ليعبدون

*"I did not create Jin and man except so that
they would worship me."*¹¹³

However, it could be argued that *al-'ibaadah* does not encompass man's conduct with others; his elders, colleagues, neighbours, children, clients etc. Does good conduct not form an integral part of our *deen*?

ANOTHER POSSIBILITY: AL-ADAB

A possible one-word summary of the whole of *deen* is *al-adab* (respect). *Deen* is all about *adab* (respect). How man is

¹¹¹ Surah Al-Faatihah (Aayah 4)

¹¹² Ibn Qayyim Al-Jawziyyah, *Madaarij-us-Saaliheen* Pg. (Dar-ul-Kitaab-il-Arabi 1425\2004)

¹¹³ Surah Adh-Dhaariyaat (Aayah 56)

supposed to respect Allah, the Rasool of Allah and the creation of Allah. The author of *Manaazil-us-Saa'ireen*, Abu Isma'il Al-Harawi, writes that:

الأدب هو الدين كله

“Adab (respect) comprises the whole of deen.”

Commenting on this statement of Al-Harawi, Ibn Qayyim Al-Jawziyyah writes: “... because concealing the private parts, *wudoo*, *ghusl* due to *janaabah* (ritual impurity) and cleansing oneself of physical impurity so that one may stand in front of Allah in a pure state are all part of *adab*. That is why they (the pious predecessors) preferred wearing good clothes when performing *salaah* – because you are now standing in front of Allah.”¹¹⁴

SHOWING ADAB (RESPECT) TO ALLAH

Showing *adab* (respect) to Allah entails:

1. Pleasure with whatever Allah has decreed for one; wealth or poverty, health or illness, death of a family member, birth of an unplanned baby etc. This is termed as *Ar-radaa Bil-Qadaa*.
2. Obedience to His commands.
3. Avoidance of any action that displeases Him.
4. Protection of one's heart from turning to anybody else.
5. Abstention from desiring anything that may displease Him.

We now mention a few examples of *masaa'il* of a secondary-nature that are based on showing (*adab*) respect to Allah.

¹¹⁴ Ibn Qayyim Al-Jawziyyah, *Madaarij-us-Saaliheen* Pg.636 (Dar-ul-Kitaab-il-Arabi 1425\2004)

1. At the time of *salaah* Muslims are commanded to don more than what merely covers the *'awrah* (private parts).

خذوا زينتكم عند كل مسجد

*"Don your beauty at the time of every salaah."*¹¹⁵

Allah has not commanded mere covering of the *'awrah* (private parts). Instead He commanded donning of *az-zeenah* (good, decent clothes). The message behind this is to remind man that he is standing in front of Allah when he performs *salaah*. Hence, he should wear decent clothes when performing *salaah*. It is for this reason that one of our *salaf* (pious predecessors) had an expensive set of clothes which he would only wear when performing *salaah*. Explaining himself he would say:

ربى أحق من تجملت له فى صلاتى

*"My Rabb is deserves that I adorn myself
when I perform salaah."*

2. It is impermissible to raise one's gaze to the sky while performing *salaah*. Rasulullah *sallallahu alaihi wasallam* said:

*"People should stop looking at the sky in salaah otherwise
their gazes may not return to them."*¹¹⁶

Ibn Taimiyyah said that standing with one's head bowed and gaze lowered to the ground is part of perfect *adab* in *salaah*.

3. During *salaah* the right hand should be placed over the left hand in the *qiyaam* (standing) position. Ibn-ul-Qayyim writes: There is no doubt that if this is one of the etiquettes

¹¹⁵ Surah Al-A'raaf (Aayah 31)

¹¹⁶ Muslim (Hadith 994)

of standing in front of kings and other nobles, العظيم العظماء (the king of all kings and the most noble of all beings) is much more deserving of it.

4. In *qiyaam* (the standing position in *salaah*) the *musallee* (person performing *salaah*) should stand absolutely still.
5. In *rukoo'* he should ensure that his back is straight, nothing enjoys more importance in his heart than Allah and that he regards himself as more insignificant than the dust.
6. *Rukoo'* and *sujood* are significant of man's humility and meekness in front of Allah. Reading the Qur'aan in these postures is therefore disrespectful to the Qur'aan.
7. Turning one's face or back to the *qiblah* (direction to which we face in *salaah*) while answering the call of nature is also impermissible.

In short, respecting Allah comprises obedience to His *deen* and outward and inward adoption of His *aadaab* etiquettes. This can only be achieved in the presence of three things:

- a. Understanding of Allah's names and attributes.
- b. Understanding of His *deen*.
- c. A soft heart that is prepared to accept the truth and abide to it.

SHOWING ADAB TO RASULULLAH SALLALLAHU ALAIHI WASALLAM

Showing *Adab* to Rasulullah *sallallahu alaihi wasallam* entails submission to his commands and adherence to his *Sunnah*. Mentioned hereunder are examples of *masaa'il* of a secondary-

nature that are based on showing (*adab*) respect to Rasulullah *sallallahu alaihi wasallam*.

1. Muslims in the time of Rasulullah *sallallahu alaihi wasallam* were commanded to never issue any command, prohibition or permission in any regard before Rasulullah *sallallahu alaihi wasallam*. They were also commanded to never engage in any action before Rasulullah *sallallahu alaihi wasallam*.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

“O those who have brought imaan, do not be forward in the presence of Allah and His Rasool.”¹¹⁷

Another ruling deduced from this aayah is that if, for example, somebody was going to eat with Rasulullah *sallallahu alaihi wasallam*, it would be wrong for him to commence eating before Rasulullah *sallallahu alaihi wasallam*.

2. Muslims after the demise of Rasulullah *sallallahu alaihi wasallam* are also commanded not to be forward in the presence of Allah and His Rasool. For them this means that:
 - ~ In order to solve any dispute, their first resort after the Qur’aan should be the *Sunnah* of Rasulullah *sallallahu alaihi wasallam*.
 - ~ They should not oppose any command, prohibition or permission issued by Rasulullah *sallallahu alaihi wasallam*.
 - ~ Commenting on the aayah “do not be forward in the presence of Allah and His Rasool” Ibn-ul-Qayyim writes:
“This is not abrogated; it is applicable until the Day of

¹¹⁷ Surah Al-Hujuraat (Aayah 1)

Qiyaamah. Hence, being forward in the presence of the *Sunnah* of Rasulullah *sallallahu alaihi wasallam* after his demise is the same as being forward in the presence of Rasulullah *sallallahu alaihi wasallam* during his lifetime.”

3. In Surah Al-Noor Allah prohibited the Muslims from calling Rasulullah *sallallahu alaihi wasallam* in the same manner as they call each other.

لا تجعلوا دعاء الرسول بينكم كدعاء بعض بعضا

“Do not call the Rasool among yourselves as you call each other.”¹¹⁸

It is therefore impermissible for Muslims to address Rasulullah *sallallahu alaihi wasallam* by his name. Instead, they should address him by one of his titles (O Rasool of Allah! O Nabi of Allah etc.) This applies even today, after the demise of Rasulullah *sallallahu alaihi wasallam*. When visiting the blessed grave of Rasulullah *sallallahu alaihi wasallam*, we should address him as Rasool of Allah, Nabi of Allah etc. when greeting him.

4. Those attending the gathering of Rasulullah *sallallahu alaihi wasallam* were prohibited from raising their voices in front of Rasulullah *sallallahu alaihi wasallam*.

لا ترفعوا أصواتكم فوق صوت النبي

“Do not raise your voices higher than that of the Rasool.”¹¹⁹

5. This ruling applies to Muslims after the demise of Rasulullah *sallallahu alaihi wasallam* also. It is extremely disrespectful for visitors to the Masjid of Rasulullah *sallallahu alaihi wasallam*.

¹¹⁸ Surah An-Noor (Aayah 63)

¹¹⁹ Surah Al-Hujuraat (Aayah 2)

wasallam to speak too loudly, especially those who are in front of the blessed grave.

To summarise, Ibn-ul-Qayyim states regarding showing *adab* to Rasulullah *sallallahu alaihi wasallam*:

القرآن مملوء به

"The Qur'aan is replete with it."

SHOWING ADAB (RESPECT) TO THE CREATION OF ALLAH

This aspect of *adab* entails treating people according to the rank accorded to them by Allah. Put differently, variant levels of *adab* have to be observed depending on the person whom one is dealing with. The type of *adab* that has to be shown to your parents differs from the type of *adab* that has to be shown to an *'aalim* or even the *sultaan* (head of state). The types of *adab* that one's family members, friends and strangers deserve are also different. Every person must be shown the *adab* that he deserves.

ANOTHER ASPECT REGARDING ADAB (RESPECT)

Another feature in this regard is to observe the etiquettes of the various activities in one's daily life; eating, drinking, sleeping, entering and leaving the home, speaking to people, listening to others, answering the call of nature etc.

In conclusion, Abdullah bin Mubaarak said:

نحن الى قليل من الأدب أحوج منا الى كثير من العلم

"We are more in need of a little adab than too much of knowledge."

Ibn-ul-Qayyim writes that: “*Adab* (respect) is an indication of good fortune and success. On the contrary, disrespect is an indication of wretchedness and failure. The good of this world and the Hereafter cannot be earned through anything as much as it is earned through *adab*. Similarly, nothing results in greater deprivation of good in this world and the Hereafter as much as disrespect.”¹²⁰

May Allah bless us with correct understanding and sound *a'maal* (actions) that will earn us His mercy, forgiveness and eternal pleasure, *aameen*.

Abu Hudhaifah Muhammed Karolia
20 Rajab 1431 \ 3 July 2010
Al-Jaami'ah Al-Mahmoodiah
Persida, Springs

¹²⁰ This article has been adapted from Ibn-ul-Qayyim's *Madaarij-us-Saalikeen* Pg.630-640 (Dar-ul-Kitaab-il-Arabi 1425\2004)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

WHO CAN BE LIKE ABU DAM-DAM?

Have you heard of Abu Dam-Dam *radiallahu anhu*? He was a *Sahaabi* (companion) of Rasulullah *sallallahu alaihi wasallam*. It was his daily habit to tell Allah in the morning: "O Allah! I do not possess any wealth which I could donate to the people as charity. I therefore donate my honour to them. Thus I forgive anybody who will swear me or falsely accuse me of something that I did not do." Knowing of this practice of Abu Dam-Dam, Rasulullah *sallallahu alaihi wasallam* would ask his *Sahaabah radiallahu anhum*: "Who among you can be like Abu Dam-Dam?"

Subhaanallah! He was generous with his honour. This means that generosity is not confined to the wealthy and financial donation. Do you recall the occasion when the *Muhajireen* complained to Rasulullah *sallallahu alaihi wasallam* that: "The wealthy (i.e. the *Ansaar*) have acquired lofty stages and eternal comfort. They perform *salaah* and fast like us. However, they have excess wealth. Thus they go on *Haj*, *'Umrah* and *Jihaad* and they give charity." Rasulullah *sallallahu alaihi wasallam* asked them if he could inform them of method by which they could achieve the same status as the *Ansaar* and excel others. Their answer was obviously "yes". Rasulullah *sallallahu alaihi wasallam* then advised them to say *Subhaanallah*, *Al-Hamdulillah*, and *Allahu-Akbar* thirty three times each after every *salaah*. Sometime later, the poor *Muhajireen* returned to Rasulullah *sallallahu alaihi wasallam* and complained that: "Our

wealthy brothers heard of what we were doing and began doing the same.” Rasulullah *sallallahu alaihi wasallam* replied, “That is the bounty of Allah which He bestows to whomever He desires.”¹²¹ What about the Hadith¹²² that “every *Subhaanallah* is *sadaqah*, every *Al-Hamdulillah* is *sadaqah*, every *Laa ilaaha illallah* is *sadaqah*, every *Allahu-Akbar* is *sadaqah*”? In short, *dhikr* (the remembrance) of Allah is a form of charity. There is therefore no need for the less fortunate to despair; they too can be charitable – they can engage in the *dhikr* (the remembrance) of Allah, follow the example of Abu Dam-Dam or engage in some of the many other forms of generosity in Islam. This incorporates:

1. Sacrificing one’s life for the sake of Allah. Ibn-ul-Qayyim *rahimahullah* described this as the noblest form of generosity.

يجود بالنفس اذ ضن البخيل بها – و الجود بالنفس أقصى غاية الجود

*“He is generous with his life when the miser is stingy with it.
Generosity with one’s life is the highest level of generosity.”*

2. Fulfilling the needs of others by engaging in an action that may seem beyond one’s status as a leader. The example of Abu Bakr *radiallahu anhu* may be cited in this regard. Prior to his appointment as *khaleefah* (head of state) he would milk the goats for the people in his locality. At the time of his appointment as *khaleefah* it was feared that he would no longer assist his neighbours in this task. However, Abu

¹²¹ Al-Bukhaari, *Al-Jaami-’us-Saheeh Ma’al-Fath* Hadith 842 V.2 Pg.378 (Al-Maktabah As-Salafiyyah)

¹²² Muslim, *Al-Jaami-’us-Saheeh*

Bakr *radiallahu anhu* proved that these fears were unfounded. Despite becoming the *khaleefah*, he continued to milk the goats until his demise. Similarly, he would often meet a slave-girl taking her animals to the pasture or the pen. On such occasions he would not hesitate to offer his assistance to the slave-girl. He would thus be seen taking the animals to the pasture or pen even though he was the *khaleefah*.¹²³

3. Sacrificing one's comfort (for example, sleep, a family get-together or a long anticipated fishing trip) in order to fulfill the needs of others.

متیم بالندی لو قال سائله — هب لی کری عینیک لم ینم

*“Enthralled with being generous, if the beggar tell him:
‘Give me your sleep!’ he will not sleep.”*

4. Using one's integrity to assist people. One way of doing this could be to intercede on behalf of a needy person with somebody who may be able to fulfill his need. If the needy person approaches the other person on his own, his request may not be granted. However, his request stands a greater chance of being granted if you speak on his behalf. You therefore pay the other person a visit or merely telephone him and intercede on behalf of the person in need. Actions of this nature have been described as the *zakaah* of one's *jaah* (integrity).

5. Sharing one's knowledge with others. This includes:

¹²³ Moulana Muhammed Yusuf Kadehlawi, *Hayaat-us-Sahaabah* V.2 Pg.564

- ~ Answering the queries of the people (provided one is qualified to do so).
- ~ To give a detailed answer instead of a mere yes or no.
- ~ To answer more than the actual question. For example, when the Sahaabah *radiallahu anhum* asked Rasulullah *sallallahu alaihi wasallam* whether it is permissible to make *wudoo* with seawater, he did not suffice with answering the actual question. Instead he replied that just as seawater is suitable for *wudoo*, the fish that die in the sea are *halaal* (suitable for Muslim consumption).¹²⁴

Sharing one's knowledge with others is described as the *zakaah* of one's knowledge.

