



Ta'leem & Tarbiyat Lessons

**Teaching and Nurturing the
Ummah**

**Published by:
Jamiatul Ulama Gauteng
Po Box 264
De Deur
1884
South Africa
Email: admin@thejamiat.co.za**

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Introduction

The articles in this publication were written as a daily Ta'leem and Tarbiyat Lesson for the family at home and for circles of Muslims gathered to engage in the Remembrance of Allah and learn the Deen as taught by Nabi (Sallallahu alaihi wa sallam).

Daily reading of these lessons or even part of each lesson will, Insha-Allah, cultivate in us a sound understanding of our responsibilities as members of the Ummah of Islam in our private lives and with our family and friends.

May Allah Ta'ala accept this work and grant barakat to those who sincerely strive to mould their lives in accordance to His Pleasure which is in Islam – the Deen as taught and practised by His Beloved Nabi, Muhammad (Sallallahu alaihi wa sallam).

Jamiatul Ulama Gauteng

PO Box 264

De Deur 1884

South Africa

Email: admin@thejamiat.co.za

Website: thejamiat.co.za

Ta'leem and Tarbiyat Lesson #1

Qur'aan and Tafseer

**“We only worship You (Allah)
and we request assistance only from You.”**

(Surah Faatihah, 4)

Q. “We request assistance only from You,” expresses seeking of assistance from Allah Ta’ala exclusively, whereas in our daily routine we ask help from others?

A. The Aayat implies that we should not ask help from someone thinking of that person to be independent of Allah. It is permissible to take aid from others in things within their volition as it is obvious that they are not independent. Everyone knows that let Allah Ta’ala just incapacitate that person, then he will be helpless to save himself. (Ashrafut Tafaaseer)

Comment: It is not permissible to seek aid or assistance from creation in matters totally beyond the will and control of creation. In such matters, making du’aa unto Allah is the only solution. It is permissible to seek creation’s assistance in matters which Allah Ta’ala has given creation a degree of control and option provided that one understands and believes that the action of that creation is determined by the Will of Allah Jalla wa Alaa.

Hadeeth and Sunnah

- ❖ Hazrat Hasan Bin Ali (Radhiyallahu anhum) said: “I asked my maternal uncle, Hind Bin Abu Haalah about the physical features of Rasoolullah (Sallallahu alaihi wa sallam). He would frequently describe him and I cherished the hope of clinging to the information he divulges. He thus described Rasoolullah

(Sallallahu alaihi wa sallam) as being august, esteemed, having a face as radiant as the full moon, above average height, not lanky or a giant, having a fairly large head, fairly straight hair..." (Nashrut Teeb)

❖ Rasoolullah (Sallallahu alaihi wa sallam) said:

"There are two blessings a great many are fleeced of; physical health and peace of mind." (Mishkaat, Kitaabur Riqaq)

Comment: Many people are not aware of the value of these two blessings. Thus, in these two conditions they do not reap good deeds sufficient for their needs in the next world. They will therefore be smitten with regret over squandering their lives when they lose these blessings. But, then, regret will not avail them. (Mirqaat)

Fiqh and Masaail

- The Fuqaha have written that it is not permissible to call someone "Razzaaq" in view of the word "Razzaaq" being used in the Qur'aan and Hadeeth solely for Allah Jalla Shaanuhu. "Abdur Razzaaq" should be said.
- The Muslim community is responsible for paying the wages or contributing to the salary of the Ulama who are committed and confined to Deeni service to the community. It is, however, not permissible to stipulate a fee for a particular bayaan/lecture. Yes, it is permissible for those who are confined on account of their teaching and propagational activities to take wages. In the absence of this the whole structure of Islamic education and propagation will collapse and Deen in entirety will be destroyed. (Ashraful Ahkaam)

Tasawwuf and Sulook

The Nature of Divine Love and Its Stages

Divine Love, in actual fact, is attraction of the heart. This stage is a natural development and it is not decreed. It is, however, a blessing and a divine gift.

Among the effects of that attraction is to give preference to the Pleasure of the Beloved (Allah) over the pleasure of the non-beloved (creation). This is rational love and decreed by the Shariah.

Then there are categories in this preference considering the object of preference. One category is to give preference to Imaan over kufr. This is the most basic requirement and stage of Divine Love. Minus this, a person is not a Mu'min.

Other categories are preferences of Ahkaam (Divine Commandments) over prohibitions. And the stages of these preferences hinge on the stages of the Ahkaam, some being intermediate and waajib, whilst others may be of an elevated degree and mustahab. (Kamaalaat-e-Ashrafiyyah)

Ta'leem and Tarbiyat Lesson #2

Qur'aan and Tafseer

“(O Allah) Show us the Straight Path.”

