بسم الله الرحمن الرحيم

Al-Inaam

An Islamic periodical
promoting the true values of Islam

Al-Inaam	An Islamic periodical
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Lessons from the Holy Qur'ān

The Command to Perform Salāh

Moulānā Ebrāhīm Muhammad

وَأَقِيْمُوا الصَّلاَةَ وَآتُوا الزَّكَاةَ وَارْكَعُوْا مَعَ الرَّاكِعِيْنَ

"Establish salāh, pay zakāh and bow (in ruku) with those who bow."

This means that in their salāh they pay heed to every fard, wājib, sunnah and mustahab act. They concentrate deeply in their salāh, performing it with humility.

Ibn Kathīr reports that Hadrat Abdullāh Ibn Abbās ﷺ said, "The establishment of salāh means that one performs the ruku and sajdah properly. One must also recite the Qur'ān correctly in salāh, be humble and conscious of the salāh."

Many verses mention salāh and zakāh together, since they denote physical and financial acts of devotion. Salāh inspires a person to turn to Allāh and instils humility in him/her. Zakāh eradicates miserliness and other evils associated with wealth. There are numerous other benefits attached to these two acts of worship which the scholars have elucidated in many books.

Allāh also commands the Bani Isrā'īl to "bow (in ruku) with those who bow." This means that they should be particular about performing salāh in congregation. One of the greatest virtues of

salāh in congregation is that the reward for such a salāh is multiplied 27 times.

Although salāh and zakāh are compulsory for all Muslims, the Jews are specifically commanded with these acts, because they are acts of devotion and are especially effective in eradicating the maladies of love of position and love of wealth, both of which were widespread amongst the Jews.

Other commentators have mentioned that the prayer of the Jews did not include the ruku posture. Allāh therefore impresses upon them to adopt the prayer of the Muslims, meaning that they should embrace Islam.

The Ulamā have deduced from this verse that it is wājib (compulsory) to perform salāh in congregation. Even those who say that it is sunnah have emphasised its importance.

Hadrat Abu Hurairah ﷺ reports that Rasūlullāh ﷺ said, "I swear by the Being in whose control is my life! I desire to instruct that firewood be gathered. Thereafter, I will instruct that the adhān be called out so that the salāh may commence. I will then appoint an Imām to lead the salāh and personally set fire to the homes of those who do not attend the salāh in congregation." [Bukhari Vol.1 Pg.89]

Rasūlullāh ﷺ said in another hadith, "If there were no women and children at home, I would lead the Isha Salāh and order the youth to set fire to the homes of those who do not attend the salāh with congregation." [Mishkāt Pg. 97]

Once after completing the Fajr salāh, Rasūlullāh ﷺ enquired from the Sahabah ؓ whether a certain person was present. When the Sahabah ؓ replied in the negative, he asked about a second person. When it was mentioned that he too was absent, Rasūlullāh ﷺ said that the Fajr and Isha Salāhs are most difficult for the Munāfiqīn (hypocrites). He then added, "If you knew the reward for these two salāhs, you would come to the masjid even if you had to crawl. Indeed, the first row is the row of the angels. If you knew the reward of standing in this row, you would race to stand in it. Undoubtedly, the salāh of two persons performing salāh together is better than performing salāh individually. Performing salāh collectively with two persons is better than performing salāh collectively with just one person. The salāh in which there are more worshippers, is more beloved to Allah." [Mishkāt Pg. 96]

Hadrat Abdullāh Ibn Mas'ūd ؓ said, "I have certainly witnessed the time when only the open hypocrite would miss salāh in congregation or an ill person. Even the ill would present themselves with the aid of two persons. Indeed, Rasūlullāh ﷺ has shown us many ways of guidance and amongst these is to perform salāh in a musjid where the adhān is given." [Muslim Vol.1 Pg.232]

Hadrat Abu Dardā ؓ narrates that Rasūlullāh ﷺ said, "Shaytān will certainly assume control of any three men in a forest or town where they do not perform salāh in congregation. So be particular about performing salāh in congregation because a wolf devours the lone sheep." [Mishkāt Pg. 96]

(Adapted from Anwārul Bayān)

The Harms of Being Divided

Hadhrat Hajee Imdādullah Sahib ﷺ

Once, in the course of a discussion, Hadhrat Moulānā Ashraf Ali Thanwi ﷺ said: "The Deobandi, Wahhābi, and Barelwi differences have caused great harm to the ummah. Nevertheless, I do not respond to anyone (to their criticism and allegations). In fact I detest such futile discussions.

I am grateful that Allah ﷻ granted me the opportunity of sitting in the company of luminaries with such a mindset. Hadhrat Hajee Sahib ﷺ had once mentioned: 'Do not get entangled in debating with others. If anybody wishes to provoke you, then treat him as a barber had once treated a client. A person had once visited the barber and asked him to pluck out all his white hairs. The barber in response shaved off all the client's hair and presented them before him and remarked: "I have a lot of other work to attend to. I do not have the time to pluck out each white strand. Therefore, I have placed all your hair before you so that you may pluck the white strands." Saying these words the barber got up and walked away.'

What Hadhrat meant was that if any person tries to entangle you in a discussion then place all the information before him. Thereafter, leave him to himself and get involved in your work. Certainly, Hadhrat was wise. What a unique advice he had given! Whenever I face such a situation, I realise the true worth of this piece of advice. Despite it being just a few words, yet it is so comprehensive. The underlying factor is that there is always some nafsāniyyat (personal motives) in these discussions. One aspect is to refute falsehood with a good intention within the parameters of shari'ah. This is required

of us. The other is to get involved in these discussions just for the sake of disputing with insincere intentions. This is not required of us. In fact, there is a fear of being taken to task for it." (Malfoozāt Hakeem-ul-Ummat, vol. 1, p. 180)

Hope

"Say: O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah, for Allah forgives all sins, for He is Oft-Forgiving, Most Merciful. Turn to our Lord (in repentance) and bow to His (Will), before the Penalty comes on you. After that you shall not be helped." (39:53-54) Forgiveness in Islam is very important in a Muslim's personal day-to-day life. This concept of hope in the forgiveness and mercy of Allah goes hand-in-hand with the fear of retribution from Allah. These two go simultaneously with each other so as to train a person to be stable in his mind and in his personal life. While Allah has prepared a grave penalty for the disobedient, by the same token Allah is most forgiving to those who seek it from him.