6. Rendering manual assistance to others. Rasulullah *sallallahu alaihi wasallam* said in this regard that helping a man mount his conveyance or load his goods thereon are acts of charity.¹²⁵
7. Exercising patience and tolerance and overlooking the inconvenience caused by others. Ibn-ul-Qayyim quoted two *aayaat* in this regard:

و الجروح قصاص فمن تصدق به فهو كفارة له

¹²⁴ Abu 'Eesa At-Tirmidhi, *As-Sunan Hadith* V.1 Pg.

¹²⁵ Muslim bin Hajjaaj, *Al-Jaami-'us-Saheeh* Hadith 720 V. Pg.

“And there is retribution in wounds. However, whoever is charitable in this regard (overlooks the crime done to him and does not demand retribution), it will be an atonement for him.”¹²⁶

و جزاؤا سيئة سيئة مثله فمن عفا و أصلح فأجره على الله

“The compensation of an injustice is an equal amount of injustice. However, the one who forgives and rectifies (his own actions), his reward is by Allah.”¹²⁷

Ibn-ul-Qayyim writes that a person who experiences difficulty in being generous with his wealth should engage in this type of generosity because he will be able to pluck its praiseworthy fruits in this world already (i.e. before the Hereafter). He also comments that this is a very noble type of generosity; it is more beneficial than generosity with one's wealth. However, it can only be achieved by people who have *big hearts*.

8. Displaying good character when dealing with others. This is also a form of generosity. In fact, it is even greater than the previous type. It allows those who observe it to attain the ranks of the pious servants of Allah who fast everyday of their lives (excluding the five days in the year during which fasting is impermissible) and spend their nights in optional *salaah*. On the Day of Qiyaamah it will be the weightiest

¹²⁶ Surah Al-Maa'idah (Aayah 45)

¹²⁷ Surah Ash-Shoorah (Aayah 40)

item to be placed on the scale of the Mu'min (believer). Rasulullah *sallallahu alaihi wasallam* said, *"Do not look down on any good action even if it be meeting your brother with a smiling face."*¹²⁸ There is tremendous benefit and much pleasure in this type of generosity. Remember, man's wealth is limited. It cannot suffice all the people. However, he can benefit all of them with his good character.

9. Abstention from the wealth of others. Thus you neither desire their wealth in your heart nor do you engage in any physical activity (speech or otherwise) to gain it. Abdullah bin Mubaarak said regarding this type of generosity:

انه أفضل من سقاء النفس بالبذل

"It is greater than sacrificing one's life (for a good cause)."

It is as if the pauper is being told that although he does not possess wealth, he too can be generous. All that he has to do is abstain from the wealth of others. If he does that, he will be able to excel them because while he will be able to compete with them in generosity, he will enjoy comfort.

Before concluding let us ask ourselves: Can we be like Abu Dam-Dam? I hope that reading the above different types of generosity, you have not forgotten who Abu Dam-Dam was. I also hope that you and I will never forget the question of

¹²⁸ Muslim bin Hajjaaj, *Al-Jaami-us-Saheeh* Hadith 2626 V. Pg.

Rasulullah *sallallahu alaihi wasallam*: “Who among you can be like Abu Dam-Dam?”

We conclude beseeching Allah to guide us to implement all of the above traits in our lives.¹²⁹

و صلى الله على نبيه المصطفى و على آله و أصحابه أجمعين
برحمتك يا أرحم الراحمين

Abu Hudhaifa Muhammed Karolia
02 Sha'baan 1431 \ 14 July 2010
Al-Jaami'ah Al-Mahmoodiah
Persida, Springs

¹²⁹ This article has been adapted from Ibn-ul-Qayyim's *Madaarij-us-Saalikeen* Pg.572-574 (Dar-ul-Kitaab-il-'Arabi, 1425\2004)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FORGIVENESS

“Hey, son of Khattaab!” shouted ‘Uyaynah bin Hisn at ‘Umar *radiallahu anhu*, “By Allah, you neither give in abundance nor do you rule with justice.” ‘Umar *radiallahu anhu* was angered and would have punished ‘Uyaynah for such insolent behavior if it was not for the intercession of Hur bin Qays *radiallahu anhu*. He said, “O Ameer-al-Mu’mineen! Allah Ta’aala told his Nabi *sallallahu alaihi wasallam*: ‘Forgive, command good and do not bother of the ignorant’ and undoubtedly this man is among the ignorant.” Hearing this advice, ‘Umar’s *radiallahu anhu* anger immediately subsided . . .¹³⁰

WHAT IS THIS, O JIBREEL?

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

“Forgive, command good deeds and do not bother of the ignorant.”¹³¹

- Ja’far As-Saadiq *radiallahu anhu*, a great grandson of Rasulullah *sallallahu alaihi wasallam*, said: “This is the most comprehensive *aayah* in the Qur’aan with regards to good character.”¹³²

¹³⁰ Al-Bukhari V. Pg.

¹³¹ Surah Al-A’raaf Aayah 198

¹³² Tafseer Al-Baghawi V. Pg.

- When this *aayah* was revealed to Rasulullah *sallallahu alaihi wasallam*, he asked Jibreel *alaihis-salaam*: “What is this?” Jibreel *alaihis-salaam* replied: “Allah commands you to forgive those who oppress you, to give those who do not give you and to maintain ties with those who sever their ties with you.”¹³³
- ‘Uqbah bin ‘Aamir *radiallahu anhu* asked Rasulullah *sallallahu alaihi wasallam* to inform him of the most excellent of actions. Rasulullah *sallallahu alaihi wasallam* replied: “Maintain ties with those who sever their ties with you, give those who do not give you and ignore those who ill-treat you.”¹³⁴

SURELY ALLAH IS FORGIVING, MOST ABLE

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

*“Allah dislikes evil speech except for the oppressed – and most certainly Allah is All-Hearing, All-Knowing.”*¹³⁵

The purport of this *aayah* is that backbiting, swearing and cursing are disliked for all Muslims except the oppressed. For example, a man complained to Rasulullah *sallallahu alaihi wasallam* about his neighbour. This was already backbiting of his neighbour. However, instead of reprimanding him, Rasulullah *sallallahu alaihi wasallam* advised him to remove all his possessions from his house and place it on the side of the road. The man complied and subsequently told every passerby

¹³³ Tafseer Ibn Katheer V. Pg.

¹³⁴ Tafseer Ibn Katheer V. Pg.

¹³⁵ Surah An-Nisaa Aayah 148

who enquired about the reason for standing on the road with all his household goods that: "My neighbour is troubling me." The neighbour soon got wind of what was happening and thus hastened to the man and begged him to please "return to your house; I will never trouble you again."¹³⁶ Telling every passerby that his neighbour was troubling him was also backbiting. However, it was permissible for him because he was oppressed.

Another example taken from the *Sunnah* is the Hadith:

المُسْتَبَّانِ مَا قَالَا فَعَلَى الْبَادِي مِنْهُمَا، مَا لَمْ يَعْتَدِ الْمَظْلُومُ

*"When two people swear each other, the sin of what they say is upon the one who commenced so long as the one who was oppressed does not transgress."*¹³⁷

In short, swearing is impermissible. However, if somebody swears you (unlawfully), it is permissible for you to swear him provided you do not swear him more than he swore you.

Having granted the above concession, Allah thereafter encourages forgiveness.

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا

"If you expose or conceal good or you forgive wrong (that was done to you), then surely Allah is Forgiving, yet All-Able."

Worthy of consideration is termination of the *ayah* with Allah's attributes of forgiveness and total ability (to do

¹³⁶ Sunan Abi Da'ud Hadith 5153

¹³⁷ Sunan Abi Da'ud Hadith 4894

whatever he desires). The message behind this is that: *If Allah forgives His disobedient servants despite His ability to punish them, should we not also forgive those who infringe on our rights?* Hasan Basri said, "He forgives the sinners despite His ability to take revenge from them. You should therefore follow the *sunnah* of Allah Ta'aala."¹³⁸

In this regards Haafidh Ibn Katheer quotes a narration which states that the angels who carry the 'arsh of Allah are constantly engaged in His *tasbeeh* (glorification). The *tasbeeh* of some of them is:

سبحانك على حلمك بعد علمك

"We glorify you because of your tolerance despite your knowledge (of our shortcomings)."

The *tasbeeh* of the others is:

سبحانك على عفوك بعد قدرتك

*"We glorify you because of your forgiveness despite your ability (to punish)."*¹³⁹

In addition to this, Rasulullah *sallallahu alaihi wasallam* informed us that just as *sadaqah* (giving charity) does not decrease one's wealth, forgiving those who ill-treat you does not lower your status – it actually raises it.¹⁴⁰

¹³⁸ Rooh-ul-Ma'aani V. Pg.

¹³⁹ Tafseer Ibn Katheer V. Pg.

¹⁴⁰

At home, when one of your children bullies one of his siblings, we feel a sympathetic towards the victim. Similarly, if we are the children of Allah and one of us ill-treats another, Allah will definitely show mercy on the victim. Hence, the offender is actually doing his victim a favour and therefore deserves compensation. Thus, when Hasan Basri was informed that a certain person had backbitten him, he sent him a plate of fresh dates and a message that *'I have learnt that you had backbitten me and thus presented your good deeds to me. I therefore present my dates to you'*.¹⁴¹

THE PEOPLE OF TAQWA

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*"And hasten to forgiveness from your Rabb and a garden the breadth of which is (is like that of) the skies and the earth. It is prepared for the people of taqwa – those who spend in ease and difficulty, swallow their anger and forgive the people (for ill-treating them). And Allah loves the good-doers."*¹⁴²

Ali bin Husain, commonly known as Zain-ul-'Aabideen, was making *wudoo*. The jug from which his slave-girl was pouring water for him slipped from her hand and fell on his head. As he raised his gaze at her, she cited the words وَالْكَاظِمِينَ الْغَيْظَ (*those who swallow their anger*). His immediate response was: "I have swallowed my anger." That should have sufficed for her.

¹⁴¹ Tafseer Ash-Sha'raawi (Al-Maktabah Ash-Shaamilah, 2nd Edition)

¹⁴² Surah Aal-'Imraan *aayaat* 132-133

However, she now cited the words وَالْعَافِينَ عَنِ النَّاسِ (and they forgive the people). "I have forgiven you." he responded. Knowing her master's soft heartedness, enthusiasm to emancipate slaves and keenness to adhere to the injunctions of the Qur'aan, she did not hesitate to cite the closing phrase of the *aayah*: وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (And Allah loves the good-doers). Of course, her master did not disappoint her. "You are free for the pleasure of Allah!" he said.

THE EXAMPLE OF RASULULLAH SALLALLAHU ALAIHI WASALLAM

In this regard, examples from the life of Rasulullah *sallallahu alaihi wasallam* are many. The most famous one being his forgiveness of the citizens of Makkah on the occasion of the conquest. "O gathering of the Quraish, what do you think I am going to do to you?" he asked them at the end of a brief address which he delivered outside the door of the Ka'bah. "You will treat us well", they replied, "You are a noble brother and the son of a noble brother." He responded: "Go, you are free!"¹⁴³ According to some narrations he said, "Well, I repeat to you what Yusuf said to his brothers: لَا تَقْرَبْ عَلَيْكُمُ الْيَوْمَ (There is no reprimand for you today). Go, you are free."

AN INTERESTING POEM

An Arab poet said:

و ان كثرت منه الى الجرائم
شريف و مشروف و مثل مقاوم

سألزم نفسي الصفح عن كل مذنب
فما الناس الا واحد من ثلاثة

¹⁴³ Seerah Ibn Hishaam (Ma'a Ar-Raud Al-Unf) V.4 Pg.171

وَأَتَّبِعْ فِيهِ الْحَقَّ وَ الْحَقَّ لَا زِمَ
أَجَابَتْهُ عَرْضِي وَ إِنْ لَمْ لَأْتِم
تَفَضَّلْتَ إِنْ الْحَلَمَ لِلْفَضْلِ حَاكِمَ
فَأَمَّا الَّذِي فَوْقِي فَأَعْرِفْ فَضْلَهُ
وَأَمَّا الَّذِي دُونِي فَإِنْ قَالَ صَنَعْتُ عَنْ
وَأَمَّا الَّذِي مِثْلِي فَإِنْ زَلَّ أَوْ هَفَا

*I compel myself to overlook every transgressor
Even if his transgression against me is tremendous.*

*People are of three types only:
Superior, inferior and equal.*

*I recognize the excellence of the person higher than me
Thus I acknowledge the truth; and the truth is unavoidable.
If a person lower than me speaks, I protect my honour from
answering him even if I am criticized.*

*And if my equal slips or errs
I show courtesy; certainly tolerance is the judge of excellence.*

CONCLUSION

In conclusion, I quote a statement of Fudail bin 'Iyaad. He said:

مَنْ طَلَبَ أَخًا بَلَا عَيْبَ بَقِيَ بَلَا أَخَ

*"The one who seeks a brother (friend) who does not err will be
left without a brother."*

Abu Hudhaifa Muhammed Karolia
Al-Jaami'ah Al-Mahmoodiah
Springs

بسم الله الرحمن الرحيم

WHY STRESS?

Are you stressing? Is somebody *troubling* you? A nasty neighbour, a jealous sibling, a rebellious son, a spiteful daughter-in-law . . .? The list is lengthy. However, the question is: *why stress?* Ponder over the following pointers and, *Insha Allah*, you will experience some relief.

THE FIRST POINT

Who do you blame when the temperature soars, when it is bitterly cold, when it rains too much or the hail damages your car or your crops (if you are a farmer)? Nobody! 'It is all *qadr* (preordained by Allah)' is what you would say. Muslims firmly believe that nothing happens contrary to the *qadr* of Allah. The same applies to peoples' behaviour and attitudes towards us. Therefore, the next time somebody ill-treats you, remember that as much as we can never condone his behaviour, it is Allah's *qadr* that caused him to behave in this manner. Hence, just as you do not brood over the weather, do not brood over people who are unfair to you.

THE SECOND POINT

Radaa (to be happy with the *qadr* of Allah) is a salient feature of a true Muslim. The difference between this point and the previous one is that while this point entails happiness over the *qadr* of Allah, the previous one merely entails acceptance; irrespective of whether it makes one happy or not. This

approach is of additional importance for those who are ill-treated in the path of Allah. Ibn-ul-Qayyim writes: This is the approach of a true lover; he rejoices at the difficulties that he experiences in order to please his beloved. If he gets angry and complains, it would prove that he is false in his claim of love.

THE THIRD POINT

Think about the importance, reward and good consequences of exercising *sabr* (patience). Remember that:

- Revenge for personal gain always results in regret.
- Failure to willingly exercise *sabr* eventually leads to unwilling exercising of *sabr* over something worse.
- The former (willingly exercising *sabr*) is praiseworthy but not the second.

THE FOURTH POINT

There is peace, contentment and honour in tolerance and forgiveness. None of these are found in intolerance and revenge. In fact, experience proves that those who take revenge are eventually disgraced. Remember the hadith:

By forgiveness the servant increases in nothing but honour.

