

NUMBER
26



FOR FRIENDS

Selected discourses of
Masíhul-Ummat Hadhrat Mauláná
Muhammad Masíhulláh Khán Sáhib رحمه الله عليه
Prepared and published by
Dr. Ismail Mangera

BIOGRAPHICAL NOTE

Hadhrat Mauláná Muhammad Mas'hulláh Khán Sáhib رحمه الله عليه was born in Sarai Barlah in the district of Aligarh in the year 1329 or 1330 H. Hadhrat's رحمه الله عليه lineage is linked to the noble Sharwání family of landed nobility and, being linked to Sayyid Hussain Ghaurí رحمه الله عليه, the lineage is also Sayyid. Hadhrat رحمه الله عليه attended the local government school up to standard six, but did not continue with his secular education, rather preferring to study Dín which he studied initially in his hometown and, thereafter, completing his studies in Deoband. Hadhrat رحمه الله عليه became bai'at to Hadhrat Ashraf Alí Thánwí رحمه الله عليه, from whom Hadhrat رحمه الله عليه received his Khiláfat. This was in the same year that Hadhrat رحمه الله عليه qualified from Deoband. Hadhrat Ashraf Alí Thánwí رحمه الله عليه stationed Hadhrat رحمه الله عليه in Jalálábád, where Hadhrat رحمه الله عليه established the madrasah, Miftáhul-Ulúm, and a khánqáh where sálikín stayed for their self-rectification. Hadhrat رحمه الله عليه passed away in Jalálábád on the 17th Jamádul-Ulá 1413 A.H., corresponding to the 14th November 1992.



Number Twenty Six:

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Published by:

Al-Namal Publications

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Brixton, 2019

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Number 26

Zil-Hajj 1436 – September 2015

ISSN: 1019-2409



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

Alhamdulillah, with the fadhl of Alláh تَعَالَى, the barkat of our Sheikh رحمه الله عليه, and the du'ás of well-wishers, this 26th booklet is now in front of you.

Some people confuse the five pillars of Islám with the five categories that our akábir speak on.

Firstly, the five pillars of Islám are:

1) Bearing witness that there is no deity worthy of worship except Alláh; and that Muhammad صلى الله عليه وسلم is the final messenger of Alláh.

2) Performing the five daily namáz.

3) Keeping fasts in the month of Ramadhán.

4) Payment of zakát for those who have the nisáb.

5) Performing hajj once in one's lifetime for those who have the means.

Secondly, the five categories which encompass all the different aspects of a Muslim's life, are as follows:

1) Aqá'id – beliefs.

2) 'Ibádát – worship of various types.

3) Akhláq – character.

4) Mu'ásharat – social lifestyle.

5) Ma'múlát – dealings.

These five categories affect everybody. All of us need to have our aqá'id correct; our 'ibádát have to be performed according to the laws of the Sharí'at; our characters should be such that the akhláqe-razílah are removed and the akhláqe-hamídah are attained.; our social interaction with others should be such that we do not cause harm to others, with our lifestyles to be according to the sunnat; and our dealings should be honest and according to the Sharí'at.

The sheikh will draw the attention of his muríds to those aspects that need correction; and he will encourage them to exert themselves even more, in order that they may reach even higher states.

Obviously, there will be repetition of those topics where the sheikh feels that there are still shortcomings. Hadhratjí رحمه الله عليه used to point out that the Qur'án Sharíf has in it much repetitions. For example: The qissas of Hadhrat Músá عليه السلام are mentioned in several places in the Qur'án Sharíf. Similarly, many other qissas and themes are repeated in different places. These are repeated in such a manner that a new aspect is brought to light each time. So, what objections can there be if the sheikh repeats certain qissas and themes? It is up to the seeker to see if the topics discussed are relevant to him or not, and take the next step forward.

This booklet has two sections to it: In the first section of this booklet is a translation of a majlis in which Hadhratjí رحمه الله عليه elaborates on the reason for repeating certain topics that may be considered to be “old”. Thereafter, he discusses the relationship that the Kalimah has with taqwá.

The second section of this booklet consists of a number of wáqi'ahs that Hadhratjí رحمه الله عليه had related in a bayán he had given, and which was printed under the title of “Islám and peace for all.” The first part of this bayán was published in booklet number 25.

Dr.I.M.

[P.S. At this stage, the reader should be familiar with the Urdu/ Arabic words that have appeared previously in these booklets. The English meanings of these words will be given in this booklet only here and there. Should the reader be unsure of the meanings, he can refer to the Glossary.]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a majlis conducted by Hadhrat Mauláná Muhammad Masihulláh Khán Sáhib رحمه الله عليه in Jalálábád, on the 2nd Jumádu-ath-Thání 1409, corresponding with the 11th January, 1989.]

The purpose and etiquette of sitting in a majlis

What shall I relate? If I were to speak on topics related previously, the thought arises that these are old topics. And if I were to speak on new topics then, in order to understand these it is necessary that the mind has to be specifically focused on these; the heart has to be made to concentrate fully on these; and the ears have to listen with full attention. Neither should the ears be directed elsewhere, nor should the eyes be shifted, nor should the heart and mind be diverted. All these are necessary for any new topics to be understood and grasped by the mind, and for them to be grounded in the heart and to be preserved in the mind.

People come and sit here. Well and good. However, if the etiquettes of sitting here, and the proper methodology for these topics to settle in the heart are not observed, and there is no consideration for others as there should be, what benefit will there be? Sitting here should be with the heart especially fully focused, and specifically with unshakable faith and complete confidence in the speaker. Otherwise, why have you come here? Is it to test me – to take my imtihán – to test me? Or is it to increase your store of knowledge?

Basically, one should sit here with concern about one's own isláh, one's own health. Whatever is said should be listened to with this in mind: "This is said to me and for me." If one is unconcerned about oneself and one keeps on looking at the faults of others, isláh is impossible. It is as Hadhratwálá said: "There is a wasp sitting on your nose (ready to sting you) and you are not bothered; (in the meantime,) you are concerned about chasing off the (harmless) fly that is sitting on another person's nose!"

It is irritating to have a fly sit on one's nose. One needs to chase it away. At times, the fly is chased away with such haste and such force that the hand misses the fly and lands on the nose!

[There was a longish pause before Hadhrat رحمه الله عليه digressed into a slightly different topic. - Tr.]

External features may be deceptive

In one's mind, just by looking at the external tarbiyet of a person and by visiting him and staying with him, one develops a sense of contentment, of faith and confidence, in that person. However, as time passes, this person is shown to be very unqualified.

By his external appearance and his verbal promises, confidence was created, but, after some time, those features that were hidden in his heart, started revealing themselves. The qualities that were impressive were merely external changes that had occurred. The real condition had now started showing themselves. Now, how does one terminate this relationship? This is an age of tribulation (fitnah). So, this requires a lot of thought, a lot of contemplation and a lot of wisdom.

A government should be run by those who have the knowledge and experience to do this. After independence, those who possessed no government and have not governed, having no knowledge and experience, how can they govern? Despite this, these had gained faith and confidence.

The qissah of the bear trained to fan and chase away flies

As Hadhratwálá رحمه الله عليه had related:

A nobleman (ra'ís) had trained a bear to do a few things: the bear was trained to fan him and also to chase away flies settling on him. The ra'ís was quite happy. While he slept, the bear would fan him and chase away flies. He could sleep in peace and comfort.

One day, a different type of fly pitched up, one that was very stubborn. It sat on the nose of the ra'ís. The bear chased it away but it came back. The bear chased it away again, and again it came

back to sit on the nose of the ra'ís. This kept on happening time and again, as if the fly had made it a game. The bear became enraged. After all, basically it was a bear, an animal with basic instincts.

The bear picked up a rock with the intention of crushing the fly were it to sit again on the nose of the ra'ís. According to its routine, after being chased away, the fly came back to sit on the nose. This time, the bear took the rock, aimed it at the fly and banged it down. The fly managed to escape, but the poor master's nose, skull and brains got smashed!

Lesson: It is no easy task to remove that quality that is embedded in a creature. To remove that quality – to remove it in the true sense of the word – is no easy task.

Isláh is not possible without removing takabbur

That is why the muhaqqiqín have stated that it is no easy task for takabbur (arrogance) to be removed. It is a very difficult task.

While walking, this takabbur is in him and it displays itself. How necessary is it not to remove this arrogance. Whether it is in the home or outside; whether it is ikhtiyári or ghair-ikhtiyári; whether it is on an individual basis or collective basis, its removal is very difficult. Until it is not removed – until takabbur is not removed – isláh is impossible.

In any case, until one does not concern oneself with one's own isláh, isláh is no easy task. Until takabbur is not removed, isláh is impossible. For isláh to take place, one has to humble oneself – mitáná. That is why Hadhratwálá رحة الله عليه said: "The first step here by me is faná' (annihilation)." Until this evil of arrogance is not removed, there is no question of saláhiyet (betterment/good) and faláhiyet (success) developing. Otherwise, the saláhiyet and faláhiyet will be of a temporary nature. In reality, there will be no real saláh and faláh until the takabbur is not eliminated.