As far as the idea of hope is concerned, Allah informed us in the words of the Noble Qur'an, "Say: O My Servants who have transgressed against their souls! Despair not of the Mercy of Allah, for Allah forgives all sins." (39:53) This quality of Allah is further expounded in the following words, "...but My mercy extends to all things. That (mercy) I shall ordain for those who do right, and practise regular charity, and those who believe in our signs." (7:156) It is the concept of hope that allows everyone of us to try his best for a better future and strive harder. In a Hadith narrated by Abu Hurairah ﷺ, Nabi ﷺ is reported to have said, 'When Allah created

the creation, he wrote in a Book found with Him above the Throne: Indeed My Mercy surpassed My Anger.' (Sahīh Bukhari) In another narration, he stated, 'Allah has a hundred types of mercy. He sent down only one of His mercy. In this mercy there is compassion among the jinn, mankind, animals and the birds. From it they express mercy among themselves and even the wild animals show mercy to their offspring. Allah delayed the other ninety nine portions of his mercy, so that He will use them for His creation on the Day of Qiyaamah.' (Sahīh Bukhari and Muslim)

The idea of forgiveness of sins through the concept of hope is well taken into consideration in Islam. This subject matter is mentioned in the following narration reported by Abu Musa ﷺ, Nabi ﷺ is reported to have said, 'Indeed Allah extends His Hand during the night so that the sinner during the day will repent. And He extends His Hand during the day so that the sinner during the night will repent, till the sun comes up from the west.' (Sahīh Muslim) If a disbeliever does any form of good, he will be rewarded in this world; while a believer will be recompensed both in this world as well as the next. Anas ﷺ reports that Nabi ﷺ said, 'Indeed when a disbeliever does something good, he will receive the reward in this world. However, for a believer, Allah delays the reward of his good deeds till the Day of Judgement, but he will receive sustenance in this world for his obedience.' (Sahīh Muslim)

All of us do commit mistakes daily, and we are given the opportunity to repent and to ask Allah for His forgiveness. He instructed us to pray Salāh five times a day, to fast in Ramadān, to discharge Zakāh, and to perform Hajj. He opened the door of repentance and the door of forgiveness. The door of hope is wide enough for every human being. ◉ (Anonymous)

Hadrat Moulānā Ilyās and Tablīgh

Moulānā Muhammad Aslam Shaikhupuri

It was an ache that distressed him all the time; he couldn't eat, he couldn't sleep. It was a worry that had engulfed all other worries; it was a topic, the explanation and elucidation of which took up all the energies of his tongue and pen to the extent that writing on any other subject was a trial for him. He had written to Shaykhul-Hadith Moulānā Zakariyya ﷺ, "My heartfelt desire is that at least my brain, thought, time, and energy should be limited to nothing but this work." He used to say, "How can any other occupation be lawful for me when I see that the soul of Rasulullah ﷺ is distressed (because of the weakness of the Muslims' faith and the supremacy of *kufr*)?"

One day an attendant complained that he saw a lack of attention and affection in his behaviour compared to previously. He replied, "I am very busy; I feel that Rasulullah ﷺ is in distress; I cannot pay attention to anything else."

He did not attend gatherings where there was little chance of putting forward his message; he disliked going for the sake of an obligation only. He used to say, "If you go to a place, go with your message and put it forward, keep your invitation above everything."

Once in Delhi, he had to attend a wedding ceremony of an acquaintance. He addressed the gathering at the wedding thus, "Today is the happiest of days for you when even the lowliest is pleased; it is not done to displease even the sweeping woman…tell me! Do you have any concern of pleasing Rasulullah ﷺ?" Then he

explained that the endeavour to revive the *Deen* brought by Rasulullah ﷺ was the greatest way to please him ﷺ.

Moulānā Muhammad Ilyas ؒ adored calling to the Faith to such an extent that all other pleasures and opinions were dimmed before it; this spiritual pleasure had become sensory and natural for him.

Once, Moulānā had defined *ishq* (adoration) as such: "The pleasures and interests of man that are divided between so many things come out and converge at one point. This is *ishq*." This definition was personified in Moulānā himself. He used to sob and cry on the departure of the Ummah from its *Deen*. Sometimes he used to writhe in pain, sigh, sob and complain, "O Allah! What else should I do? I am not doing enough." Sometimes he used to turn agonizingly on his bed, then get up and pace the room. One night his wife asked him, "What is the matter? Can you not sleep?" He answered, "What can I tell you? If you come to know what I do, then both of us will remain awake."

The result of this heartache and dedication to his aim was that in just a few years, the ache that had bothered one breast, caught fire in hundreds. The Mewatis who had become half Hindu despite being called Muslims, who celebrated many of the Hindu festivals, whose villages rarely had a mosque in them, who even used to kill their newborns; suddenly, little beacons of light sprung up in the same Mewati dwellings. Mosques were built, religious schools and *Madaris* mushroomed, the number of *Huffaz* exceeded hundreds, and there were a good number of qualified '*Ulama*. The birth of the love of *Iman* extinguished *kufr*. The customs and traditions that had come to be a way of life for them began to be eradicated. An experienced Mewati explained this in a very clear manner when he

was asked what was happening in his area. He said, "I don't know anything else; what I do know is some things for which we used to strive and they did not happen, are happening on their own; some things which we tried to stop with battles and great endeavour and did not stop, are being stopped on their own."