(Surah Faatihah, 5)

This refers to the Path of Deen. (Bayaanul Qur'aan)

“Not the path of those upon whom Your wrath settled...” (Surah Faatihah, 7)

Those upon whom the wrath of Allah settled are the Yahood who were inflicted with Divine Wrath in the form of disfigurement into animals and other forms of chastisement.

They overwhelmingly suffered the fate of Divine Wrath for this reason that in spite of knowing the truth [delivered by the Ambiya] they were antagonistic purely out of villainy and enmity. Such people are more deserving of the wrath of Allah. (Ashrafut Tafaaseer)

Hadeeth and Sunnah

Describing the hairstyle of Rasoolullah (Sallallahu alaihi wa sallam), Hazrat Hind Bin Abu Haalah (Radhiyallahu anhu) said that initially Rasoolullah (Sallallahu alaihi wa sallam) would not part his hair. Later on he would intentionally part his hair in the middle.

The length of Rasoolullah's hair according to Hazrat Hind would normally be below his earlobes. (Nashrut Teeb)

Rasoolullah (Sallallahu alaihi wa sallam) said:

“Wallah! This world in comparison to the Aakhirah is like any of you putting his finger in the sea. See what does it [the finger] bring back!” (Mishkaat, Kitaabur Riqaaq)

Comment: This world with its pleasures and time, in comparison to the pleasures and time of the Aakhirah, is like the moistness left on a finger after dipping it in the ocean. The moistness is utterly inferior and insignificant in relation to the countless litres of water in the ocean. (Mirqaat)

Fiqh and Masaail

- Ta’weez basically is for such occurrences for which there is no medical remedy, such as epilepsy, sorcery, etc. Conditions which have medicinal remedies should be treated with medication.
- The Fuqaha state that as long as a person cannot take an oath that his wudhu has broken, he is in the state of wudhu. The same is applicable to clothes. As long as one is not certain of one’s garments being soiled by impurity, one should take the garments to be paak (clean).

Tasawwuf and Sulook

- A prime remedy for the habit of speaking lies is to belie oneself immediately upon speaking falsehood.
- When venting one’s anger at someone then send that person a gift even though it be something small. This is quite beneficial. (Kamaalaat-e-Ashrafiyyah)

Ta'leem and Tarbiyat Lesson #3

Qur'aan and Tafseer

“...and nor (the path of) those who went astray.”

(Surah Faatihah, 7)

“Those who went astray” are the Nasaara. The trait of deviation was overwhelming in them. The reason for this is that on account of their love for this worldly life they were neglectful and indifferent [towards Deen]. Thus, their trait of being astray is expressed here, although in the Aakhirat they, too, will be the target of Allah’s wrath. (Ashrafut Tafaaseer)

Hadeeth and Sunnah

Describing the facial beauty of Rasoolullah (Sallallahu alaihi wa sallam) the Sahaabi, Hazrat Hind Bin Abu Haalah said: “He had a radiant complexion, broad forehead, beautifully arched and well-formed eyebrows that were not joined, elevated nose, a shine emanated from his nose...” (Nashrut Teeb)

Once, Rasoolullah (Sallallahu alaihi wa sallam) passed by a dead kid-goat with small ears. He asked the Sahaabah who among them would take the dead kid-goat for a dirham (silver coin). The Sahaabah (Radhiyallahu anhum) replied that they would not take it even gratis. Upon this response, Rasoolullah (Sallallahu alaihi wa sallam) remarked:

“Wallah! This world is more contemptible to Allah than this [dead goat] is to you.” (Mishkaat)

Fiqh and Masaail

- For straightening the *Saff* in Salaah care should be taken to align the ankles. By aligning the ankles the shoulders will be aligned as the alignment of one necessitates the alignment of the other. The purport of the Hadeeth speaking of the ankles, shoulders and necks “clinging” to each other is this alignment. One Hadeeth explains another.
- **Q.** A person gave a thousand rands of Zakaat money to a *yateem khana* (orphanage). Food was purchased and prepared with the Zakaat money, and fed to the orphans. Is the Zakaat discharged?
A. *Tamleek* or giving the Zakaat money in ownership to the poor is a condition for the validity of Zakaat. In preparing food with the Zakaat money and feeding the orphans, *tamleek* was missing. The Zakaat, therefore, is not discharged. (Ashraful Ahkaam)

Tasawwuf and Sulook

- If one’s gaze goes to one’s righteousness and the next person’s shortcoming, it is then obligatory to think that the possibility exists for there to be some virtue in that person and some evil in one, due to which that person is better in the Eye of Allah. This much is sufficient for one to be acquitted of *kibr* (pride).
- The need of the hour is for everyone to be concerned about his/her self-reformation and betterment. Nowadays the sickness of concern for other people’s actions and unconsciousness of one’s own doings has reached epidemic proportion; affecting all and sundry. It is foolishness to lose one’s baggage for the sake of watching over someone else’s seat. (Kamaalaat-e-Ashrafiyyah)

Ta'leem and Tarbiyat Lesson # 4

Qur'aan and Tafseer

“This Scripture (the Qur'aan) is unimpeachable.”