[Pause]

So, someone may say that the topic discussed is old. However, it cannot be said to be old when takabbur has not been removed. The

person himself will recognise this takabbur from his own state and from events occurring. For another person to come to know is, in the normal run of things, apparently difficult, but not impossible. It is “far-fetched”. Being “far-fetched” is one thing; and “impossible” is another thing.

Explaining when a topic is “old” and when it is “new”

So, a person may consider topics discussed previously as “old”, but he does not see that the topics are “new” as far as he is concerned. The reason is that, by listening to these “old” topics the effects of the talks that should have manifested, have not manifested. The nafsání illness that was present has not been removed. This illness still exists in place. Even though he did not get angry when a minor incident occurred contrary to his temperament – he tolerated it out of a sense of civility – but when some real aggravating situation arises, the thief that was hiding inside is revealed. He erupts angrily, showing that the flame of anger has not been doused. Takabbur has not been removed. Faná’yet has not been achieved. How can these topics be “old” for such a person? They are “new”. “Old” will apply only when these topics have been acted on and their effects attained.

Take the example of food: A person has eaten some food and it has digested as yet. He is still burping and feeling bloated. Now, the next mealtime arrives, as is the custom. The “old” meal is not digested as yet, but now he is presented with a “new” meal. He will be advised to allow the “old” meal to be properly digested first, then tackle the “new” meal. If the “old” meal gets digested, then the “new” meal will be of benefit. On the other hand, if the “old” meal has not been digested, what benefit will the “new” meal bring him? The “old”, undigested meal is now proving to be an obstacle in allowing the “new” meal to be of benefit. So, how will he be able to assimilate the new nutrients necessary for growth and development?

In essence: If the “old” meal is not digested and, additionally, proves to be an obstacle for the “new” meal to be of benefit, what sense is there and what benefit is there in having a “new” meal?

Similarly, when a “new” topic is heard, when a “new” topic falls on the ears, one has to see whether the “old” topic has been assimilated and, additionally, one needs to see if the “old” is not an obstacle for the “new” to have an effect. If the “old” topic has not been assimilated and, in addition, the “old” is an obstacle for the “new” topic to be of benefit, what has then been achieved? If there is no benefit, then what has been achieved by coming to the majlis?

Alláh ﷻ knows this:

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

Indeed, Allah knows of that which is within the breasts. (S.3.119.)

So, what is the benefit of coming to the majlis? Do you understand? This remark is uttered to encourage – targhib.

These are matters for thought for those who come. The objective is not to have a large crowd and to fill the room.

When a person has come and he sits nearby, so how will one keep silent? This is onerous on the body and mind. By having to speak, it will be burdensome to the speaker. Such attendees have neither their own welfare at heart nor that of the speaker.

From this one can gauge the degree of the talab (quest) of the attendee. The condition of some is like that of the bear mentioned in the qissah. That which is kept inside and which constitutes corruption (fasád), will manifest at some time or other. There is no consideration of the effects of one’s actions, of interrelationships with others and of one’s business dealings with others. Now, if others were to see him, or if somebody credible from some other place were to see him, how astonished will they be at his actions. They, in turn, will come with a report that this person is like this or like that. How can one accept the report of the person coming to relate his actions? So, one has to investigate. After investigation, one finds that the report is correct; that what he has said is correct.

[Pause]

[Hadhrat رحمه الله عليه, quoted a Fársí couplet. This has not been written down here, as its meaning appears below. – Tr.]

It means that one should take a person at his face value. If he appears to be nék (of good disposition/pious), accept him to be nék. If the person relating it is reliable. There is creditability in his report.

Everything is proven with its essential requisites

Why? For this reason: It is a basic principle – *qa'idah kulli'yah*.

إِذَا تَبَيَّنَ الشَّيْءُ تَبَيَّنَ بِلَوَازِمِهِ

Everything is proven with what is lázim (essential requisites) for it

(An item is recognised by the qualities that are compulsorily inherent in it.)

When an item comes into existence in its external form, then it brings with it those attributes which form part of the lawázim. This means that whatever is compulsorily part of it, should be inherent in it. A manufacturer or inventor creates an item with its specific qualities. Here are some examples:

An alarm clock which a manufacturer has manufactured, will incorporate the compulsory features of it. The compulsory component for the alarm is for it to ring, and this will be built in, otherwise it will not be an alarm clock.

The manufacturer of matches will incorporate those essentials which will cause it to burn. If a match does not burn, it will be like any other piece of wood.

Úd (Agarwood) is a special type of wood. There is a special and specific quality attached to it, and this quality is not found in other wood. If this quality is found in the Úd, it will be genuine Úd. If this quality is not found in this wood, then it will be no different from any other wood.

Do you understand or not?

Take agar-battí (an incense stick) made of Úd: If you set it alight, it

will emit a special and specific aroma. If an ordinary stick of wood is set alight, it will not emit this fragrance. There is a difference.

A very clever craftsman, after fashioning an incense stick as an exact replica of another one that is made of Úd, sets out to sell it. Another person bought it, thinking that it is Úd. However, when the time came for him to light it, he found that the aroma emitted is not that of Úd. There was no trace of any aroma. He tells himself: “I should have lit it in front of the seller. It would have been a good idea to have lit it then.”

Testing the muríd

Similarly – no, even more so – the sheikh will test a muríd just as a buyer will test out the item bought. The sheikh will set the muríd “alight” to see what type of “aroma” is emitted. The muríd will not be aware that the sheikh is doing this and watching the results. The muríd does not recognise the “lighting” process. Nothing that the sheikh did appeared to be “lighting” him. The sheikh wants to see to what degree the “aroma” of ádmíyet and insániyet flow from this “agar-battí” in him.

[*Hadhrat رحمة الله عليه recited a Fársí couplet, and then went on to explain further. The actual couplet has been left out. - Tr.*]

In other words, it is compulsory for ádmíyet to exist in a person as a sign of his being an insán, just like the special aroma that is emitted when an agar-battí of Úd is set alight. If this special aroma is not there, then it is no different from an ordinary piece of wood.

إِذَا ثَبَّتَ الشَّيْءَ ثَبَّتَ بِلَوَازِمِهِ

Everything is proven with what is lázim (essential requisites) for it

(An item is recognised by its qualities that are compulsorily inherent in it.)

The external features of an item, as viewed externally, should determine its qualities. This means that whatever is a compulsory part of it, should be inherent in it and be part of it.

Take the example of a knife: Its speciality is that it cuts. Whoever manufactures a knife, has to compulsorily see that this quality of cutting is inherent in it.

Now, you go to buy what to you appears to be a knife, knowing that the purpose of the knife is to cut. However, when you try to cut something, it does not cut. So, how can it be called a knife when the compulsory quality of cutting is not in it? In its external appearance it may look like a knife, but the essential quality of cutting is not present. So, how could it be called a knife?

These are simple examples to make you understand. Have you now understood it properly?

[Pause]

So, have you understood what we said?

إِذَا ثَبَّتَ الشَّيْءَ ثَبَّتَ بِلَوَازِمِهِ

Everything is proven with what is lázim (essential requisites) for it

When an item exists, then it is necessary that those attributes which are lázim (essential), are also with it.

Lawázim (essential requisites) of 'Álame-ákhirat & dunyá,

Alláh ﷻ has created two worlds or realms. The one is named 'Álame-ákhirat, and the other is named 'Álame-dunyá, both of which were basic objectives by Alláh ﷻ. Whatever were compulsory (lawázim) components or qualities for the 'Álame-dunyá, were also created simultaneously. Similarly, whatever compulsory components or qualities there were the for the 'Álame-ákhirat, were also created simultaneously. These compulsory components or qualities for the two worlds are different.

The lawázim qualities of the 'Álame-ákhirat are based on effects, on results and on compensation, and not on effort and striving. These lawázim qualities are related to that realm.

The lawázim qualities of the 'Álame-dunyá are not based on results, but on striving, on utilisation and on skills.

To repeat: *The lawázim qualities of the 'Álame-áakhirat are not based on effort and actions over there. They are based on efforts made in this world.*

[In essence, Hadhrat رحمة الله عليه is stating that in this world one needs to make the necessary efforts. The fruits of these efforts will be realised in the hereafter.

- Tr.]

Do you understand, or still not?

That is why this world is called “Dárul-'amal”: The compulsory quality here consists of a'mál, of performing tasks. These actions are of various types, the commentary of which is very long and labyrinthine.

What I wish to show here is that, when an item comes into existence, it comes with its compulsory qualities. So, when this 'Álame-dunyá came into existence, what were the compulsory qualities of it? Answer: The first precondition was that the quality of a'mál (deeds) should be with it. When the 'Álame-áakhirat came into existence, what were the compulsory qualities of it? Answer: These qualities were of reward, remuneration, fruits and compensation.

