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ALAS! OUR HEARTS WOULD BEAT TOGETHER!!!

A brother has sent his heart touching reflection over an experience and pondering of a revert Muslim. He has been thinking about the lack of unity we show as Muslims, and how when it comes to enemies, we can be our own worst enemies. Unfortunately, we can learn from “others”, the way which has been emphasized and required more for Muslim Ummah. Let me share the episode.

When I first accepted Islam, there was an Egyptian family that accommodated, rather adopted me. They had a small restaurant in USA that served Middle Eastern type foods. The father of the family once related to me his story of what happened to him when he first came to America and tried to establish his business.

He went to the bank and opened an account with a few thousand dollars. While he was doing so, the man taking the information, asked him a few questions about the business he was making. The Egyptian Muslim man answered that he was doing ethnic foods like حمص “Humos” and فلافل “Falaafil”. The man asked: ‘Like Jewish food?’ The Muslim answered: ‘Yes, like Jewish foods’. A few days later, when the Muslim man was checking his balance, he noticed it had suddenly grown to about a \$100,000 or so dollars. He was shocked. He went to the bank to report the error and spoke to the same gentleman. The man told him not to be alarmed. He had spoken to a few of the brothers at the Jewish Temple, and they had donated the money as a gift to help a fellow Jew get started.

Of course, the man clarified himself and returned the money, but the point is this: This Jewish man and those he spoke to had seen only that the man was supposedly a Jew. For that reason alone, they had helped this total stranger. A Christian friend once told me that one of the reasons he disliked Jews was because they would rather pay more for a product and travel half way across town to a Jew-owned store to get something. They are, as he stated it, unfair in their business dealings because even by lowering your price, you cannot compete for their business because they tend to stick with each other.

Amazing! He hated them for something I admired in them. I see their solidarity and I cry for the Muslims. I know that one of the only Du’aas ever denied to our Prophet Sayyidina Muhammad (Sallallahu ‘Alaihe WaSallam) was that his Ummah be united. I know there, definitely, be a good reason why Allah (Subhaanahu Wa Ta’aala) has done this. Yet, I see us acting like children so often that it sickens me.

Once we agree upon لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ “Laa Ilaaha illAllah Muhammadur Rasoolullah” (There is no God but Allah, Muhammad is His Messenger), and we follow this as it was followed by the Sahaabah (Companions) of the Prophet (Sallallahu ‘Alaihe WaSallam) and the great pious ‘Ulamaa (Scholars), we should be able to at least be civil to one another. It seems we cannot even accomplish this, much less unity. In fact, we seem to do the exact opposite. We often sabotage one another. This attitude shows the self-centered approach revolving around the worldly short-term material gains among the present-day Muslims.

At the end of colonial era, two most lethal steps of those masters ruling the Muslim areas, were (1) creating the nation-states geographical boundaries, undermining the concept of single Ummah (2) introducing an educational system focused on worldly life (with highly motivated by economic gains), and totally devoid of تربية “Tarbiyah” (Moral upbringing) aspect.

Ironically, the colonial masters, while leaving the occupied regions, installed their puppets (educated in Britain) to rule over the countries they created on the map. The rulers then followed the legacy of their colonial master to “Divide and Rule” by developing a generation devoid of feelings of brotherhood, compassion and collective thinking that leads to unity.

May Allah (Subhaanahu Wa Ta’aala), with His Mercy and Power, create the Aakhirah-oriented sense of belonging among the Ummah of the Prophet (Sallallahu ‘Alaihe WaSallam). Aameen!

سُورَةُ الْبَقَرَةِ



Soorah Al-Baqarah

(THE COW)

AAYAAT Cont. 101-103

Part-xix

Ma'aarif ul Quraan: Grand Mufti of Pakistan
Mufti Muhammad Shafi' R.A.

Aayah 101

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ
بِئْسَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كَتَبَ اللَّهُ وَرَاءَ ظُهُورِهِمْ
كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

“And when came to them a messenger from Allah, confirming what was already with them, some from among the people of the Book threw away the Book of Allah behind their backs, as if they did not know.”

(Al-Baqarah 101)

The previous Aayah had told us how the breaking of pledges and disobedience had become a regular habit with the Jews. The present Aayah gives us the latest instance, which is the most relevant to the context.

The Torah had already given the Jews the good tidings of the coming of the Holy Prophet (SallAllaaho 'Alaihe WaSallam). When he actually came with all signs which the Torah had indicated, thus confirming the Sacred Book of the Jews, a large number of them refused to accept him as a prophet. In doing this, they were, in fact, denying

the Torah itself, and behaving as if they know nothing of the prophecy, or even the Torah being a Book of Allah (Subhaanahu Wa Ta'aalaa). Thus, they were being guilty of كفر "Kufr" (Infidelity) even in terms of the Torah itself.

Aayaat 102-103

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرُوا
 سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا
 أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هُنُوتَ وَمُرُوتَ ۚ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّىٰ
 يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ
 بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ
 وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ
 مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ
 كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ
 اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

"And they followed what the devils used to recite in the reign of Sulaimaan (Solomon) it was not Sulaimaan who became an infidel, but the

devils did become infidels, teaching people magic, and what had been sent down to the two angels, Haroot and Maroot, in Babylon. And these two did not teach anyone without having said: 'We are nothing but a trial, so do not go infidel'. Then, they used to learn from them that with which they could separate man from his wife. But they were not to bring harm through it to anyone, without the Will of Allah. And they used to learn what harmed them and did no good to them. And they certainly knew that he who buys it has no share in the Akhirah (Hereafter). And, indeed, vile is the thing for which they sold themselves away. Only if they knew! And had they accepted the faith, and been God-fearing, the reward from Allah would have always been far better. Only if they knew!

(Al-Baqarah 102-103)

In connection with these two Aayah, some commentators have reported certain Judaic traditions, which have given rise to a number of doubts, especially in the minds of Muslims with a Western orientation. Maulana Ashraf 'Ali Thanavi has provided very simple and clear solutions to these exegetical problems, and we shall reproduce them here:



(1) The Jews were impertinent and senseless enough to attribute magic and sorcery to a prophet namely, Sayyedina Sulaimaan (Solomon). So, in saying that they used to learn the black arts of the devils (Shayaateen), the Holy Quraan takes care to deny, as a parenthesis, such a vile allegation against Sayyedina Sulaimaan.

(2) These Aayaat condemn the Jews for indulging in black magic. In connection with the Aayaat, some commentators have reported a long and well-known story about a woman called Zuhrah, which is not based on any authentic Islamic tradition. Those scholars who have found the story to be infringing the regulations of the Shari'ah, have rejected it as mere fiction; but those who believe that it can be interpreted so as to come in line with the Shari'ah, have not dismissed it totally. For the moment we are not concerned with the question whether the story is true or false. But what we would like to insist upon is the fact that a proper understanding does in no way depend on this story.

(3) The Jews knew very well that their indulgence in black magic was not only a sin, but also involved infidelity (Kufr). They could also see that such activities would do them no good even in this world, for their sorcery could not harm anyone except when Allah (Subhaanahu Wa Ta'aalaa) Willed it so. Thus their practice went against their knowledge, and they made no use of their understanding to see this discrepancy. That is why the Holy Quraan, to begin with, states that they "knew", and then goes on to negate this 'knowledge' by saying: "Only if they knew!" For, if one does neither act upon what one knows nor tries to understand it properly, one's knowledge is no better than ignorance.

(4) There was a time when black magic had grown very popular in the world, particularly in Babylon. Seeing its astonishing efficacy, ignorant people began to confuse its effects with the miracles of prophets, and to suppose that the two were identical in nature. Some even looked upon magicians as being holy men, and worthy of being obeyed; still others actually started learning and

practicing black magic as if it were a good deed bearing a divine sanction.

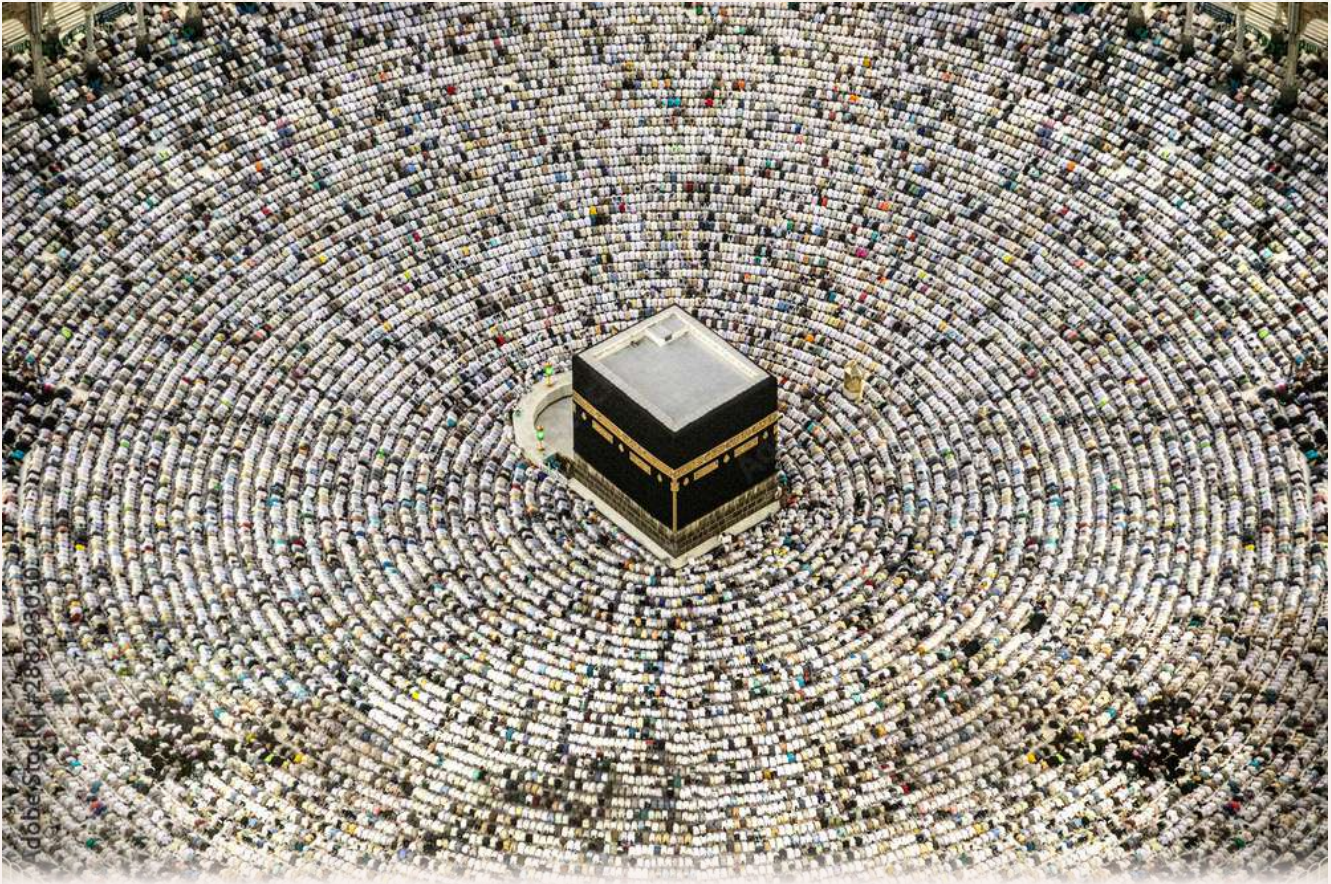
(Just as there has been a sudden outburst of enthusiasm for the occult sciences in the West since the middle of the sixties in this century, particularly in America where even the universities have been inundated by it.)