THE FIFTH POINT

Part of the punishment of a person who ill-treats others is that all his good deeds are transferred to them in lieu of his abuse of their rights. The person who ill-treats you is therefore doing you a favour. Should you therefore not be grateful to him and *repay* him for his *favour*? So, instead of getting angry, fretting and cursing, why do you not consider sending him a gift or

showing him some other form of kindness? Ibn-ul-Qayyim writes: This poor fellow has just offered all his good deeds to you as a gift. If you are a man of dignity, repay him and ensure that this gift will remain yours for ever. By doing so, you will not have to fear the possibility of him retaking his gift from you.

Worthy of consideration in this regard is the rule: *Jazaa* (reward and punishment) is always in accordance with the nature of the original action. Hence, if you forgive and act kindly to those who ill-treat you, there is great hope that in the Hereafter Allah will forgive you for your negligence in fulfilling His rights.

THE SIXTH POINT

Why stress when you are ill-treated by people. The fact that you are the victim instead of the perpetrator is actually a *ni'mah* for which you should be grateful to Allah. If we were allowed to choose between being the victim or the perpetrator, which mentally sound person would choose the latter?

THE SEVENTH POINT

Every difficulty that a Muslim suffers is a form of atonement for his sins. The ill-treatment which one suffers at the hands of people is no different. It is actually a means of atonement for one's sins. So why stress? Ibn-ul-Qayyim explains: The difficulty which people cause to you is like an extremely bitter medicine that was prescribed by a concerned doctor. You should not look at its bitterness and who is administering it. Rather look at the concern of the doctor who prescribed it even if the person with whom he sent it to you is hurting you in order to help you.

THE EIGHTH POINT

When people ill-treat you, be grateful to Allah that the situation is not worse. Remember that every difficulty man suffers can be worse. And if there cannot be a worse physical and financial difficulty, be grateful to Allah for the safety of your *imaan*. Do not forget that all worldly difficulties are trivial in comparison to difficulties related to one's *deen*. Worldly difficulties are actually a *ni'mah* from Allah. The only true difficulty is that which threatens the safety of one's *imaan*.

THE NINTH POINT

As previously alluded to, the ill-treatment that one suffers at the hands of people is a means for earning *freereward*. This is another reason for regarding such ill-treatment as a *ni'mah* for which you should be thankful to Allah instead of whining all the time.

THE TENTH POINT

Throughout history the people who suffered the worst ill-treatment at the hands of others were the *Ambiyaa*. The Qur'aanic narratives of the *Ambiyaa* and how they were treated by their people is sufficient food for thought. Among the *Ambiyaa* the *Nabi* who suffered the most abuse was our beloved *Nabi*, Muhammed *sallallahu alaihi wasallam*. In the very beginning (after the first revelation) Waraqah bin Nawfal told him that: *You will be called a liar. You will be forced to leave. You will experience tremendous hardship*. He also told him that: *Nobody comes with a message like yours except that he is treated as an enemy*. Ibn-ul-Qayyim adds that to this day

the *heirs* of the Nabi *sallallahu alaihi wasallam* are treated in this manner. Those who are interested should read about the hardships of the '*Ulamaa* and how they suffered at the hands of the ignorant. On this topic Ibn Abdil-Barr wrote a book titled *Mihan-ul-'Ulamaa*.

In this regard there are now two points:

1. Ponder over the above and console yourself. Think to yourself that people much greater than me also suffered in this manner.
2. Follow their example and exercise *sabr* instead of stressing, fretting and cursing.

THE ELEVENTH POINT

A higher level of *tawheed* demands constant focus on nothing but Allah. The heart should not be occupied with anything besides love for Him and sincerity in seeking His pleasure. This entails pleasure with all His decrees, hope in His mercy, fear of His punishment and complete reliance in His assistance. Attainment of these qualities causes oblivion to everything other than Allah. If you are a true believer in *tawheed*, could there be place in your heart for anything else? In the context of the topic of discussion, if your *tawheed* is of this level, the ill-treatment which you receive at the hands of others will be of absolutely no concern to you. In short, the next time somebody ill-treats you, do not stress. Focus on Allah and strive to improve your belief in *tawheed*.

THE TWELFTH POINT

The contentment and light-heartedness enjoyed by those who ponder over issues like the ones discussed thus far are much more beneficial in comparison to the heartache and melancholy of those who refuse to forgive and forget. Is it not foolish to prefer the latter over the former?

THE THIRTEENTH POINT

Those who do not forgive and aver to take revenge should remember that revenge leads to enmity which in turn results in fear of the opposite party's next step. *What will he do now? What will he say . . . ?*

CONCLUSION

The conclusion is quite simple. The next time somebody *troubles* you, think of the points raised in this article and tell yourself: *Why stress?*

May Allah guide us to understand and practice!
Aameen

Abu Hudhaifa Muhammed Karolia
Al-Jaami'ah Al-Mahmoodiah
Rabg'e'-ul-Akhir 1432
28 March 2011

بسم الله الرحمن الرحيم

THE DIMENSIONS OF HOPE

In the days when the Arabs travelled on camels, the camel driver would urge the camels forward by singing a simple song. This song was called *حذاء* (*huda*) and hence, the camel driver was called *الحادى* (*al-haady*). In the worldly life, man is on a journey - a lifelong journey to the Hereafter. In the course of this journey, he too requires a *haady*. This *haady* is called *raja* (hope in Allah).

مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ

*Whoever hopes in meeting Allah, surely the time fixed by Allah is approaching - and He is All-Hearing, All-Knowing.*¹⁴⁴

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

*Whoever has hope in meeting his Rabb should do good and refrain from ascribing anybody as a partner to Allah.*¹⁴⁵

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ

*Those who brought Imaan and those who migrate and strive in the path of Allah, those are the ones who hope in Allah's mercy, and Allah is All-Forgiving, Most Merciful.*¹⁴⁶

¹⁴⁴ Surah Al-Ankaboot, Aayah 5

¹⁴⁵ Surah Al-Kahf, Aayah 110

¹⁴⁶ Surah Al-Baqarah, Aayah 218

*O son of Aadam! So long as you call me and have hope in me, I will forgive you for whatever you have done and I will not bother.*¹⁴⁷

THE BENEFITS

Ibn-ul-Qayyim *rahimahullah* mentioned eleven benefits of *rajaa* (hope in Allah) in his *Madaarij-us-Saaliheen*.¹⁴⁸ Some of them are:

1. Being the *'ibaad* (bondsmen) of Allah, we have to continuously express our *'uboodiyyah* (bondage) to Him. *Rajaa* is an excellent form of accomplishing this.
2. The most desirable trait to a generous man is that people have hope in his assistance and do not hesitate seeking it. However, Allah is more generous than all the generous people in His creation. Nobody can be more generous than Him. Thus He too desires that His servants hope in His mercy and do not hesitate in petitioning His assistance. This is taken one step further in the Hadith: *Allah gets angry with the person who does not ask Him*.¹⁴⁹ Since the one who asks has hope that his request would be fulfilled, we conclude that: *Allah gets angry with the person who does not have any hope in Him*.

¹⁴⁷

¹⁴⁸ *Madaarij-us-Saaliheen*, Pg. 407-408

¹⁴⁹ *Jaami-'ut-Tirmidhi*, Hadith 3373

3. Awareness of Allah's attributes could lead to extreme fear and consequent despondency. The result would be abandonment of Allah's commands. Man would think to himself: *I am not going to make it anyway*. However, *rajaa* balances the equation. It reminds man of Allah's mercy and encourages him to engage in good actions. In the words of Abu Isma'il Al-Harawi, *rajaa* 'cools the heat of fear'. Ibn-ul-Qayyim *rahimahullah* writes: *Rajaa* is a *haady* which urges man forward in his journey to Allah. It makes him enjoy the journey and it encourages him to be steadfast. "If it was not for *rajaa*, nobody would have advanced because fear on its own does not motivate man . . ."
4. *Rajaa* increases man's love for Allah. In the words of Ibn-ul-Qayyim, it "places him on the doorstep of *mahabbah* (love)." The reason for this being that the more he places his hopes in Allah and those hopes are fulfilled, his love for Allah naturally increases.
5. Fulfillment of man's hopes also leads to *shukr* (gratitude) which is another noble quality of the pious.
6. In the worldly life the *Mu'min* is supposed to live 'between *khawf* (fear) and *rajaa* (hope). Another benefit of *raja* is that it supplements one's *khawf*. The reason for this being that a hopeful person always fears the possibility that his hopes may not be fulfilled.
7. *Rajaa* results in anticipation of Allah's bounty. Anybody who anticipates the bounty of Allah would sincerely turn to

Allah in *du'aa* and remember Him more frequently. Hence, increased remembrance of Allah is another benefit of *raja*.

TWO TYPES OF *RAJAA*

Rajaa is of two types:

1. The *rajaa* of a person who fulfills the commands of Allah and then hopes for reward from Allah.
2. The *raja* of a person who makes *tawbah* after sinning and thereafter hopes for the acceptance of his *tawbah*.¹⁵⁰

The scholars of *tasawwuf* differ with regards to which type is more virtuous. Some prefer the first type because of the strength of the *asbaab* (reasons) for such *raja*. Others prefer the second type because, due to the thought of one's sin, such *rajaa* is accompanied with humility. Hahya bin Mu'aadh *rahimahullah* would explain that acceptance of good actions requires *ikhlaas* (sincerity). *Known for my mistakes, can I claim complete sincerity in my actions?* On the contrary, the sinner who repents and then hopes for his repentance to be accepted relies on nothing but Allah's forgiveness. *Why would Allah not forgive whereas He is the All-Forgiving?* The latter types is hence more virtuous than the first.

¹⁵⁰ When a sinner repents, Shaytaan tries to deceive him by making him despondent and doubtful of the acceptance of his *tawbah*. 'You have sinned so much, do you think Allah will forgive you?', he insinuates. The means of combating this trickery of Shaytaan is *rajaa*.

RAJAA OR DECEPTION

What about the *rajaa* of a person who hopes in the *rahmah* (mercy) of Allah but does no good deeds and engrosses in sin? As explained by the *'ulamaa*, this is actually *ghuroor* (deception) instead of *rajaa*. It could also be called *rajaa kaadhib* (false *rajaa*) or *tamanni*. *Tamanni* also means hope. However, the difference between *rajaa* and *tamanni* is that the former is a hope for something possible whereas the latter is a hope for something impossible.

Ibn-ul-Qayyim explained the difference between true and false *rajaa* by means of an effective example. He compared the person who exercises true *rajaa* to a farmer who ploughed his land, sowed the seeds and thereafter hopes for a successful crop. On the other hand, the person who exercises false *rajaa* is like a person who desires that he had a piece of land which he could cultivate and later harvest its crops.

TWO MORE EXAMPLES

If a person is hired to repair some utensils for a fixed wage and he fulfils his task, his anticipation of being payed is justified. However, even if the person who employed him has a reputation for fulfilling his pledges, if he fails in his task and causes more damage to the utensils, his anticipation of being payed because his employer is very generous and never renegades on his promises is laughable. Imaam Ghazzaali *rahimahullah* compared true and false *rajaa* to the hopes of the above two employees.¹⁵¹

Hasan Al-Basri *rahimahullah* said about false *rajaa*:

¹⁵¹ *Maw'idhat-ul-Mu'mineen min lyhaa 'Uloomid-Deen*, Pg.187

من رجا شيئا طلبه

"Whoever desires something will make and effort to achieve it."

Commenting on this statement, Imaam Ghazzaali says: *A person who desires to have children but does not get married is a fool. Similarly, a person who desires the mercy of Allah but neither does good actions nor abstains from sin is in deception.*

A poet aptly said:

ترجو النجاة و لم تسلك مسالكها - ان السفينة لا تجرى على اليابس

You desire salvation but you have not followed it's path

Surely the ship does not sail on dry land.

It is in this context that Shah Al-Kirmaani *rahimahullah* said:
"The sign of the soundness of rajaa is good actions."

TEXTUAL PROOF

Consider the *aayah*:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ

*Surely those who bring imaan and those who migrate and strive the path of Allah, those are the ones who hope in Allah's mercy; and Allah is All-Forgiving, Most Merciful.*¹⁵²

Imaam Ghazzaali explains that the meaning of this *aayah* is that only those who bring *imaan*, undertake the *hijrah* and strive in the path of Allah deserve to hope in Allah's mercy. The *rajaa* of those who do not do these actions is therefore *false* and *invalid*.

¹⁵² Surah Al-Baqarah Aayah 218

Similarly, Rasulullah *sallallahu alaihi wasallam* said:

الكيس من دان نفسه و عمل لما بعد الموت و العاجز من أتبع نفسه هواها

و تمنى على الله الأمان

*The intelligent person is one who takes a reckoning of himself and the helpless person is one who follows his desires and then hopes in Allah.*¹⁵³

This *Hadith* also proves the difference between true and false *rajaa*.

CONCLUSION

We conclude this discussion on *rajaa* with the following quotation from Yahya bin Mu'aadh *rahimahullah*:

O Allah! The sweetest gift in my heart is hoping in you, the most delightful speech on my tongue is praising you and the most beloved hour to me is the hour in which I will meet you.

May Allah guide one and all to a correct understanding of His deen, aameen.

Abu Hudhaifa Muhammed Karolia

11 Jumaadal-Oola 1432

15 April 2011

Persida, Springs

بسم الله الرحمن الرحيم

CHARACTER DEFINITION

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Surely you are upon a magnificent character is how most writers/speakers translate the above *aayah*. As simple as it may sound, its meaning is quite profound.

Obviously the *aayah* is praising Rasulullah *sallallahu alaihi wasallam*. However, it could be asked: why did Allah Ta'aala not say something like *surely you have magnificent character* or *you are a man of exemplary character*? What is meant by *you are upon a magnificent character*? The answer to these questions is rooted in *Al-Balaaghah* (the study of Arabic rhetoric). According to a number of classical experts in this field, usage of the word '*alaa* (upon) in this *aayah* is based on a figure of speech called *at-tamtheel*. Without going into the definition and other technicalities of *at-tamtheel*, the purpose of the *aayah* is hence a comparison of the exemplary character of Rasulullah *sallallahu alaihi wasallam* to a horseman riding firmly on his horse. While Rasulullah *sallallahu alaihi wasallam* is compared to a horseman, good character is compared to a horse and the impeccability of Rasulullah's *sallallahu alaihi wasallam* character is compared to the firmness with which the horseman rides his horse. Just as the horseman ensures that he does not fall off the horse, Rasulullah *sallallahu alaihi wasallam* always ensures that his actions never contradict the dictates of

good (exemplary) character. Just as the skilled horseman never falls off his horse, Rasulullah *sallallahu alaihi wasallam* never falls off good character.

WHY MAGNIFICENT ?

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ اقْتَدِهْ

*Those are the ones whom Allah had guided,
therefore follow their guidance.*¹⁵⁴

In this *ayah*, Rasulullah *sallallahu alaihi wasallam* was commanded to adopt the أخلاق (character) of all the previous *ambiyaa*. Like every other command of Allah, there is no doubt that Rasulullah *sallallahu alaihi wasallam* fulfilled this command too. Hence we conclude that Rasulullah *sallallahu alaihi wasallam* was the quintessence of the excellent character traits of all the previous *ambiyaa*. Adoption of the behaviour and conduct of every other *Nabi* is the reason why Allah Ta'aala described him *sallallahu alaihi wasallam* as a person of magnificent character.