This world is, therefore, referred to as Dárul-'amal. And the hereafter is referred to as Dárul-jazá'.

Even prior to this – the first thing, a basic principle – is to believe in that Being who created this Dárul-'amal and created mankind to live in it. This is the first 'amal. It is to believe in Him and in Him having perfection in all His attributes, in His being eternal and ever-living; and His Zát being absolutely free of all defects and faults.

Once this belief is held in the manner described, then it is necessary to produce and assimilate a particular concept within oneself. In order to understand this, one needs to understand the following: everything that exists has some features that are compulsorily attached to it, what we term as “lázím” (indispensable, compulsory, essential). So, this belief also has certain attributes which are lázím. There is a sequence in this.

Lawázim (essential requisites) of belief

To repeat: There are some aspects in the belief of such a Being, which are lázim. What are these? Do you remember the áyet? What comes before taqwá?

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى

(Alláh) has fixed taqwá in their hearts. (S.48.26)

The explanation of this Kalimah – لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ – There is no deity worthy of worship except Alláh and Muhammad ﷺ is the Messenger (Rasúl) of Alláh – has been given already. So, this Kalimah has some aspects attached to it which are lázim. This Kalimah which is embedded firmly inside has something which is lázim to be with it.

إِذَا ثَبَّتَ الشَّيْءَ ثَبَّتَ بِلَوَازِمِهِ

Everything is proven with what is lázim (essential requisites) for it

This Kalimah which is embedded firmly inside has with it the attribute of taqwá. When this Kalimah came, it came with something that was of a compulsory nature (lázim). It is stuck on, compulsory. This is taqwá.

There are tulebá, students of Dín, sitting here. So, let me explain for their benefit:

First point: An item that is lázim may be “munfak” [A necessary item or quality which can be separated from another entity to which it is attached.] or it may be “ghair-munfak”. [A necessary item or quality which is inseparable from the entity to which it is attached.]

For Example: When one’s eyes open, one of the lawázim attributes they have is the ability to see. This quality of vision is attached to an eye that is open. This quality of vision cannot be separated from the eyes. It is lázim.

Second point: If the situation is such that what is lázim – the essential quality or attribute – is separated from an item to which it is attached, then it shifts away from its rules and the item loses

its fundamental quality, and becomes useless and is of no benefit.

Take the same example of the eye: If the eyes become blind, the fundamental quality of vision, which was *lázim*, is not part of the eyes any longer. The eyes are now useless and of no benefit.

Through the *taufiq* of Alláh ﷻ and the *barkat* of Hadhratwálá, I am presenting to you another perspective of “*Wa-alzama hum kalimatat-taqwá*”.

The *Kalimah* is stuck in the heart of Muslims. It is fixed inside. When this is done inside any *insán*, it is done with the attribute or quality of *taqwá* (like vision in the eye). In their external existence, they are not one, not united.

Let me explain in another, simple manner. Take the following example: A person says: “The slave of Zaid has arrived.” Here, the slave and Zaid are two separate individuals. They are not one – they are two separate entities. Zaid is a different entity and the slave is a different entity. However, they are united in that the slave belongs to Zaid. Whenever Zaid was seen, his slave was with him. This happened without fail. One day, Zaid came by himself. A person said: “Zaid came.” In your mind the thought comes that the slave came with Zaid. Every time Zaid came, the slave was with. To avoid this confusion, this person clarifies his statement by saying: “Zaid came by himself.” This means that the slave is not with him and he is not coming behind him and he is not waiting outside the door. So, in their existence they are separate, but they are united in their actions and in effect, they are one. The duties of the slave involves buying and selling.

Do you understand now?

This is applicable to “*Islám*” and “*ímán*” as is stated in *Bukhárí Sharíf*. They are united. *Bukhárí Sharíf* is being briefly explained. Lengthy lessons have to be given to explain this, lasting several hours over several days.

[Pause.]

“Kalimah” and “taqwá” are separate, but still united

Applying this to “Kalimah” and “taqwá”: Both are separate and independent entities. The Kalimah is a separate entity and taqwá is a separate entity. However, in their expressivity, in their attributes, they are united. This is lázímí. This being the case, therefore, the Kalimah will only be considered to be at its real perfection when it has attached to it the quality of taqwá. The Kalimah may exist by itself without taqwá. However, the *perfection* of the Kalimah will be considered to exist in a person’s heart when it is considered to be worthy, when it is valued, which will only be so when it is found to co-exist with taqwá, which is lázim for it.

Do you understand?

So, this Kalimah is inseparable from its compulsory attachment of taqwá when it is at its perfection. Perfection in this Kalimah cannot exist without taqwá, even though the Kalimah and taqwá are separate entities.

Take the following illustration: In regard to a certain person, you say: “He is wealthy! Don’t ask! He is rich!” Where will one’s mind drift? Will one visualise a person having just one rúpí? Will a person having a mere rúpí said to be wealthy? Of course not. When it is said that a person is wealthy, one’s mind will have this thought that he has thousands! In this age, mind you, not just thousands, but hundreds of thousands and even millions! However, one rúpí, in itself, is also considered to be wealth. But the term “wealth” in common usage, in the eyes of people, is not applied to a person having one rúpí. He is not considered to be wealthy.

Do you understand?

Perfection in the Kalimah is only attained if taqwá is attached

Similarly, if one takes the Kalimah sharíf: A person has the Kalimah in him, well and good. But, perfection in the Kalimah is only attained if taqwá is attached to it. Without taqwá, a person will not be said to have perfection in the Kalimah.

Do you understand?

Take another example in regard to ímán: Referring to a particular person, people will comment: “He is a muttaqí person! Don’t ask! He is a muttaqí person!” Where will one’s mind drift to? Will you consider him to be one who merely recites the Kalimah? Of course not! Such a person will not be said to be a muttaqí. Yes, that person who observes those aspects which form part of what is lázim – that is, he is a person who abstains from what Alláh ﷻ has prohibited us; and he carries out those deeds that Alláh ﷻ has instructed us to carry out – such a person will be referred to as a muttaqí person. If one finds that there exists in a person those lázim aspects of the Kalimah, namely taqwá, in regard to such a person you will be able to say: “Don’t ask! He is a muttaqí person!”

Can you call every mu’min a muttaqí? We have never heard that every mu’min is called a muttaqí. He may be performing namáz, but has anybody said that he is a muttaqí? He may have taqwá, but not that taqwá at the level of perfection that the Kalimah demands of him.

So, what has been proven from the áyet? As for the demands of the Kalimah – what is demanded by it and what is to be found with it – until these is not to be found, he will not have the Kalimah at its perfection. I have given you examples.

Kalimah and taqwá are located in the heart

Both the Kalimah and taqwá have to exist in a person. Both are lázim, and it so happens that the location of both is the same: The location of the Kalimah is the heart; and the location of taqwá is also the heart. Both are sitting in the heart. This is proven from the Hadíth Sharíf. Rasúlulláh ﷺ has stated:

إِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ إِلَّا وَهِيَ الْقَلْبُ

Verily, there is a lump of flesh in the body, when it is healthy, the entire body is healthy. And when it is sick, the entire body is sick.

There is a piece of flesh in the body. When it is emblazoned, the whole body is emblazoned.

The term “*alá*” is used to make one aware – so, listen carefully, with open ears. What is this piece of flesh? It is the heart.

In another Hadíth Sharíf it is stated that the location of taqwá is the heart.

So, the location of taqwá is the heart; and the location of the Kalimah is also the heart. Also, in the same manner that tasdíq (affirmation) of the Kalimah is in the heart, similarly the tasdíq of the divine commands is also in the heart; and the tasdíq of taqwá is also in the heart.

Understand that ímán is not something that is worn on the sleeve to show others, to make a name for oneself, to appear great in the eyes of the people and to gain prestige for oneself.

To repeat: *Just as tasdíq (affirmation) of the Kalimah is in the heart, similarly the tasdíq of the divine command is also in the heart, and the tasdíq of taqwá is also in the heart.*

To continue: Even though the Kalimah and taqwá are separate externally, but, from the aspects of effects and lawázim attributes, both are one. Say, if the existence of the Kalimah has been proved, but the presence of taqwá is not proved; or if taqwá has been proved to exist but there is no Kalimah, then what credibility is there to the taqwá?

[At this point it is most important to remind the reader that Hadhratjí رحمه الله عليه is using the term “taqwá” in its basic form, to mean: abstinence; abstaining from wrongdoing. It is not used in the sense of piety or Alláh-fearing. – Tr.]

Being united in their attributes, one can put it thus: What is the Kalimah? It is but taqwá. What is taqwá? It is but the Kalimah.

Let us take the illustration of the knife given previously: What is a knife? It is but a sharp instrument that cuts. What is a sharp instrument that cuts? It is but a knife. To be sharp and able to cut

are lázim attributes of a knife. The item with these qualities is a knife.