Hadrat Moulānā Muhammad Ilyas ﷺ had a keen concern that if the '*Ulama* did not overlook preaching and this task was left to the common man alone, it would develop a lot of flaws. His wish was for the educated '*Ulama* to take an interest in this task and use their Allah-gifted talents for the propagation of this work. Because most of his life Moulānā had been associated with learning, he knew intimately the pursuits of the *Madaris*, its teachers, and students. He wanted them to join hands in this work of calling to Allah but he also wanted a way out that would help the *Madaris* in their learning, yet not interfere with it. He writes, "*Deen* can progress and develop according to the progress and development of learning, and under the progress and development of learning. It would be the greatest of losses if my movement caused any setback to learning. I do not want *Tabligh* to prevent or impede progress towards learning…"

He used to council the groups going in the way of Allah for *Tabligh* to sit and learn from the gatherings of elders with the intention of improving oneself, and never to mention their own work in their presence. If the elders asked anything of their own accord, well and good; otherwise they were to keep silent. He wrote to Shaykhul-Hadith Moulānā Zakariyya ﷺ , "I have an old wish, that these groups benefit from the *khanqahs*, adhering to all the etiquettes of the *khanqahs*, and that the missionary work be done in particular timings in surrounding villages. Plan this after consulting with the coming groups. This humble person is also overwhelmed with the wish to

attend with some companions; I am also thinking of Deoband and Thana Bhawan."

Hakimul-Ummah, Moulānā Ashraf Ali Thanwi ﷺ was of the opinion that when '*Ulama* who were educated for eight to ten years, failed to solve some matters when on mission work, what would the ignorant Mewatis do without any formal education and training? His cautious and far-sighted nature was unsatisfied and he feared some harm would come out of it. But when he received continuous news that the groups were working under the supervision of the '*Ulama* and obtaining guidance from them, and that they did not mention anything for which they were not allowed, he became satisfied.

The founder of the Jama'ah always tried to link the workers of *Tabligh* to the *'Ulama*. He used to stress the importance of '*Ulama*, the need to benefit from them, the rewards of meeting them, and he used to teach the etiquette of talking to them. He used to educate the workers to take the best possible explanation of things they did not understand and keep their faith in the scholars. The results of this effort became apparent when the major businessmen who were against the '*Ulama,* started attending their gatherings with respect and reverence and invited them for discourses to their congregations. They did not make the condition that only those '*Ulama* should give talks who had spent time in the Jamā'at; all authentic and righteous '*Ulama* were invited.

The connection of Shaykhul-Islam Moulānā Husain Ahmad Madani ﷺ with politics was no secret, but he often gave discourses in tablīgh gatherings although he had not spent any formal time in the Jamā'at. Moulānā Abul Hasan Ali Nadwi ﷺ , who was the heart and soul of Nadwatul-Ulama - and who was aware of the barrier between Nadwa and the rest of the *Madaris* because of its special ambiance

and isolation of some of its founders - his dealing with the founder of the Jamā'at was totally different. Hadrat Moulānā Ilyas ﷺ respected and loved all '*Ulama* and he loved Moulānā Abul Hasan Ali Nadwi ﷺ , and attached great importance to his advice.

One day Moulānā Abul Hasan Ali Nadwi ﷺ said that although Nadwa had always extended an affectionate hand towards the people of *Deen*, they had seldom had a positive response. "Thank Allah that he, Moulānā Ilyas ﷺ , had been loving towards them." Tears ran down Moulānā's face and he said, "What are you saying? Your Jamā'at is that of *Deen*. I am not in favour of leaving out even the people from Aligarh (i.e. the Muslims with secular education)."

Besides Moulānā Abul Hasan Ali Nadwi ﷺ , Moulānā Manzoor Nu'mani ﷺ was also among Moulānā's close associates. Moulānā Abdul Qādir Raipuri ﷺ was also a frequent visitor. The latter was a great shaykh of knowledge and *tasawwuf*.

Not even a blind person can deny the fruit borne by the work of tablīgh. The entire world seems in a stir by its blessings. Millions of people have been reformed by joining it; but despite all this, there is a need for guidance from the '*Ulama* at each step. Allah forbid, if a rift is created between the Jamā'at and the '*Ulama*, it will have grave consequences for the religious circles.

لا خير في يمنى بغير يسار

There is no benefit in a right without a left.

The Reality of Tasawwuf

Moulānā Muhammad Zakariyya Kandhelwi

Authentic Tasawwuf is firmly rooted in the fundamentals of Islam, sitting between two extremes — the way of those who reject it on the one hand and the way of those who practise it independent of Shari'ah on the other.

Sayyiduna Jibril ﷺ asked the Prophet ﷺ, "What is *ihsan*?" The Prophet ﷺ replied, "*Ihsan* is that you worship Allah as if you are seeing him…"

Tariqah, Tasawwuf and Suluk in reality are other names for *ihsan*, or the way to acquire the quality of *ihsan*. Name it what you wish — these are all synonymous.

My grandfather, Moulānā Muhammad Isma'il Kandhalwi ﷺ sought a private meeting with Moulānā Rashid Ahmad Gangohi ﷺ. Once alone, he said, "I gave *bay'ah* to Moulānā Muhammad Ya'qub Dehlawi ﷺ and received instructions from Moulānā Muzaffar Husayn Kandhalwi ﷺ. Their teachings were of the Naqshbandi *tariqah* and having acted according to their instructions, within eight days, my *latā'ifus-sittah* (six spiritual faculties) began to spin in the same way that a coil spins. However, I have since the beginning been fond of following the *sunnah*, and I diligently recite those supplications that have been mentioned in the *hadith* – such as the ones recited when going to the toilet and when coming out, and when going to the market, etc. It is because of this that I have very little interest in the exercises of the *mashāikh*. I used to sometimes

meditate for ten or fifteen days. This is my situation. Now I am old and weak, and I would like your respected self to instruct me."

Moulānā Gangohi ﷺ asked, "Have you reached the level of *ihsan* in your actions?" He replied, "Yes, I have." Moulānā Gangohi ﷺ said, "Fine, you are not in need of any instruction, for preoccupying one's self with the exercises of the Sufis after reaching the level of *ihsan* is like one studying the book *Karima (*an elementary book in the study of Persian) after he has finished studying *Gulistan* (an advanced book of Persian literature). It is clear that doing so is only a waste of time. Because of this, for you to preoccupy yourself with the exercises of the Sufis is wasting time and sinful." (*Arwah-e-Thalāthah*, p. 299)

I have also heard this story from my seniors and heard that Moulānā Gangohi ﷺ said, "Its example is that of a *hafiz* of the Qur'an who says, 'I haven't studied *Al-Qā'idah Al-Baghdādiyyah* (a primer to learn Qur'ānic pronunciation), teach it to me.'"