AN ASTOUNDING EXAMPLE

Examples of Rasulullah's *sallallahu alaihi wasallam* impeccable character are many. Let us suffice with just one example – the fact that even after the Sahaabah *radiallahu anhum* (almost all of them) fled the battlefield of Uhud, he *sallallahu alaihi wasallam* did not even rebuke them (let alone punish them). On the contrary, he forgave them and uttered not a single word of reprimand. In this regard Allah Ta'aala said:

¹⁵⁴ Surah Al-An'aam *Aayah* 90

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ، وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

Due to mercy from Allah you were lenient to them.

*If you were foulmouthed and harsh-hearted,
they would have dispersed from you.*¹⁵⁵

THREE LEVELS

This aayah speaks of **خُلُقٍ عَظِيمٍ** (magnificent character). On other occasions we read of **خُلُقٍ حَسَنٍ** (good character) and **خُلُقٍ كَرِيمٍ** (noble character). *Is there any difference between these terms or are they the same thing?* Some 'Ulamaa are of the opinion that they are three different levels of good character – the lowest is **خُلُقٍ حَسَنٍ** (good character) and the highest is **خُلُقٍ عَظِيمٍ** (noble character).

خُلُقٍ حَسَنٍ (GOOD CHARACTER)

This is when you take revenge from those who wrong you to the extent of the wrong that they had done to you. Such revenge is permissible, but only to the extent of the wrong done to you. If the victim takes more revenge then he is entitled to, he too becomes a criminal. Thus extreme caution is required when exercising one's right to take revenge. In fact, considering human weakness, it would be advisable to swallow one's pride and forgo one's right instead of taking revenge. For example, if a man swore you, it will be permissible for you to swear him . . . but only to the extent that he swore you. Thus, if he only swore you, it will not be permissible for you to swear

¹⁵⁵ Surah Aal-'Imraan Aayah 159

him as well as his parents. If you do so, you too will be guilty of injustice.

حُلُقِ كَرِيمٍ (NOBLE CHARACTER)

This is when you forgive the person who abuses your rights. This is certainly a higher level of good conduct and has been encouraged by Allah and His Rasool *sallallahu alaihi wasallam*.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا
إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا

*Allah disdains loud utterance of evil except for the oppressed,
and Allah is All-Hearing and All-Knowing.*

If you expose good deeds, conceal it or forgive the wrong (that was done to you), then certainly Allah is All-Forgiving and All-Able (to take revenge).¹⁵⁶

حُلُقِ عَظِيمٍ (MAGNIFICENT CHARACTER)

This is when, let alone forgiving the person who harmed you, you present him with a gift. Remember that when a person unlawfully harms you, he is actually transferring his good deeds to you. Thus, *حُلُقِ عَظِيمٍ* is when you repay those who trample your rights with kindness (*du'aa*, a gift etc.) instead of revenge. Do you recall Hasan Basri's (ra) reaction to the person who had backbitten him? Did he not send him a plate of fresh dates and a message that '*I have learnt that you had backbitten me and thus presented your good deeds to me. I therefore present my dates to you*'.¹⁵⁷

¹⁵⁶ Surah An-Nisaa Aayaat 148 – 149

¹⁵⁷ Tafseer Ash-Sha'raawi (Al-Maktabah Ash-Shaamilah, 2nd Edition)

ZAIN-UL-'AABIDEEN

There are probably very few who have not heard of 'Ali bin Husain, more commonly known as *Zain-ul-'Aabideen* (ra). He was the grandson of Rasulullah *sallallahu alaihi wasallam*. Accompanied by his servants, he was one day confronted by a man who began hurling all sorts of verbal abuses at him. Realising that his servants were furious and going to attack the man, he stopped them saying: *'Leave the man alone'*. He then told the man: *'The amount of my conduct that is hidden from you is much more. Do you have a need in which we could assist you?'* The man felt ashamed of himself when he heard this. On the contrary, *Zain-ul-'Aabideen* (ra) immediately gave the man one-thousand dirhams. Thereafter, whenever the man met *Zain-ul-'Aabideen* (ra), he would tell him: *'I bear testimony that you are among the children of the Rasool sallallahu alaihi wasallam'*.¹⁵⁸

A MORE ENCOMPASSING DEFINITION

Without differentiating between the three types mentioned thus far, some '*ulamaa* define حُلُقِي حَسَنٍ as: التَّحَلَّى مِنَ الرِّذَائِلِ وَالتَّحَلَّى بِالْفَضِيلِ (*shunning of bad behavior and adoption of good conduct*). Others define it as: بَذْلُ النَّدَى وَكُفُّ الْأَذَى وَاجْتِمَاعُ الْأَدَى (*to be generous to people, avoid causing them any difficulty and tolerance of inconvenience caused by them*). However, such statements do not really define حُلُقِي حَسَنٍ – they merely identify its ثَمَرَات (benefits).¹⁵⁹

¹⁵⁸ Ibn-ul-Jawzi, *Sifat-us-Safwah* V.2 Pg.71

¹⁵⁹ *Maw'idhat-ul-Mu'mineen Min Ihyaa 'Uloom-id-Deen* Pg.121

Ibn-ul-Qayyim (ra) explains that bad character comprises of four components:

1. الجهل – (Ignorance) which causes people to regard good things as bad and vice versa.
2. الظلم – (Immoderation) which causes man to do things at the wrong time; thus:
 - > He gets outraged whereas he should remain calm
 - > He remains calm whereas he should be outraged
 - > He is harsh whereas he should be lenient
 - > He is tolerant whereas he should be stern
 - > He spends when or where he should not do so etc.
3. الشهوة – (Greed) which results in niggardliness, indifference towards *haraam* and disgraceful, lowly behaviour .
4. الغضب – (Anger) which results in haughtiness, malice, jealousy, hostility and insolence.

Accordingly, good character comprises of the following components:

1. الصبر – (Patience) which leads to gentleness, tolerance, suppression of anger, avoidance of inconveniencing others and abstention from irrational decisions.
2. العفة – (Chastity) which leads to avoidance of:
 - > Lies
 - > Backbiting
 - > Slander
 - > All indecent speech and actions

3. الشجاعة – (Courage) which causes dignified behavior, noble character traits, generosity and selflessness.
4. العدل – (Moderation) which results in:
 - > Generosity – Thus he is neither miserly nor wasteful
 - > Modesty – Thus he is neither shameless nor prudish
 - > Bravery – Thus he is neither cowardly nor belligerent¹⁶⁰

ANOTHER DEFINITION

However, it could be argued that even the above explanation of Ibn-ul-Qayyim (ra) does not define good character; it only highlights its components. Thus Al-Ghazzaali (ra) writes that: *الخلق is a firmly established spiritual attitude due to which actions are accomplished without any prior deliberation. If the resultant actions are praiseworthy, this attitude is called خُلُقًا حسنًا* Conversely, if the resultant actions are blameworthy, it is called *خُلُقًا سيئًا*¹⁶¹ Likewise, Ar-Raazi (ra) writes that: *الخلق is a spiritual aptitude through which man finds it easy to do good actions. Accomplishing good is one thing, accomplishing it with ease is another. Included in the meaning of حُسْنُ الخُلُق (good character) is:*

- > Polite speech and behavior towards others
- > Harmonious fulfillment of the rights of others
- > Avoidance of greed, miserliness, anger and harshness in one's dealings

¹⁶⁰ Ibn-ul-Qayyim, *Madaarij-us-Saalikeen* Pg.583-584

¹⁶¹ *Maw'idhat-ul-Mu'mineen Min Ihyaa 'Uloom-id-Deen* Pg.121

> Abstention from severing ties with others¹⁶²

An Interesting Observation

While the Arabic word for character is *حُلُق* (with a ضَمَّة on the letter ح), the Arabic word for physical features is *خُلُق* (with a فَتْحَة on the letter خ). This indicates a relationship between the two. Regarding this relationship, the commentator of *Tafseer-ul-Baydaawi*, Shaikh Zaadah (ra), explains that although (good) character is only attained after extensive effort and lengthy exertion, it is called *حُلُق* due to its resemblance with *خُلُق* in firmness and permanence.¹⁶³

The Weightiest Item

The merits of *حُلُقٍ حَسَنٍ* (good character) are many. We suffice with the following two *ahaadith* of Rasulullah *sallallahu alaihi wasallam*:

مَا مِنْ شَيْءٍ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُلُقٍ حَسَنٍ

*On the Day of Qiyaamah nothing will be weightier in the scale of the Believer than good character.*¹⁶⁴

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ ؟

فَقَالَ: تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ

*Rasulullah sallallahu alaihi wasallam was asked about the most frequent cause of the people's entry into Jannah. He replied: The taqwa of Allah and good character.*¹⁶⁵

¹⁶² Fakhruddin Deen Ar-Raazi, *At-Tafseer Al-Kabeer* V.30 Pg.71 (Dar-ul-Kutub Al-'Ilmiyyah 1411 / 1990)

¹⁶³ *Haashiyah Shaikh Zaadah* V.4 Pg.526 (Dar-Ihya' At-Turaath Al-'Arabi)

¹⁶⁴ Sunan At-Tirmidhi (Hadith 2002), Sunan Abu Da'ud (Hadith 4799)

May Allah Ta'aala guide us to adopt the character of Rasulullah
sallallahu alaihi wasallam,
Aameen.

Abu Hudhaifa Muhammed Karolia
15 Dhil-Hajj 1432 / 11 November 2011
Al-Jaami'ah Al-Mahmoodiah
Persida, Springs

¹⁶⁵ Sunan At-Tirmidhi (Hadith 2004)

بسم الله الرحمن الرحيم

THE IMPORTANCE OF TIME

Have you ever heard people saying, "Time is money"? Yes? You heard it often? And did you agree? I'm sure you must have agreed – the plumber, the electrician and the mechanic all charge you for their labour according to the time they spend on the job, isn't it? But what does Islaam say? What do true Muslims say?

Imaam Hasan Al-Bannaa (Ra) used to say that time is not money; it's more than money. It's not gold either. It's neither diamonds nor pearls. It's more than all of that. It is life. Yes, time is life! Because man's life is nothing more than the time he spends from birth till death. Hasan Al-Basri (Ra) used to say, "O son of Aadam! You are merely a few days. Every day that passes, part of you also passes. (Every day lost is a loss of part of your-self)."

SUICIDE

If asked whether suicide is permissible, no Muslim would reply "yes" Yet so many of us are slowly committing suicide. How often don't we waste time in futile pursuits and then we excuse our-selves saying, "We were just killing time"? *Subhaanallah!* If time is life and you are "killing" time, aren't you killing your-self?

THE OATHS OF ALLAH

The Mufasssireen (scholars of *tafseer*) agree that when Allah takes an oath in the name of any of His creation, His oath is indicative of the importance of that particular item. So then imagine the importance of time if Allah swore in the name of time in more than just one *aayah* of the Qur'aan.

"I swear in the name of time."

"I swear by the glow of daybreak and the night when it is tranquil"

"I swear by the night when it enshrouds and the day when it appears bright."

"I swear by the day when it brightens the earth and the night when it covers it."

DECEPTION

Rasulullah *sallallahu alaihi wasallam* said in a *hadith* which Imaam Bukhaari recorded from Sayyidina Ibn 'Abbaas (Ra) that: "There are two favours from Allah in which most of the people are deceived: good health and free time."

Note:

1. The word that Rasulullah *sallallahu alaihi wasallam* used for deception is مغيون which is derived from غين and غين is generally used for deception in trade – when a person pays too much and when he sells something for too little.
2. Our life in this world could be called a business trip... to purchase the pleasure of Allah and Jannah. Allah Ta'aalaa said in the Qur'aan, "Surely Allah purchased from the *Mu'mineen* their lives and their wealth in exchange for Jannah." Similarly, Rasulullah *sallallahu alaihi wasallam*

said: "Everybody leaves home in the morning. Thus he sells himself (to Allah or Shaytaan) and either frees or destroys himself."

3. In the eyes of Allah and His Rasul *sallallahu alaihi wasallam* the *dunya* (the world in which we live) is so insignificant that it has been described in one *hadith* as less than one wing of a mosquito. "If the *dunya* was equal to one wing of a mosquito Allah would not have given a single disbeliever even one drop of water." (Because it is not even equal to one wing of a mosquito he does not bother giving it to the disbelievers.)
4. Therefore the meaning of the *hadith* that most people are deceived regarding their health and free time is that most people do not realise that by spending so much of effort and time to acquire the *dunya*, they are paying too much.

TIME FLIES

"Time flies" is not unknown to us. But how fast does it fly? When the angel of death came to Nabi Nooh (As), he asked him to describe his life to him. Nabi Nooh (As) – who lived for nine hundred and fifty years replied: "My life was like a house with two doors – I entered through one of them and now I'm leaving through the other." Thus Allah Ta'aalah tells us in one *ayah* of the Qur'aan that on the day of Qiyaamah the disbelievers will think that "they did not stay (in the *dunya*) but for one evening or morning." In another *ayah* He says that "it will seem (to them) that they did not stay (in the *dunya*) but for a short part of a day."

LOST TIME NEVER RETURNS

Another aspect of time is that once lost, it never returns. Thus Hasan Al-Basri used to say, "Every day when dawn breaks the day proclaims: O son of Aadam! I am a new creation (of Allah) and I will be witness to your actions. Therefore take your share of me because when I leave, I won't return till the day of Qiyaamah."

TWO OCCASIONS OF REGRET

There are two occasions when man regrets wasting his time:

1. Death
2. The Day of Qiyaamah

Concerning the first occasion Allah Ta'aalah says in the Qur'aan, "And spend from the sustenance we gave you before death comes to one of you and he says: O my *Rabb*, why don't you delay me until a close period of time so that I may give charity and be among the pious."

Concerning the second occasion He says, "And they (the disbelievers) will scream in it (the fire) 'O our *Rabb*, remove us so that we may do good actions contrary to what we used to do'. (They will be told) 'Didn't we give you a life span in which one who wanted to take heed could take heed?'"

OUR SALAF (PIOUS PREDECESSORS) AND TIME

Viewing the importance of time and the fact that time flies and never returns, our *Salaf* (pious predecessors) attached great importance to time. This could be gauged from the following:

- "I never regret anything as much as I regret a day in which my life became shorter but my '*amal*' (good actions) did not increase." ('Abdullah bin Mas'ood)
- "May I not be blessed in the sunrise of a day in which I don't gain more knowledge that will take me closer to Allah" (Some people attribute this statement to Rasulullah *sallallahu alaihi wasallam* However, Ibn-ul-Qayyim says in his book *Miftaahus-Sa'aadah* that it is actually the statement of a Sahaabi or a Taabi'i.)
- "When a day passes and I neither draw any guidance nor do I gain any knowledge, that day is not part of my life."
- "A sign that Allah dislikes a man is that he wastes his time."
- "Time is a sword – if you don't cut (utilise) it, it will cut (destroy) you."
- "The night and day play their role in you – now you play your role in them." ('Umar bin 'Abdul 'Azeez)
- "I met people (the Sahaabah) who were more careful with their time then you are with your gold and silver coins." (Hasan Al-Basri)

Let alone valuing their time, they would always endeavour to better themselves. Thus they would commonly say: "The person whose today is the same as his yesterday is deceived and the person whose today is worse than his yesterday is accursed."