So, although the Kalimah and taqwá are two separate entities, yet in their lawázim attributes they are one. From one aspect they are different; but, in another aspect, they are one.

The hukm (rule) changes with the change in the aspects.

In what way does this happen? As follows: When the Kalimah is found to exist in the heart, with tasdíq, then ímán exists. Even if taqwá – taqwá in the real sense – does not exist as yet, however, ímán in itself, in its core, will be existing.

Abstinence, justice, generosity, honesty, etc. without ímán

Take the other situation: Taqwá is there, but there is no Kalimah, which means that there is no ímán. This can happen because the Kalimah is not the lázim attribute of taqwá; but taqwá is from the lawázim of the Kalimah.

The above reasoning is the benefit of studying logic.

Do you understand or not yet?

Let me explain again: *Taqwá is among the lawázim of the ímán, but the ímán does not form part of the lawázim of taqwá.*

Take the following examples:

You may find somebody with taqwá, in regard to whom it is said: “He is a very truthful person! He has never told a lie!” Or it is said in regard to a person: “He is not deceitful. Don’t speak! He is absolutely just! He shows no favouritism. He does not favour anybody. He decides on what is right.” Being just is an excellent attribute. Or it is said in regard to another person: “He is very generous.”

So, being truthful, being just and being generous, on face value, are components of taqwá. If these are associated with ímán, then it leads to perfection because these qualities are of the lawázim of ímán. However, if this type of taqwá is present, but there is no ímán, then there is no credibility to this taqwá. There is no credibility to this taqwá of truthfulness; there is no credibility to this taqwá of being just; and there is no credibility to this taqwá of being generous.

There is no room for the fruits of salvation by Alláh ﷻ.

At times, some people will shower praises on a non-Muslim who has these qualities, in comparison to a mu'min (who may not have these qualities). Yes, these qualities in a non-Muslim may be praised in their own rights. But comparing them to a mu'min? No! Never!

Taqwá that is accompanied with ímán is the objective. Taqwá that is without ímán is not an objective.

إِذَا تَبَّتْ الشَّيْءُ تَبَّتْ بِلَوَازِمِهِ

Everything is proven with what is lázim (essential requisites) for it

That is why:

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى

(Alláh) has fixed taqwá in their hearts. (S.48.26)

When the Kalimah came, it brought with it compulsorily taqwá. This is the taqwá that is demanded by the Kalimah. This is the taqwá that follows the Kalimah. This is the taqwá that is referred to in the áyet:

التَّقْوَى ذَلِك خَيْرٌ

(The clothing of) restraint from evil is best. (S.7.26)

“Khair” (best) is that which has no “shar” (evil) in it

What is meant by the term “khair”? “Khair” is that which has no “shar” (evil) in it. “Khair” is that which is not contaminated by “shar”. So, taqwá is that khair that is not contaminated with shar.

Take the following situation:

A person has performed his namáz in the masjid. He has taqwá. This person accepted the commands of Alláh ﷻ and stood with fear and awe when performing his namáz. This is taqwá. This is khair.

Now, when he left the masjid, he looked with bid-nigáh (evil gaze/lust) at some boy or girl. This bid-nigáh – this looking with evil intent – has become commonplace. The namáz that he had just

performed was khair. But this bid-nigáh is not khair. It is shar. So, khair will be considered to be khair only if it is not contaminated with shar. This is why taqwá will be considered to be taqwá when it is also not mixed with shar.

Acting contrary to the orders of Alláh تَعَالَى is shar. We should be behaving according to the manner laid down by that Being who created us, who fashioned us, who made us. We should act according to what was made lázim with our creation. If we act contrary to this, we have shifted away from this lázim and we have committed shar.

There is no question of committing major evil, what we term “kabírah” (major) sins. Also, there should be no persistence in committing “saghírah” (minor) sins. Kabírah sins should be discontinued completely and absolutely. This is the demand of the taqwá of the Kalimah. As for the saghírah sins, these may occur occasionally, inadvertently, but there should be no persistence, otherwise shar will be deemed to have returned.

Even though the flames of the fire have not come, the sparks have definitely come. Will you tolerate sparks falling on your thatched roof? It is a different matter that flames will finish its destruction quickly and the sparks after some time. However, once the sparks have penetrated the thatched roof, its destruction will be greater than the flames. It should not happen that the thatched roofs in the neighbourhood are also set alight. Has this type of thing not happened? So, the people in the neighbourhood will also get worried. A thief has crept into the neighbourhood. “Alláh protect us! It should not happen that our houses are penetrated!”

So, major sins, external and internal have to be discarded absolutely – this includes removing the akhláqe-razíláh. Minor sins are to be discarded as well, even though it is done in stages. But there should be a firm resolve to abstain. The reason is that taqwá has been called khair, and khair is that which is not contaminated with shar. Therefore, taqwá will mean that taqwá which has khair in it and is protected from shar.

Do you understand?

إِذَا تَبَّتْ الشَّيْءُ تَبَّتْ بِلَوَازِمِهِ

Everything is proven with what is lázim (essential requisites) for it

When the Kalimah exists, it will exist with its lawázim. And what is that? It is taqwá with perfection. The location of the Kalimah is the heart. The location of taqwá is also the heart. Both are located in the heart. So, how much protection must there be of the heart? To what a degree must the tazkiyah of the heart not take place? Where the tazkiyah has taken place of the Kalimah, complete tazkiyah takes place with taqwá. The location of taqwá is the heart. Thus, it is proved how elevated and virtuous it is to make tazkiyah of the heart. This, in turn, proves that a very important part of the Sharí'at, connected to the heart, is Tasawwuf and sulúk. This has been proved very adequately.

So, there are two parts: One is the Kalimah and the other is taqwá. Taqwá affiliated with the Kalimah is sulúk, it is Tasawwuf, it is Taríqat – the reality of things, the real nature of things.

إِذَا تَبَّتْ الشَّيْءُ تَبَّتْ بِلَوَازِمِهِ

Everything is proven with what is lázim (essential requisites) for it

Alláh ﷻ states that the lawázim of the Kalimah is taqwá.

Du'á

May Alláh ﷻ grant us the everlasting taufíq to develop the reality of taqwá, bátiní and záhírí, which is of the lawázim of the Kalimah.

Khudá háfiz.

Fí-amánil-láh



[Part of the bayán “Islám aur amane-ám - Islám and peace for all” - was translated and published as part of For Friends, Number 25. The wáqi’át that were left out, are being published. The bayán was based on the Hadíth Sharíf:]

الْمُسْلِمُ مِّنْ سَلَمِ الْمُسْلِمُونَ مِنْ لِّسَانِهِ وَ يَدِهِ

A Muslim is he from whose tongue and hand other Muslims are safe
After discussing the different aspects flowing from this Hadíth Sharíf, Hadhrat رحمه الله عليه illustrated the different aspects that were discussed in the bayán, with incidents (wáqi’át). - Tr.]

Wáqi’ah 1: Forbearance shown by Rasúlulláh صلى الله عليه وسلم when a creditor demands repayment

This wáqi’ah comes to mind: Once, a creditor demanded from Rasúlulláh صلى الله عليه وسلم repayment of the money he had loaned. He did this, using some very harsh words. At this, Hadhrat Umar Fárúq رضي الله تعالى عنه became extremely angry. Huzúre-Akram صلى الله عليه وسلم stopped him, saying: “The one who has rights, has the right to speak.”

This is his right, whether he does it harshly or gently, nothing should be said to him. However, in this age, our condition is such that, if somebody were to ask for his money to be returned, we get infuriated. So, ponder: Where has there been an imitation of and obedience to the character of Huzúre-Akram رحمه الله عليه?

Wáqi’ah 2: Returning evil with good - Rasúlulláh صلى الله عليه وسلم not taking revenge

Listen some more! Once, Huzúre-Akram صلى الله عليه وسلم was in the wilderness. He hung his sword on a tree branch, and he lied down to rest, falling asleep.

A káfir pitched up, took hold of the sword and awakened Rasúlulláh صلى الله عليه وسلم. He said: “Muhammad, it is only me and you here. The sword is with me. At this moment, who can save you?”

Rasúlulláh صلى الله عليه وسلم replied: “Alláh.” Upon utterance of this, the sword fell out of the hand of the káfir. Rasúlulláh صلى الله عليه وسلم picked

up the sword and said: “Tell me: who is there to save you?” The káfir said: “You.” Rasúlulláh ﷺ let him free.

The effect of this was that this person became the slave (attendant) of Rasúlulláh ﷺ forever.

Do you see? This was the character of Huzúre-Akram ﷺ. He used to return evil with good. This was the way he dealt with strangers. Let us now view the examples of the akhláqe-Nabawíyah with his own.

Wáqi'ah 3: Forbearance in his relationship with his wife

Once, there was some difference of opinion between Huzúre-Akram ﷺ and Hadhrat Á'isháh رضي الله تعالى عنها. As it was getting out of hand, Hadhrat Abúbakr Siddíq رضي الله تعالى عنه was summoned to sort out the matter in a fair manner.