(Surah Baqarah, 2)

In this Aayat the Qur'aan is praised over being a scripture par excellence and nothing in it being disturbing. Someone may point out to the kuffaar doubting many things in it. One response, which is well known, is that the Qur'aan is not doubtful per se. In so far as the doubts of the sceptics are concerned, that has nothing to do with the content of the Qur'aan. It is the product of their lack of comprehension. If, at day time, a blind man doubts the sun having risen, sunrise does not become doubtful over the blind man's doubt.

A second response is alluded to in the Aayat: **“It is the guide for those who fear Allah”**. The gist of this response is that any doubt pertaining to the Qur'aan is restricted to those who do not practise the teachings of the Qur'aan. Practising the teachings of the Qur'aan, in entirety, releases one from all doubts, for the Qur'aan is the guide for the Muttaqeen [the Allah-fearing]. The sceptics should, therefore, commence practising on the teachings of the Qur'aan. Sunrise is proof of the sun. Practising will reveal that the Qur'aan is in fact the epitome of Hidaayat [Divine Guidance] and that it is unimpeachable. (Bayaanul Qur'aan)

Hadeeth and Sunnah

One who did not look at Rasoolullah (Sallallahu alaihi wa sallam) intently would think him to have a high-bridged nose. His beard was thickset, irises dark black, cheeks tender, mouth well-proportioned and teeth glistening with exquisite spacing between them. (Nashrut Teeb)

Rasoolullah (Sallallahu alaihi wa sallam) said:

“This world is a prison for the Mu’min and the Jannat of the kaafir.”

Comment: The Mu’min [Believer] has shunned delights and faced up to hardships [in this world]. He is, therefore, like in a prison. The kaafir on the other hand is freely engaged in pleasures and entertainment. This world is, therefore, like Jannat to him. (Mirqaat)

Fiqh and Masaail

1. It is very necessary for there to be harmony and compatibility between a boy and girl [when contemplating nikaah]. Thus, apart from investigating each other’s background there is no harm in the boy taking a look at the girl for the purpose of nikaah, as a lifetime relation is to be struck up. There is great wisdom in this. The Hadeeth has permitted this. This “look” will be for ascertaining [the other’s physical features], not for pleasure.
2. It is haraam to say: “If I am lying, I lose my Imaan.” (Ashraful Ahkaam)

Tasawwuf and Sulook

The aim of Sulook [the Sojourn to Allah] is the pleasure of Allah Ta'ala. Then, there are two things; knowledge of this path and its application. The path is simply and only steadfastness on the Commandments of the Shariah pertaining to external acts and to character. Two things assist in this path. One is such Zikr which can be carried out regularly, and the second is the company of the Ahlullah [pious servants of Allah] as much as one can. If one does not have the time to adopt frequent company, then its substitute is study of the lives and statements of the Awliya [special friends of Allah].

And two things are obstructions in this path or goal; sin and indulgence in futilities. Then there is a condition for the benefit of all of this; commitment to informing one's mentor of one's condition. Thereafter it rests with one's potential. In proportion to one's potential there is haste or delay in achieving the goal. This is the summary of this Spiritual Path. (Kamaalaat-e-Ashrafiyyah)

Ta'leem and Tarbiyat Lesson # 5

Qur'aan and Tafseer

“It (the Qur'aan) is a guide for those who fear Allah.”

(Surah Baqarah, 2)

At a certain place a modernist was questioning Hafiz Muhammad Ahmad Saheb Marhoom (former principal of Darul Uloom Deoband) as to the meaning of “*Hudallil Muttaqeen*”. Hafiz Saheb Marhoom responded, but the modernist was not satisfied. Hafiz Saheb Marhoom then explained: “This is just like you have a BA course. A person who studies the course becomes a BA. Similarly, the Qur'aan is a Course on Taqwa. Following its guidance, one becomes a Muttaqi.”