PROCRASTINATION

Like wastage of time, procrastination is another very detrimental disease. Thus, Rasulullah *sallallahu alaihi wasallam* said, "Treasure five things before five – life before death, health

before illness, free time before occupation, youth before old age and wealth before poverty."

A man from the tribe of 'Abd-ul-Qays was asked for advice. He replied, "Beware of (the word) سوف" (Literally سوف is translated as 'soon'. In this context it would mean: beware of procrastination, beware of saying 'not now; later'.) Another pious person said: "سوف is an army from the armies of Iblees."

Hasan Al-Basri (Ra) said: "Beware of procrastination because you are judged (by Allah) according to what your condition is today and not according to what your condition will be tomorrow. Therefore if there'll be a tomorrow for you, spend it like you spend today. And if there'll be no tomorrow for you, you won't regret being negligent today."

CURE

Procrastination could be cured by remembering the following points:

1. You have no guarantee that you will live till tomorrow.
2. Even if you are going to live till tomorrow, you have no guarantee that you will not be afflicted with severe illness or some other difficulty which may impede your ability to do good deeds.
3. Once 'Umar bin 'Abdul 'Azeez (Ra) was told to "postpone this till tomorrow". He replied, "I can't manage one day's work; how will I manage two days work?" (Postponing today's work till tomorrow will merely multiply tomorrow's work.")

4. Procrastination gradually leads to non-fulfilment of one's duties. For example, a person who continuously procrastinates in making tawbah will eventually never make tawbah.
5. There is a famous parable in Arabic that "Work for your dunya as if you are going to live forever and work for your akhirah as if you are going to die tomorrow."

MODERATION

Once, upon returning to his family after attending a discourse of Rasulullah *sallallahu alaihi wasallam*, Hanzalah (Ra) pondered over the change in his condition while he played with his family in comparison to his condition while he sat in the company of Rasulullah *sallallahu alaihi wasallam*. He then went to Rasulullah *sallallahu alaihi wasallam* and expressed his fear that he was a hypocrite. However, Rasulullah *sallallahu alaihi wasallam* allayed his fear saying, "If you remain all the time in the same condition as you are while sitting in my company, the angels will shake hands with you. Instead there is a time (for 'ibaadah) and a time (for rest, earning a livelihood and other permissible actions)." In a similar manner Rasulullah ﷺ advised the Sahaabi (Abdullah bin 'Amr bin 'Aas Ra) who used to fast every day and spend the entire night in *nafl* salaah that "Your body has a right over you, your family has a right over you and your guests have a right over you." Thus Ali (Ra) used to say, "Give your hearts a rest from time to time."

Note:

The meaning of rest must be understood within the context of the *sharee'ah*. Rest does not include anything prohibited in the

sharee'ah like listening to music, watching soap operas, playing cards, chess etc.

A FEW CONCLUDING QUOTATIONS

There is a Hadith of Abu Dhar (Ra) in the book of Ibn Hibbaan in which he narrates from Rasulullah *sallallahu alaihi wasallam* that it is mentioned in the scriptures of Nabi Ibrahim (As) that: "An intelligent man should divide his time in four parts:

1. A part for worshipping his *Rabb*
2. A part for taking reckoning of himself
3. A part for pondering over the creation of Allah
4. A part for fulfilling his needs like eating and drinking

A man of wisdom said that at any given moment, man's time is spent in one of four things:

1. Enjoying Allah's *ni'mah* (favour)
 2. Difficulty and hardship
 3. Obedience to Allah
 4. Disobedience to Allah
- A man whose time is spent enjoying Allah's bounties should be grateful to Allah
 - A man whose time is spent in difficulty and hardship should exercise patience and be content with the decree of Allah
 - A man whose time is spent in worshipping Allah should realise that Allah has favoured him by guiding him to be obedient
 - A man whose time is spent in sin should engage in *tawbah* and *istighfaar*

Rasulullah *sallallahu alaihi wasallam* said, "Nobody's feet will move on the day of Qiyaamah before he is questioned about four things – how he lived his life, how he passed his youth, how he earned and spent his wealth and what he did with his knowledge."¹⁶⁶

May Allah guide us to value our time and utilise it in a manner that is pleasing to Him.

آمين

و صلى الله على النبي برحمتك يا أرحم الراحمين

Abu Hudhaifa Muhammed Karolia

Al-Jaami'ah Al-Mahmoodiah

17 Sha'baan 1428

Persida, Springs

لخصت هذه المقالة من قيمة الوقت في حياة المسلم للشيخ يوسف القرضاوى (مؤسسة الرسالة) ¹⁶⁶

بسم الله الرحمن الرحيم

THE DIFFERENT LEVELS OF LIFE

"This is Uhud; a mountain that loves us and which we love" said Rasulullah *sallallahu alaihi wasallam* when he approached Mount Uhud on his return journey from Banil-Mustaliq to Madinah Munawwarah.

If love is a subsidiary of life, did Rasulullah *sallallahu alaihi wasallam* imply that mountains have life? Knowledge of a few Aayaat of the Qur'aan and Ahaadith of Rasulullah *sallallahu alaihi wasallam* compel us to answer in the affirmative.

- "Everything announces His purity and praises Him but you do not understand their announcement of His purity."
- "There is no doubt that due to fear for Allah water gushes from some stones, some stones crack and water trickles from them and some stones (just) fall." (Isn't fear another subsidiary of life – do lifeless things experience fear?)
- On one occasion Rasulullah *sallallahu alaihi wasallam* told his Sahaabah: "I know a stone in Makkah that used to greet me even before my appointment as a Nabi"

There is nevertheless a vast difference between human life and the life of inanimate objects like stones, mountains and trees. In fact there are a number of different levels of life.

THE FIRST LEVEL

The first level of life is life of the earth after its death (drought). "Allah sends water from the sky and by means of it He restores life to the earth after its death."

THE SECOND LEVEL

The second level of life is that of objects which people commonly regard as inanimate.

THE THIRD LEVEL

The third level is that of the animals. Due to their ability to move, make sounds, see, hear, smell, eat, feel hungry and angry etc. their life is of a higher level than that of the objects referred to in the first level. However, their inability to speak, their lack of a sophisticated intellect and the fact that they are not bound to any *shari'ah* render them lower than human beings.

THE FOURTH LEVEL

Human life constitutes the fourth level and is characterised by speech, intellect and answerability to the *shari'ah* of Allah. It therefore excels animal life. However, it is largely dependent on food and drink and is therefore inferior to angelic life which is not dependent on food and drink. While man gets tired due to lack of food and drink and eventually dies of thirst and hunger, angels do not eat and drink and never get tired. "They (the angels) make *tasbeeh* night and day (all the time) and they never get tired."

THE FIFTH LEVEL

It is clear from the above that the fifth level of life belongs to the angels. Another important aspect of angelic life is the absence of sin – being created from *noor* (divine light) it is impossible for them to sin. "They do not disobey the command of Allah and do as commanded."

THE SIXTH LEVEL

Anybody who possesses a basic knowledge of Qur'aan and Hadith may question the inclusion of human life in the fourth category – higher than the animals and lower than the angels – because, at the time of creating human kind, Allah endowed them with the ability of imitating the angels or the animals. By imitating the angels they can ascend the level of the angels and by imitating the animals they can stoop lower than them. Thus human life is sometimes higher than angelic life (as in the case of the *Ambiyaa*) and sometimes lower than animal life.

- "They are like the animals – in fact they are worse."
- "Their example is like that of one (a shepherd) who shouts at animals who hear nothing but calls and shouts."

On the other hand some would say that people who disobey Allah are spiritually dead. Ever heard of the *living dead*? Ironical as it may sound, it is true. Rasulullah *sallallahu alaihi wasallam* said, "The example of those who remember their Rabb and those who don't is like that of the living and the dead." Bear in mind the meaning of *dhikr* – it's not mere utterance of a few formulae. Instead it is total Allah-consciousness in every aspect

of daily life. Thus the fifth level of life is spiritual life – life of the heart.

- "Is that person who was dead and then we restored him to life and gave him *noor* (light) by means of which he walks among the people comparable to one who is in darkness and will never leave it?"
- "It (the Qur'aan) is nothing but a reminder and a clear scripture so that He may warn one who is (spiritually) alive and so that the decision regarding the disbelievers could be confirmed."
- "Undoubtedly you can make neither the dead nor the deaf hear the call." In view of certain *ahaadith* which prove that the inmates of the graves¹⁶⁷ are able to hear, the word موتى (which we translated as dead) actually refers to the disbelievers. The same applies to the words من في القبور (those who are in the graves) in the next *aayah*.
- "...And you cannot make those who are in the graves listen."

¹⁶⁷ The issue of whether the dead can hear or not has been debated by the '*ulamaa* from the time of the Sahaabah (ra). Ibn 'Umar (ra) was of the opinion that they do hear. 'Aa-isha (ra) felt differently. She claimed that Ibn 'Umar (Ra) forgotten what Rasulullah صلى الله عليه و سلم had actually said. According to her, Rasulullah صلى الله عليه و سلم said: "Now they know that what I told them is the truth." Mufti Shafee' (ra) writes in his *Ma'aarif-ul-Qur'aan* (V.6 Pg.603-604) that Imaam Ghazzaali (ra), Imaam Subki (ra) and others are therefore of the opinion that: It is established from Qur'aan and authentic Ahaadith that the dead do sometimes hear the speech of the living. However, it is not established that all the deceased always hear the speech of everybody who is alive.

- Mentioned below are two Ahaadith which prove that the inmates of the graves are able to hear:
 1. Three days after the battle of Badr fourteen of the disbelievers who were slain in the battle field were thrown in a well. Rasulullah *sallallahu alaihi wasallam* then stood at the edge of the well and, calling each one of them by their names, said: "Would it have pleased you if you obeyed Allah and His Rasul? Surely we found that the promise our Rabb gave us is true. Have you found that the promise your Rabb had given you is also true? Hearing this 'Umar (Ra) asked: "O Rasul of Allah, are you speaking to lifeless bodies?" Rasulullah *sallallahu alaihi wasallam* swore by Allah and said: "You cannot hear what I am saying any more than them, but that they cannot answer."
 2. "When a man visits the grave of his Muslim brother whom he knew in the *dunya* and greets him, Allah returns his *rooh* to him so that he may answer the greeting."
- There are a number of instances in the Qur'aan where Allah refers to *wahi* as *rooh*. The wisdom behind this, as explained by the *Mufasssireen*, is that just as the *rooh* is the source of physical life in the *dunya*, *wahi* is the source of spiritual life.
- Luqmaan the Wise is reported to have advised his son to sit with the '*ulamaa* because "Allah gives the hearts life by means of the *noor* of *hikmah* (wisdom) just as He gives the earth life by means of rain."
- An Arab poet said:

ليس من مات فاستراح بميت - انما الميت ميت الأحياء

*"The one who dies and gains rest is not dead –
the dead man is the dead among the living"*

- Another poet said:

و في الجهل قبل الموت موت لأهله – و أجسامهم قبل القبور قبور

*"In ignorance is death before death –
and the bodies of such people are graves before their
graves."*

- And another poet said:

و ما للمرء خير في حياة – اذا ما عد من سقط المتاع

*In life there is no good for a man when he is counted
among 'fallen' (worthless) goods"*

- 'Abdullah bin Mubaarak (Ra) said:

ترك الذنوب حياة للقلوب – و خير لنفسك عصيانها

*"Abandoning sin is life for the hearts –
and the best for your nafs is to disobey it."*

- Ibnul-Qayyim (ra) writes in *Madaarij-us-Saalikeen* that "the true man is the one who fears the death of his heart not the death of his body because most people fear death of their bodies and pay no attention to the death of their hearts - of life they know nothing but the physical life. This is the result of death of the heart because physical life may be compared to a shadow that eventually disappears, a plant that quickly dries up and a dream that appears to be true..."

- This type of is attained by means of correct Imaan, abundant dhikr of Allah and *tilaawah* of the Qur'aan, sound knowledge of Qur'aan, Hadith etc.

THE SEVENTH LEVEL

The life of the grave is the seventh level of life. 'Allaamah Qurtubi (Ra) writes in his *At-Tadhkirah* that it is compulsory to believe in the punishment of the grave and that Allah will restore man to life and intellect so that he will understand the questions that will be posed to him, the answers which he will give and the honour or disgrace that Allah will give him in the grave. This is what is mentioned in the narrations from Nabi *sallallahu alaihi wasallam*, this is the opinion of the Ahlus-Sunnah Wal-Jamaa'ah and this is what the Sahaabah (ra), Taabi'een and everybody else until today understood.¹⁶⁸

From the numerous *ahaadith* regarding life of the grave we will suffice with only one:

"When a servant is placed in his grave and his companions leave him, he hears their footsteps. And then two angels come to him and say: 'what did you say regarding this man i.e. Muhammed *sallallahu alaihi wasallam*?' The believer will reply: 'I bear testimony that he is the servant and Rasul of Allah'. Thus it will be said to him: 'look at your place in the fire! Surely Allah has substituted you with another place in Jannah'. Thus he will see both of them. The hypocrite and disbeliever will (also) be asked: 'what did you say regarding this man?' He will reply: 'I don't know, I said what the people said'. Thus it will be said to

¹⁶⁸ At-Tadhkirah Part 1 Page 102

him: 'You neither knew nor did you read' and he will be beaten with iron hammers due to which he will scream so loud that besides man and *jinn*, everything close to him will hear him."

Note:

All the Ahaadith in this regard actually refer to life of the *barzakh*. The dictionary translation of *barzakh* is barrier. In the *shar'i* context it refers to the period between death and *qiyaamah*. Rasulullah *sallallahu alaihi wasallam*, however, only mentioned reward and punishment of the grave because in most instances the dead are buried. It is therefore foolish to think that the questioning of the angels in the grave and the subsequent punishment could be evaded by cremation or drowning.