Moulānā Gangohi ﷺ said on another occasion, "The spiritual strength of the Prophet ﷺ was such that the most unruly disbeliever would reach the state of *ihsan* by just saying *La Ilaha Illa Allah Muhammad Rasūlullāh* (There is no deity except Allah and Muhammad is the Messenger of Allah)."

An example of this is that of the Companions ﷺ who would say to the Prophet ﷺ, 'How can we relieve and undress ourselves in front of Allah.' This is the final stage; they were not in need of the different types of struggles (*mujāhadah*) and spiritual exercises (*riyāḍah*). This strength existed in the Companions on account of the Prophet's *fayḍ* (spiritual blessings), but this was less than what the Messenger of Allah ﷺ had. It was also in the Followers (*Tābi'īn*),

but this was less than what was in the Companions ﷺ. It was also present in the Followers of the Followers (*Atbā'ut-Tābi'īn*), albeit it had become very weak.

To compensate for the shortcomings, the *mashaikh* developed forms of *mujāhadah* and *riyādah* which remained for some time as a means (*wasā'il*) that were not the purpose themselves. However, as time passed from the first three generations (*khayrul-qurūn*), the means started to become the purpose and at times, according to necessity, other things were included in them on account of which numerable innovations (*bid'ahs*) relating to knowledge, actions and beliefs entered the faith.

The research (*muhaqqiq*) Sufis have striven in rectifying this corruption. However, the only outcome of their efforts has been the lessening of *bid'ah* and not their complete termination." Moulānā Gangohi ﷺ specifically mentioned the names of Shaykh 'Abdul-Qadir Al-Jaylānī ﷺ, Shaykh Shihābud-Din Al-Suharwardī ﷺ, Mujaddid Alfe Thānī Shaykh Ahmad Sarhindī ﷺ and Sayyid Ahmad Ibn 'Irfān Shahīd Barelwī ﷺ among the reformers, and said that "these respected individuals carried out much reformation. The corruption was, however, not totally uprooted." ◉

(*Shari'at wa Tariqat ka Talāzum*)

Some people cause happiness wherever they go; others, whenever they go.

Marrying a Christian Woman

Moulānā Talha Desai

Marriage is a major step in life. Marriage is a union that should assist a man in reaching close proximity to Allāh ﷻ and advancing the course of Islam.

A man ideally needs a wife that will be a source of assistance and comfort to him in his worldly and religious affairs. She should be able to take care of his home and run its affairs systematically. She should be able to nurture his children in a manner desired in *Shari'ah* and be a motivation to him in matters of *Deen.*

It is a known fact that mothers have an influence on their children during childhood. An ideal wife would be a woman that could teach the Qur'ān to one's child at childhood, instil beautiful Islamic ethos and etiquettes within the child and mould him/her in becoming an asset to the parents, community and Muslim world at large.

Surely, the above can only be accomplished with perfection by marrying a *Muslimah* (Muslim woman). A woman that never grew up as a *Muslimah*, never learnt Islamic ethos and etiquettes and never grew up with Islamic knowledge, would not be able to accomplish the same. Marriage is a lifelong commitment. Hence, one has to be wise in making a decision.

It is permissible for a Muslim brother to marry a Christian woman provided:

1. She is genuinely a Christian. She believes in 'Isa ﷺ and the Injīl (bible). It is not necessary for her to be a practising

Christian.

2. She grew up as a Christian. It will not be permissible to marry her if she was a Muslim and then converted to Christianity.

It is not compulsory for the girl to accept Islam before the performance of *Nikāh. Nikāh* can be performed whilst she is still a Christian.

Nikāh should be instituted between them as to avoid adultery. The Muslim brother should present Islam to her in a diplomatic way and convince her to convert to Islam during the course of their marriage.

Khaybar

According to a narration of Sunan Abī Dāwūd, the land of Khaybar had 40 000 date palms. (v.3 p. 478 مؤسسة الريان) These came into the possession of the Muslims when Khaybar was captured.

The date palm grows about 23m (75 feet) tall. More than 1000 dates may appear on a single large bunch weighing 8kg or more. One tree can yield 40 to 80 kilograms of dates or more. (Encyclopaedia Britannica vol.3 page 389)

Accordingly, if we take an average of 50kg of dates per tree, the orchards of Khaybar would have yielded 2 million kg of dates or 2000 tons of dates.

The Topī (Hat)

Moulānā Ismail Moosa

The covering of the head is a Sunnah which should be practiced both while in prayers and out of prayers. It is stated in Fatāwā Al Hindiyyah:

وقد صح أنه صلى الله عليه وآله وسلم كان يلبسها كذا في الوجيز للكردري (الفتاوى الهندية – ج ٥ / ص ٣٣٠)

"It is authentically proven that Nabi ﷺ used to adorn the topi, as mentioned in 'Al Wajeez of Al Kardary."

Likewise, it is mentioned in Khulāsatul Fatāwā that Nabi ﷺ had many topis which he used to wear. (Khulāsatul Fatāwā 4/369, Rasheediyyah)

Allamah Ibn Jawzi (R.A) has also classified the topi as Sunnah. (*The Crown of a Believer*, p.27) In fact, Allamah Ibnul Arabi mentions that the topi is from the dress of all the Ambiya عليهم السلام and the pious. He also emphatically mentioned that it is a Sunnah.