In short, this extraordinary veneration for magic and magicians had become a potent source of misguidance. In order to eradicate this misunderstanding, Allah (Subhaanahu Wa Ta'aalaa) sent down to Babylon two angels, Haroot and Maroot, for informing the people as to the true nature of magic and as to its different forms, so that they should distinguish it from the miracles of prophets, and keep away from obeying magicians and practicing magic themselves. Just as the prophethood of prophets is divinely confirmed

through miracles, signs and rational or other arguments, in the same way the angelical nature of Haroot and Maroot was confirmed on the basis of different signs and arguments, so that people should listen attentively to them and follow their guidance.

This particular function was not assigned to the prophets for two reasons. Firstly, the need of the hour was to establish a distinction between the prophets and the magicians, and, the prophets being in a way a party to the dispute, it was proper that a third party should be the arbitrator. Secondly, the necessary distinction between the two could not, in a normal course, be defined without citing and reporting without citing and reporting the verbal formulas employed in magic. Merely to report heretical speech is not in itself a heresy this is a logical and rational principle, and the Shari'ah too accepts it. So, the prophets could have been allowed to cite these formulas; but, they being a manifestation of divine guidance, Allah (Subhaanahu Wa Ta'aalaa) did not ask them to perform such a function, and chose two angels for the purpose. For, Allah (Subhaanahu Wa Ta'aalaa)'s commandments are of two kinds -- those pertaining to تكوين "Takween" (Creation and the Cosmic order), and those pertaining to تشريع

The Holy Quraan putting down the magic of the Egyptian sorcerers as only an impact on the imagination, it does not necessarily mean that all the forms of magic should be no more than an influencing of the imagination.



“Tashri’ee” (Legislation), and it is quite possible that sometimes the two may not seem to accord with each other. The order of creation is made up of good and evil both, and it is the angels through whom divine commandments are enforced in this sphere. So, the angels are made to do things which, in the perspective of the cosmic order, always lead to general good, but which, in so far as they necessarily involve some kind of partial disorder, are seen to be evil -- for example, the growth and

there was probability which even materialized that a reporting of such formulas could give an incentive to the practice of black magic. So, Allah (Subhaanahu Wa Ta’aalaa) preferred not to make the prophets even an indirect means of such reprehensible activities. All the same, the prophets too were made to serve the main purpose by announcing the basic regulations of the Shari’ah with regard to magic, though not the details pertaining to the minor rules derived

There are several kinds of magic. Firstly, there are sleights of hand, like those of jugglers, which deceive the eyes of the onlookers, but have no further substance. Then, there are ways of influencing the imagination of others through the concentration of one’s own powers of thought so that they begin to see or feel things which do not really exist as happens in mesmerism or hypnotism.

upkeep of a human tyrant, or of a harmful beast, each of which is right in the context of the order of creation, but wrong from the point of view of the order of legislation. On the other hand, the prophets are entrusted only with the functions of the legislative order, which are, in their general as well as particular applications, nothing but good.

Although, in view of the ultimate purpose, this reporting of the formulas of magic too was related to the legislative order, yet

from them, for that could have possibly given rise to temptation. We shall explain it through an analogy. The prophets have, for example, told us that it is forbidden to accept a bribe, and have also explained the nature of bribery, but have not given us the details as to how a bribe is given or taken, for a delineation of such minute details would have served only to teach men the different methods of giving or taking a bribe. Or, take an example from different branches of magic. If one

utters a certain formula, one would, on getting up from the bed in the morning, find money under his pillow or in his pocket. The Shari'ah makes it quite clear that such a practice is not, in principle, legitimate, but does not specify what that formula is.

In short, the two angels came down to Babylon, and started the work assigned to them that is to say, they used to explain the basic principles of magic, its different forms and the specific formulas, and then used to dissuade the people from getting

themselves involved in these activities or with the magicians. Their work was exactly like that of a scholar who, finding that illiterate people sometime fall into uttering heretical words or phrases on account of their ignorance, should collect in his speeches or writings all such phrases that have

gained currency, and inform them as to what they must carefully avoid.

Now, all sorts of people started coming to the angels for seeking information about the nature and the specific formulas of a magic lest ignorance should lead them into error, in the matter of doctrines or that of deeds. In order to provide the correct teaching on this subject and to protect the people from error, the angels were scrupulous enough to make it a point to warn them of possible dangers in giving them

the information. They insisted on making it quite clear that in allowing them to provide this kind of information to the people in general, Allah (Subhaanahu Wa Ta'aalaa) intended to put His servants through a trial, for He would see who uses this knowledge for protecting his Iman (Faith) by recognizing evil and avoiding it, and who falls into misguidance by adopting evil that he has come to recognize as evil a choice which

can easily lead one into Kufr (Infidelity) in the matter of deeds or in that of doctrines. The angels repeatedly advised them to seek this dangerous information only with a good intent and to remain steadfast in this good intent, and not to misuse the knowledge so as to earn perpetual damnation.

The angels could not be more honest and forthright. So, they explained the basic principles of magic and even the subsidiary details to all those who were ready to take the pledge to remain steadfast in their faith.

Of course, if anyone broke the pledge and fell into transgression or infidelity, it was his own business, and the angels could not be held responsible for it. Some were true to their promise, while many did not fulfil the pledge, and made their knowledge of magic a means of doing harm to people this in itself is

sin and transgression, while some modes of magic actually involve Infidelity (Kufr). Thus, through a misuse of their knowledge of magic, some turned into sinners and others into infidels.

Let us repeat that the angels had taught magic for the purpose of reforming the people and helping them to keep to the straight path, but those who misused this teaching did so out of their own perversity. An example would make the situation still more clear. Let us suppose that a man goes to a master of the

Islamic sciences, who is an expert in the traditional branches of learning and in philosophy as well, and who also acts upon his knowledge, and this man requests the master to teach him philosophy, ancient or modern, so that he may protect himself against the doubts raised by the philosophers with regard to Islamic doctrines, and may also be able to give a satisfactory reply to those who raise such doubts. Apprehending that he might



Since the study of magic has been enjoying a weird currency in the Western countries since 1968, and has sometimes been accepted as a part of academic research, we had better consider the subject at some length from the Islamic point of view. The word سحر "Sihr" (Magic) signifies an effect the cause of which is not apparent, whether the cause may actually lie in something which possesses a luminous quality (as the effect of certain phrases)

OLD BABYLON



turn out to be insincere, and might finally bring the knowledge of philosophy to the aid of false and anti-Islamic ideas, the master warns him against such an eventuality, and the man takes a pledge that he would not misuse his knowledge. Having satisfied himself, the master gives him a thorough training in philosophy. But the man, contrary to his promise, begins to accept the anti-Islamic and false theorizing of philosophers as the truth. Obviously, in such a case, the teacher can in no way be held responsible for the way the pupil behaves. Similarly, there can be no room for doubting the integrity of these two angels.

Although Allah (Subhaanahu Wa Ta'aalaa) Himself knows how things were, yet one can suppose that once the angels had done the work assigned to them, they must have been recalled to the Heavens. (Bayaan al-Quraan)

WHAT IS MAGIC? DEFINITION AND EFFECTS

Since the study of magic has been enjoying a weird currency in the Western countries since 1968, and has sometimes been accepted as a part of academic research, we had better consider the subject at some length from the Islamic point of view. According to the authoritative Arabic dictionary القاموس "Al-Qaamoos", the word سحر "Sihr" (Magic) signifies an effect the cause of which

is not apparent, whether the cause may actually lie in something which possesses a luminous quality (as the effect of certain phrases), or in things with an extra-sensory reality (as the effect produced by Jinns and devils), or in the power of imagination (as the effect of hypnotism), or in things which are sensory yet hidden (as a magnet drawing to itself a piece of iron, when the magnet is concealed from the onlookers; or the effect of drugs, when they have been furtively administered; or the influence of stars and planets). The causes at work being numerous, the forms of magic too are numerous.

MAGIC AND CHARMS

In everyday language, magic signifies those practices which involve the cooperation of Jinns and devils, or the exercise of the power of imagination, or the use of certain words or phrases. It is a rationally established proposition, accepted by ancient philosophers and by some of the modern ones as well, and equally confirmed by observation and experiment, that words and phrases in themselves possess a certain efficacy, and that when certain letters, words or phrases are recited or written down for a specified number of times, they produce certain specific results. Similar results are obtained by employing human hair or nails or the clothes worn by the person concerned,

etc. -- a practice which is usually described as the preparation of "Charms". All such things are commonly known as magic.

SIHR OR MAGIC: THE ISLAMIC VIEW

But in the terminology of the Holy Quraan and the Hadeeth, Sihr (Magic) refers to all those usual happenings which have been brought about with the active help of the شياطين "Shayaateen" (Devils), won over through certain practices likely

in the practice of black magic who are habitually unclean and impure, avoid required purification and remembrance of Allah (Subhaanahu Wa Ta'aalaa), and are given to all kinds of evil deeds -- for example, it is usually during the period of menstruation that women become effective in the practice of black magic. So much for black magic or sorcery in the exact sense of the term. As for sleights of hand, mesmerism, hypnotism, or the tricks of jugglers, they are sometimes described as

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ

اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠﴾

"And when came to them a messenger from Allah, confirming what was already with them, some from among the people of the Book threw away the Book of Allah behind their backs, as if they did not know."

to please them.

There are several ways of pleasing the devils. Sometimes one sings the praises of the devils, and sometimes recites formulas of a heretical nature which deny Allah (Subhaanahu Wa Ta'aalaa) or associate others with Him. The worship of stars and planets too gladdens their heart, as do certain evil deeds for example, preparing a charm with the blood of a person killed unlawfully, or refusing to adopt the prescribed modes of purifying one's body, or living constantly and deliberately in a state of uncleanness and impurity. Just as the aid of the angels can be won only through those modes of speech and action which they like, for example, remembrance of Allah (Subhaanahu Wa Ta'aalaa), fear of Him and obedience to His commandments, cleanliness and purity, avoidance of all kinds of dirtiness, physical or otherwise, and good deeds in general. Similarly the cooperation of the devils can be obtained through those modes of speech and action which are pleasant to them. That is why only those are successful

magic only by an extension of the meaning of the word, or metaphorically. (Rooh ul Ma'aani)

KINDS OF MAGIC

In his "Mufradaat al-Quraan", Imam Raaghib al-Isfahaani says that there are several kinds of magic. Firstly, there are sleights of hand, like those of jugglers, which deceive the eyes of the onlookers, but have no further substance. Then, there are ways of influencing the imagination of others through the concentration of one's own powers of thought so that they begin to see or feel things which do not really exist as happens in mesmerism or hypnotism. Such a result is sometimes obtained with the help of the Shayaateen (Devils) too. In speaking of the magicians of the Pharaoh, the Holy Quraan says:

سَكَّرُوا أَعْيُنَ النَّاسِ ﴿١٦﴾

"They cast a spell on the eyes of the people" (Al-A'raaf 7:116).