THE EIGHTH LEVEL

It is understood from the above that the life of the *barzakh* is not restricted to certain people only. However, if this is correct, would it not mean that the *aayah* "And do not say regarding those slain in the path of Allah: '(They are) dead!' Instead they are alive but you do not understand" is redundant – All the dead are alive, not only the *shaheed*. The answer to this is that there are different levels of life in the *barzakh* and the life of the *shaheed* is higher than the life of ordinary people. Thus the *aayah* "Instead they are alive" is regarding this higher level of *barzakhi* life which means that, contrary to ordinary people, the body of the *shaheed* does not decompose. Instead it remains intact as if he is still alive.¹⁶⁹

¹⁶⁹ Ma'aarif-ul-Qur'aan V.1 Pg.397

THE NINTH LEVEL

Like the *shuhadaa*, the *Ambiyaa* (as) are also alive in their graves. A Sahaabi by the name of Aws bin Aws (ra) narrates that Rasulullah *sallallahu alaihi wasallam* said, "The best of your days is *Jumu'ah*. Therefore send abundant *salawaat* (salutation) to me on the day of *Jumu'ah* because most certainly your *salawaat* will be presented to me." The Sahaabah (Ra) asked: "O Rasul of Allah, how will our *salawaat* be presented to you whereas you will have decomposed? Rasulullah *sallallahu alaihi wasallam* replied: "Allah has prohibited the bodies of the *Ambiyaa* for the earth." However, this life of the *Ambiyaa* in their graves is even higher than that of the *shuhadaa* in the sense that their estate is not distributed among their heirs and their wives are not allowed to remarry.

THE TENTH LEVEL

The tenth and most important level of life is the eternal life of the *aakhirah* (Hereafter). Allah Ta'aalah says in the Qur'aan:

و ان الدار الآخرة لهى الحيوان

"Surely the life of the Hereafter is (true) life."

'Umar (ra) said: "If the entire worldly life from beginning to end is given to a person and then he dies, it (everything he enjoyed in his worldly life) will be like a person who was enjoying a sweet dream and when he awoke, he realised that his hands are empty (it was just a dream)."

There are just so many *aayaat* of the Qur'aan and *ahaadith* of Rasulullah *sallallahu alaihi wasallam* regarding the *aakhirah*;

the eternal bliss of the people of Jannah and the never ending misery and suffering of the people of Jahannam that a whole book could be written on the topic. We will therefore suffice with just one Hadith – the *hadith* which states that after all the people of Jannah will enter Jannah and all the people of Jahannam will enter Jahannam, death will be slaughtered between Jannah and Jahannam. An announcer will then announce: "O people of Jannah, henceforth there will be no death! O people of the fire, henceforth there will be no death." Thus the people of Jannah will become happier and the people of Jahannam will become sadder.

In conclusion we beseech Allah Ta'aalaa to guide us to realise the difference between life of the *duyaa* and life of the *aakhirah* and to sacrifice our *dunya* for the *aakhirah* rather than the *aakhirah* for the *dunya*. We also beseech Him to bless us with spiritual life – life of the heart – which will eventually culminate in eternal bliss in the *aakhirah*. آمين

و صلى الله على النبي سيد المرسلين برحمتك يا أرحم الراحمين

Abu Hudhaifa Muhammed Karolia

24 Sha'baan 1428 / 7 September 2007

Persida, Springs

بسم الله الرحمن الرحيم

THE SIGNIFICANCE OF HAJJ

In the concluding aayah of *The Bride of the Qur'aan*, Surah Rahman, Allah Ta'aalah describes Himself as *Master of Grandeur and Honour*. In this light it is observed that the more than ninety-nine names of Allah Ta'aalah belong to two major groups; those which expound Allah's grandeur and majesty and those which expound His honour. The former are known as the attributes of *jalaal* while the latter are called the attributes of *jamaal*. Examples of the former are anger, punishment, might, power, ownership and kingdom. Mercy, compassion, generosity, tolerance, forgiveness, guidance and sustenance are examples of the latter. Because man has been endowed with the potential to do good and bad, to obey and disobey, Allah Ta'aalah constantly reminds him of these two types of His attributes so that he will neither be deceived by only hearing and reading of the attributes of *jamaal* nor will he become despondent by only thinking of the attributes of *jalaal*. For example:

- *Inform my servants that I, I am The All-Forgiving, Most Merciful and that my punishment is the painful punishment.*
- *Whoever does good will receive a better reward than that, and whoever does wrong; their faces will be toppled into the fire.*
- *...Forgiver of sin, Acceptor of repentance, Inflictor of severe punishment, Possessor of great strength, there is no deity but Him.*

The attributes of *jalaal* demand respect while the attributes of *jamaal* result in love. When the sincere worshipper is overwhelmed by the attributes of *jalaal* he displays utmost respect to Allah. Admiration of the attributes of *jamaal*, however, leads him to ecstatic love for Allah. Thus there are only two types of *ibaadah* in *Islaam*; those which are based on respect and those which are based on love. In fact, there are only two primary forms of *ibaadah*; *salaah* and *haj*. Every other form of *ibaadah* is secondary and a subsidiary or supplement of either *salaah* or *haj*. This applies to *zakaat* and *saum* as well; *zakaat* is a supplement of *salaat* and *saum* is a supplement of *haj*.

SALAAH – A DISPLAY OF RESPECT

Humbled by the greatness of Allah the true worshipper observes utmost respect when offering his *salaah*. Thus:

- He ensures that his body is clean and free of all types of *najaasah*; *haqeeqi*, *hukmi*, *hadath-e-akbar* and *hadath-e-asghar*. He also ensures that his clothes and the spot on which he is standing are not *najis*.
- Besides covering the private area he avoids wearing clothes which he would never wear in a courtroom, wedding ceremony or any other social function. Just as he never visits people of status wearing grease or paint-stained overalls, he does not perform *salaah* in such clothes.
- Standing straight he fastens his hands slightly below his navel, lowers his gaze (looking at the place of *sajdah* while standing, between his feet while in *rukoo'* and his thighs while in *tashhud*) and he does not look around.

Further indication of humbleness and respect in *salaah* is found in the following:

- The postures of *rukoo*, *sajdah* and *tashahhud*.
- The statements *subhaana rabbiyal a'laa*, *subhaana rabbiyal 'adheem* and *attahiyyaat*... which are read in the *rukoo*, *sajdah* and *tashahhud* respectively.
- The sending of *salawaat* (durood) upon Rasulullah *sallallahu alaihi wasallam* after the recitation of the *attahiyyaat* at the end of the *salaah*.
- The *du'aa* that is made before making salaam at the end of the *salaah* and the *du'aa* that is made with raised hands upon completion of the *salaah*. (Bear in mind that although it is *mustahab* to raise the hands when making *du'aa* after *salaah*, *du'aa* and raising the hands are actually two separate proofs of humbleness and respect.)

HAI – AN EXPRESSION OF LOVE

Amazed at the attributes of *jamaal* the worshipper proclaimed: "O Allah, I love you!" Allah responded: "Mere lip-service is insufficient. You'll have to physically prove your love. The three most important issues in your life are your food, your drink and the fulfilment of your carnal desires. If you truly love me, sacrifice all three for me." Eager to prove his love the worshipper began fasting in the month of Ramadaan. On the twentieth day, however, Allah told him that he wasn't doing enough. "You only fast during the daytime (from dawn to sunset). During the nights you still eat, drink and fulfil your desires. Therefore leave your house; go to the *masjid* and stay there (make *i'tikaaf*) for ten days." The worshipper enthusiastically complied and as the day of *eid* drew closer his

anxiety to know whether he was going to pass the test increased. However, the moment the crescent was sighted Allah told him that he had not yet passed. His house must have been too close to the *masjid*; maybe opposite or behind or around the corner. His sacrifice was therefore still insufficient. "Leave your town and go to Makkah" Allah commanded him. His spirit was not dampened. Instead he was overjoyed; he was going to visit the House of Allah. Thus he left his town and journeyed towards Makkah. When he reached the *meeqaat* Allah told him that to prove his love he would have to remove his normal clothes and wear two simple, unstitched pieces of cloth (one for the upper half of his body and one for the lower half). "How do you claim that you love me if you are still attached to your clothes?" When the worshipper changed his clothes for the two pieces of cloth called *ihraam*, Allah ordered him to verbally declare his love by uttering the *talbiyah*. The worshipper uttered the *talbiyah* and continued on his journey towards Makkah. When he eventually reached Makkah his heart almost exploded with joy, tears flowed from his eyes and he cried "Allah, Allah!" He made *tawaaf* of the Ka'bah even though he did not understand why he had to encircle it seven times instead of five or six. How could he question the wisdom of *tawaaf* if he claimed to love Allah? He adopted the same attitude when making the *sa'ee* between the mounts of Safaa and Marwah. To many observers his example was like that of a person who was looking for something very valuable, something which he treasured and loved. His zeal and devotion while making *tawaaf* of the Ka'bah and *sa'ee* between Safaa and Marwah were expressing his restlessness while *searching* for Allah. Due to intense love for Allah and a burning desire to

meet Him it seemed as if he was looking for Allah everywhere. At that moment Allah suddenly stopped him and said: "Do you think you've proven your love for me? Well you haven't done so as yet! Makkah is a city and city-life is full of distractions. Therefore leave Makkah and go to the dessert. Thus the worshipper goes to 'Arafah. Standing in 'Arafah he cries "Allah, Allah!" However, Allah's response is: "You haven't proven anything! Why don't you kill yourself for me? You'll only pass the *test* if you kill yourself." Even at this moment the worshipper is not deterred. Thus he proceeds to Minaa to kill himself for the sake of Allah. As he enters Minaa with the intention of fulfilling this last and final test, Allah congratulates him. "Don't kill yourself; you have passed the test. Nevertheless, slaughter a camel, cow, goat or sheep. That is symbolic of sacrificing yourself for Allah." This is the reality of *Haj*. Every action ought to be an expression of one's love for Allah.

QUENCHING THE THIRST OF LOVE

Constant pondering over the attributes of *jamaal* gradually increases the worshipper's love for Allah to the extent that a burning desire to meet and see Allah is kindled in his heart. Since this is not possible in the worldly life he develops a desire to visit and see anything that is attributed to Allah. The Ka'bah is attributed to Allah; it is called the *House of Allah*. Therefore one of the purposes of *Haj* is to quench the thirst of love. Shah Waliyullah writes in his *Hujjatullah-il-Baalighah* that: "Man often develops a strong yearning for Allah and needs something to fulfil this yearning. However, he will never find anything other than *Haj*."

A REMINDER OF DEATH AND THEREAFTER

In some aspects there is a strong resemblance between the Haj journey and the journey to the Aakhirah. Firstly, when Allah commanded prospective Hujjaaj to take their own provisions instead of begging from the residents of Makkah and fellow *Hujjaaj*, He added "*And undoubtedly the best provision is Taqwa*". Scholars of *tafseer* interpret this as a reminder to the would-be *Hajee* that like *Haj*, death is also a journey – a journey to the *Aakhirah* – and he's got to prepare for this journey to the *Aakhirah* with the same fervour with which he prepared himself for the *Haj* journey. *If you've been preparing for Haj for the last so-many months, why haven't you started preparing for death and Aakhirah?*

It is in this light that when the *Hajee* leaves his home he ought to think of the day he will leave this world never to return again. When he purchases the *ihraam* he should think of the day his *kafan* will be purchased, when he takes a bath before donning the *ihraam* he should think of how he would be given a bath after his death and having donned the *ihraam* he should continuously ponder over his situation when he will be enshrouded in the *kafan*. When he reaches the Ka'abah he should think of the Day he will reach Allah (the Day of Qiyaamah), when he stands in 'Arafaat he should imagine that he is standing in the mahshar (place of reckoning) and when he runs between Safaa and Marwah he should visualise himself running between the two pans of the scale of deeds.

A SYMBOL OF OBEDIENCE

Viewed differently *Haj* is also a symbolic representation of our submission and obedience to Allah. Hence the huge sum of money spent to endure the restrictions of *ihraam*, sleep under the open sky in Muzdalifah and live in tents in 'Arafaat and Minaa. Tawaaf of the Ka'bah even though we don't worship it, running between Safaa and Marwah although we're not looking for water like Haajar did and pelting the *jamaraat* whereas they are not Shaytaan but the sites where Shaytaan had appeared to Ibrahim in order to deter him from fulfilling the command of Allah all indicate to the same spirit of obedience. The continuous and tiresome movement of the Haajee - from Makkah to Minaa, Minaa to Arafaat, Arafaat to Muzdalifah, Muzdalifah to Minaa, Minaa to Makkah and back to Minaa - is based on the same spirit of obedience. His fatigue and desire to rest do not matter at that moment; all that matters is the need to fulfil the command of Allah.

It is for the same reason that no matter how punctual a person may normally be with his *salaah*, in Muzdalifah he delays the Maghrib *salaah* until the time of '*ishaa* and then performs both Maghrib and Ishaah at the same time. As explained by Shaikh Abul Hasan Nadwi, this is because he worships Allah instead of *salaah*. Similarly he uncovers his head in *ihraam* despite his normally strict adherence to *sunnah* attire.

DRAWING ALLAH'S MERCY

Shah Waliullah writes in his *Hujjatull-il-Baalighah* that one of the most effective methods for drawing Allah's mercy is the

assembly of a huge multitude of pious people at the right place and the right time. This, he explains, is the reality of *Haj*. There can't be a more appropriate place for *du'aa* than the *Haram* regarding which Allah said in the Qur'aan: "In it are clear signs; (for example) the *Muqaam-e-Ibrahim*". Similarly there can't be a more appropriate time for *du'aa* than the days of *Haj* upon which Allah took an oath in Surah Al-Fajr and regarding which Rasulullah ﷺ said: "There are no other days in which good actions are more beloved to Allah than these ten days". Shah Sahib explains further that when the *Hujjaaj* assemble in the above manner and exert themselves in *du'aa* and *istighfaar* they are not deprived of Allah's mercy and forgiveness. This explains why Rasulullah ﷺ said that Shaytaan is never seen more disgraced and angry than the day of Arafaat.

EARNING FORGIVENESS

Shah Waliullah also mentions that another method of earning forgiveness from Allah is to frequently visit places which were revered by Allah's special friends. In this regard too, there can't be a better place than Makkah which was revered by the greatest of Allah's friends; Nabi Ibrahim, Nabi Isma'il and Nabi Muhammed *alaihimus-salaam*. Engaging in *ibaadah*, *tawbah* and *istighfaar* in such a blessed place must surely result in forgiveness. Thus Rasulullah *sallallahu alaihi wasallam* said that person who performs *Haj* and abstains from sin, indecency and quarrelling with his companions and others returns home "like the day his mother gave birth to him (without a single sin)"

SHOW OF STRENGTH

Another benefit of Haj is that it is an excellent means of showing the world the strength and size of the Muslim *ummah*. Although Shah Waliullah raised this point approximately two hundred and fifty years ago, this was never as evident as it is today. There is probably no other religious gathering in the world that receives so much of media coverage as the Haj and it is arguably the largest in the world.