Similarly, Allamah Al Qastalānī (R.A) mentioned that Nabi ﷺ used to wear a topi on his head. The topi used to be under his turban. (Al Mawahibul Laduniyyah 269:6)

Hereunder we have reproduced a few Ahadith which should serve to prove the statements of the illustrious scholars which we have quoted above:

Rasullullah ﷺ said, "The difference between us and the polytheists is that we wear the turban on the topi." (Abu Dawood 4:95, Tirmidhi and Al Hakim)
Abdullah bin Umar ﷺ narrates that Rasullullah ﷺ used to wear a white topi. (Narrated by Imam Bayhaqi in Shuabul Imān 5:175 and Tabrani)

Khalid bin Walid ﷺ mentioned, 'We performed Umrah with the Messenger of Allah ﷺ. The Messenger of Allah ﷺ shaved his head and people hastened to collect his hair. I raced to his forelock and collected (the hair). I also took his topi. I placed the hair of the forelock in the starting portion of the topi. I never faced the hair in any direction except that I conquered that land. (Narrated by Abu Ya'la Al Musily and At Tabrani in Mu'jamul Kabīr 4:104)

In one hadith, the narrator mentions that while demonstrating how people will raise their heads for a martyr on the day of judgement, either the topi of Nabi ﷺ or the topi of Umar ﷺ fell off. (Tirmizi 4:177)

There are also numerous authentic narrations which indicate that various Sahabah ﷺ used to wear a topi. Hereunder, we will cite a few…

Nafi ﷺ narrates that when Ibn Umar ﷺ used to wipe his head, he would raise his topi and wipe the front portion of his head. (Ad Dar Al Qutni 1:107 and Bayhaqi)

Abu Ishaq Al Ajrab says, I saw Abu Darda ﷺ… and I saw he was wearing a double layered topi . (Mustadrak Hakim 3:381)

Ash'ath narrates from his father that Abu Musa (Ashari) ﷺ emerged from the toilet and he had a topi which he wiped. (Musannaf Ibn Abi Shaybah 8/213)

All the above narrations show that the topi is Sunnah out of salāh. It is obvious that if Nabi ﷺ and the Sahabah ﷺ wore topis out of salāh, then most definitely they must have worn it in salāh. Nevertheless, the following are a few specific proofs which indicate that wearing a topi in salāh is also Sunnah.

It is stated in Sahīh Al-Bukhari that Hasan Basri ﷺ said, "The (Sahabah ﷺ) used to prostrate on their turbans and topis." (Al Bukhārī 1:150)

Ibrahim An Nakhai ﷺ mentions that it was the practice of the Sahabah ﷺ to perform salāh with a burnus. (i.e. covering their heads with hoods). (The Crown of a Believer, p. 88)

Numerous scholars hold the view that it is makrūh for a person to perform salāh with his head uncovered. (Fatāwā Hindīyah 1:106)

The above-mentioned Ahadith are sufficient to prove that the topi is Sunnah in salāh and out of salāh.

The fire of envy consumes the body, and excessive jealousy is like a raging fire.

Clothing

Moulānā Ishaaq Moosa

Clothing is one of the greatest bounties of Allah ﷻ. No person can do without it. Besides concealing the body, there are many other benefits in clothes. At times it presents the identity of a person, his country, nationality, religion, culture etc. Every group and nation takes pride in its clothing and are very serious and sensitive about it. Schools, colleges and institutes have their own distinctive dress codes. The police, army, doctors, nurses, postmen and some presidents have a uniform which represents their ideals. Islam, being a complete religion, has also given us a unique uniform.

Allah ﷻ mentions in the Noble Quran:

يا بني آدم قد أنزلنا عليكم لباسا يواري سوآتكم وريشا ولباس التقوى ذلك خير

"O children of Adam! Verily We have sent down clothing for you by means of which you cover your private organs and a means of beauty. The clothes of piety are better." (Al-A'rāf :26)

In the above verse, Allah ﷻ explains three benefits of clothing. The first is to cover one's private parts. This is the chief objective of wearing clothes. It is also the distinguishing factor between human beings and animals. The *fitra* (nature) of human beings is to cover themselves. Revealing parts of one's body is a means of embarrassment. The first effort of *shaitan* was to cause Adam's عليه السلام body to be exposed. Today too, efforts are being made to make people expose the parts of the body which ought to be covered.

Covering oneself is the first obligation after *Imān.* This comes even before *salāh.*

The second benefit of wearing clothes is that it is a means of beauty.

After mentioning the two afore-mentioned benefits, Allah ﷻ says "and the clothes of piety are the best." In this part of the verse, indication is made to the fact that one should wear such clothes through which one gains the quality of *taqwā*. One should not wear such clothes which are against the teachings of Islam, e.g. clothes revealing the shape of the body, men imitating women and vice versa, extravagant clothes, clothes of open sinners, etc.

Sayyidatuna Ummu Salamah ؓ reports that the *qamīs* (long *kurta*) was the most beloved clothing of Nabi ﷺ. *(Shama'il of Tirmidhi)*

Nabi ﷺ also recommended the wearing of white clothes.
Ibn Abbas ؓ narrates that Nabi ﷺ said: *"Wear white clothes. Your living should wear it and shroud your dead in it as it is from the best of clothing."* (Shama'il of Tirmidhi)

Tying the turban was also from amongst the continuous practice of Nabi ﷺ . He said:

"Take upon yourselves the wearing of turbans as it is the sign of the angels and let it flow behind your shoulders." (Tabrani-Kabeer)

As for women, they should wear such clothing which covers their entire body. Allah ﷻ says in the Noble Quran:

يا أيها النبي قل لأزواجك وبناتك ونساء المؤمنين يدنين عليهن من جلابيبهن «الأحزاب ٥٩»

"O messenger ﷺ, say to your wives, daughters and Muslim women to let down their *jalābīb* (veils covering the entire body including the face).

Nabi ﷺ mentions:

"Whoever imitates any nation, he is from amongst them."(Abū Dāwūd)

Explaining tashabbuh (imitating another nation), Moulānā Ashraf Ali Thanwi رحمه الله mentions that if anything is a salient feature of a certain nation, then adopting such ways would be considered as tashabbuh and would be impermissible to follow.

Keeping the above explanation in mind, when the British invaded India, wearing pants and shirt was considered to be their salient feature. Therefore the scholars of that time ruled that wearing pants and shirt are impermissible. In today's era, pants and shirt has become common and is no longer a feature of the British only. Therefore, though it cannot be ruled as impermissible, it is against the *sunnah* to wear such attire.