Moulana Muhammad Qasim Saheb (Rahmatullahi alaih) gave another response. He says that Taqwa, here, does not have the technical meaning. The literal meaning of fear and apprehension is intended. The Aayat thus means that those people who have apprehension, concern and intention in their hearts of reforming themselves, the Qur'aan guides them. One who does not wish to reform himself on the other hand will be left to himself [i.e. he will plunge headlong into deviation].

Hadeeth and Sunnah

A fine line of hair ran from the chest of Rasoolullah (Sallallahu alaihi wa sallam) to his navel. His neck was an image of perfection and brilliant as silver. He was well-built, full of flesh, muscular and his chest was inflated. (Nashrut Teeb)

Rasoolullah (Sallallahu alaihi wa sallam) said:

“Verily Allah does not wrong a Believer for any good deed. In this world he will prosper by virtue of it and in the Aakhirat he will be rewarded for it. The kaafir on the other hand is fed by virtue of the good acts he does for God in this world until he reaches the Aakhirat where he will not have any good to be rewarded for.”
(Mishkaat)

Comment: The gist of the Hadeeth is that the Mu’min is showered with Allah Ta’ala’s grace, whilst the kaafir will be treated equitably.
(Mirqaat)

Fiqh and Masaail

1. Changing notes for loose change in the Masjid is a business transaction (bai’) and hence not permissible in the Masjid.
2. After defining the work and settling on the price in a hiring contract, if during the labour some excess work is desired then its fee will also have to be paid. It cannot be forced on the one hired and included in the original price.

(Ashraful Ahkaam)

Tasawwuf and Sulook

- The remedy for evil gazing is to regularly study the stories of the pious and to meditate in privacy the warnings and punishment [sounded in the Qur’aan and Hadeeth] over sins. When a thought of sinning troubles one then renew and refresh the remedy. Insha Allah, in this manner the urge of the nafs will recede. If the inclination to sin is slight then defy it with force. Without willpower no strategy is of avail.
- When recalling any spiritual sickness then immediately make a note of it. If you see your condition unchanged after a week, then do not give the nafs further time. Proceed to inform your spiritual mentor. (Kamaalaat-e-Ashrafiyyah)

Ta'leem and Tarbiyat Lesson #6

Qur'aan and Tafseer

“These are the people who are on the right road (shown to them) by their Rabb, and these are the people who are in all respects successful.”

(Surah Baqarah, 5)

Here, Allah Ta'ala has stated two rewards for the Muslims. One is worldly, i.e. it is in this world – *“on the right road (shown to them) by their Rabb”* – and the second reward is Ukhrawi, i.e. it will occur in the Akhirat – *“these are the people who are in all respects successful”*. From this we learn that the prime reward for Muslims in this world is *‘hidaayat’* which is to be on the straight path. Thus to have *‘hidaayat’* is to be gifted with exceptional Rahmat and comfort. (Bayaanul Qur'aan)

Hadeeth and Sunnah

Describing in further detail the physical features of Rasoolullah (Sallallahu alaihi wasallam) the Sahaabi, Hind Bin Abi Haalah (Radhiyallahu anhu) continues:

“He was broad-backed, had large joints, was fair-skinned, a line of hair ran from his chest to his navel, his chest was not fully covered with hair, his forearms, arms and upper chest had proportionate hair...” (Nashrut Teeb)

Rasoolullah (Sallallahu alaihi wasallam) said:

“Verily the Believer will face retribution for his wrongdoings in this world in the form of ordeals, hardships, trials, and disasters until he reaches the Akhirah with no wrongdoing left for him to account for.” (Mirqaat)

Fiqh and Masaail

1. Laymen have passed their own 'fatwa' that it is proper to usurp the wealth of the kuffaar in any way possible. This is witnessed in the dereliction of duty when travelling. It is waajib to fulfil the terms of a contract. When the contract states that no one is allowed to take luggage in excess of fifteen kilograms [for instance] then even being slightly overweight will not be permissible in view of this constituting a breach of contract. People erroneously think that the wealth of the kuffaar is up for grabs. This is wrong.
2. When an animal dies a natural death it becomes napaak (impure). Its bones and skin however, that is those parts which never have life in them, can be purified by eliminating all moisture from them. The leftover milk in the udders is paak (pure) and permissible to consume. (Ashraful Ahkaam)

Tasawwuf and Sulook

- The remedy for feeling proud is to bear in mind that we are not aware of the next man's rank in the Eyes of Allah Ta'ala, and to furthermore keep before oneself one's faults. "It is possible that the next person has a virtue which I am unaware of and which is loved by Allah Ta'ala." In the same vein, it is possible for one to be carrying such faults for which one will be answerable.
- Behaving proud is when one's actions belittle another. The remedy for this is to verbally praise and practically to treat with honour those who are right. In so far as those who are wrong are concerned, do not unnecessarily – as a pastime – indulge in gheebat, etc., of them. (Kamaalaat-e-Ashrafiyyah)

Ta'leem and Tarbiyat Lesson #7

Qur'aan and Tafseer

“Remember when We ordered the Malaaikeh (and Jinn) to prostrate (make sajdah) to Aadam.