Or, in another place:

يُحِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُا تُعْنَى ﴿٢١﴾

“Through their magic he (Moosaa) came to think that they (ropes turned into serpents) were running about.”

(TaaHaa 20:66)

Obviously, this piece of magic had to do with influencing of the imagination. The second of these Aayaat employs a verb which has the same root as the noun خيال

“Khayaal” (Thought), and hence clearly states that the ropes and the wands cast down by the magicians had neither turned serpents nor made any movement but the imagination of Sayyedina Moosaa (Moses) had been affected so as to see them running about in the shape of serpents. The Holy Quraan also indicates the other way of influencing men’s imaginations which involves the help of the devils (Shayaateen):

هَلْ أَتَيْتُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ ﴿٣٣﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٣٤﴾

“Shall I tell you on whom the devils descend? They descend on all those who are slanderers and sinners.”

(Ash-Shu’araa 26:222)

Still another kind of magic is that which can change the very nature of a thing, for example, turning a man into a beast or into a stone. Scholars like Imam Raghīb al-Isfahaani and Abu Bakr al-Jassas deny that magic can totally change the nature of a thing, but confine the efficacy of magic only to influencing the imagination and to deceiving the eyes of the onlookers. This is also what the Mu’tazilah thought of the matter. But most of the scholars hold that neither the Shari’ah nor any rational argument forbids the possibility of trans-substantiation or the changing of one thing into another, like a living body turning into a stone. As for the well-known principle of the classical philosophers that the change of the حقائق “Haqaa’iq” (Essences) is not possible, it concerns the “Eessences” of the three categories the Impossible, the Possible and the Necessary -- for, rationally speaking, it just cannot be that something impossible should become possible, or that something possible should become impossible. And as to the Holy Quraan putting down the

magic of the Egyptian sorcerers as only an impact on the imagination, it does not necessarily mean that all the forms of magic should be no more than an influencing of the imagination. Moreover, certain scholars have seen an argument in favor of the possibility of trans-substantiation through magic in a saying of Ka’b al-Ahbaar, reported

by Imam Malik in his موطأ “Muwattaa’” on the authority of Qa’qaa’ ibn Haakim: “Were it not for these phrases which I recite regularly, the Jews would have changed me into a donkey”. “A donkey” is, no doubt, a usual metaphor for “a fool.” But it is not proper to turn away, unnecessarily, from the literal meaning to a metaphorical one.

So, the sentence means

just what it says that if the recitation of the phrases had not protected him, the Jewish sorcerers would have changed him into a donkey. The saying, thus, establishes two things. Firstly, it is possible to change a man into a donkey; secondly, the phrases he used to recite had the property of making the magic of the sorcerers lose its efficacy. On being asked what these phrases were, the scholar Ka’b al-Ahbaar taught his listeners the following words of prayer:

أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ الَّذِي لَيْسَ شَيْءٌ أَعْظَمَ مِنْهُ، وَبِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ، وَبِأَسْمَاءِ اللَّهِ الْحُسْنَى كُلِّهَا، مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ، مِنْ شَرِّ مَا خَلَقَ وَبَرًّا وَذَرًّا. (الموطأ باب

التعوذ عند النوم)

“I seek the protection of Allah the Great, greater than whom there is none; and I seek the protection of the perfect words of Allah which no man, virtuous or wicked, can even transcend; and I seek the protection of all the Beautiful Names of Allah, those of them which I know and those which I do not know, from the evil of everything which Allah has created, to which He has given existence, and which He has spread (over the earth or the universe).”

To sum up, all the three forms of magic are possible, and can manifest themselves in actual fact.

(Continued)

BOOK OF FAITH

کتاب الرقاق KITAAB UR RIQAAQ With Hearts Afraid

(Continued)

(Part-XV)

Ma'aarif ul Hadeeth:
Maulana Muhammad Manzoor Nomani, R.A.

(۸/۱۴۸)

عَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ
هَذِهِ الْآيَةِ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمُ الَّذِينَ يَشْرِبُونَ الْخَمْرَ
وَيَسْرِقُونَ؟ قَالَ لَا يَا ابْنَةَ الصِّدِّيقِ وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ
وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَنْ لَا يَقْبَلَ مِنْهُمْ أَوْلَئِكَ الَّذِينَ يُسَارِعُونَ فِي
الْخَيْرَاتِ. (رواه الترمذي وابن ماجه)

(8/148)

It is related by Sayyedatina Ayesha that once she enquired from Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) about the Quraanic Aayah (Verse):



وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمُ إِلَى رَبِّهِمْ رَاجِعُونَ

"And those who give that which they give

with hearts afraid,

(Al-Muminoon 23:60)

"Whether it referred to people who drank wine and committed theft?"

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

"No. O daughter of صدیق "Siddique" (The truthful one)! (It indicates) the Allah-fearing men who observe Sawm (Fasting), offer regular Salaah (Prayers) and give "Sadaqah" (Alms and pay the poor-due), and, even then, fear that their deeds of worship may not find acceptance (with Allah). These are the men who hasten towards good doing." (At-Tirmizi and Ibne Maajah)

COMMENTARY

In Aayaat (Verses) 57-60 of Soorah Muminoon, a few qualities are described of the

bondmen who move with haste towards good and virtuous things, and one of the distinguishing traits that have been set forth, in this context, is that they are those who give that which they give with hearts afraid. It was about this Aayah that Sayyedatina Ayesah had enquired from the Prophet (SallAllaaho 'Alaihe WaSallam). She wanted to know whether it was with regard to men who fell into error but were not impudent, and, in spite of sinfulness, there was the fear of Allah (Subhaanahu Wa Ta'aalaa) in their hearts.

The Prophet (SallAllaaho 'Alaihe WaSallam) replied that the Aayah did not refer to them but to such people who were devout and Allah-fearing and observed the duties of Salaah, Sawm and Sadaqah regularly and yet felt uneasy about the outcome of their acts. After alluding to this attribute of the right-minded men, the Quraan tells that it is they:

أُولَئِكَ يَسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَاقُونَ ﴿١١﴾ (المؤمنون ٦١:٢٣)

"Who race for the good things and they shall win them in the race."

By reciting the last of these Aayaat, too, in the course of his reply to Sayyedatina Ayesah, the Prophet (SallAllaaho 'Alaihe WaSallam) has emphasized that this very fear and anxiety shall lead to the success and felicity of the Aakhirah (Hereafter).

It also tells that the Power, Glory and Anger of the Lord and His absolute freedom from standing in need of anyone or anything are worthy of being feared to the extent that one should not feel satisfied after performing even the highest act of virtue and worship but remain apprehensive of one's deed being rejected by Allah (Subhaanahu Wa Ta'aalaa) due to some fault or imperfection. The more this fear will be present in the heart, the more will the progress be made towards goodness and deliverance.

ON THE DAY OF JUDGEMENT EVERY WORSHIPPER WILL REGARD HIS DEEDS AS INSIGNIFICANT

(٩/١٤٩)

عَنْ عُبَيْدِ بْنِ عُبَيْدٍ رَفَعَهُ لَوْ أَنَّ رَجُلًا يَخْرُ عَلَى وَجْهِهِ مِنْ يَوْمٍ

وُلِدَ إِلَى يَوْمٍ يَمُوتُ فِي مَرْضَةٍ اللَّهُ لَحَقَرَهُ يَوْمَ الْقِيَمَةِ. (رواه احمد) (149/9)

Sayyedina 'Utbah Ibne 'Ubayd related that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"If a person lies continually in prostration, from the day of his birth to the day of his death, seeking the countenance of the Lord, on the day of Judgement He will consider this deed of his as worthless." (Musnad Ahmad)

COMMENTARY

When on the Day of Resurrection the scales will fall from the eyes and scenes of Reward and Punishment become manifest, the faithful bondsmen, who will have spent most of their lives in worship of Allah (Subhaanahu Wa Ta'aalaa), will feel that they had done nothing of note so much so that if anyone had remained in prostration from the day of his birth to the day of his death, he, too, will consider his deed to be of no value.

MINOR SINS

(١٠/١٥٠)

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَائِشَةُ أَيَّاكَ وَمُحَقَّرَاتِ الذُّنُوبِ فَإِنَّ لَهَا مِنَ اللَّهِ طَالِبًا

(رواه ابن ماجه والدارمي والبيهقي في شعب الایمان)

(150/10)

It is related by Sayyedatina Ayesah that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said to her:

"O Ayesah! Take special care to guard yourself against sins that are regarded minor for even these will be brought to account by Allah." (Ibne Majah and Baihaqi)

COMMENTARY

Those who believe in the Aakhirah and are heedful of the Judgement Day, generally, abstain from the major sins but where the minor sins are concerned even the devout and the Allah-fearing among them are inclined to be indifferent, though these also constitute the violation of an Allah-given rule and we shall have to answer for them on the

Last Day. We should, therefore, be on our guard against what may seem to be insignificant offences as well. In this Hadeeth, the Prophet (SallAllaaho 'Alaihe WaSallam) has given the same advice to Sayyedatina 'Ayesah and though it is addressed directly to her, it applies to all Muslim men and women. When the Prophet (SallAllaaho 'Alaihe WaSallam)'s own family is required to be careful in this respect, ordinary Muslims like ourselves cannot, obviously, afford to be negligent. Granting that the minor transgressions are unimportant as compared to the major ones, it is not that these do not invite the displeasure of the Lord and can be ignored as trivial. The difference between them is the same as between a less poisonous and a more poisonous snake.

FEAR AND HOPE

(١١/١٥١)

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى شَابٍ وَهُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ تَجِدُكَ قَالَ أَرْجُو اللَّهَ يَا رَسُولَ اللَّهِ وَإِنِّي أَخَافُ ذُنُوبِي فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعَانِ فِي قَلْبٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو مِنْهُ وَأَمْنَهُ مِمَّا يَخَافُ. (رواه الترمذي)

(151/11)

Sayyedina Anas narrates that Allah

(Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) once visited a young man who was at death's door. The Prophet (SallAllaaho 'Alaihe WaSallam) asked him:

"In what state do you find yourself now?"

The young man replied:

"O Messenger of Allah! I am hopeful of Divine Mercy, but, at the same time, there is the fear of punishment for the sins (I have committed)"

The Prophet (SallAllaaho 'Alaihe WaSallam) remarked:

"(Believe it,) in whose heart the two feelings of hope and fear are present at the time of death, Allah will, surely, grant him what he confidently expects from His Mercy and keep him safe from the punishment he fears in his heart."