Rasúlulláh ﷺ addressed Hadhrat Á'isháh رضي الله تعالى عنها: “Will you relate your side first or should I?” Hadhrat Á'isháh رضي الله تعالى عنها said: “You relate your side first. But, Rasúlulláh ﷺ, just see that you don't tell any lies!”

Heavens! Where can there ever be the slightest thought of lies to be attributed to Rasúlulláh ﷺ? If anybody were to utter such a thing, he would become a káfir.

However, Rasúlulláh ﷺ did not say anything. But Hadhrat Abúbakr Siddíq رضي الله تعالى عنه went and smacked Hadhrat Á'isháh رضي الله تعالى عنها. She immediately rushed behind Rasúlulláh ﷺ for protection. Rasúlulláh ﷺ said: “O Abúbakr! Were you asked to resolve the situation with fairness or to show your force and power?” Turning to Hadhrat Á'isháh رضي الله تعالى عنها, he said: “At this time, I am the one who was of use to you; otherwise your father would have really taken you to task!”

Just see: Rasúlulláh ﷺ did not in any way scold Hadhrat Á'isháh رضي الله تعالى عنها.

On another occasion, Rasúlulláh ﷺ said: “One is very much amazed at that husband who, one minute, smacks his wife and then, the next minute, he loves her.” In other words, Rasúlulláh ﷺ

ﷺ did not approve of the wife being smacked, but rather said: “Do not beat your bondswomen.”

Alas! If this is the state today of a husband, that he deals with his wife in this manner, then what degree of willfulness will he not display with strangers and neighbours?

Yet, explained above was the character of Huzúre-Akram ﷺ.

You may say: “These are qualities of the Ambiyá ﷺ. Goodness! Where are we and where was Rasúlulláh ﷺ?” It is in regard to this that the following áyet is recited:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Verily, in the Messenger of Alláh you have a good example. (S.33.21.)

It means that it is necessary to follow the character displayed by Rasúlulláh ﷺ.

Wáqi'ah 4: An incident where Hadhrat Alí رضي الله تعالى عنه released a káfir who spat on him

This incident concerns Hadhrat Alí رضي الله تعالى عنه:

He had overpowered a káfir, pushed him onto the ground and sat astride him. At that moment, the káfir spat on him. Consequently, Hadhrat Alí رضي الله تعالى عنه moved off him without slaying him.

The káfir asked the reason for this. Hadhrat Alí رضي الله تعالى عنه said: “My intention was to kill you for the pleasure of Alláh تعالى. However, when you spat on me, I felt enraged. Now, my slaying you would have been for the sake of my nafs. It would not have been purely for the sake of Alláh تعالى. My inner emotion to take revenge would also be mingled. That is why I released you.”

This incident was of a Sahábí رضي الله تعالى عنه. Listen some more!

Wáqi'ah 5: A buzug's compassion for an ant

Once, there was a buzug who had gone on a journey. On his way back home, he bought some unrefined sugar (borá) at a shop, wrapped

it in a cloth and brought it home. When he opened the cloth, he noticed an ant in it. He told his wife: “I will be back just now. An ant from the shop has come with. If the ant is not returned, it will be separated from its partner.” He immediately left his home and went to the shop, left the ant there and returned home.

If somebody is away on a journey and if somebody were to 'abduct his wife, what will his condition be? Life would become very bitter.

To what a great degree are these buzurgáne-dín not considerate of others! If they behave in this manner with insects, despite it being unnecessary, then how considerate would they not be with humans in regard to the most remote and the most subtlest matters!

I have heard that the beloved bondsmen of Alláh ﷺ have not been indifferent to the hearts even of their enemies;

How will you be able to attain this rank and status

When you are fighting and opposing your friends even?

Wáqi'ah 6: Not causing the slightest inconvenience to others

A buzurg was walking along, having a staff in his hand. The buzurgs usually kept staffs with them. It is also sunnat.

Just to digress a bit: Hadhrat Músá عليه السلام had a staff. When he was on Mount Túr, he was asked:

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى ۖ قَالَ هِيَ عَصَايَ ۗ

“And what is that in your right hand, O Músá?” He said, “It is my staff...” (S.20.17-18.)

From this one can see that it is sunnat to hold the walking stick in the right hand. However, the condition of the modernists is amazing. They act contrary to what is conducive to a natural temperament (fitrata-salím). If they carry a cane, they carry it mostly in the left hand.

Huzúre-Akram صلى الله عليه وسلم has said that males should have their ankles exposed when wearing clothes. Yet, we do what is contrary

to this. Even though we do not state so verbally, but we show it in practice. If you observe the educated, they act contrary (to what Huzúre-Akram صلى الله عليه وسلم instructed), that is that they will have their trouser legs reaching below the ankles. Also, we have been told to have sleeves reaching below the elbows, whereas they have shirts with the sleeves above the elbows. In a similar manner, they carry the cane in the left hand.

To continue with our qissah: The buzurg stopped to make namáz. He planted his staff in the ground and commenced his namáz. Another buzurg also stopped there, planted his staff next to that of the first buzurg, and he also commenced his namáz. The staffs had steel tips. The staff of Hadhrat Músá عليه السلام also had a steel tip.

A gust of wind came and blew the staff of the second buzurg over. It fell in such a way that it caused the staff of the first buzurg to topple as well. The first buzurg, having completed his namáz, bent down to pick up his staff. The second buzurg quickly went to ask to be forgiven, saying: “If my staff had not fallen, your staff would not have fallen. It was my carelessness, in that I had placed my staff in such a position that, when it fell, it caused your staff to topple also. As a consequence, you had the difficulty of having to bend down and pick up your staff. Please make me m’áf!”

Just see! This is the condition of our buzurgs.

On the other hand, we receive regular iftá queries that the husband had become enraged at the wife’s unmannerly behaviour; he had become enraged because the food had not been prepared in time, and he had given the wife taláq. The question posed is: Is the taláq given in a fit of anger valid or not?

The shamelessness of some is seen to this extent that, even though there is an irrevocable taláq, the wife is still kept in the house out of fear of being disgraced and dishonoured among the relatives.

Wáqi’ah 7: Refusing to give taláq because of concern for others

There was a buzurg residing in the district of Saháranpúr (U.P. India). A friend came up to him and said: “Your wife is causing you a great

deal of distress. Why do you not give her taláq?”

The buzurg replied: “Were I to do so, there are two possibilities: she will either get married again, or she will not. If she does get married again, this brother will suffer under her because of my action. If she does not get married, there are two possibilities: she will either inhibit her nafs, or she will not. If she does not inhibit herself, she will be involved in harám, and I will be the cause for her sinning. And, if she manages to inhibit her nafs, then she will experience great difficulty, and I will be the cause of her difficulty. These are the reasons why I do not give her a taláq, that I will be the cause of all the consequent difficulties.”

Nowadays, on minor and petty issues, the wife is abused and beaten, and given taláq. This is contrary to the Sharí’at. Just see: Does this condition apply to us or not?

In essence, when this has become apparent to you, that a Muslim is one from whose hands and tongue others are not harmed or inconvenienced – this being the effect of attaining the akhláqe-hamídah – then, by rectifying one’s character, the state of our social interrelationships (mu’ásharat) will also be rectified.

Life is bitter – as witnessed by the discords and arguments taking place openly – as a result of discarding divine teachings. External civility is seen in abundance, but there is no sign of good character and behaviour. If the rectification of one’s character does not take place, besides life being bitter, there is devastation in the ákhirat as well.

Wáqi’ah 8: Asking forgiveness from an ant

Once, an ant came and seated itself on the clothes of Hadhrat Sulaimán عليه السلام, who shook it off. The ant spoke: “On the Day of Qiyámat, it will be my hand and your apron! Either you ask me for forgiveness, or get ready to answer on the Day of Qiyámat.”

At that moment Hadhrat Jibríl عليه السلام arrived and said: “Alláh تعالیٰ conveys His saláms to you. He also says that what the ant has said is correct. If you do not ask for m’áf, you will be accountable tomorrow,

on the Day of Qiyámat. Ask it for forgiveness.”

Just see: Hadhrat Sulaimán عليه السلام was a messenger. Alláh تعالى even sent His saláms. Additionally, he was a king. Yet, he is told to ask for forgiveness from an ant.

In this day and age, we are such that even though we ourselves do not possess any respect and honour, yet we feel ashamed to ask for forgiveness. So, what will be the situation on the Day of Qiyámat, when, in front of the world, there will be accountability, disgrace and dishonour? Whereas here, one is prevented from asking for forgiveness from just one person, just by the thought that one would be disgracing and dishonouring oneself by doing so.

Yet, over there, Hadhrat Sulaimán عليه السلام had asked forgiveness from a weak, little ant.

Yes, if somebody refuses to forgive you, after you had asked for forgiveness, then you will not be held accountable on the Day of Qiyámat. The reason is that the bandah is responsible only for his own actions in his desire and his choice (ikhtiyár).