Wherever you go and find darkness in your life; what you have to do is to light the lamp within yourself.

Observations about Driving in India

This hilarious article was written by a Dutchman who spent two years in Bangalore, India, as a visiting expert.

For the benefit of every Tom, Dick and Harry visiting India and daring to drive on Indian roads, I am offering a few hints for survival. They are applicable to every place in India except Bihar, where life outside a vehicle is only marginally safer.

Indian road rules broadly operate within the domain of karma where you do your best, and leave the results to your insurance company. The hints are as follows: Do we drive on the left or right of the road? The answer is "both". Basically you start on the left of the road, unless it is occupied. In that case, go to the right, unless that is also occupied. Then proceed by occupying the next available gap, as in chess. Just trust your instincts, ascertain the direction, and proceed. Adherence to road rules leads to much misery and occasional fatality. Most drivers don't drive, but just aim their vehicles in the generally intended direction.

Don't get discouraged or underestimate yourself except for a belief in reincarnation; the other drivers are not in any better position. Don't stop at pedestrian crossings just because some fool wants to cross the road. You may do so only if you enjoy being bumped in the back.

Pedestrians have been strictly instructed to cross only when traffic is moving slowly or has come to a dead stop because some minister is in town. Still some idiot may try to wade across, but then, let us not talk ill of the dead.

Blowing your horn is not a sign of protest as in some countries. We horn to express joy, resentment, frustration, romance and bare lust (two brisk blasts), or just mobilize a dozing cow in the middle of the bazaar. Keep informative books in the glove compartment. You may read them during traffic jams, while awaiting the chief minister's motorcade, or waiting for the rainwater to recede when over ground traffic meets underground drainage.

Occasionally you might see what looks like a UFO with blinking coloured lights and weird sounds emanating from within. This is an illuminated bus, full of happy pilgrims singing songs. These pilgrims go at breakneck speed, seeking contact with the Almighty, often meeting with success.

Auto Rickshaw (Baby Taxi): The result of a collision between a rickshaw and an automobile, this three-wheeled vehicle works on an external combustion engine that runs on a mixture of kerosene oil and creosote. This triangular vehicle carries iron rods, gas cylinders or passengers three times its weight and dimension, at an unspecified fare. After careful geometric calculations, children are folded and packed into these auto rickshaws until some children in the periphery are not in contact with the vehicle at all. Then their school bags are pushed into the microscopic gaps all round so those minor collisions with other vehicles on the road cause no permanent damage. Of course, the peripheral children are charged half the fare and also learn Newton's laws of motion en route to school.

Mopeds: The moped looks like an oil tin on wheels and makes noise like an electric shaver. It runs 30 miles on a teaspoon of petrol and travels at break-bottom speed. As the sides of the road are too rough for a ride, the moped drivers tend to drive in the middle of the road;

they would rather drive under heavier vehicles instead of around them and are often "mopped" off the tarmac.
Leaning Tower of Passes: Most bus passengers are given free passes and during rush hours, there is absolute mayhem. There are passengers hanging off other passengers, who in turn hang off the railings and the overloaded bus leans dangerously, defying laws of gravity but obeying laws of surface tension. As drivers get paid for overload (so many Rupees per kg of passenger), no questions are ever asked. Steer clear of these buses by a width of three passengers.
One-way Street: These boards are put up by traffic people to add jest in their otherwise drab lives. Don't stick to the literal meaning and proceed in one direction. In metaphysical terms, it means that you cannot proceed in two directions at once. So drive as you like, in reverse throughout, if you are the fussy type. Lest I sound hypercritical, I must add a positive point also. Rash and fast driving in residential areas has been prevented by providing a "speed breaker"; two for each house. This mound, incidentally, covers the water and drainage pipes for that residence and is left untarred for easy identification by the corporation authorities, should they want to recover the pipe for year-end accounting.

Our roads do not have shoulders, but occasional boulders. Do not blink your lights expecting reciprocation. The only dim thing in the truck is the driver, and with the peg of illicit arrack (alcohol) he has had at the last stop, his total cerebral functions add up to little more than a naught. Truck drivers are the James Bonds of India, and are licensed to kill. Often you may encounter a single powerful beam of light about six feet above the ground. This is not a super motorbike, but a truck approaching you with a single light on, usually the left one. It could be the right one, but never get too close to investigate. You may prove your point posthumously.

Better, Try to See the Light

Khalid Baig

Modern day Christianity and Judaism have been through a series of "reformation" processes. Over the centuries tens of thousands of "reformed churches" and "reformed synagogues" have been established throughout Europe and America. Many see this revision and update as a continuous process. So, why not Islam?

This question is a perplexing one for those looking at Islam from the outside. Unfortunately for many, it brings rage rather than reflection. Some are driven to do whatever it takes to make it happen. It is a measure of the intensity of such desire that, today, any ignoramus with a Muslim sounding name can become an instant celebrity by declaring that the Qur'an needs to be updated or Shariah needs to be rethought. In fact during the Satanic Verses affairs, when the entire Muslim world had been outraged by the support for pure filth shown by all sorts of pundits, many of these "experts" were secretly thrilled that the moment had arrived. A professor of Islamic Studies at the University of Southern California informed the Los Angeles Times readers at that time that the big question the Muslim world was debating was: "Who had really authored the Qur'an."

Such psychotic scholarship has also been enlisted in all kinds of research projects as well as in secret plans by the U.N. and big powers to find ways of bringing "reform" to Islam. Some come disguised as friends. They appear to applaud Islam's teachings on tolerance and compassion. Islam does preach tolerance for those outside its boundaries. At the same time it is also very sensitive about its own boundaries and would not allow them to be blurred in a haze of tolerance. Some point to the principles of Ijtihad in Islam.

But they fail to realize that Ijtihad does not mean second-guessing the Qur'an, Sunnah or consensus of the Companions. Then there are those who resort to ridiculing Muslims for lagging behind the times. When all else fails, they may simply try to order an abrogation of Shariah, as the U.N. is trying to do now under the banner of the Universal Declaration of Human Rights. Wasted efforts, all!