(At-Tirmizi)

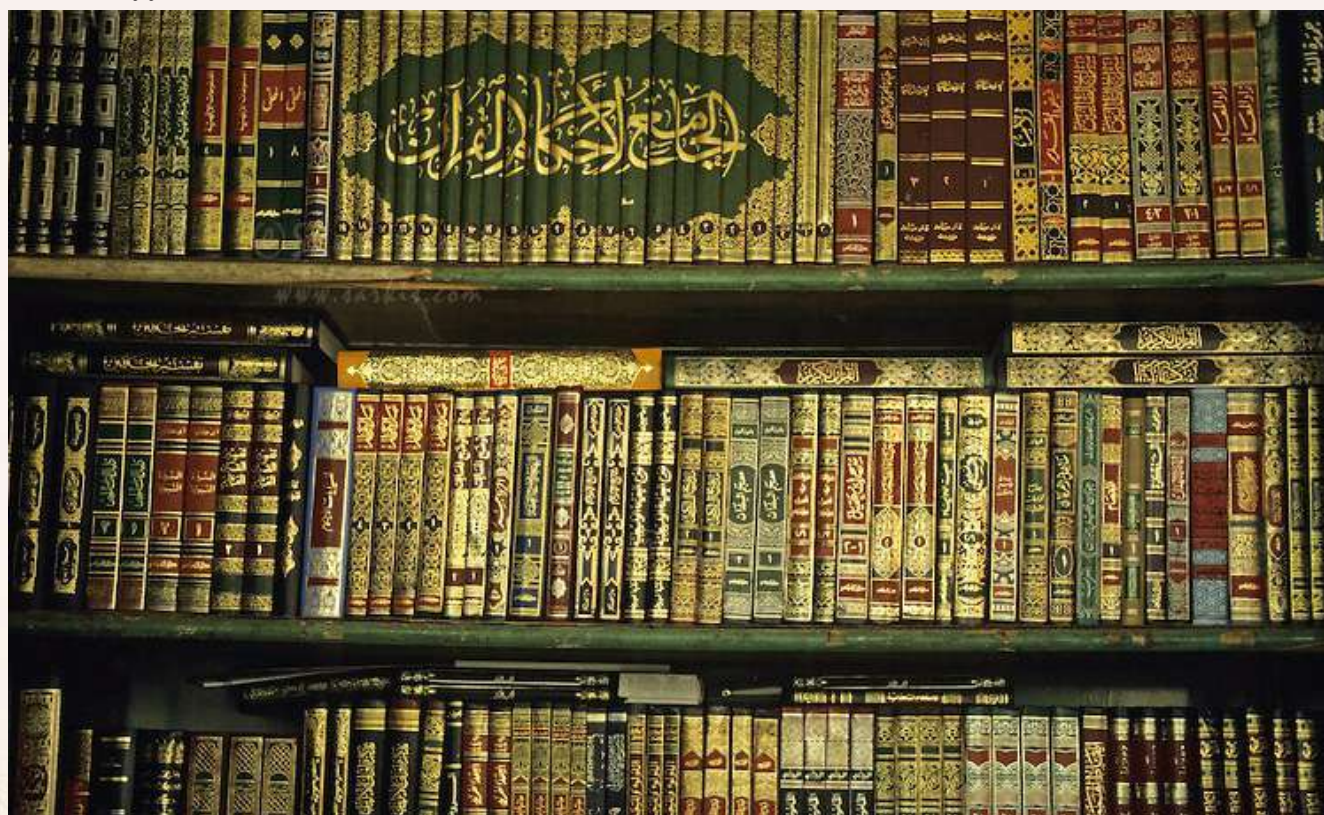
COMMENTARY

Surely, in fear of Allah (Subhaanahu Wa Ta'aalaa) and His chastisement lies our salvation.

WHOEVER HAS FELT THE FEAR OF ALLAH
WILL BE SALVAGED FROM HELL

(١٢/١٥٢)

عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ جَلَّ ذِكْرُهُ اخْرِجُوا مِنَ النَّارِ مَنْ ذَكَرَنِي يَوْمًا أَوْ خَافَنِي فِي مَقَامٍ. (رواه الترمذي)



Sayyedina Anas relates from the Prophet (SallAllaaho 'Alaihe WaSallam) that he said:

"On the Day of Judgement, Allah will command (the angels stationed at Hell) that whoever may have remembered Him at any time, or feared Him on any occasion, should be taken out of Hell."

(At-Tirmizi and Baihaqi)

COMMENTARY

We have stressed in the Book of Faith that it is incontrovertible from the point of view of the Quraan and Sunnah that anyone who dies in a state of apostasy or polytheism will live permanently in Jahannum (Hell) and no act of his will be deemed worthy of securing his release from it. The above Hadeeth, accordingly, denotes that whoever departs from the world in such a condition that he is not an apostate or a polytheist but has committed a great many sins and made no provision for the Akhirah except that he has remembered Allah (Subhaanahu Wa Ta'aalaa) at any time, or feared Him on any occasion, will be cast into Jahannum on the Judgement Day to undergo the punishment for his misdeeds but, after some time, he will be taken out of it because of the Divine fear and remembrance of Allah (Subhaanahu Wa Ta'aalaa). But Allah (Subhaanahu Wa Ta'aalaa) knows best.

AUSPICIOUSNESS OF TEARS

(13/103)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوعٌ وَإِنْ كَانَ مِثْلَ رَأْسِ الذُّبَابِ مِنْ خَشْيَةِ اللَّهِ ثُمَّ يُصِيبُ شَيْئًا مِنْ حُرُوجِهِ إِلَّا حَرَمَهُ اللَّهُ عَلَى النَّارِ. (رواه ابن ماجه)

(153/13)

It is related by Sayyedina 'Abduallah Ibne Mas'ood that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"The tears that fall from the eyes of a

truthful Believer, out of the fear of the Lord, and, then, roll down his face, however little they are, even of the size of the head of a fly (i.e. just one drop), shall prevent the Fire (of Jahannum) from (touching) his face."

(Ibne Maaajah)

COMMENTARY

It shows that the face that gets wet, at any time, with tears shed in response to the fear of the Lord will remain protected from the Fire of Jahannum.

As we have explained earlier, when the happy-tiding of protection against the Fire of Jahannum are given in a Hadeeth, as a result of performing a virtuous deed, it, generally, means that it is the characteristic attribute of that deed, and Allah (Subhaanahu Wa Ta'aalaa) will keep

him safe from the infernal Fire who will carry it out provided that he is not guilty of a mortal sin which calls for the punishment of Fire, or if he has ever committed a sin entailing damnation, he has offered sincere repentance for it and resolved not to do it again. It must not

be taken for an attempt at explaining away a difficulty but even in our common parlance such a condition is supposed to be implied with a promise or assurance of that kind.

STANDING OF HAIR ON ENDS

(14/104)

عَنِ الْعَبَّاسِ رَفَعَهُ إِذَا قَشَعَرُ جِلْدُ الْعَبْدِ مِنْ خَشْيَةِ اللَّهِ تَحَاتَّتْ

عَنْهُ خَطَايَاهُ كَمَا تَحَاتُّ عَنِ الشَّجَرَةِ الْبَالِيَةِ وَرَقُهَا. (رواه البزار)

(145/14)

Sayyedina 'Abbas related to us from Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam):

"When the hair of a bondsman stand on ends owing to the fear of the Lord, his sins fall away like leaves from an old and sapless tree."

(Bazaar)

COMMENTARY

Fear and anxiety are felt in the heart but the human nervous system is such that our emotions make themselves manifest through the body as well. Thus, when we are happy our face

reacts to it, and, often, we laugh or smile, and when we are afflicted with sorrow our face also reflects it, and, sometimes, we weep. In the same way, the sensation of fear in the heart makes our hair stand on ends. Like the preceding Hadeeth in which the glad-tidings of protection from the Fire of Jahannum were given to the Believers who wept out of the fear of the Lord, the above saying, as related by Sayyedina 'Abbas tells that when the hair of a Believer stand on ends owing to the fear of Allah (Subhaanahu Wa Ta'aalaa) his sins fall away like the leaves of a withered tree in the autumn.

A PARABLE

(١٥/١٥٥)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ إِذَا مَاتَ فَحْرِقُوهُ
ثُمَّ أَذْرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ فَوَلَّاهُ لَيْثُنَ قَدَرِ اللَّهِ عَلَيْهِ لِيُعَذِّبَهُ
عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَلَمَّا مَاتَ فَعَلُوا مَا أَمَرَهُمْ فَأَمَرَ اللَّهُ
الْبَحْرَ جَمَعَ مَا فِيهِ وَالْبَرَّ جَمَعَ مَا فِيهِ ثُمَّ قَالَ لَهُ لَمْ تَفْعَلْتَ هَذَا قَالَ مِنْ
خَشْيَتِكَ يَا رَبِّ وَانْتَ أَعْلَمُ فَغُفِرَ لَهُ. (رواه البخاري و مسلم)
(155/15)

It is related by Sayyedina Abu Huraira that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaahu 'Alaihe WaSallam) said that a person did great injustice to himself (i.e. he spent his days in folly and transgression). When the hour of his death drew near (he was seized with the fear of Allah because of the life of negligence and evil-doing he had led, so much so that) he instructed his sons to burn his corpse to ashes when he died and to scatter some of the ashes on land and immerse some of them in the river (So that no trace of him was found anywhere and he could not be raised up on the Day of Recompense). He said:

"By Allah! I am such a sinner that if the Lord gets hold of me. He will punish me like no one in world."

So when he died, his sons carried out his wish (i.e. burnt his corpse and scattered his ashes). Then, at the command of Allah, the remains of his dead body came together from land and water (and he was brought back to life).

He was asked:

"Why did you do that?"

He replied:

"O my Lord! I had done it only out of Your fear."

Allah (Subhaanahu Wa Ta'aalaa), thereupon, pardoned him. (Bukhari and Muslim)

COMMENTARY

The bondsman, in this parable, was not aware of the Power and Glory of the Lord and his record, too, was not good but before his death he was so greatly overcome by the fear of Allah (Subhaanahu Wa Ta'aalaa) that he made his foolish will thinking that when his ashes had been thrown about in all directions there was no possibility of his being raised up again. Since, however, the basic cause of his folly was the fear of Allah (Subhaanahu Wa Ta'aalaa), he was forgiven.

Different explanations are given for the words لَيْثُنَ قَدَرِ اللَّهِ عَلَيْهِ. But in our opinion, the meaning given by us is correct i.e. 'if the Lord gets hold of me'.

This was an ignorant idea of the unfortunate man, and Allah forgave him that lapse too. But Allah (Subhaanahu Wa Ta'aalaa) knows best.

CRITERION OF EXCELLENCE AND NEARNESS

(١٦/١٥٦)

عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ إِنَّكَ
لَسْتَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى. (رواه احمد)
(156/16)

Sayyedina Abu Zarr narrates that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaahu 'Alaihe WaSallam) (once) said to him:

"You, as a person, enjoy no superiority over a white-skinned or a black-skinned man. You can, of course, be excellent through piety and fear of Allah." (Musnad Ahmad)

COMMENTARY

It shows that honor and superiority does not rest with wealth, nationality, birth, language or face and figure. It is determined by piety (i.e., fear of Allah and the way of life stemming from it). Thus, with Allah (Subhaanahu Wa Ta'aalaa) he is greater in honor who is more pious. As the Quraan says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ

"Verily, the most honored of you in the sight of Allah is (he who is) the most righteous of you." Al-Hujuraat 49:13)

(Continued)



ANSWERING SUPPLICATIONS

Sent by: Sheikh 'Umar Farooq

Imam Ibn al-Qayyim said:

والأدعية والتعوذات بمنزلة السلاح، والسلاح بضاربه، لا يجده فقط، فمتى كان السلاح سلاحاً تاماً لا آفة به، والسلاح ساعد قوي، والمانع مفقود، حصلت به النكابة في العدو، ومتى تخلف واحد من هذه الثلاثة تخلف التأثير، فإن كان الدعاء في نفسه غير صالح، أو الداعي لم يجمع بين قلبه ولسانه في الدعاء، أو كان ثم مانع من الإجابة، لم يحصل الأثر.