AN INTERESTING STORY

Shaikh Zaahid Al-Kawthari writes in one of his *Maqaalaat* that an elderly Mufti in Bulgaria was approached by a prominent member of his community to officiate the *nikaah* of his daughter to a former Christian who had just recently accepted Islaam. Hearing his request the Mufti asked the man whether he was really sure about this and suggested that he should reconsider his decision. The man was adamant and spoke highly of this new (or revert) Muslim. However, the more the man praised him, the more the Mufti insisted that they should not be hasty. Noticing that the man was getting annoyed the Mufti then explained: I was born in a Bulgarian Christian home. My parents passed away in my infancy. I was therefore adopted by a Muslim who treated me very kindly and gave me a sound Islamic training and education. He then sent me to Aastaanah (the former name of Istanbul which was a centre of Islamic learning in the Ottoman empire.) to pursue further studies. I gained knowledge from the senior '*Ulamaa* there and upon graduation I was appointed as the *Mufti* of this town; the post which I hold till today. Practically my whole life from then till

now has been dedicated to the service of *deen*. Despite all of this, the thought would very often pass my mind that '*maybe my previous religion is actually true, maybe I'm wrong in choosing Islaam because I'm obliged to my adoptive father*'. Whenever such thoughts passed my mind I immediately made *istighfaar* and asked Allah for steadfastness. These evil thoughts never stopped until I performed Haj. When I saw the Ka'bah and the other holy sites and I visited the blessed grave of Rasulullah ﷺ they finally left me. If this was my condition and I was a *Mufti* for so many years, do you think that a man who accepted Islaam just yesterday '*will be able to endure the same jihaad*'? In short, if performed correctly, *Haj* and the visit to the blessed grave of Rasulullah ﷺ are a means of boosting one's *imaan*.¹⁷⁰

We terminate making *du'aa* to Allah to accept this article and our Haj so that we may also earn His mercy and forgiveness, *aameen*.

Abu Hudhaifa Muhammed Karolia
9 Dhil Qa'dah 1428 \ 20 November 2007
Al-Jami'ah Al-Mahmoodiah
Springs, South Africa

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بسم الله من الرحمن الرحيم

DON'T WE FEEL SHY?

“Ask me for all your needs including the salt for your dough and the fodder for your goats” said Allah to Moosa *alaihi salaam* when he said, “O Allah, I often have a worldly need but I feel shy to ask you.”

Who can deny the lofty status of Nabi Moosa (as)? Was he not one of the greatest *Ambiyaa*? It was, however, his humility that made him regard himself as insignificant and hence, he felt shy to ask Allah. There are a number of different types of *hayaa* (shyness and modesty). The shyness of Moosa (as) in the above narration is just one type. It is termed *hayaa-al-istihqaar* (the *hayaa* which results from consciousness of one's insignificance and worthlessness).

HAYAA-UL-HISHMAH

When Sayyiduna Ali (ra) wanted to know the ruling of *madhy*¹⁷¹, he felt shy to ask Rasulullah *sallallahu alaihi wasallam*. He therefore asked Sayyiduna Miqdaad (ra) to ask Rasulullah *sallallahu alaihi wasallam* on his behalf. This type of *hayaa* is called *hayaa-ul-hishmah*.

¹⁷¹ A sticky, colourless fluid secreted from the private part.

HAYAA-UL-KARAM

When Rasulullah *sallallahu alaihi wasallam* married his cousin Zainab Bint Jahsh (ra), he invited the Sahaabah (ra) to a *waleemah*. After eating, some people continued sitting and talking for a long time and thus inconvenienced Rasulullah *sallallahu alaihi wasallam*. However, Rasulullah *sallallahu alaihi wasallam* did not verbally tell them to leave. His *hayaa* prevented him from doing so. Therefore, he merely stood up and left. Seeing him leave, these people realised their error and left. This type of *hayaa* is called *hayaa-ul-karam* and is the result of one's noble disposition.

ANOTHER TYPE OF *HAYAA*

Some noble-minded people spend tremendous amounts in the path of Allah and then, thinking that they had spent too little, feel shy of themselves. Furthermore, they also feel shy of the beneficiaries of their charities because the latter are also noble-minded and feel shy to accept monetary assistance from others. Referring to this phenomenon, Ibn-ul-Qayyim (ra) says that "it is as if the benefactor is the beneficiary". This type of *hayaa* is called *hayaa-ush-sharaf*.

HAYAA-UL-JINAAYAH

The *hayaa* experienced upon transgressing the command of Allah is called *hayaa-ul-jinaayah*. For example, when Aadam (as) ate the forbidden fruit in Jannah, he started running. "Aadam, are you running from me?" Allah asked him. He replied, "No my *Rabb*; I'm just feeling shy." It should be remembered that Aadam (as)'s action was a misunderstanding

of Allah's command and not a transgression thereof. However, the point being made is that we ought to feel shy of our sins. When tempted to sin, we should feel shy of Allah and remind ourselves that He is All-Knowing, All-Seeing and All-Hearing. We benefit from His kindness and mercy all the time, yet we disobey Him. *Don't we feel shy?*

HAYAA-UT-TAQSEER

Despite the fact that the *malaa-ikah* (angels) spend their entire lives in '*ibaadah* (worship) and never transgress a single command of Allah, on the Day of Qiyaamah they will regard all their '*ibaadah* as insufficient and say:

سبحانك ، ما عبدناك حقَّ عبادتك

Glory is to you! We did not worship you the way you deserve.

We too have to feel shy of the quality of our '*ibaadaat*. Can any of us claim to have complete humility and concentration in our *salaah*? The condition of our *saum* (fasting) in the month of Ramadaan is none the better. Our stomachs stay hungry but our eyes, ears and tongues do not fast. *Don't we feel shy?*

THE IMPORTANCE OF *HAYAA*

Hayaa has been emphasised in a number of *ahaadith* of Rasulullah *sallallahu alaihi wasallam*. For example, Rasulullah *sallallahu alaihi wasallam* heard a man reprimanding his brother for being too shy. Rasulullah *sallallahu alaihi wasallam*

stopped him from doing so and said that *hayaa* is part of *imaan*.¹⁷² He *sallallahu alaihi wasallam* also said:

- “*Imaan* comprises of seventy-something (or sixty-something) branches, the highest of which is to say that there is none worthy of worship but Allah and the lowest of which is to remove an obstacle from the road. And *hayaa* is a branch of *imaan*.”
- “*Hayaa* results in nothing but goodness.”
- “Every religion has a salient characteristic and the salient characteristic of *Islaam* is *hayaa*.”
- “*Imaan* and *hayaa* are connected. When one of them is lost, the other is also lost.”
- “The person who has no *hayaa* has no *imaan*.”

BE SHY OF ALLAH

In a hadith recorded by Imaam Tirmidhi (ra), Rasulullah *sallallahu alaihi wasallam*, exhorted the Sahaabah (ra) to be shy of Allah. In this regard there is a narration attributed to Allah that: “My servant in unfair. I feel shy not to answer his *du’aa*. He, however, disobeys me and never feels shy.” Another narration informs us that Allah feels shy to punish the person who feels shy to disobey Him.

A WARNING OR A PREDICTION

On the contrary, Rasulullah *sallallahu alaihi wasallam* from the previous *Ambiyaa* (as) their statement that: “if you do not have *hayaa*, then do as you please!” Some scholars interpret this as

¹⁷² All the *ahaadith* in this article have been quoted by Haafidh Al-Mundhiri in his *At-Targheeb Wat-Tarheeb*.

a warning. *If you want to be shameless, continue and see how far you get! Will you be able to escape the wrath of Allah?* Based on Arab rhetoric, others are of the opinion that this is a prediction. *If you do not have hayaa, you will eventually do whatever you desire, irrespective of what others say and irrespective of whether your behaviour is correct or not.*

THE HAYAA OF RASULULLAH SALLALLAHU ALAIHI WASALLAM

Sayyiduna Abu Sa'eed (ra) described Rasulullah *sallallahu alaihi wasallam* as more shy than an unmarried girl in her private room. "When he saw something that he disliked, we would recognise it from his face."

DEVELOPMENT OF HAYAA

Ibn Rajab Al-Hambali writes in his *Jaami-'ul-'Uloom Wal-Hikam* that hayaa is either *ghair muktasab* or *muktasab*. The first type is a natural quality that Allah bestows to whomsoever He chooses. This type cannot be attained through spiritual exercise. Because it constrains man from indecency and drives him to do good actions, it is one of the most splendid traits of man and a branch of *imaan*. Abdullah Al-Hakami (ra) said regarding this type of *hayaa*, "For forty years I avoided sin because of *hayaa*. I only attained the quality of *wara'* (piety and Allah-consciousness) thereafter."

The second type – *hayaa muktasab* – is something that is attained by man when he gains recognition of Allah, His majesty, closeness to man and all-encompassing knowledge of man's actions. When man is deprived of this type of *hayaa*,

nothing else can prevent him from evil actions and lowly behaviour. Thus, it is as if he no longer has *imaan*. Thus, Rasulullah *sallallahu alaihi wasallam* said "Be shy of Allah just as you would be shy of a man from your family." In order to attain this type of *hayaa* man has to reflect over Allah's bounties and his failure to thank Allah.

Ibn-ul-Qayyim explains in his book *Madaarij-us-Saalikeen* that this type of *hayaa* is developed by means of reverence and love for Allah and reflection over Allah's favours and one's personal shortcomings.

Finally, Fudail bin 'Iyaad (ra) said that "there are five signs of wretchedness: harsh-heartedness, dryness of the eyes (inability to cry to Allah for forgiveness and salvation in the *aakhirah*), shamelessness, desire for the world and high hopes."

May Allah bless us and our offspring with
the quality of *hayaa*. *Aameen*

و صلى الله على نبينا محمد و على آله و أصحابه أجمعين
برحمتك يا أرحم الراحمين

Abu Hudhaifa Muhammed Karolia

16 Rabi-ul-Awwal 1431

14 March 2009

Persida, Springs

بسم الله الرحمن الرحيم

HUMILTY

Let's be honest, very few of us these days eat trotters. When sharing a portion of the *qurbaani* animal with friends, neighbours and family, we never even think of sending the trotters to somebody because *"What will they say? They'll call me stingy!"* And you can imagine the response if somebody sends you the trotters; *"Is that what he thinks of me? Can people be so stingy?"* Rasulullah *sallallahu alaihi wasallam*, however, was so humble that he used to say: "If trotters are given to me as a gift, I would accept it. And if I am invited to eat it, I would accept the invitation."

Who eats barley bread and smelly (stale) fat today, and who would accept an invitation to eat such simple, insignificant food? We'd feel insulted if we are given such an invitation. Anas bin Malik (ra), however, narrates that "Rasulullah *sallallahu alaihi wasallam* would be invited to eat barley bread and smelly fat and he would accept." How did Rasulullah *sallallahu alaihi wasallam* know that the host was going to serve him smelly fat? Hadith commentators mention three possible answers, one of which is past experience. The same person had previously invited Rasulullah *sallallahu alaihi wasallam* and served him smelly fat. Knowing his financial situation it was quite obvious to Rasulullah *sallallahu alaihi wasallam* that this time too, he would not be able to offer anything else. However, due to extreme humbleness,

Rasulullah *sallallahu alaihi wasallam* never even hesitated in accepting such an invitation.

Besides simple food, Rasulullah *sallallahu alaihi wasallam* also wore simple, patched clothes. And who do you think used to patch his clothes for him? It is common knowledge that Rasulullah *sallallahu alaihi wasallam* had more than one wife. Unlike his *Ummah* who are permitted a maximum of only four wives each, Rasulullah *sallallahu alaihi wasallam* had special permission from Allah to be married to more than four wives at a time. Even though Rasulullah *sallallahu alaihi wasallam*'s wives were always eager to serve him, he never used to ask any of them to patch his clothes for him. He had so many enthusiastic Sahaabah (ra) who would zealously fulfil every request of his. However, Rasulullah *sallallahu alaihi wasallam* never even asked any of them to patch his clothes for him. So who used to patch his clothes for him? Umm-ul-Mu'mineen Aa-isha (ra) narrates that Rasulullah *sallallahu alaihi wasallam* used to patch his clothes, mend his shoes and milk the goats himself.

Due to humbleness Rasulullah *sallallahu alaihi wasallam* would accept the invitation of slaves, greet the children when he passed them and be the first to greet when people met him. One of the special favours of Allah on Rasulullah *sallallahu alaihi wasallam* is that he was aided with awe from a distance of one month. What this means is that even if the distance between the disbeliever and Rasulullah *sallallahu alaihi wasallam* was so great that it would take him one month to reach Rasulullah *sallallahu alaihi wasallam*, he would already

start fearing Rasulallah *sallallahu alaihi wasallam*. Ali (ra) used to say that when a person saw Rasulallah *sallallahu alaihi wasallam* for the first time, he would get scared and overawed. Once, when a bedouin saw Rasulallah *sallallahu alaihi wasallam* for the first time and began trembling in this manner, Rasulallah *sallallahu alaihi wasallam* comforted him saying: "relax; I'm just the son of a woman who used to eat biltong in Makkah".

On another occasion Rasulallah *sallallahu alaihi wasallam* accompanied some Sahaabah (ra) on a journey. When they needed to eat, one of them said: "I will slaughter the goat." The second person and third persons said that they would flay and cook it. Hearing what they had said Rasulallah *sallallahu alaihi wasallam* added that he would collect the firewood. They were astonished and said: "O Rasul of Allah, we'll do everything for you." Rasulallah *sallallahu alaihi wasallam* replied: "I know that you wish to do everything for me. I, however, dislike being different than you..."

WHY WAS RASULULLAH SALLALLAHU ALAIHI WASALLAM SO HUMBLE?

Firstly, there are a number of *ahaadith* in which Rasulallah *sallallahu alaihi wasallam* exhorted humbleness and prohibited pride and arrogance. For example:

- ~ "Whoever humbles himself for the sake of Allah is honoured by Allah and whoever is arrogant is disgraced by Allah."

- ~ "Allah had conveyed *wahi* (divine revelation) to me that: Be humble among yourselves so that nobody boasts to another or oppresses him."
- ~ "A person in whose heart is the smallest amount of pride will not enter Jannah."

Being *ma'soom* (divinely protected from sin), Rasulullah *sallallahu alaihi wasallam* would have never contravened the Qur'aanic injunction "Why do you say what you do not do?"

Secondly, the basic reason for mankind's creation is '*ibaadah*'. "I did not create *jin* and man but so that they would make my '*ibaadah*.'"¹⁷³ '*Ibaadah*' is called '*ibaadah*' because it is derived from '*abd*' meaning slave and '*ibaadah*' is a means of acknowledging that one is Allah's slave. A person who discharges his '*ibaadah*' with the correct fervour will therefore behave like a slave. Since nobody can achieve this better than Rasulullah *sallallahu alaihi wasallam*, '*abdullah*' (The Slave of Allah) is one of his greatest titles. Thus Allah called him '*abdullah*' while praising and defending him *sallallahu alaihi wasallam*.

*"Pure is the Being who took his slave on a journey at night from Al-Masjid-il-Haraam to Al-Masjidil Aqsa..."*¹⁷⁴

*"And if you are in doubt regarding what we have revealed to our slave, then bring just one (small) surah like it."*¹⁷⁵

¹⁷³ Surah Adh-Dhaariyaat, Aayah

¹⁷⁴ Surah Al-Israa, Aayah

¹⁷⁵ Surah Al-Baqarah, Aayah

*"And when the slave of Allah stood worshipping Him,
they crowded around him."¹⁷⁶*

This explains why Rasulullah *sallallahu alaihi wasallam* was so humble – slaves ought to be humble, they possess nothing to boast about.