Accordingly everyone fell into sajdah.”

(Surah Baqarah, 34)

A senior and saintly person stated that just as the Malaaikeh making sajdah to Aadam (Ala Nabiiyina Wa'alaihis Salaatu wassalaam) is proof of his (Aadam's Alaihis Salaam) greatness, in like manner Iblees not making sajdah is also proof of his (Aadam's) greatness. The reason for this is that had Iblees made sajdah it would have appeared that Shaitaan certainly had some affinity with Aadam (Alaihis Salaam) for Shaitaan to be attracted to him and make sajdah to him. Now in the scenario of him not making sajdah it is confirmed that there is no affinity whatsoever between Aadam (Alaihis Salaam) and Iblees for as the adage goes: 'Birds of a feather flock together'. (Ashrafut Tafaaseer)

Hadeeth and Sunnah

Rasoolullah's (Sallallahu alaihi wa sallam) forearms were long, his palms were spacious, hands and feet full of flesh, fingers and toes long, muscles well-formed and he was hollow-footed, i.e. he was not flat-footed. (Nashrut Teeb)

When the Aayat: ***“Whoever does an evil act will face retribution for it,”*** was revealed, Abu Bakr Siddeeq (Radhiyallahu Anhu) said: “Who is going to be saved from this then, O Rasool of Allah?” Rasoolullah (Sallallahu alaihi wa sallam) responded: “May Allah forgive you, O Abu Bakr! Do you not become sorrowful? Do you not

undergo difficulty? Do you not take ill?” Hazrat Abu Bakr (Radhiyallahu anhu) replied: “I certainly do, Yaa Rasoolallah!” “That is all part of the retribution,” Nabi (Sallallahu alaihi wa sallam) replied. (Ahmad, Ibn Hibbaan – Mirqaat)

Fiqh and Masaail

- It is not permissible to use the skins of beasts of prey.
- Women should not engross themselves in beauty and adornment. Yes, beauty for the sake of their husbands in a balanced way is necessary. But this should not lead to worrying day and night about it. (Ashraful Ahkaam)

“Balanced” in this context refers to fulfilling the requirements of the Shariah by not adopting the dress and styles of immoral people and the opposite gender, and furthermore not taking up so much of one’s time that one’s other incumbent duties pertaining to the Rights of Allah Ta’ala, such as Salaah, etc. and the rights of others, such as caring for the physical and religious well-being of one’s offspring, are violated.

Tasawwuf and Sulook

A succinct remedy for base character is to contemplate and to endure. In other words, one should think before engaging in any work whether it is permissible or not in the Shariah, and not to be hasty. Rather, to proceed with caution and bear the difficulty. Or inform and conform, that is, continuously inform one’s spiritual guide of one’s condition and follow his directions. (Kamaalaat-e-Ashrafiyyah)

Ta'leem and Tarbiyat Lesson #8

Qur'aan and Tafseer

“And don't go near to this tree lest you be among those who wrong themselves.”

(Surah Baqarah, 35)

In spite of the actual prohibition being the act of eating from the tree, however, going near to it was proscribed. The reason for this is that Allah Ta'ala is exceptionally compassionate and benevolent. He foresaw that going near would make indulging in the forbidden act unavoidable. He therefore placed a ban on going near.

This is just as a father with loving care tells his child not to go near the fireplace, whereas he knows that being near to the fireplace is not harmful. But, he is furthermore aware that going near would ultimately lead to the dreaded act of being burnt. He therefore stops the child from even going near. (Ashrafut Tafaaseer)

Hadeeth and Sunnah

The blessed feet of Rasoolullah (Sallallahu alaihi wasallam) were smooth and clean. His feet were not rough, and dirt was not attracted to them. On account of being glossy, water would completely flow off them. (Nashrut Teeb)

Rasoolullah (Sallallahu alaihi wasallam) said:

“Hellfire is screened by sensual pleasures whilst Paradise is screened by difficulties.” (Bukhari, Muslim – Mishkaat)

Explaining the above Hadeeth, Imam Nawawi (Rahmatullahi alaih) said: “Jannat is reached through undergoing difficulties and

Jahannam is reached by indulging in sensual pleasures. In this manner the two [Jannat and Jahannam] are screened. One who lifts the screen reaches the screened. Lifting the screen of Jannat is by tackling hardships, whilst lifting the screen of Jahannam is by engaging in sensual pleasures.