Their fight is with the Qur'an and they only need to turn to the Qur'an to get a response. Here it is, loud and clear:
"But when Our clear revelations are recited unto them, they who look not for the meeting with Us, say: 'Bring us a Qur'an other than this, or change it.' Say (O Muhammad): It is not for me to change it of my own accord. I can only follow that which is revealed unto me. Lo! If I disobey my Lord, I fear the retribution of an awful Day." [Sūrah Yūnus 10:15]
If the Qur'an could have been changed by worldly powers, it would have been changed a long time ago. If it could be made controversial by secretly publishing and distributing corrupt versions, that would have been already done. But not an iota has changed in the Book that was revealed 1400 years ago. It is the only revealed book in the world that exists in the original language of its revelation. And if all the printed copies of it were to be destroyed today, the Book would remain, for it is the only Book in the world that is memorized from cover to cover by millions upon millions of people.

And it is the only revealed book that begins with this claim:
"This is the Scripture whereof there is no doubt, a guidance unto those who ward off evil."[Sūrah Al Baqarah 2:2]
There is no doubt that it is the Word of Allah ﷻ. No doubt that it contains the ultimate truth. No doubt that it was sent through the last Messenger ﷺ of Allah who also explained what it means. No doubt

that all success, happiness and bliss lies in faithfully following its commands and all failure, sorrow and misery lies in rejecting it. You either believe in this statement or you do not. There is no third option.

A Muslim, by definition, is the person who attests to the truth of this statement. He has received Allah's Word through Allah's messenger, ﷺ, and he, by force of conviction, submits to this revealed truth. In fact, he stands as a witness to mankind to the truth of this message. This witnessing is not meant to convert others, but only to deliver the Message, as a trust from Allah ﷻ. The Message has been preserved precisely because no one is allowed to change it to make it attractive to the would-be believers. Muslims do not do in Rome as the Romans do, because then they will no more have Islam. They rise above their surroundings by submitting to the Word of Allah ﷻ and invite the whole world to the same. Those who accept it, do it for their own good; those who reject it, do so at their own peril.

So, why is there no "reform" movement in Islam ala Christianity or Judaism? Because the latter lost their scriptures, Islam did not. Words of man replaced the words of God in their scriptures making the whole thing fallible. One can find hundreds of statements in the Bible that can be tested and found untrue. Or statements that contradict each other. There is not a single such instance in the Qur'an, and there will never be. Islam was never deformed that it should need reform. It is not dated that it should need to be updated. Its message is as true today as it was yesterday. All of its commands are as life-giving today as they were yesterday and they will be tomorrow. It remains as the eternal beacon of light as humanity jumps from one extreme to the other in its ignorance.

Right and wrong are eternal. Definitions of good and evil have to be constant. Otherwise, they will lose all meaning. In a world of shifting standards of good, there is no good. It is a great blessing for humanity that Islam provides that constant.

If the entire world agrees that homosexuality is okay, Islam will still call it a great abomination. If the entire world agrees to destroy the institution of the family, Islam will still be there to uphold it. If the entire world agrees that sickness is health and health is sickness, Islam will still be there to remove the confusion and safeguard health. You cannot ban light and legislate darkness. Better, try to see the light yourself. ◉

Learn patience from Āsiyah, loyalty from Khadījah, sincerity from Āishah and steadfastness from Fātimah ﷺ

Salāh with Jamā'ah in the Lives of Our Akābir

Jamiatul Ulama

Qari Ameer Hasan Sahib (dāmat barakāthum) once mentioned: "It was the habit of Moulānā Qasim Nanotwi ﷺ that he would make preparations for Salāh one hour in advance. Similarly, when Shah Wasiyyullah ﷺ used to travel to any place, he would not find out what time is jamāt, rather he would enquire about the time of azān." (Kalimāt-e-Sidq wa Adl, p. 66)

Moulānā Yusuf Ludhyanwi ﷺ writes: "Once, some people had requested Moulānā Yusuf Binnori ﷺ to come to the opening of their shop after the Jumu`ah Salāh. Hadhrat said to them: "On Fridays I perform Asr Salāh in my musjid. Ensure that my jamāt Salāh is not missed." They assured Hadhrat that they will make arrangements for him to make it for the jamāt. Generally, people are extremely enthusiastic to take (the buzurg to their place) since they only consider their own motives. As far as others are concerned, they are inconsiderate. When Hadhrat returned, the jamāt Salāh was over. Seeing this, Hadhrat began to cry bitterly. I saw Hadhrat crying profusely on that day and he lamented: "We do not possess the reality of Salāh. All we have is the imitation. The correct manner of Salāh is unknown to us. We merely imitate Nabi ﷺ. If this imitation also does not remain, then what else do we have!" (Tuhfat-ul-Madāris, vol. 1, p. 491)

Moulānā Yaseen Sahib ﷺ, the father of Mufti Muhammad Shafee` Sahib ﷺ used to very greatly emphasise the importance of Salāh with jamāt. In this regard, Mufti Muhammad Rafee` Uthmani (dāmat barakātuhum) writes:

"Salāh with jamāt was from amongst the very outstanding features in his life together with his aurād, ma`moolāt and takbeer-e-ula.

Towards the end of his life when he was constantly afflicted with various ailments and illnesses, he would find it difficult to even move about. Despite this, he would be the first person to reach the musjid for jamāt Salāh. During his final illness, in spite of being afflicted with severe bouts of diarrhoea and high fever, he would walk to the musjid with the support of his walking stick. When eventually this became unmanageable he was forced to perform his Salāh at home for about five to six days.

Explaining the importance that Moulānā Khaleel Ahmad Saharanpuri ﷺ showed to the performance of Salāh with jamāt especially in the Haram Shareef, Mufti Āshiq Ilāhi Meeruthi ﷺ writes:
"At all times, Salāh with jamāt would be the source of pleasure and joy for Moulānā Khaleel Ahmad Sahib ﷺ. One can well imagine what would have been the extent of joy when it came to Salāh in the Haram Shareef.