Wáqi'ah 9: Hadhrat Alí رضي الله تعالى عنه explaining taqdír

Somebody asked Hadhrat Alí رضي الله تعالى عنه concerning taqdír. He replied: “Very well. Lift up one leg.” This person lifted up his one leg. Hadhrat Alí رضي الله تعالى عنه then said: “Keep it lifted and now lift the other leg.” Obviously, he could not lift the other leg simultaneously. Hadhrat Alí رضي الله تعالى عنه then said: “That is what you have control over, and you are mukallaf (responsible) only for that.”

Wáqi'ah 10: Honouring one's parents

This was during the time of Huzúre-Akram صلى الله عليه وسلم. There was a sahabí by the name of Alqamah رضي الله تعالى عنه. He was close to death. A sahabí came to Huzúre-Akram صلى الله عليه وسلم to tell him that Hadhrat Alqamah رضي الله تعالى عنه was not reciting the Kalimah. Huzúre-Akram صلى الله عليه وسلم personally went (to make talqín). [That is, reciting the Kalimah to him as a form of encouraging him to recite it as well - Tr.] Even then, he could not recite the Kalimah, despite Huzúre-Akram صلى الله عليه وسلم

himself making talqín of the Kalimah. Huzúre-Akram صلى الله عليه وسلم felt troubled.

When Hadhrat Alqamah's رضى الله تعالى عنه mother was asked about his condition, she said: "All his actions were good, but he did not behave well towards me." Huzúre-Akram صلى الله عليه وسلم requested her to forgive him, but she refused.

Huzúre-Akram صلى الله عليه وسلم then requested wood to be collected and he set the wood alight. Perturbed, the mother of Alqamah رضى الله تعالى عنه asked: "What is this for?" Huzúre-Akram صلى الله عليه وسلم said: "It is only appropriate that such a child should be burned in a fire." The mother said: "Do not do such a thing! I have forgiven him!" Subsequently, when Alqamah رضى الله تعالى عنه was told to recite the Kalimah, he did so immediately.

Alláh تعالى instructs us in the Qur'án Sharíf:

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ۝

So take warning, O people of vision. (S.59.2.)

Take lesson from such incidents. Those dealings that are transacted, bondsmen with bondsmen, can only be forgiven by the bondsmen upon being asked for forgiveness. If you have usurped somebody's wealth it cannot be forgiven, until that person has not forgiven you. Even if a goat has struck another goat with its horns, there will be compensation for this also on the Day of Qiyámat.

From this one can understand how one should behave towards one's parents.

فَلَا تَقُلْ لَهُمْ أُفٍّ

Do not say even "uff" to them. (S.17.23.)

Wáqi'ah 11: Gross insolence to the father

Somebody narrated an episode which he had personally witnessed:

A certain person had two sons. They had received a western

education. They would not listen to their father's advices. One day, the father said: "You are not my sons!"

Both of them said quite clearly: "You are not our father. You approached our mother purely out of nafsání desires. It was the qudrat of Alláh that caused our birth."

Just see the degree of shamelessness! Despite this, people are still enamoured of western education.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۞

To Alláh do we belong and to Him is our return! (S.2.156.)

To what a great degree are rights not being trampled upon! If this is the behaviour with one's own, what will the behaviour be with neighbours? Bear in mind that we have been ordered that, when building a house, take into consideration the neighbours, and do not build it so high that they suffer any harm. Air and light to them should not be obstructed; and also there should be no infringement of purdah.

Wáqi'ah 12: Do not inconvenience others

One person praised somebody in front of Huzúre-Akram صلی اللہ علیہ وسلم, who then asked him: "Is his neighbour happy with him?" This person said: "No." Huzúre-Akram صلی اللہ علیہ وسلم said: "He is a dozagí. – destined for Jahannam."

Another person spoke ill of another person: "He is not very punctual with his 'ibádat, being somewhat lazy. But his neighbour is happy with him." In regard to him Huzúre-Akram صلی اللہ علیہ وسلم said: "He is a Jannatí – one destined for Jannat."

Today, if one were to tell a káfir to become a Muslim, he will ask: "A Muslim like you or a Muslim like Hadhrat Junaid? If your answer is: 'Be like Hadhrat Junaid Baghdádí رحمة الله عليه', I cannot be like him – I cannot make the mujáhadah and the riyádhát that he made. If I were to be a Muslim like you, then I am better than you, in that your character and dealings are not correct." So, looking at our condition,

other communities develop a feeling of repulsion.

There was an age when, just by seeing our condition, virtually the whole world became Muslim.

This is the reason that I had narrated that Hadíth Sharíf, so that we know what Huzúre-Akram صلى الله عليه وسلم had taught. It is a short Hadíth Sharíf, but it has encapsulated the sea in a goblet.

Consideration for others is to this extent that, when one enters the masjid, one should not come having eaten some malodorous item; and one should not come wearing malodorous clothes.

Also, if a person is suffering from such an illness of the mouth where an offensive smell is emitted, he should not make his namáz with jamá'at in the masjid, but he should perform his namáz at home. To what a high degree of consideration is this not! Alláhu-akbar! To what a high degree has the teaching being given not to cause harm to fellow Muslims – that it is tolerable for such a person not to perform his namáz in the masjid, but it is intolerable that he should cause harm to other Muslims!

(Another instance is where) Huzúre-Akram صلى الله عليه وسلم has said that one should keep the area in front of one's house clean, so that passers-by do not suffer any inconvenience.

Today, we have discarded the teachings we had with us, and others, foreigners, have taken them up. The modernists should ponder: Is there this degree of purity and cleanliness in other religions and in other nations?

When Huzúre-Akram صلى الله عليه وسلم has ordered that the area in front of the house should be kept clean, then to what a greater degree would the order not be for keeping the house clean! This would include keeping everything clean – the premises, the house, the rooms, the clothes and the body. Also, from this Hadíth Sharíf one can know the order for purification and cleansing of the nafs as well.

Alláhu-akbar! What an all-encompassing is this statement not!

Wáqi'ah 13: Suspicious about Imám Sháfi'í's رحمة الله عليه piety

There is an incident related about Hadhrat Imám Sháfi'í رحمة الله عليه:

He was once a guest of Hadhrat Imám Málík رحمة الله عليه. (Having heard of Hadhrat Imám Sháfi'í's رحمة الله عليه piety) Hadhrat Imám Málík's رحمة الله عليه daughter thought to herself: "Let me see how much 'ibádat he is making." With this in mind, she placed a lotá of water in his room that, when he woke up during the night, he would perform wudhú and engage in 'ibádat.

In the morning, she noticed that the water in the lotá was as she had filled the night before, and that Hadhrat Imám Sháfi'í رحمة الله عليه had then performed his namáz. She concluded that he had not made any 'ibádat during the night and made his namáz without wudhú!

Hadhrt Imám Málík's رحمة الله عليه daughter related to her father the whole incident and her conclusions. Her father said: "Do not be hasty. I will investigate. Without proper investigation, it is wrong to have bid-ghumání (evil-suspicious)."

He approached Hadhrt Imám Sháfi'í رحمة الله عليه and enquired from him. Hadhrt Imám Sháfi'í رحمة الله عليه replied: "Last night, when I lied down on the chárpaí, a particular Hadíth Sharíf came to mind. Analysing this Hadíth Sharíf, I derived a 100 masá'il from it. I passed the whole night in this manner. I did not sleep. My wudhú was not invalidated that I had to make wudhú again. As for Tahajjud, you tell me whether it was more virtuous to spend the night in deriving laws or in performing Tahajjud?"

From this incident, one can gauge the high status of Hadhrt Imám Sháfi'í رحمة الله عليه. And just see what the daughter had concluded. Hadhrt Imám Málík رحمة الله عليه went and told his daughter: "This is what actually took place. Harboursing evil thoughts (sú'i-zinn) is a very severe sin. It is in regard to this situation that the Qur'an Sharíf stated the following:

إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

Verily, some suspicions are sins. (S.49.12.)"

To continue: I was saying that Huzúre-Akram صلى الله عليه وسلم had taken tremendous care in the matter of cleanliness, even though this law has not been legislated for practice. However, others have taken all this from us.

Additionally, Huzúre-Akram صلى الله عليه وسلم has said that when walking along a pathway and there is a stone or anything causing harm or inconvenience, one should remove it. By even doing this (seemingly insignificant act), one will earn 10 *nékís* (good deeds).

In any case, from the explanations given above, you should have come to know to what degree the Shar'í 'at has taken care and vigilance to safeguard a Muslim from harm. One buzurg has put it thus:

*Hasten to console (the hearts of others).
This carries the thawáb of a great hajj.
(The value of) one heart is greater than
Thousands of Ka'bah.*

Now, just ponder: When causing hurt to the heart of a Muslim is such an evil thing, then to displease Rasúlulláh صلى الله عليه وسلم and to cause him hurt, how much more evil will that not be? You should know that, twice a week, our deeds are presented to Huzúre-Akram صلى الله عليه وسلم. Our deeds will include our sins as well. So, how much grief will Huzúre-Akram صلى الله عليه وسلم not experience!