“The ‘difficulties’ are: exertion in Ibaadat, constancy in acts of obedience, perseverance in the face of sensual pleasures, etc. “The ‘sensual pleasures’ which serve as a screen for Hellfire apparently are such pleasures which are haraam, such as drinking liquor, committing zina, backbiting, etc. Lawful pleasures are excluded from this.” (Mirqaat)

Fiqh and Masaail

- The Fuqaha have written that when a person is occupied in some work or act then Salaam should not be made at that time. They have furthermore written that there are three instances of being occupied. Either someone is occupied in sin or in Ibaadat, or in some personal or natural need. In all three instances it is forbidden to make Salaam. In the first instance [i.e. when a person is involved in sin] it is to show revulsion and in the second and third case due to the inconvenience and trouble. Sometimes a morsel of food is in the mouth and one wishes to take it down the throat when someone all of a sudden calls out: “Assalaamu Alaikum!” It is only natural to respond immediately to the Salaam. In such a scenario, at times the morsel may become lodged in the throat [or go down the wrong pipe].
- Remember that it is not permissible to give professional beggars. [Professional beggars refer to those who are capable of earning, however, they spend their lives in begging, never

bothering to seek employment and earn.] If such people are given Zakaat without reflection and they happen to be ineligible for Zakaat, then the Zakaat will not be discharged. It is haraam to give those beggars upon whom begging is haraam. (Ashraful Ahkaam)

Tasawwuf and Sulook

When Allah Ta'ala wills good for some servant of His and finds the servant deficient and helpless in volitional Mujaahadah [spiritual discipline and programme of curing one's spiritual sicknesses], then He puts into place such circumstances by virtue of which the servant's spiritual sicknesses such as love for fame, etc. are cured.

For instance, he is inflicted with some physical sickness or an enemy haunts and troubles him, particularly smearing his name. If some belie the false accusations there are others who believe the reports to be correct and in this manner the person is dishonoured.

Initially this is very painful; however, adopting Sabr [patience/perseverance] and Raza [surrendering to the Will of Allah] the servant develops such potent forbearance that he courageously wards off the adversity and cares not in the least of the smear-campaign against him.

Then according to the eternal truth, "*with difficulty comes ease,*" he is vindicated and honoured, but he is not flattered. The more his name becomes famous, the greater his humility. He thus receives sensational fame whilst the desire for name and acclaim in him is obliterated. (Kamaalaat-e-Ashrafiyyah)

Ta'leem and Tarbiyat Lesson #9

Qur'aan and Tafseer

“What! Do you tell others to do good whilst you are forgetful of yourselves, whereas you read the Kitaab?”

(Surah Baqarah, 44)

Question: Does this mean that one whose actions are not in order should desist from admonishing others?

Response: No! The purport of this Aayat is that one who tells others to do good deeds should not forget about himself. Telling others to do good deeds is vital and there is definitely some benefit in it or other. The benefit to the listener is self-evident; even the admonisher benefits. It is my experience that when I find some deficiency in me, I give a bayaan on the subject and from that day onwards I automatically start engaging in the work for it is embarrassing to find myself lacking in something which I have propagated to others. (Ashrafut Tafaaseer)

Hadeeth and Sunnah

- The wonderful physical features of Rasoolullah (Sallallahu alaihi wasallam) have been described to inculcate and strengthen our love for him. Many are attracted to physical beauty. Your Nabi, O Mu'min, possesses the most beautiful and perfect physical beauty of all humans. Your love for him should, therefore, be intensively natural as well, together with the incumbent intellectual love.
- Rasoolullah (Sallallahu alaihi wa sallam) said:

“Miserable is the slave of a gold coin, the slave of a silver coin and the slave of expensive garments. If he is given, he is pleased and if he is not given he becomes angry. He is miserable and disgraced.” (Bukhari – Mishkaat)

In this Hadeeth Nabi Kareem (Sallallahu alaihi wasallam) expresses his severe displeasure at a person who hankers after money and fashionable garments. Rasoolullah (Sallallahu alaihi wasallam) branded such a person as “miserable” and described him as a “slave” of what he hankers for.