"Du'aas and Ta'awwuzaat" تعوذ (Prayers seeking refuge with Allah) are like a weapon, and a weapon is only as good as the person who is using it; it is not merely the matter of how sharp it is. If the weapon is perfect and free of faults, and the arm of the person using it is strong, and there is nothing stopping him, then he can lay waste the enemy. But if any of these three features is lacking, then the effect will be lacking accordingly." (Ad-Du'aa wad-Dawaa)

From this it will be clear that there is an etiquette and rulings which must be fulfilled, in the

Du'aa and in the person making the Du'aa. There are also things that may prevent the Du'aa reaching Allah (Subhaanahu Wa Ta'aala) or being answered – these things must be removed from the person making the Du'aa and from the Du'aa. When all of these conditions are fulfilled, then the Du'aa may be answered.

SINCERITY IN MAKING DU'AA

This is the most important condition. Allah

(Subhaanahu Wa Ta'aala) has commanded us to be sincere when making Du'aa, as He says:

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾

"So, worship Allah, making your submission exclusive for Him, even though the disbelievers dislike (it)." (Ghaafir 40:14)

Sincerity in Du'aa means having the firm belief that the One Whom you are begging – Allah (Subhaanahu Wa Ta'aala) is alone Able to meet your need, and it also means avoiding any kind of showing off in your Du'aa.

TURNING BACK TO ALLAH (SUBHAANAHU WA TA'AALA)

Sin is one of the main reasons why Du'aas are not answered, so the person who is making Du'aa should hasten to repent and seek forgiveness before he makes Du'aa. Allah (Subhaanahu Wa Ta'aala) tells us that Prophet Sayyidina Nooh (Noah) said:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ

السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَنْبِيْهِ وَيَجْعَلَ لَكُمْ جَنَّاتٍ

وَيَجْعَلَ لَكُمْ أَنْهَارًا ﴿١٢﴾

"So I said: 'Pray to your Lord for your forgiveness. Indeed, He is Very-Forgiving, and He will cause the heavens to rain upon you in abundance and will help you with riches and sons, and will cause gardens to grow for you, and

cause rivers to flow for you.”(Nooh 71:10-12)

SUPPLICATING WITH HUMBLENESS

Beseeching, humbling oneself, hoping for Allah (Subhaanahu Wa Ta’aala)’s reward and fearing His punishment. This is the spirit, essence and purpose of Du’aa. Allah (Subhaanahu Wa Ta’aala) says:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِلِينَ﴾

“Supplicate to your Lord humbly and secretly. Surely, He does not like those who cross the limits.” (al-A’raaf 7:55)

REPEATING THREE TIMES

Urgently beseeching and repeating the Du’aa, without getting exasperated or bored; this is achieved by repeating the Du’aa two or three times. Restricting it to three times is preferable, in accordance with the Sunnah of the Prophet (Sallallahu ‘Alaihe WaSallam). Sayyedina ‘Abdullah Ibne Mas’ood reported about Allah (Subhaanahu Wa Ta’aala)’s Messenger (Sallallahu ‘Alaihe WaSallam):

وَكَانَ إِذَا دَعَا دَعَا ثَلَاثًا وَإِذَا سَأَلَ سَأَلَ ثَلَاثًا

When he made supplication he made it three times and when he made a request he made it three times. (Bukhari and Muslim)

DU’AA AT GOOD TIMES

Making du’aa’ at times of ease, and saying more Du’aas at times of plenty. The Prophet (Sallallahu ‘Alaihe WaSallam) said:

“Remember Allah during times of ease and He will remember you during times of hardship.”

(Ahmad)

THROUGH BEAUTIFUL NAMES

Seeking to draw closer to Allah (Subhaanahu Wa Ta’aala) by calling upon Him by His Most Beautiful Names and Sublime Attributes at the beginning of the Du’aa or at the end. Allah (Subhaanahu Wa Ta’aala) says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي

أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

“For Allah there are the most beautiful names. So, call Him by them, and leave those who deviate in (the matter of) His names. They shall be recompensed for what they have been doing.”

(Al-A’raaf 7:180)

CONCISE WORDS

Choosing the clearest and most concise words and the best of Du’aas. The best of Du’aas are the Du’aas of the Prophet (Sallallahu ‘Alaihe WaSallam), but it is permissible to say other words

according to the specific needs of a person.

OTHER ASPECTS

Other aspects of the manners of making Du’aa, although they are not واجب “Waaajib” (Obligatory), are:

- to face the قبله “Qiblah” i.e. the direction of House of Allah (Subhaanahu Wa Ta’aala) in Makkahal Mukarramah;
- to make Du’aa in a state of طهاره “Tahaarah” (Purity); to start the Du’aa with praise of Allah (Subhaanahu Wa Ta’aala) and صلاة “Salaat” or درود “Durood” (Blessings) upon the Prophet, Sayyedina Muhammad (Sallallahu ‘Alaihe WaSallam).

It is also prescribed to raise the hands when making Du’aa.

One of the things that helps to bring a response to Du’aa is to seek the best times and places.

Among the best times is:

- the time just before فجر “Fajr” (Dawn)
- the last third part of the night
- the last hour of جمعه “Jumu’ah” (Friday)
- when rain is falling
- between the اذان “Azaan” and اقامه “Iqamah”.

Among the best places are مساجد “Masaaajid” and other sacred places.

Among the situations in which Du’aa is more likely to be answered are when:

- one is mistreated or oppressed
- one is travelling
- one is observing صوم “Sawm” (Fasting)
- one is in desperate need
- a Muslim makes Du’aa for his brother in his absence.

WHY DU’AA IS RESTRICTED?

Things which may prevent Du’aa from being answered

When the Du’aa is weak in itself, because it involves:

- something inappropriate or bad manners towards Allah (Subhaanahu Wa Ta’aala)
 - asking Allah (Subhaanahu Wa Ta’aala) for something which it is not permitted to ask, e.g. when a man asks to live forever in this world
 - asking for a sin
 - something حرام “Haraam” (Forbidden) like praying that he will die, and so on.
- Sayyedina Abu Hurairah reported that

Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe WaSallam) said:

لا يزال يستجاب للعبد ما لم يدع بإثم أو قطيعة رحم

"A persons Du'aas will continue to be answered so long as he does not pray for something sinful or for the breaking of family ties." (Muslim)

When the person who is making Du'aa is weak in himself, because he is faint-hearted in his turning towards Allah. This may be either because of bad manners towards Allah (Subhaanahu Wa Ta'aala) – such as raising his voice in Du'aa or making Du'aa in the manner of one who thinks he has no need of Allah (Subhaanahu Wa Ta'aala) or because he pays too much attention to the wording and tries to come up with unnecessarily ornate phrases, without paying attention to the meaning.

The reason why his Du'aa is not answered may be because he has done something that Allah (Subhaanahu Wa Ta'aala) has forbidden, such as having Haraam wealth – whether it be food or drink or clothing or accommodation or transportation, or he has taken a Haraam job, or the stain of sin is still in his heart, or he is following بدعه "Bid'ah" (Innovation) in religion, or his heart has been overtaken by negligence.

CONSUMING "HARAAM" WEALTH

This is one of the major reasons why Du'aas are not answered. Sayyedina Abu Huraira reported Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe WaSallam) as saying that Allah (Subhaanahu Wa Ta'aala) is "Tayyeb" (Good / Pure / Wholesome) and He accepts only what is Tayyeb, and He has given the same command to the believers as He has given to the Messengers. He recited:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ﴿٥١﴾

"O Messengers! Eat of what is good and act righteously" (Al-Muminoon 23:51).

And the Prophet (Sallallahu 'Alaihe WaSallam) further quoted:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ﴿١٧٢﴾

"You who believe, eat of the good things which We have provided for you."

(Al-Baqarah 2:172).

Then (the Prophet) mentioned a man:

يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغَدِي بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟

"Who makes a long journey in a disheveled and dusty state, who stretches out his hands to heaven saying: 'My Lord! My Lord', when his food,

drink and clothing are of an unlawful nature, and he is nourished by what is unlawful, and asked how such a one could be given an answer."

(Muslim)

The man described by the Prophet (Sallallahu 'Alaihe WaSallam) had some of the characteristics which help Du'aas to be answered – he was travelling and he was in need of Allah (Subhaanahu Wa Ta'aala) – but the fact that he consumed Haraam wealth prevented his Du'aa from being answered. We ask Allah (Subhaanahu Wa Ta'aala) to keep us safe and sound. Aameen!

TRYING TO HASTEN THE RESPONSE

Sayyedina Abu Hurairah reported that Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe WaSallam) said:

"The du'aa' of any one of you will be answered so long as he is not impatient and says, 'I made du'aa' but it was not answered.'"

(Bukhari and Muslim)

MAKING THE DU'AA CONDITIONAL

Making the Du'aa conditional, such as saying: 'O Allah! Forgive me if You will' or 'O Allah! Have mercy upon me if You will.' The person who makes Du'aa has to be resolute in his supplication, striving hard and earnestly repeating his Du'aa. The Prophet (Sallallahu 'Alaihe WaSallam) said:

"Let not any one of you say: 'O Allah! Forgive me if You will, O Allaah, have mercy on me if You will.' Let him be resolute in the matter, whilst knowing that no one can compel Allah to do anything."

(Bukhari and Muslim)

WHEN AND HOW DU'AA RESPONDED

In order for Du'aas to be answered, it is not essential to adhere to all of these points and be free of all that could prevent one's Du'aas from being answered. That is something which happens very rarely. But one has to try hard and strive towards achieving this.

Another important point is to realize that the response to the Du'aa may take different forms: either Allah (Subhaanahu Wa Ta'aala) will respond and fulfil the desire of the person who made the Du'aa

He will ward off some evil from him because of the Du'aa

He will make something good easy for him to attain because of it

He will save it for him to give اجر "Ajar" (Reward) on the Day of Resurrection when he will be most in need of it. ▶▶



TASTE OF JANNAH

Sent by: Brother Habib Ahmed, Dhaka, Bangladesh

Sayyedina ‘Abdullah Ibne Mas’ood reported that Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) narrated the warming story of the last man who will come out of Jahannum (Hell), saying that he would be a man who would walk once and stumble once and be burnt by the Fire (of Jahannum i.e. Hell) once. Then when he gets beyond it, he will turn to it and say:

تَبَارَكَ الَّذِي نَجَّيَنِي مِنْكَ لَقَدْ أَعْطَانِي اللَّهُ شَيْئًا مَا أَعْطَاهُ

أَحَدًا مِنَ الْأَوَّلِينَ وَالْآخِرِينَ

“Blessed is He Who has saved me from you (Jahannum). Allah has given me something He has not given to any one of those in earlier or later times.”

Then a tree would be raised up for him and he will say:

أَيُّ رَبِّ أَدْنِي مِنْ هَذِهِ الشَّجَرَةِ فَلَا سِتْرَ لِي بِظِلِّهَا وَأَشْرَبُ

مِنْ مَائِهَا

“O my Lord! Bring me near this tree so that I may take shelter in its shade and drink of its water.”

Allah (Subhaanahu Wa Ta’aalaa) would say:

يَا ابْنَ آدَمَ لَعَلِّي إِنْ أَعْطَيْتُكَهَا سَأَلْتَنِي غَيْرَهَا

“O son of Adam! if I grant you this, you will ask Me for something else.”