It would be impossible for any one of Hadhrat's associates to declare that he had witnessed Hadhrat either missing the takbeer-e-ula, the first saff or standing on the right of the imām. Despite the heat being so intense that by merely placing one's foot on the ground blisters would begin to appear, yet Hadhrat would hurriedly walk to the Haram Shareef so that he may perform his Salāh in the first saff near the imām.

I remember very clearly that we once experienced torrential rain after Maghrib Salāh. On seeing the heavy downpour, some of the companions began saying that the concession of 'alā sallu fi rihālikum' (Perform your Salāh at home i.e. due to the severe rain.) could now be practised. However, no sooner did the sound of the

azān fall on Hadhrat's ears, he turned to me and said: 'Come, let us go for namāz.' Despite my spirits being low at that time, I plucked up the courage to accompany Hadhrat. I took a lantern whilst Hadhrat took a container of water. This confounded me, for Hadhrat had already made wudhu. However, Hadhrat then said: 'It is possible that our feet will get soiled with mud. Hence, we shall wash our feet at the entrance of the musjid so as not to soil the Haram Shareef.'
Prior to that, I had not witnessed or seen the state of Makkah with rain and mud. As we stepped on to the road, it seemed as if the ground had caught hold of our feet. With each step, I wished that Hadhrat turns back and practises on the concession. I fully understood that this was unmanageable for Hadhrat, yet he was still walking ahead of me. Each one of us had separate umbrellas whilst I held the lantern in the other hand and Hadhrat had the pitcher of water in his other hand. We walked till the end of the bazaar until we reached the road. We only needed to cross the road to get to the musjid.

As we got to the road we found that a 25 – 30 feet wide river was flowing very strongly. I became afraid of crossing it and was convinced that Hadhrat will decide to return. Contrary to my expectation, Hadhrat said: 'Fold the umbrellas and pull up your trousers (to your knees). Take off your shoes, place them under your arms and we shall hold each other's hands and step into the water. I have heard that these streams carry a lot of stones and there is a fear of falling.'

That wonderful spectacle is still before my eyes; walking barefoot with our trousers folded to our knees, holding each other's hands like a pair of scissors and with the umbrellas hanging on our arms. Hadhrat then recited: '*bismillahi majrehā*' and placed his foot into

the fast flowing stream. Since the water was flowing downstream and the path was steep it carried along all sizes of stones and pebbles. They were coming with such force as if one was being struck with bullets. As we walked further, the water reached my knees and I was on the verge of falling. However, Hadhrat held my arms firmly which saved me from falling. With firm reliance on Allah Ta`ala we finally reached Bab-us-Safa. As we got on to the steps Hadhrat rinsed his feet, placed his shoes in the rack and then entered the musjid reciting the masnoon du`ā." (Tazkirat-ul- Khaleel, p. 370/371)

Mufti Muhammad Shafee` Sahib ﷺ writes explaining the daily routine of his father Moulānā Muhammad Yaseen Sahib ﷺ :
After lunch, he would never have his qailulah (siesta) at home. Rather, he would rest in a room adjacent to the musjid so that nothing may become an obstacle in the performance of Zuhr Salāh with jamāt. This was his routine for his entire life. Towards the latter part of his life when he had become exceptionally weak, it became extremely difficult for him to leave the home in the severe heat and hot wind. Thereafter, on the insistence of some close ones he would rest at home. Despite this, he still deemed it necessary to go to the musjid for Zuhr Salāh.

Punctuality on jamāt Salāh was a distinctive feature in all the mureeds of Moulānā Gangohi ﷺ. My father also placed a lot of emphasis on it according to the teaching of his shaikh. He would not allow his jamāt Salāh to be missed even at the time of heavy rain. When the path to the musjid would be dark and muddy because of the rain at the time of Esha and Fajr, he would go to the musjid holding an umbrella in one hand and a lantern in the other.
Once there was a heavy downpour at the time of Fajr. By then I had completed my formal studies and had begun teaching in Darul

Uloom Deoband. I did not have the courage to go to the musjid due to the torrential rain. Thus, thinking this to be a valid shar`ee excuse I performed my Salāh at home. However, even in this condition my father went to the musjid. Upon reaching the musjid he found that there was no one else besides the mu'azzin. Hence, both of them performed Salāh with jamāt. When he returned home, he reprimanded me saying: "Māshā Allah! You have become an ālim. You are able to quote the ahādeeth of rukhsat (concession) but, tell me, if the Ulama continue looking for concessions, who will then practise upon azeemat? These masājid will remain deserted." (Mere wālid mājid, p. 22)

Qāri Siddeeq Ahmad Bāndwi ﷺ once mentioned regarding his Sheikh, Moulānā Asadullah Sahib ﷺ :
"Hadhrat Nāzim Sahib ﷺ seldom travelled, fearing he would miss his Salāh with jamāt and his takbeer-e-ūla. Once he had to go to Deoband to visit Qāri Muhammad Tayyib Sahib ﷺ. Prior to the journey he drew up an itinerary for the journey. He first found out the times for the trains. Those trains wherein there was a possibility of missing out Salāh with jamāt were then avoided. It was his habit to travel only on those trains wherein he would not miss his Salāh with jamāt.

Thus we travelled to Deoband in this manner. After meeting with Qāri Muhammad Tayyib Sahib ﷺ we quickly returned. On our return, he was also very careful that no Salāh was missed with takbeer-e-ūla." (Hayāt-e-Siddeeq - English, p. 105)

Children's Corner

Arrange the scrambled letters to make an Arabic or English word.

amhas - passing wet hands over an area during wudhu
aafrti - time for breaking fast
asaf - a famous mountain in Makkah
irwt - three rakaats of Salāh in Esha
hraiahka - Hereafter
aanamha - trust
hakbtuh – sermon

Now join the first letter of each word, from the top, to get your answer.
Solution:

Masah	M
Iftaar	I
Safa	S
Witr	W
Aakhirah	A
Amaanah	A
Khutbah	K



وآخر دعوانا ان الحمد لله رب العالمين

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