The nafs desires pleasure and basks in the base attractions of showing off, being haughty, greedy and the like. To fulfil its aim of pride, pleasure and ostentation it (the nafs) drives a person to hanker, and slog and slave for more money and garments of show. This person becomes a slave of his desires. His desire is for money and exquisite garments. He is thus a slave of money and fashion. His inordinate craving for money and the best of garments drives him to the point of recklessness in acquiring the two. He casts aboard all conscience of halaal and haraam. He becomes blind to jaaiz and na-jaaiz, ethical and immoral. In his insane pursuit he is miserable. He is pleased with and flatters those who give him and aid him in achieving his desires, whilst he becomes furious and abusive at those who do not give him for some reason or the other. Misery upon misery piles up on his head. He thus becomes humiliated. He ends up as a loser in the world and in the Aakhirah. May Allah Ta’ala save us from the twin evils of love for money and love for fame.

Fiqh and Masaail

- It is not permissible to derive benefit from liquor in any way whatsoever. It is not even permissible to look at it with enjoyment.
- It is haraam to look at a picture of an animate object intentionally for enjoyment. If unintentionally the gaze fell on a picture then no sin is involved. (Ashraful Ahkaam)

Tasawwuf and Sulook

- One accomplished in Tasawwuf [a Soofi] thinks about Allah Ta'ala and takes His name as well [i.e. he makes muraaqabah as well as zikr]. He understands that his Beloved [Allah Ta'ala] wants him to look at Him and take His name as well. The Soofi thus combines the two...Listening to Allah's name his ears derive pleasure, thinking about Him brings pleasure to his heart and taking His name brings pleasure to the Soofi's tongue. (Kamaalaat-e-Ashrafiyah)

Ta'leem and Tarbiyat Lesson #10

Qur'aan and Tafseer

“Don't you understand?”

(Surah Baqarah, 44)

We learn from this [Qur'aanic stricture] that the abhorrence of being neglectful of oneself whilst preoccupying oneself with others is not only evidenced by tradition. It is also logical. In other words, the intelligence, too, declares it to be abhorrent.

Be that as it may, the Aayat castigates encouraging others whilst not practising oneself. It also alludes to tracking other people's wrongdoings whilst forgetting about one's own misdeeds as being unethical. The need is for one's sins and faults to be in front of one all the time and be concerned about their treatment. Where personal consideration is not adequate, refer to an expert [in the field of treating spiritual sicknesses; an experienced and righteous Aalim of the Deen]. Sicknesses are not concealed from a physician on account of embarrassment or modesty as it is not possible to get treatment without revealing one's condition. (Ashrafut Tafaaseer)

Hadeeth and Sunnah

Rasoolullah's (Sallallahu alaihi wasallam) manner of walking has been described as follows:

- He would raise his feet robustly. In other words, he would not drag his feet when walking.
- He would place his feet stooped.
- He walked humbly.

- His motion would resemble descending from a higher ground to lower ground. (Nashrut Teeb)

The features described of Nabi Kareem's (Sallallahu alaihi wasallam) walking are volitional. It is, therefore, meritorious and encouraged to imitate Rasoolullah (Sallallahu alaihi wasallam) in these volitional attributes.

Rasoolullah (Sallallahu alaihi wasallam) said:

“Congratulations to the servant clasping the reins of his horse in the Path of Allah whilst his hair is dishevelled and feet dusty. If he is positioned in the vanguard, he rigidly sticks to the vanguard and if he is positioned in the rear-guard, he resolutely defends the rear. If he asks for permission he is not granted, and if he intercedes, his intercession is turned down.” (Bukhari – Mishkaat)

Here Rasoolullah (Sallallahu alaihi wasallam) speaks about the seekers of Deen and the ascetics of this world who strive, toil and through the medium of Jihaad pursue the success of the Aakhirat and the establishment of the glory of Deen. They assert their independence from this world. They stay far from the glamour and glitter of this world. They remain aloof from the ways and styles of the people of this world and hence they are scorned at by the modernists...

In spite of their beatitude and rank by Allah their social life is plain and shone of fame, opulence, glamour and razzmatazz. Their simplicity and humility makes them appear worthless and outcasts in the eyes of the worldly-minded and hence their participation at gatherings is blocked and their intercession on anyone's behalf is turned down. (Mazaahir-e-Haq)

Comment: The example of the Mujaahid in the above Hadeeth brings within its purview all those who are honestly and indefatigably engaged in establishing the Law of Allah Ta'ala on earth.