He would say:

لَا يَا رَبِّ

“No. My Lord!”

And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water. Afterwards, a tree more beautiful than the first one would be raised up before him and he would say:

أَيُّ رَبِّ أَدْنِي مِنْ هَذِهِ لِأَشْرَبُ مِنْ مَائِهَا وَأَسْتَضِلَّ بِظِلِّهَا

لَا أَسْأَلُكَ غَيْرَهَا

“O my Lord! Bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask You for anything else.”

Allah (Subhaanahu Wa Ta’aalaa) would say:

يَا ابْنَ آدَمَ أَلَمْ تَعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا

“O son of Adam! If I bring you near it, you may ask Me for something else.”

He would promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So, He would bring him near it and he would enjoy its shade and drink its water. Then, a tree would be raised up for him at the gate of the Jannah, more beautiful than



the first two. He would say:

أَيُّ رَبِّ أَدْنِي مِنْ هَذِهِ لِأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا
لَا أَسْأَلُكَ غَيْرَهَا

“O my Lord! Bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask You for anything else.”

Allah (Subhaanahu Wa Ta’aalaa) would say:

يَا ابْنَ آدَمَ أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا
“O son of Adam! Did you not promise Me that you would not ask Me anything else?”

He would say:

بَلَى يَا رَبِّ هَذِهِ لَا أَسْأَلُكَ غَيْرَهَا
“Yes, my Lord! But I shall not ask You for anything else.”

His Lord would excuse him for He sees something the temptation of which he could not resist. Allah (Subhaanahu Wa Ta’aalaa) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Jannah. He would say:

أَيُّ رَبِّ أَدْخِلْنِيَا
“O my Lord! Admit me to it.”

Allah (Subhaanahu Wa Ta’aalaa) would

say:

يَا ابْنَ آدَمَ مَا يَصْرِيحُنِي مِنْكَ إِيْرَضِيكَ أَنْ أُعْطِيَكَ الدُّنْيَا
وَمِثْلَهَا مَعَهَا

“O son of Adam! What will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it?”

He will say:

يَا رَبِّ أَسْتَهْزِئُ مِنِّْي وَأَنْتَ رَبُّ الْعَالَمِينَ
“O my Lord! Are You mocking at me, though You are the Lord of the worlds?”

Sayyedina ‘Abdullah Ibne Mas’ood laughed and asked (the hearers):

أَلَا تَسْأَلُونِي مِمَّ أَصْحَكُ
“Why don’t you ask me what I am laughing at.”

They (then) said:

مِمَّ تَضْحَكُ
“Why do you laugh?”

He said:

هَكَذَا ضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
“It is in this way that Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) laughed.”



said: 'I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing.'"

ثُمَّ قَرَأَ

Then he recited (the Aayah 17 of Soorah Al-Sajdah 32)

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

"So, no one knows the delight of eyes that has been reserved for them in secret, as a reward of what they used to do."

(Bukhari)

Many Muslims tasted the Iman of Jannah (Paradise), and Bilal was one of them. His slave master, Umayyah, would drag Bilal out to the grilling desert at noontime -- the fiercest moment

of the day. Umayyah would press Bilal to the scalding ground and place a boulder on top of his chest to increase the torture. As his back would melt away Bilal would say nothing but, "Ahad! Ahad! - One! Only One." Later in his life, when companions would see Bilal's scarred back, tears would well in their eyes and they would ask him how he survived the punishment. Listen to his answer:

"The pain of

punishment mixed with the sweetness of Iman. I tasted both and the sweetness of Iman overcame everything until I felt no more pain."

Today, let us sample Jannah, as offered to us in the Quraan and Sunnah.

THE GATES OF JANNAH

Imagine yourself present on the day when the gates of Jannah will be opened with all of the splendor that lies beyond it. Allah (Subhaanahu Wa Ta'aalaa) tells us in the Quraan about when the "Muttaqoon" are

They (the Sahaabah) asked:

مِمَّ تَضْحَكُ يَا رَسُولَ اللَّهِ

"Why do you laugh, O Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam)?"

He said:

مِنْ ضِحكِ رَبِّ الْعَالَمِينَ حِينَ قَالَ أَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ

الْعَالَمِينَ

"On account of the laugh of the Lord of the universe, when he (desirer of Jannah) said You mocking at me though You are the Lord of the worlds?"

He would say:

إِنِّي لَا أَسْتَهْزِئُ مِنْكَ

وَلَكِنِّي عَلَى مَا أَشَاءُ قَادِرٌ

"I am not mocking at you, but I have power to do whatever I will."

(Muslim)

Turn to almost every page of the Quraan and you'll find mention of Jannah. Jannah...have you ever seen it? Have you ever smelt it? Have you ever touched it? Have you ever tasted it?

Sayyedina Abu Hurairah narrated that the Prophet (SallAllaaho 'Alaihe WaSallam) said:

يَقُولُ اللَّهُ تَعَالَى أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ،

وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، ذُخْرًا، بَلَّهَ مَا أُطْلِعْتُمْ عَلَيْهِ

"Allah (Subhaanahu Wa Ta'aalaa)

escorted to the gates of Jannah by the most handsome of Angels:

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا
حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

"And those who used to fear their Lord will be led towards Jannah (Paradise) in groups, until when they reach it, while its gates will be (already) opened (for them), and its keepers will say to them: سلام 'Salaamun-'Alaikum (Peace be on you). How good are you! So, enter it to live here forever'." (Az-Zumar 39:73)

Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) spoke to the Sahaabah about the gates of Jannah. He mentioned the gate of Salaah (Prayers), the gate of صيام "Siyaam" (Fasting), and the gate of زكاة "Zakaah" (Charity).

Sayyedina Abu Hurairah reported that Sayyedina Abu Bakr as-Siddiq asked:

يَا رَسُولَ اللَّهِ مَا عَلَى مَنْ يُدْعَى مِنْ هَذِهِ الْأَبْوَابِ مِنْ
ضُرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ هَذِهِ الْأَبْوَابِ كُلِّهَا
"O Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam)! Is it absolutely necessary that one be called from



one of these gates (of Jannah)? Can someone be called from all of these gates?"

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ
"Yes, and I hope you are among them."

THE SHADE IN JANNAH

Imagine yourself in Jannah's cooling shade -- water springs surrounding you, and fruits dipping in hands reach. Allah

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ (الزمر ٧٣)
"And those who used to fear their Lord will be led towards Jannah (Paradise) in groups, until when they reach it, while its gates will be (already) opened (for them), and its keepers will say to them: سلام 'Salaamun-'Alaikum (Peace be on you). How good are you! So, enter it to live here forever'."

(Subhaanahu Wa Ta'aalaa) tells us:

إِنَّ الْمُتَّقِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا
وَأَشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾
"Of course, the Allah-fearing will be amid shades and streams, and fruits of their desire. It will be said to them: 'Eat and drink with pleasure because of what you used to do. This is how We reward those who do good deeds.'" (Al-Mursalaat 77:41-44)

THE AMBIENCE IN JANNAH

Imagine yourself in Jannah. Jannah doesn't have any gossip; "did you hear about brother so and so," or "Did you see what sister so and so is wearing".

Your face is shining with joy and you're so glad that you woke up for فجر "Fajr" Salaah all those days, glad you paid your زكاة "Zakaah", glad you wore hijab all those summer days. This is what the atmosphere is like in Jannah:

وُجُوهُ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾ لَسَعِيهَا رَاضِيَةٌ ﴿٩﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾
لَا تَسْمَعُ فِيهَا لَغِيَةً ﴿١١﴾
"Many faces that day will be full of glamour, well pleased with their endeavor, in a lofty garden, in which they will not hear any absurd talk." (Al-Ghaashiyah 88:8-11)

JANNAH: THE GREATEST GIFT

In مسجد النبوي "Masjid An-Nabawi" I had been reciting the Quraan to Shaykh Muhammad Ahmad Ma'bad for over a year. Finally when the time of the Khatm Al-Quraan came, I brought a recorder to the حلقة "Halaqah" and told him that I wanted to record the ختم "Khatm" and the دعا "Du'aa" for my mother who was in Canada. When he made Du'aa he prayed for my parents saying:

"O Allah! Bless Muhammad's parents

with crowns of Noor (light) on the Day of Repayment!"

A month later in Canada, when I was handing out gifts, I pulled out this tape for my mother. She took it and listened to the entire thing. When my mother heard this Du'aa, she sat crying. She told me:

"This is the greatest gift I could have gotten."

Indeed Jannah is the greatest attainment!

Truly, Jannah is the greatest gift one can get. As Allah (Subhaanahu Wa Ta'aalaa) says:

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ

"You will recognize the glamour of bliss on their faces."

(Al-Mutaffifeen 83:24)

The inhabitants of Jannah shall be in: "Gardens and rivers".

The inhabitants of Jannah are:

فَرَحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

"Most pleased with what Allah gave them from His bounty."

Jannah is the fruit of a seed planted in this دُنْيَا "Dunyaa" (World); it is the retirement package that you save up in all your years of work. There once lived a pious man who was enslaved to a wicked master. The righteous slave wanted to teach his master a lesson that he would not forget; a lesson that would make him change his ways. The master told him one day to plant wheat. The slave took the opportunity and went and collected seeds of barley and planted them instead. As the season drew near, the master was enraged to see that after all this work and time, the slave had planted the wrong seed. In his thrashing rage, he scolded the slave saying: "Why did you do this?"

The righteous slave said:

"I had hoped that the barley seeds would come out as wheat."

The master said:

"How can you plant barley seeds and expect it to come out as wheat?"

The slave stopped and said quietly:

"How can you disobey Allah (Subhaanahu Wa Ta'aalaa) and expect for His bounteous mercy? How can you openly challenge his دين "Deen" and hope for Jannah."

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (السجده ٣٢)

"So, no one knows the delight of eyes that has been reserved for them in secret, as a reward of what they used to do."

The master was stunned and silent. He understood:

"You have taught me something today that I had never realized. You are free for the sake of Allah (Subhaanahu Wa Ta'aalaa)."

A poet once wrote:

"There is no home for a man after death except that which he used to build before he died. If he built it with bricks of good deeds, Then the architecture shall come out beautiful. And if he built it with evil, Its architect will fall into ruin."

Do you know what the greatest blessing for the inhabitants of Jannah is? Don't let any laziness in Salaah block you from being here. Don't let anything stand between you and this blessing. The Prophet (SallAllaaho 'Alaihe WaSallam) told us:

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى

فَيَقُولُونَ - قَالَ -

"When those deserving of Jannah would enter Jannah, Allah, the Blessed and the Exalted, would ask:

تُرِيدُونَ شَيْئًا أَزِيدُكُمْ

"Do you wish Me to give you anything more?"

They would say:

أَلَمْ تَبَيِّضْ وَجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ

"Have You not brightened our faces? Have You not made us enter Jannah and saved us from Fire (of Jahannum)?"

He (the narrator) said:

فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى

رَبِّهِمْ عَزَّ وَجَلَّ

"He (Allah) would lift the veil, and of things given to them nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious." (Muslim) ◀▶



ZAKAAH

MORE THAN CHARITY

Sent by: Sister Maryam Abduz Zaahir, Morocco

Allah (Subhaanahu Wa Ta'aalaa) says in Quraan:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣١﴾

"The example of those who spend in the way of Allah is just like a grain that produced seven ears, each ear having a hundred grains, and Allah multiplies (the reward) for whom He wills. Allah is All-Embracing, All-Knowing."