Wáqi'ah 14: Hurting the heart of Rasúlulláh صلى الله عليه وسلم

A buzurg from Iran very much liked some poetry of a certain poet, Mirzá Qatíl, who lived in India. This buzurg from Iran travelled to India to meet the poet. On his arrival, he was told that the poet was in the bazár at a certain barbershop, having his hair cut. When the buzurg went to the barbershop, he saw that the poet was having his face shaved. On seeing this, he said, in poetic Fársí:

“Good gracious! You are getting a clean shave!”

The poet replied, also in Fársí:

“Yes. However, I am not shaving anybody's heart.”

Meaning: “By my being clean-shaven, I have not hurt anybody's

heart.” He felt that this was an appropriate reply. However, one does not mess around with any buzurg! The buzurgsáhib immediately retorted:

“You have shaved the heart of Rasúlulláh صلی اللہ علیہ وسلم.”

The buzurg was saying: “What you are saying is false. You are shaving the heart of Áqá-e-námdár, Rasúlulláh صلی اللہ علیہ وسلم. When your deed is presented to Huzúre-Akram صلی اللہ علیہ وسلم, will he not be grieved? You then have the audacity to say that you are not causing grief to anybody! Arè! You yourself are hurting the very heart of Sarware-do-álam, Rasúlulláh صلی اللہ علیہ وسلم.”

Hearing this, Mirzá Qatíl went into a state of ecstasy, and exclaimed:

“Jazákalláh! You have opened my very eyes!

You have united me with my beloved!”

He then made taubah.

Wáqi’ah 15: (a) The status of Mílád Sharíf.

There was a person in a place called Keránah. He used to arrange a Mílád Sharíf annually. After many years, he made the ziyárat of Huzúre-Akram صلی اللہ علیہ وسلم, who said to him: “My happiness is not attained in this manner. My happiness is attained by being obedient to me, not by coming together annually just to take my name.”

It appears in the Qur’án Sharíf:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say (to mankind, O Muhammad,): If you love Alláh, follow me. And Alláh will love you.(S.3.31.)

Alláh تَعَالَى is saying that, if you follow the sunnat, then you will become His beloved.

Just ponder: That person who takes the name of Huzúre-Akram صلی اللہ علیہ وسلم just once a year, and then forgets him for the remainder of the year: Can Huzúre-Akram صلی اللہ علیہ وسلم be happy with such a person?

The method of reciting Mílád Sharíf adopted by people these days,

is completely wrong. This is a new custom. This did not take place in the eras of the sahábah, the tábi'ín or the tab'í-tábi'ín (may Alláh تعالى be pleased with them).

I ask: This racking of my brains and relating to you these topics for the past two hours, is this not zikre-Rasúl صلى الله عليه وسلم? If one were to merely do zikre-Rasúl صلى الله عليه وسلم – in other words, merely do Mílád Sharíf – will one come to know what the orders, etc., of the Shari'at are? Without doubt, Mílád Sharíf Rasúlláh صلى الله عليه وسلم is a basis for muhabbat, and a basis for thawáb and barkat. However, when aspects that are contrary to the Shari'at are mixed up in it, how can this be a basis for thawáb and barkat?

Take this illustration: To perform namáz is a fundamental of the Shari'at. However, if you perform namáz, but you do not face the qiblah, or you have shifted somewhat away from the qiblah, then your namáz is invalid. It may be that you are facing the direction of the qiblah, but the different arkáns are carried out contrary to the laws laid down, then too, your namáz is not only invalid, but it is sinful as well.

Similarly, the order for Mílád Sharíf falls in the category of mustahab. However, when it has collective (Shari'ah) prohibitions and the participants at the Mílád are acting contrary to the Shari'at, they are non-namází, they are clean-shaven, they relate unauthenticated stories, they recite poetry contrary to the honour and respect accorded to the Ambiyá عليهم السلام, and there is wastefulness and corrupt aqídah, then how can that still remain as mustahab?

Over here, the rule of the Shari'at is that, where there is a combination of items contrary to the Shari'at in any deed which is mustahab, the mustahab should be abstained from. Even if people quote a precedent, that a certain person also did it, then too, it should be refrained from.

For example: If a person says: "I shall arrange a Mílád Sharíf and take into consideration what the Shari'at lays down, that there will be no clean-shaven persons present and no unauthenticated incidents will be related, and so forth – no prohibited activity will

take place at all – then too, we will not give permission. The reason is that it will be opening the door, and others will use it as proof of general permissibility. However, if Mílád Sharíf is held with proper aqídah and in the proper manner, there is room for permissibility.

We have seen how people will deliberately modulate their voices when reciting in ladies' gatherings. Huzúre-Akram صلی اللہ علیہ وسلم has said that one should avoid reciting in this manner in ladies' gatherings. The hearts of the women are like glass and they may shatter.

Alláh تَعَالَى has stated:

لَمْ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝

O you who have believed, why do you say what you do not do? (S.61.2.)

Why are you claiming to do what you are not doing? People who are unobservant of the Sharí'at recite poetry, swaying this side and that side. In appearance, it seems that they have a great love for Huzúre-Akram صلی اللہ علیہ وسلم within them. I take an oath that they have absolutely no love in their hearts. I will prove this further on.

Wáqi'ah 15: (b) The beard – a symbol of Islám & of manliness

At this stage, all I wish to state as a corollary that, nowadays, the beard is referred as a “signboard”. What rashness and ill-manners is this not! In actual fact, there was not a single Nabí عليه السلام who did not have a beard. These people do not realise how far-reaching this statement is. Ah! Today they are insulting the symbols of Islám. The nikáh of such people, who are contemptuous of the Dín, also breaks, because these people mock the beard by referring to it as a “signboard”.

However, with this very statement of theirs, I will prove to you the great value, elevated status and dignified and noble rank of the beard, with the following: You will have noticed that major companies have signboards in front of their premises. The signboards indicate that the goods sold there are of a very high quality; and that these are major suppliers – showing their greatness and grandeur. So, from this one can conclude that the beard is also a sign of nobility and

grandeur.

Also, one can also deduce that the dignified status of a male is that he has a beard. Among goats it is the male that has a beard. The male goat will have a beard and the female goat does not have one. Thus, we can deduce that a beard is a sign of manliness, and not having a beard is being like the female goat, and is a sign of femininity. And manliness is portrayed in its perfection by the beard; not so femininity. The clean-shaven male is humiliating himself with his own mouth. He has no perception of the honour that is inherent in the beard.

That is why the malá'ikah recite the tasbîh in this manner:

سُبْحَانَ مَنْ زَيَّنَ الرَّجَالَ بِاللُّحَى وَزَيَّنَ النِّسَاءَ بِالذَّوَائِبِ

We recite the tasbîh of that pure Alláh Who adorned males by way of their beards and of that pure Alláh Who adorned women by way of their tresses.

The molví-sáhibán tend to be very plain and simple people. Listen to this:

One molvísáhib was travelling by train somewhere. A clean-shaven, western-educated man started throwing jibes at him. When the poor molvísáhib became very vexed, he turned to the gentleman-sáhib and asked: “Do you have a wife and children?” He replied: “Yes. I have.” When there is no way of differentiating between you and your wife, seeing both your features are the same, then your children would not be able to differentiate between you and your wife. Sometimes they call you ‘mother’ and sometime call her ‘mother’.” The gentleman-sáhib remained silent.

The dictates of muhabbat are to obey

We were discussing the Mílád Sharíf. The participants do not perform their namáz; their appearance is contrary to the Sharí'at; yet they read an Urdú kitáb, swaying hither and dither, to portray their muhabbat. But, how can we understand them to have muhabbat

when they are not obedient to their beloved, especially when the beloved has instructed them to do so? Yet, there is no sign of obedience. So, how can one conclude that they have muhabbat? Even if they have muhabbat, this action is not accepted by Alláh تَعَالَى, in that the method is contrary to the Sharí'at.

And the irony is this that they announce, when in qiyám: “Those who have no manners should leave this gathering.”

In actual fact, this qiyám is not necessary. I will show it you: When Huzúre-Akram صلى الله عليه وسلم used to arrive, the sahábah رضى الله تعالى عنهم used to stand up. However, Rasúlulláh صلى الله عليه وسلم was displeased at this. Consequently, the sahábah رضى الله تعالى عنهم discarded this practice of standing up. You know very well the state of the hearts of the sahábah رضى الله تعالى عنهم – how they must have felt at having to remain seated. However, these noble personages had as their objective, obedience, and not just fulfilling their fervour and passion.

The meaning of muhabbat is the following: Despite the heart craving to act, in one's own opinion, in the best of manners towards the loved one, if the loved one forbids one, the right of the muhabbat for him is that one follows his orders, and one does not follow the dictates of one's own passions.