THE SAHAABAH (RA)

The success of a teacher may be gauged from the extent his students are influenced by his teachings. One of the specialities of Nabi Muhammed *sallallahu alaihi wasallam* is that he is the only Nabi regarding whom there is such a multitude of narrations showing how the Sahaabah, Taabi'een and thousands of other pious people were influenced by his teachings. Hence, we will now mention a few narrations highlighting the humbleness of some famous personalities.

ABU BAKR (RA)

Prior to Abu Bakr (ra)'s appointment to the position of *khilaafah* he was a trader; he would go to the market daily to buy and sell. He also possessed a herd of goats which he would often graze on his own. He would also milk the goats for the people of the locality. When he was appointed as the *khaleefah* a young girl said: "Now the goats of our locality will not be milked." Abu Bakr (ra) heard her and said: "Why not? I swear by my life I will (still) milk your goats for you. I hope that what I have entered (*khilaafah*) will not change my character." He then fulfilled this promise till the end of his life. There were also

¹⁷⁶ *Surah Al-Jinn, Aayah*

occasions when, meeting a slave-girl on the road, he would ask her: "Do you desire me to take your animals to the pasture or return them to the pen?" Fully aware of his humbleness and sincerity the girls would appreciate the opportunity and ask to either take their animals to the pasture or return them to the pen. Irrespective of what they requested he would then comply.¹⁷⁷

UMAR BIN KHATTAAB (RA)

While Umar (ra) was Ameer-ul-Mu'mineen (head of the Islamic state) Urwah bin Zubair (ra) saw him walking in the streets of Madinah with a water bag on his shoulder. Urwah (ra) did not think that this befitted the status of Umar (ra). He therefore mentioned it to him. Umar (ra), however, explained that due to the delegations that regularly visit him and diligently obey him, pride had entered his heart. Hence he was carrying the water bag on his shoulder in public – an action that does not befit a head of state who should rather have a servant to do such chores for him – in order to crush his pride.¹⁷⁸

On another occasion, also during his *khilaafah* (leadership), Umar (ra) distributed some clothing among the Sahaabah (ra) and sent an expensive set of clothes to Mu'aadh (ra) who was much younger than himself. Mu'aadh (ra) sold the clothes and using the income thereof, he purchase six slaves and set them free. Therefore, the next time Umar (ra) distributed clothes among the Sahaabah (ra), he sent a less expensive set to

¹⁷⁷ *Hayaat-us-Sahaabah* V.2 Pg.564

¹⁷⁸ *Madaarij-us-Saalikeen*

Mu'aadh (ra). When Mu'aadh (ra) objected Umar (ra) explained ". . . because you sold the first set." Mu'aadh (ra) was not satisfied. He said: "How did that harm you? Give me my share – I've taken an oath to strike your head with it." Realising his error, Umar (ra) merely said: "My head is in front of you but *the youngster is often lenient to the old man*. (You may strike my head but be lenient because I'm an old man and therefore weaker than you.)"¹⁷⁹

UTHMAAN (RA)

While Uthmaan (ra) was *khaleefah* he was seen riding a mule with his slave, Naa-il, seated behind him. Riding a mule instead of a camel or horse is a sign of humbleness. Having his slave seated behind him on the same mule is a further sign of humbleness.¹⁸⁰

At night, when waking up in order to perform *tahajjud* salaah, he would fetch the wudhu-water himself. Somebody once told him to tell one of his servants to bring the water for him. Uthmaan (ra) replied: "No, the night is theirs so that they can rest."¹⁸¹

ALI (RA)

Ali (ra) one day purchased some dates. He then placed the dates in his shawl in order to take it home. A man came to him and offered to carry it for him. Ali (ra) replied: "It is most

¹⁷⁹ *Madaarij-us-Saalikeen*

¹⁸⁰ *Hayaat-us-Sahhabah* V.2 Pg.563

¹⁸¹ *Hayaat-us-Sahaabah* V.2 Pg.563

befitting for a man who has children to carry (his load) himself."¹⁸²

ZAID BIN THAABIT (RA) AND IBN ABBAAS (RA)

Zaid bin Thaabit (ra) was once mounted on an animal (probably a horse or camel). Seeing him, Ibn Abbaas (ra) came to him and took the reins in his hands with the intention of leading the animal. Astonished Zaid bin Thaabit (ra) said: "No, O cousin of Rasulullah! (I am supposed to respect you because you are the cousin of Rasulullah *sallallahu alaihi wasallam*. How can I allow you to lead me in this manner?)" Ibn Abbaas (ra) replied: "This is what we have been commanded to our elders." Zaid (ra) said: "Then show me your hand!" When Ibn Abbaas (ra) showed his hand to Zaid (ra), Zaid (ra) caught it gently, kissed it and said: "This is what we have been commanded to do to the family of Rasulullah *sallallahu alaihi wasallam*."¹⁸³

HASAN BASRI (RA)

Hasan Basri (ra) was a very high-ranking Taabi'ie. He was riding through a street in Basrah when a group of little boys carrying small pieces of bread in their hands came to him and asked him to be their guest and share their bread with them. Despite his vast knowledge and the status he enjoyed in the community, Hasan (ra) humbly accepted, dismounted his means of conveyance (presumably a horse) and ate the bread with them. He then took them to his house, fed them and gave them some clothes. He then told somebody that the boys had shown a

¹⁸² *Hayaat-us-Sahaabah* V.2 Pg.564

¹⁸³ *Madaarij-us-Saalikeen* Pg.600

greater favour to him than he had shown to them because while they don't possess anything more than what they had fed him, he possessed much more.

WHAT IS HUMBLENESS?

Rasulullah *sallallahu alaihi wasallam* defined pride as:

بَطْرُ الْحَقِّ وَ غَمَطُ النَّاسِ

*Rejection of the truth and regarding people with contempt i.e.
looking down on them*

Conversely, humbleness is acceptance of the truth and avoidance of regarding the people with contempt. Hence Fudail bin Ayaad (ra) defined humbleness as submission and obedience to the truth irrespective of who said it. He is also reported to have said that the meaning of humbleness is that "you regard yourself as worthless. A person who regards himself as worthy of anything does not possess the least bit of humbleness". In this regard there are two thought-provoking incidents.

THE FIRST INCIDENT

Umar bin Abdil Azeez (ra) was informed that one of his sons purchased a ring for a thousand dirhams. He immediately wrote a letter to him instructing him to sell the ring, "*fill a thousand stomachs*", then purchase a ring for two dirhams and inscribe the following sentence on its face: "May Allah show mercy on the person who recognises his worth".

THE SECOND INCIDENT

Muhammed bin Waasi' (ra) saw his son walking with arrogance. He reprimanded him saying: "Do you know for how much I purchased your mother? Only three hundred dirhams! And your father – May Allah not create more like him among the Muslims – is me ... and you walk like this!

In concluding this article we quote the statements of two great 'ulamaa; Ibn Ataa and Ibrahim bin Shaibaan. The former said that: "Honour is in humbleness. A person who seeks it in arrogance is like seeking water in fire." The latter said that: "Nobility is in humbleness, honour is in *taqwa* and freedom is in contentment."

وآخر دعوانا أن الحمد لله رب العالمين

Abu Hudhaifa Muhammed Karolia

28 Ramadaan 1428 / 10 October 2007

Jaami'ah Mahmmodiah

Persida, Springs

بسم الله الرحمن الرحيم

SHUKR *GRATITUDE TO ALLAH*

Rasulullah *sallallahu alaihi wasallam* said in a Hadith, "The condition of the believer is astonishing (because) every condition of his is good for him – if he is blessed with ease he makes *shukr* (he is grateful) and if he is afflicted with difficulty he makes *sabr* (he exercises patience)." ¹⁸⁴

WHY IS *SHUKR* GOOD FOR THE BELIEVER?

Firstly, *shukr* is the command of Allah.

- > "Be grateful to Allah if Him alone you worship."
- > "Be grateful to me – don't be ungrateful."
- > "Worship and thank Him – to him will you be returned"
- > "And Allah removed you from the wombs of your mothers while you knew nothing and He gave you ears, eyes and hearts so that you will be grateful."

Hence those who make *shukr* merely implement the command of Allah and implanting the command of Allah is always good.

Secondly, *shukr* is the habit of the *Ambiyaa* and we have been commanded to follow their habits.

¹⁸⁴ Besides the two incidents at the end the rest of the subject matter in this article has been condensed from Ibn Qayyim Al-Jawziyya's book *Madaarij-us-Saalikeen*.

- > In the Qur'aan Allah describes Ibrahim (as) and Nooh (as) as شاكرا لأنعمه (grateful for Allah's favours) and عبدا شكورا (a grateful servant) respectively.
- > When Aa'isha (ra) asked Rasulullah *sallallahu alaihi wasallam* why he performed such lengthy *rak'ats* of *tahajjud* salaah causing his feet to swell, he replied, "Should I not desire to be a grateful servant?"

Thirdly, *shukr* causes Allah's bounties to multiply. "Recall the time when your Rabb announced that 'If you are grateful, I will give you more and if you are ungrateful (I will punish you) – surely my punishment is severe.'"

SPECIAL FRIENDS OF ALLAH

Even when a man has many friends, his closest and very special friends are few. Accordingly, the meaning of the *aayah* و قليل من عبادي الشكور (And few of my servants are grateful) is that those who are sincerely grateful to Allah are His closest and very special servants.

WHAT IS SHUKR?

The word *shukr* is derived from the verb شكر يشكر شكرا which is used when the effect of the food becomes visible on the animal's body. The meaning of the statement of Nabi *sallallahu alaihi wasallam* in the *hadith* of Saheeh Muslim ان الدواب لتشكر من الحومهم is that "The animals get fat as a result of the meat they eat." Thus the meaning of *shukr* is that the effect of Allah's bounty must be evident on one's limbs by physically fulfilling

His commands, one's tongue by and verbally acknowledging His bounty and praising Him and in one's heart by loving Him and constantly remaining conscious of Him.

Nabi Da'ud (as) once said to Allah, "O my Rabb, how do I thank you whereas my thanking you is itself a bounty from you which demands more thanks?" Allah immediately responded to Nabi Da'ud (as) saying, "O Da'ud, now you are thanking me." Addressing Allah in a similar manner, Nabi Moosa (as) once said, "O Rabb, you created Aadam with your hands, you blew your *rooh* in him, you made the angels prostrate to him, you taught him the names of everything, you did..., you did..." [Thus he continued enumerating many of Allah's bounties on him – Allah's bounties on Aadam (as) are bounties on Moosa (as) and all of us because Aadam (as) is our father.] "So how will I ever be able to thank you?" Hearing these words of Moosa (as) Allah said: "He knows that all these bounties are from me – his acknowledging it is *shukr*." It is in this light that a pious man by the name of Abu 'Uthmaan defined *shukr* as "recognition of one's inability to make *shukr*".

Hamdoon Al-Qassaar, another pious man, defined *shukr* as regarding one's self as a *tufaily* in relationship to the bounties of Allah. The meaning of this, as explained by Junaid Al-Baghdaadi is that one should regard himself as unworthy of the bounties of Allah.

'Aa'isha (ra) once wrote to Mu'aawiya (ra) that the least that the beneficiary of any *ni'mah* should do for the being who bestowed him with that bounty is that he should not use it to

disobey him. When Sirri asked his disciple, Junaid Al-Baghdaadi (who was still a young boy at that time), to define *shukr* he replied: "It is that the bounties of Allah are not utilized to disobey Him."

In view of the fact that every action of a Muslim ought to be an expression of his servitude to Allah, some people add the clause of humbleness – *shukr* is to humbly acknowledge the bounty of Allah. Thus Ibn-ul-Qayyim writes in his book *Madaarij- us-Saalikeen* that *shukr* comprises five things:

- > Humbleness before Allah
- > Love for Him
- > Acknowledgement that the bounty is from Him
- > Praising Him for His bounty
- > Not using His bounty in a manner that He dislikes

Besides the above, *shukr* also demands from us that:

- > Bounty should not cause us to forget the giver of bounty.
- > A little difficulty should not cause us to forget abundant bounty.

TWO LEVELS OF *SHUKR*

There are two levels of *shukr*:

1. The level of those who only make *shukr* when they are in ease and comfort. Abu Isma'il Al-Harawi, the author of *Manaazil-us-Saa'ireen*, writes regarding this type of *shukr* that it is merely Allah's mercy that He regards this type of attitude as *shukr* and rewards us for it.
2. The level of those who make *shukr* even when they are in difficulty. Because this type of *shukr* is more difficult, it is

more rewarding. Ibn-ul-Qayyim writes that people who belong to this category are also of two types:

- Those who do not differentiate between ease and difficulty and likes and dislikes – they are always content with whatever Allah ordains for them. This is what the scholars of *tasawwuf* term as *radaa*. Such people actually find pleasure in difficulty.
- Those who differentiate between ease and difficulty; while ease and comfort makes them happy, they find no pleasure in difficulty. However, they make *shukr* in difficulty also because:
 1. Their respect for Allah does not allow them to complain of Allah (to Allah or anybody else).
 2. They have knowledge of the previous category and try to imitate them.

HOW TO ATTAIN THE HIGHEST LEVEL OF *SHUKR*

Two things are imperative in order for us to attain the highest level of *shukr*:

1. Constant awareness of the fact that we are the slaves of Allah so that, considering the lowness of us slaves and the greatness of the Master, we will never under-estimate His bounties on us.
2. Constant love for Allah so that, considering that all our conditions – good and bad – are the decision of Allah and the decision of the beloved is always pleasing, we will find as much pleasure in difficulty as we find in ease.

TWO INCIDENTS

Before terminating this article I wish to quote two incidents.

The First Incident: Mufti Muhammed Shafee' (ra) mentioned in one of his *majaalis* that on one occasion his *ustaadh*, Maulana Sayyid Asghar Husain (ra) ran a very high fever and fell unconscious. When he regained consciousness Mufti Shafee' (who was standing at his side) asked him how he felt. He immediately replied, "*Al-Hamdulillah, Al-Hamdulillah* (All praise is to Allah), I am well. Thanks to Allah my heart and kidneys are fine. All my limbs are functioning well – I just have a fever."

The Second Incident: Once when Mufti Shafee' (ra)'s daughter had a tooth removed she complained to him of the pain and said that these teeth are amazing; they cause pain when they 'come' and when they 'go'. Mufti Shafee' (ra) reprimanded her saying that in view of the countless occasions that you used your tooth to bite and eat, is it not ungrateful to complain of a few days of pain?

Finally, let us not forget the Hadith of Rasulullah *sallallahu alaihi wasallam* that: "One who is ungrateful to people will never be grateful to Allah and one who is ungrateful for a little bit of bounty will never be grateful for abundant bounty."

أَللّٰهُمَّ اَعِنِّيْ عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حَسَنِ عِبَادَتِكَ

Abu Hudhaifa Muhammed Karolia
Jaami'ah Mahmoodiah
Persida, Springs