(Al-Baqarah 2:261)

When the word زَكَاةٌ "Zakaah" springs to mind, most Muslims hear the resounding pillar or "giving money to the poor."

The Muslim nation has unanimously agreed that زَكَاةٌ "Zakaah" (Alms-giving) is one of the five pillars of Islam, to be exact -- it is the third pillar of Islam, after the شَهَادَةُ "Shahaadah" (the testimonial of faith) and the five daily Salaah (Prayers). The second Caliph, Sayyedina 'Umar bin al-Khattaab reported Allah (Subhaanahu

Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) saying:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَحَجَّ الْبَيْتِ، وَصَوْمَ رَمَضَانَ

"Islam has been built on five (pillars): testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the Salaah (Prayer), paying the Zakaah (Obligatory Charity), performing the Hajj (Pilgrimage to the House), and Sawm (Fasting) of Ramadhaan." (Bukhari & Muslim)

New Muslims are well-versed with the Shahaadah, since the testimonial of faith is what affirms their beliefs in Islam and are generally familiar with the five daily Salaah, since there is a strong direction to perform them upon becoming a Muslim.

The Zakaah, however, can get lost in translation, as it is not simply "giving money to the poor." The Zakaah is a Divinely Prescribed deed that encourages the redistribution of

wealth to those who are in need, in accordance to the Quraan's classifications of who falls (Worship), as it brings benefits upon the person who pays it and also upon the recipient.

The use of the word Zakaat — which comes from the three Arabic root letters ز (za), ك (ka), و (wa) and also ز (za), ك (ka), ي (ya) — occurred in Arabic poetry before Islam.

The literal, or denotative, definition of the word Zakaah is *تَحْسُن* "Nama" (Increase, as in growth). The word also connotes *تَحْسُن* "Tahsun" (Betterment), *صَلَاة* "Salaah" (Righteousness), *حَمْد* "Hamd" (Praise), *بَرَكَ* "Barakah" (Blessings), *طَهَارَة* "Tahaarah" (Purification), or *مَدْح* "Madh" (Commendation, in the sense of laudation, meaning to extol with praise).

Zakaah is:

- Levied on specific assets only, identified by Shari'ah (Islamic Law) as assets having the potential for growth.
- Levied at the rate of 2.5% each year (calculated according to the lunar calendar) on the market value of the Zakaat-able assets after deducting therefrom specified liabilities.
- The compulsory transfer of ownership of a portion of the property of the giver, calculated at the rate of 2.5% as aforesaid, to one who qualifies to receive Zakaah as specified in Quraan.
- An *عِبَادَة* "Ibaadah" (Worship) and not a tax, Obligatory on every Muslim who owns Nisaab viz. 7.5 Tola (approx. 613.35 grams) of silver, or 52.5 Tola (approx. 87.49 grams) of gold or who owns one or more assets liable to Zakaah

It is important to remember that Zakaah is calculated according to the Islamic (Lunar) year.

Many Muslim scholars have also expressed their belief that if the payment of alms was administered correctly, i.e., every person who is capable of paying alms does so diligently, and the channeling of alms giving is also done correctly, i.e., given to the correct recipients, there would be no poor person in the Muslim community, as it is by virtue of Allah (Subhaanahu Wa Ta'aalaa)'s *حِكْمَة الْبَالِغَة* "Hikmah Baalighah" (Divine Wisdom) as to how Zakaah is the best way to fight poverty and financial hardship.

The obligation therefore falls upon every capable Muslim to engage in alms payments and for the authorities who handle the collection to ensure the correct distribution of wealth.

THE BLESSINGS OF ZAKAAH

within these categories.

Legally, Zakaah is the sum of money or an amount of property taken out of collected personal assets, within certain conditions and designated to specific recipients.

This sum of money is called Zakaah because wealth grows by virtue of giving it away, as declared by the Prophet of Islam, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) himself. Sayyedina Abu Hurairah reported Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) as saying:

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ شَيْئًا

"Sadaqah (Alms-giving) does not reduce property..."

(Muslim)

It also purifies the one who donates it. Even in the legal sense, scholars recognize Zakaah as an integral part of *عِبَادَة* "Ibaadah"

The blessings of Zakaah can be seen through its literal meaning as far as the obligations of Islam are concerned. Zakaah, a concept that denotes great blessings. To understand why there are blessings behind alms giving, one has to understand that it is a form of purification.

Because Islam involves using the wide lens when talking about enjoining good and forbidding evil, all Muslims have to cohesively work together to create a strong sense of unity. Through alms giving, blessings are shared within the nation because Allah (Subhaanahu Wa Ta'aalaa) has ordained for people who have wealth to channel a portion of wealth to those who are in need.

As Muslims, temptation through worldly materialism becomes the foremost worry as the world's offerings are only temporary in nature but the consequences of obsessing over materialistic wealth can be terrifyingly

permanent.

Zakaah, therefore, curbs materialistic whims by reminding able-earning Muslims through essentially contributing some portion of their wealth to the less-earning Muslims that could lead to extravagant lifestyles of affluent



ones. The concept of Zakaah also reminds able-earning Muslims that the blessings they receive, actually, come from Allah (Subhaanahu Wa Ta'aalaa) and need to be distributed amongst all Muslims so none are left in the poverty lurch.

Zakaah is such a serious commandment from Allah (Subhaanahu Wa Ta'aalaa) that the first Caliph and staunch Sahaabi (Companion) of Prophet Muhammad (SallAllaaho 'Alaihe WaSallam), Sayyedina Abu Bakr, at the crucial time, soon after the demise of the Prophet (SallAllaaho 'Alaihe WaSallam) said:

لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ إِنَّ الزَّكَاةَ حَقُّ الْمَالِ
وَاللَّهُ لَوْ مَنَعُونِي عَنَّا كَانُوا يُؤْذُونَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا

"I will most certainly fight those who separate Salaah (Prayer) and Zakaah (Obligatory Alms-giving), for Zakaah is what is due on wealth. By Allah! If they withhold from me a small she-goat that they used to give to the Messenger of Allah, I will certainly fight them for withholding it."

(Bukhari & Muslim)

There is wisdom behind such distribution of wealth, and it can be seen through the نصاب "Nisaab" of Zakaah", which is the known minimum Alms obligated upon. The "Nisaab" is actually a very low figure and only applies to certain forms of income so not every single cent is considered. The Quraan also lists out the recipient of alms to ensure fairness and by

understanding who the recipients are.

THE RECIPIENTS OF ZAKAAH

To ensure fairness in the distribution of Zakaah, Allah (Subhaanahu Wa Ta'aalaa) specifies in Quraan:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ فُلُوقِهِمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ
السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

"The Sadaqaat (here: Obligatory Alms i.e. Zakaah) are (meant) only to be given to the poor, the needy, to those employed to collect them, to those whose hearts are to be won, in the cause of the slaves and those encumbered with debt, in the way of Allah and to a wayfarer. This is an obligation prescribed by Allah. Allah is All-Knowing, Wise." (At-Taubah 9: 60)

WHAT IS ZAKAATABLE?

Generally speaking, income (personal and business income), property and savings are taxable in today's context. But according to Islamic jurisprudence, alms giving are obligated upon livestock, cash money, gold, silver, trade goods, etc.. The "Nisaab" upon each of these categories differ, so it is best to look up the exact amount with a scholar who is well-versed in calculating the value of Zakaah for the person who wishes to make such a payment.

More importantly is knowing who needs to pay alms. Every sane Muslim who is an owner or recipient of any of the above and has been and owns or receives above the "Nisaab", is required to make "Alms payment".

BELIEVING IN THE WISDOM BEHIND ZAKAAH

Like any other form of worship, making a Zakaah payment becomes a pleasure for a believing Muslim as the intention to pay it and to reap the blessings in doing so surpass the importance of materialistic wealth to survive the challenges of the world.

Zakaah cleanses the heart, purifies the mind and soul and reaches out to much needing Muslims, who in turn become stronger believers through the special bond between one Muslim and another and with Allah (Subhaanahu Wa Ta'aalaa). All this is done with the conviction that Allah (Subhaanahu Wa Ta'aalaa)'s directives on alms creates strength in Iman and is an obligation upon every able Muslim as it is the third pillar of Islam. ◀▶



FROM ABHISHEK TO AHMED

Sent by: Brother Ali Rahmani

LIFE BEFORE SHAHAADAH

In my past life, I was known as Abhishek. I grew up in a moderately religious Hindu family, an only child to my parents. Materially, I had everything — a loving family, financial comfort, and all the luxuries a child could ask for. Yet,

terrified my parents. They often remained silent as I yelled at them. Looking back, I now realize the emotional toll I put them through. My mother cried often because of me, and the stress I caused her led to weight loss and mental breakdowns. I burdened my parents not only emotionally but

Even the local party office a certain political party got involved. They came to my house and made death threats, saying things like: “We’ll place a bomb in your car.” I responded: “Do what you have to do, I will stick with my decision.”

despite all this, I was a troubled and rebellious kid. I took my parents’ love and generosity for granted and treated them poorly. Even though they gave me the best — clothes, a bike, a car at a very young age — I was rude and ungrateful. My attitude caused immense pain to my parents.

There were dark moments in my life when I even attempted suicide twice over trivial matters. My anger issues, my reckless behavior — they

financially as well.

I started college in Coimbatore but dropped out after just a few weeks. Then, I joined a college in Kochi, which marked a significant turning point in my life. Initially, things were going well; I didn’t smoke or use drugs at that time. But it wasn’t long before I began experimenting with substances, and soon, drugs took over my life. My focus on studies vanished, and I began skipping

classes, especially in my second year. By then, I had missed so many lectures that the college refused to allow me to sit for exams due to lack of attendance.

I lived recklessly, caring little for how my actions affected my parents or anyone else. I flaunted my lifestyle — drug use, parties, and tattoos, even with vulgar words in different part of my body. My mental state was such that I couldn't see how these choices would affect my future. I was high most of the time, making impulsive decisions that led to disastrous outcomes. I started a business in Calicut, investing heavily, but within a year, I had to close it due to poor management. My focus was always elsewhere — partying and using drugs.

My life spiraled out of control. I had relationships based on fleeting pleasures, travelled long distances just to get drugs, and became increasingly involved in a chaotic lifestyle of partying and clubbing. I lost my grip on college life, becoming an unruly, disrespectful person with no sense of ethics. I even carried a baseball bat in my car, constantly getting into fights, driven by my aggressive character.

In short, I was a complete mess. I nearly failed out of college, lost my business, and had no regard for my future.

MY TRANSITION TO ISLAM

I always had an interest in Islam, and most of my friends were Muslims. In Ramadhaan 2019, while staying at my flat in Kochi, I started thinking about fasting and decided to ask a few friends from Calicut how to pray. They taught me the different positions in Salaah (Prayer), and at first, I just followed the steps without reciting anything. Slowly, I began practicing the five daily Salaah and observing Sawm (Fasting). To my surprise, the moment I started praying, my desire for drugs, which had controlled me for so long, disappeared completely. A person like me, who was always high, was suddenly free from that thirst for drugs, as if it had vanished into thin air.