So, explain to me, when Huzúre-Akram صلى الله عليه وسلم did not tolerate this act in his lifetime, how would he tolerate it after his demise?

Some say that Huzúre-Akram صلى الله عليه وسلم himself is present and watchful (hádhir-názir). Ask a simple, Muslim peasant: “Whose being has this quality of being hádhir-názir?” He will also reply: “Alláh تَعَالَى.” Exactly! The honourable status (shán) of being hádhir-názir belongs only to Alláh تَعَالَى. There is a great defilement in having the aqídah that Huzúre-Akram صلى الله عليه وسلم is hádhir-názir. Goodness! If hurting the heart of an ordinary Muslim is evil, how much greater is the evil of hurting the heart of Huzúre-Akram صلى الله عليه وسلم? The truth is this:

After Allah you are the greatest! End of story!

Now, from this we can gauge how great are the rights Alláh تَعَالَى has on us. The rule is: the level of disobedience is gauged in proportion to

the honourable stature of the one in the position of a commander.

To understand this, take this illustration: An ordinary clerk has asked you to give him some water to drink. At the same time, the collector-sáhib has also asked to be given some water to drink. You do not give either of the two any water to drink. The act of not giving water, in both cases, appears to be the same. However, the disobedience to the order of the collector-sáhib will be considered to be a graver act of disobedience as compared to the act of disobedience of the request of the clerk.

So, when it is forbidden and blameworthy to cause grief to the heart of a fellow Muslim, then how much greater will be the grief caused to Huzúre-Akram ﷺ by being involved in an evil deed? And the evil will be even to a greater extent when an act is committed against the wishes of Alláh ﷻ.

The act of dishonouring Huzúre-Akram ﷺ is an act of dishonouring Alláh ﷻ. The disobedience of the instructions of Huzúre-Akram ﷺ is the disobedience of the instructions of Alláh ﷻ. Alláh ﷻ states:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

O people of ímán! Be obedient to Alláh and His Rasúl. (S.4.59.)

In any case, from the Hadíth Sharíf and Qur'án Sharíf áyát quoted, one will have come to know what type of life a Muslim should be living. From the Hadíth Sharíf and the Qur'án Sharíf, all of us should know that our aqá'id should be correct, our 'ibádat should be correct, our mu'ámulát should be correct, our mu'ásharat should be correct and our akhláq should be correct. In the beginning, this claim had been made that the Hadíth Sharíf quoted earlier, includes all five categories, some quite clearly, others by indication. To repeat the Hadíth Sharíf:

الْمُسْلِمُ مَن سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ

A Muslim is he from whose tongue and hand other Muslims are safe.

I am about to end my bayán. The subject matter has extended considerably. However, you should have come to know what your faults are. Although this may not have been to your liking, but it would have been according to your ailments.

Dear brothers, what can I say? I do not have a fine voice that I can recite poetry to you, so that you may experience some enjoyment. My statements are not delightful, and they may not be according to your desires, but – like a medical prescription – it is according to your illnesses. The remedy and cure of these ailments are dependent on your using the prescriptions.

If you were to take the paper on which appears a hakím's prescription, place it in water and boil it, and then drink the water, nothing happens. However, take the prescription to the pharmacist, buy the herbal medications, and boil them, and then drink the water according to the instructions, then you will see the benefit.

There is an Arabic saying:

الحق مرّ - *The truth is bitter.*

People have different temperaments. Some find it bitter, others find it otherwise. Giving lectures is not my profession. I do not ask for donations. Some orators will lecture according to the wishes of the audience with the thought of asking for donations afterwards. However, I have no truck with such people. I have relayed the orders of Alláh تَعَالَى to you – this is our responsibility.

Wáqi'ah 16: Truth changes affection & esteem into anger & hatred.

The people of Makkah and relatives had a special love for Huzúre-Akram صلى الله عليه وسلم. They had faith and confidence in him. They called him by the title of “Sádiq” – the truthful – and they called him by the title of “Amín” – the trustworthy. However, when he proclaimed the truth to them, that the real deity to worship is only one Alláh, then everybody got enraged. Did he swear at anybody? Was he abusive? Did he steal anybody's possessions? Not at all!

The issue was only one: With his blessed tongue he had just uttered something that was contrary to their false beliefs. It is the

compulsory duty of a person with a sound temperament to proclaim the truth, by viewing the inner reality, pondering over the proofs and acting according to natural dispensation.

When Huzúre-Akram صلى الله عليه وسلم relayed the orders of Alláh تعالى to the kuffár, and told the kuffár to remove the 360 idols from the Ka'bah, they all instantaneously became enraged. This is the effect of proclaiming the truth.

In any case, it is our task to relay the truth, whether some find it bitter or sweet. To quote the Hadíth Sharíf again:

المُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ

A Muslim is he from whose tongue and hand other Muslims are safe.

Keeping this Hadíth Sharíf in front of you, you will find that your life in the dunyá will pass with peace and tranquilly; and, as for the ákhirat, there you will have benefit piled upon benefit.

Du'á

I am now terminating my bayán. Make du'á that Alláh تعالى grant us tauffiq. We should adopt irádah (resolve) and efforts in our Díní affairs, together with du'á.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ - وَأَخْرَجُوا نَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



MALFÚZ

The reality of 'abdiyet and the effects of 'abdiyet

The mu'min-bandah is the 'abd and slave of Alláh تعالى, and is a subject (in His kingdom). This mu'min-bandah, being a slave and having within him perfect 'abdiyet, yet his is a king! A member belonging to the ruling class, considers to be a king himself. Therefore, this mu'min who is an 'abd, by virtue of his ímán, is the king of Alláh تعالى. May Alláh تعالى make it that we understand!**

There is nothing that is a greater goal and objective, in the gaze of Alláh تعالى, than 'abdiyet.

A person may be punctual with his five-times namáz; he is performing his Tahajjud namáz; and he is regular with his wazífas; but he does not have within him the quality of 'abdiyet that he should have. So where can he be considered to be an 'abd in the true sense? How can he be a slave in the true sense? Yes, at that moment he may be so.

The shán of 'abdiyet is something very special. The mu'min-bandah in whom this has been inculcated, will make sure that he carries out all orders pertaining to pious deeds, both záhirah and bátinah. At the same time, he fully understands that his performing these deeds is not because of his own strength – he performs these only until and unless it does not incorporate taufíq from Alláh ﷻ. He accredits his performance to Alláh ﷻ. Should there be any shortcomings, he attributes these to himself.

Such a mu'min-bandah strives diligently to see that no individual should experience any difficulty or harm of any type from himself; that nobody's feelings should be hurt. These are the effects of 'abdiyet.

The following also forms part of 'abdiyet: In whatever situation the mu'min-bandah finds himself in – whether he is experiencing good health, or ill health; whether he is experiencing poverty and destitution, or he is prosperous; or whether some ghair-ikhtiyári difficulties are encountered – in every condition he makes a full and complete effort of diligently carrying out the a'mále-záhirah and bátinah, whether his mood is one of cheerfulness (basháshat) and his temperament is expansive, or not. In every situation he has embraced 'abdiyet within him.

– contrary to His orders, it is attributed to oneself; and not to Záte-Bárá ﷻ. This is 'abdiyet!

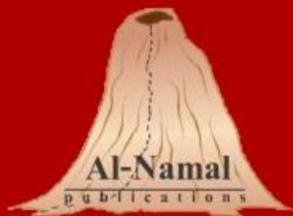
 **[This malfúz was given to an álim for corrections. At this point he made the following comments: “Hadhratjí رحمه الله عليه has said something which is exceptionally deep and thought-provoking! If every Muslim lives as if he is a king appointed by Alláh ﷻ, then the picture in the world would be entirely different. Basically, each individual's life will be according to the shari'at.”



The series, **For Friends** is directed at those who wish to become the Friends of Alláh Ta'áalá. This process is linked to undertaking a journey to Alláh Ta'áalá, and is termed *Sulúk*. This "journey" involves looking at oneself and detecting any shortcomings within oneself. These shortcomings are then corrected stage by stage until that stage is reached where the individual is firmly connected to Alláh Ta'áalá, this situation being termed Nisbat (connection with Alláh Ta'áalá).

The **For Friends** series consists of discourses delivered by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه dealing with this subject of *Sulúk*. The reader will find that a very wide range of topics is discussed in any one discourse. *Sulúk* is not merely confined to making Zikr: As every aspect of a Muslims life has to be according to the tenents of Islam, the readers attention is drawn to various areas that are problematical, providing the solutions to the obsticals that the traveller along the path of *sulúk* may be facing along his journey. The approach adopted by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه has such an appeal that individuals from all over the world have benefitted from his discourses.

Published by:
Al-Namal Publications
P. O. Box 96185
Brixton 2019
South Africa
+27 11 837-5736
ISSN: 1019-2409



Printed by: *As Saadiqeen Islamic Centre*
www.asic-sa.co.za