At the time, my flat mates had no idea that I was practicing Islam. But one night, one of them saw me offering Salaah in secret. He noticed my door was locked and peeked through the keyhole, only to find me in Salaah in a seated position, reciting the Shahaadah with the same hand that had the inappropriate tattoo on it. He was shocked. The next day, he asked:

“Bro! What’s happening?”

I opened up to him, explaining how I had been feeling something deep inside, a need to learn more about Islam. He kindly taught me Soorah Al-Faatihah and the recitations for each step in Salaah. May Allah (Subhaanahu Wa Ta’aalaa) reward him in this world and the Akhirah (Hereafter).

A week later, another friend found out about my practice of Islam. He was the one who encouraged me to take my شهادة “Shahaadah”, and it was through him that I officially declared my Faith. After that, many people came into my life, guiding me with their knowledge of Islam. Whenever I learned something new, I would always ask for proof from the Quraan or authentic Hadeeth. This became my way of learning — Alhamdulillah, I was surrounded by people who helped me grow in my understanding of Islam, while I always verified everything I was taught.

After 6 to 8 months, I decided to convert to Islam officially, and for legal purposes, I went to a religious education organization, in Calicut, about 6-8 km from my home. I wanted to study there while staying at home and attending daily classes, as I knew I couldn't handle staying in a dormitory. However, they asked me to bring someone who could vouch for me, ensuring I wasn't linked to any deviated extremist groups. The only person I had was my mother, and when I asked her, she reluctantly agreed, saying:

“If there's no other option, I'll come, but try to find another way first. If people find out, I'll face the consequences.”

At that time, I was regularly praying تهجد “Tahajjud” Salaah, so I added a special “Du’aa”, asking Allah:

“O Allah! I can't live in the dormitory setup, and if my mom comes as my guarantor, she'll face many problems. Please show me another way to get the certificate without staying there.”

Three days later, while I was driving through Calicut Beach, a man asked me for a lift to the nearest Masjid. I let him in, and as we drove, he asked:

“Why didn't you recite the Du’aa before starting the car?”

I explained that I was new to Islam and didn't know the Du’aa yet. Out of nowhere, he asked me:

“Have you been to any Islamic Learning facility?”

I told him I had, but they wanted me to stay there or bring a guarantor. He replied:

“A kid like you won't be able to live in that



setup. Don't worry, I know some people who can solve your problem. Come to me tomorrow."

I was completely shaken. His words were exactly what I had asked from Allah (Subhaanahu Wa Ta'aalaa) in Du'aa. It was nothing short of a miracle, and everything worked out from there.

During this period, I began thinking deeply about our existence. How did we end up here on Earth? How did something as perfect as Earth, with its delicate balance, come into being? And how did human beings, with all our complexities, come into existence? None of this could have happened without a cause. The Earth itself is an object of precise calculation — any slight change in the forces that sustain it, like the distance from the sun or gravitational pull, would lead to its destruction. This pointed, undeniably, to the presence of a Creator.

All the elements that support life, from organisms to the perfect balance of factors that allow them to thrive, couldn't exist without a purpose behind them. These thoughts led me to read more about Islam in search of answers. Through the Quraan, I found insights that seemed futuristic and clear responses to many of my

burning questions. Questions like, "Why does Allah (Subhaanahu Wa Ta'aalaa) prohibit certain things? Why does He ask us to live in a specific way? Why did He give us perfect instructions for living?" Suddenly, everything made sense.

I continued my search for knowledge, learning more about my beloved Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) — his life, his struggles, how he dealt with his family, and how he interacted with the people around him. All of this strengthened my faith in Allah (Subhaanahu Wa Ta'aalaa) and reinforced my belief in the realities of Jahannum (Hell) and Jannah (Heaven).

During this time, I decided to move to the UK for my studies. Alhamdulillah, I met many people who helped me further my understanding of Islam. For most of my stay, I lived alone in a single room, so I could focus on my Salaah without disturbing others. However, I had two roommates at different times during my stay. Both of them became like brothers to me. One of them taught me a lot about the religion, always providing proof to clear up any doubts I had. The other one supported me immensely, and together we would learn and practice our

From being a person who thought partying, using drugs, and hanging out with girls was the best life, here I am now, living a truly happy life by staying away from everything I once believed was "Fun". Nothing is more beautiful than living a life where we surrender our soul to the One and Only God, Allah (Subhaanahu Wa Ta'aalaa).

"Deen" (Religion). It was truly a blessing to have them in my life. May Allah (Subhaanahu Wa Ta'aalaa) shower His blessings upon them in this world and the Akhirah.

Even now, I have a friend who constantly stands by me. He protects me, guides me on the right path, corrects me when I make mistakes, supports me in my Deen, and teaches

me Du'aas and the meanings of each Soorah. He also teaches me the different names of Allah (Subhaanahu Wa Ta'aalaa) and how to pronounce each word and name correctly. May Allah (Subhaanahu Wa Ta'aalaa) shower His blessings upon him in this world and the Akhirah. Aameen!

I also pray that Allah (Subhaanahu Wa Ta'aalaa) showers His blessings upon everyone who helped me or even tried to help me on this journey. Aameen.

THE PROBLEMS I FACED DURING MY REVERSION

When I tried to change my name and religion legally, the police had to verify whether I had any connections to terrorist organizations. They visited my home to take statements, and that's when word spread throughout my locality. Suddenly, everyone around me — family, neighbors — turned against me. People started spreading false stories, claiming I had married a Muslim girl who was a doctor, among other

like two worlds at opposite ends of a spectrum. Yet, the transition felt smooth. For instance, incorporating a routine, offering Salaah five times a day, waking up for Fajr — it all felt natural and easy, Al-Hamdolillah. Islam provides guidance on every aspect of how we should live, and embracing that lifestyle didn't feel like a burden. Allah (Subhaanahu Wa Ta'aalaa) made it simple for me, Al-Hamdulillah.

I've experienced two very different lives, and now I've received the greatest blessing anyone can ask for — Hidaayah. I'm blessed with the best parents, financial stability, and everything I could ever wish for in life. Whenever the whisperings of Shaitaan (Satan) tempt me to sin, Allah (Subhaanahu Wa Ta'aalaa) always places obstacles in my path, pulling me back and protecting me.

things. These were people who had known me since childhood, yet they quickly turned on me.

Even the local party office a certain political party got involved. They came to my house and made death threats, saying things like:

"We'll place a bomb in your car."

I responded:

"Do what you have to do, I will stick with my decision."

For a while, it felt like I was a celebrity in my area, though for all the wrong reasons.

One day after فجر "Fajr" Salaah, I decided to ask my mother about her thoughts on me going to the UK for my studies. The moment she heard it, she said it was the best decision. She wanted me to get away for a while because she was concerned about the threats we had received. Some of my relatives stepped in, urging her:

"Don't let him go to the UK; he's destroyed the family's reputation."

But my mother stood firm and replied:

"He will go wherever he wants; he will study wherever he wants; he will live however he chooses. You have no say in son's life."

After that, no one dared to stand in my way. My parents have been my greatest blessing. Despite the hardships my decision brought upon them, they supported me wholeheartedly, Al-Hamdolillah!

In terms of struggles, Allah (Subhaanahu Wa Ta'aalaa) made everything feel so easy for me. I didn't experience much tension, and I didn't have to fight hard to overcome my drug or anger issues. Everything seemed to vanish effortlessly. My life before Shahaadah and my life after are

It's now been almost six years since I embraced Islam, and Al-Hamdolillah, I have not missed a single Salaah. I have prayed every Salaah without fail, and I am firm that I will never skip Salaah for rest of my life. ان شاء الله "In Shaa Allah".

MY PARENTS

One of the greatest blessings in my life has been my parents. They have endured so much because of me in my past life. When I first expressed my interest in Islam to my mother, she already knew. She had seen me offering Salaah five times a day but never questioned me. When I finally told her, I saw the tears in her eyes, but despite that, she said:

"It's okay, you don't have to worry about anything. I'll convince your father. I just want you to live your life the way you want. I want you to be at peace, no matter where you are."

This is my mother — always supportive, always standing by me through everything. She has supported my every decision throughout my life, and I love both my parents deeply. I wish to give them back a thousand times more than what they have given me. I want to treat them with the love, care, and respect they deserve.

Every day, I make Du'aas for them to be blessed with هدايت "Hidaayah". I have managed to change their perspective toward Islam to some extent, but I know that only Allah (Subhaanahu Wa Ta'aalaa) can grant them guidance. May Allah (Subhaanahu Wa Ta'aalaa) bless them with Hidaayah and reward them for all they have done. Aameen!



slam in their daily lives after listening to what I shared with them — Al-Hamdulillah.

Allah (Subhaanahu Wa Ta'aalaa) has always given me the strength to offer Salaah five times a day, and I have never knowingly missed a single Salaah. He has blessed me with the ability to bow down in "Sujood" (Prostate) before Him. Al-Hamdulillah for everything! I do not find the words, to express my just hoe grateful I am for what Allah (Subhaanahu Wa Ta'aalaa) has given me.

MY THOUGHTS ON ISLAM

The greatest blessing in my life is Hidaayah. I am grateful to Allah (Subhaanahu Wa Ta'aalaa)

Yes. I have made mistakes in my life, but I deeply regret every single one of them. Every day, I try my best to stay

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for everything He blessed me with, especially the gift of Hidaayah. As I mentioned earlier, I reverted to Islam because something inside me urged me to, but as I delved deeper into my research, I came to understand that Islam is the only Truth, and Allah (Subhaanahu Wa Ta'aalaa) is indeed our Creator. That realization made me reflect on my life, and I saw how truly blessed I am.

I've experienced two very different lives, and now I've received the greatest blessing anyone can ask for — Hidaayah. I'm blessed with the best parents, financial stability, and everything I could ever wish for in life. Whenever the whisperings of Shaitaan (Satan) tempt me to sin, Allah (Subhaanahu Wa Ta'aalaa) always places obstacles in my path, pulling me back and protecting me. He has continuously taught me about Islam by sending good people into my life, and I always double-verify everything through proof.

Nowadays, some of Muslim friends come to me with their doubts, and I feel deeply grateful to Allah (Subhaanahu Wa Ta'aalaa) for the knowledge He has given me. I have been able to inspire many Muslim and non-Muslim friends regarding matters of Deen. Some of my non-practicing Muslim friends have started practicing

away from sins because, as Allah (Subhaanahu Wa Ta'aalaa) said He loves those who return to Him in repentance. I won't give up, In Shaa Allah. I cannot imagine a day in my life without Salaah, and I don't want to live in this world without Hidaayah.

From being a person who thought partying, using drugs, and hanging out with girls was the best life, here I am now, living a truly happy life by staying away from everything I once believed was "Fun". Nothing is more beautiful than living a life where we surrender our soul to the One and Only God, Allah (Subhaanahu Wa Ta'aalaa).

To those outside the Ummah (Community) who associate Islam with terrorism, I honestly don't know how happy I am being a Muslim. I can't explain how beautiful Islam truly is. Once you taste the sweetness of this religion, there is no going back.

Hidaayah is the greatest lottery a person can win in their entire lifetime, and Al-Hamdulillah, I am forever grateful for being one of the blessed ones.

May Allah (Subhaanahu Wa Ta'aalaa) bless every person in this world with Hidaayah. Aameen! ◀▶