Fiqh and Masaail

- Our Fuqaha have stated that a lease agreement for more than three years is not permissible. What wisdom! Subhaanallah! They have in effect closed the door for expropriation.
- If the wife waives her right of mahr during her maradhul maut [the final illness in which a person dies] then it is invalid. The reason for this is that this is a wasiyyat [bequest]; and it is not permissible to make a wasiyyat for an heir. The husband is an heir. Therefore, wasiyyat cannot be made for him. (Ashraful Ahkaam)

Tasawwuf and Sulook

Alas, the Soofiyah have been vilified in all ages, owing to their silence and patience. But, are you aware as to why they are patient? They observe sabr to win the support of Allah, for it appears in the Hadeeth that Allah Ta'ala leaves a matter to the one who takes revenge himself, whilst He takes revenge on behalf of the one who adopts sabr.

Now, what is the nature of that revenge? Vis-à-vis this revenge the Hadeeth states that Allah Ta'ala becomes so enraged on behalf of His chosen servant like a lioness becomes enraged when protecting her cubs. Then He metes out retribution sometimes in this world and sometimes He defers the full quota of punishment to the Akhirat.

Ta'leem and Tarbiyat Lesson #11

Qur'aan and Tafseer

“Establish Salaat, pay Zakaat and be humble together with those who are humble.”

(Surah Baqarah, 43)

The Canons of Islam, i.e. Islamic practices are classified in two branches, viz. external practices and morals. External practices are further classified into two: bodily acts of worship and monetary forms of worship. We thus have three principles here. One particular of each has been mentioned. Salaat is a bodily act of worship, Zakaat is a monetary form of worship and humility pertains to the moral code of Islam. In view of the company of those who are humble being a catalyst in inculcating the ethic of humility, enjoining the company of those who are humble is of exceptional relevance here.

Apart from the above three practices being of major importance and merit they are most appropriate to the condition of the Bani Israeel and hence they were singled out for mention. Salaat produces aversion for love for fame, Zakaat curbs love for wealth and humility eradicates jealousy and other vices. (Bayaanul Qur'aan)

Hadeeth and Sunnah

In the Hadeeth of Hazrat Hind Bin Abi Haalah (Radhiyallahu anhu) the awesome gaze and etiquette of Rasoolullah (Sallallahu alaihi wasallam) when looking, are mentioned as follows:

- When looking at something to his side he would turn his face fully towards it. (In other words, it was not his way to look askance at something.)

- His gaze used to be lowered.
- His gaze would be more to the ground than to the sky.
- His habit in general was to glance at a person. (Due to excessive modesty he would not look intently at anyone.) (Nashrut Teeb)

Rasoolullah (Sallallahu alaihi wasallam) said:

“Verily amongst the things I fear for you after my life transpires is the lushness and charm of this world opening up to you.” (Bukhari, Muslim – Mishkaat)

Nabi Kareem (Sallallahu alaihi wasallam) feared that his Ummat’s abundant wealth when nations and countries are conquered by them prevents them [his Ummat] from righteous deeds and preoccupies them from acquiring beneficial knowledge [i.e. knowledge of the Deen]. The consequence foreseen by Rasoolullah (Sallallahu alaihi wasallam) was decadent morals, viz. hubris, vanity, haughtiness, love for wealth and fame and all the concomitant materialistic evils that ensue from the latter two, including aversion for preparation of maut [death] and the happenings of the Hereafter. (Mirqaat)

Fiqh and Masaail

- The Sacred Shariah has not left us loose. Carry out any injunction and see; the Shariah has regulated out affairs for our own needs and good. If anyone does not understand the good, then it is his dearth of understanding.
- When branded an outcast and accursed, Shaitaan vowed, inter alia, to make humans change the natural creation of Allah Ta’ala. Shaving the beard is included in this change of Allah Ta’ala’s creation. (Ashraful Ahkaam)

Tasawwuf and Sulook

Disunity is reproachable for the reason of being harmful to the Deen. If, however, it is beneficial to Deen, though it may be harmful to one's worldly affairs, it will not be reproachable. In this regard Allah Ta'ala states:

“There is a wonderful example for you in Ibraheem and his companions. Remember when they said to their people: ‘We have nothing to do with you and your objects of worship besides Allah. We do not believe you, and as long as you do not believe in Allah alone, enmity and hatred will prevail for always between us.’” (Surah Mumtahirah, 4)

Can anyone call this 'disunity' reproachable?

Then there is the 'unity' about which Ibraheem (Alaihis Salaam) said:

“You have merely taken idols and left Allah for the sake of friendship in this earthly life. Then on the Day of Resurrection you will disassociate from each other, reject each other and curse each other. And your final abode will be Hellfire. (Surah Ankaboot, 25)

This clearly illustrates the unity and perfect harmony of the kuffaar who were in confrontation with Ibraheem (Alaihis Salaam). But, can anyone praise this 'unity'? Never! In fact, Hazrat Ibraheem (Alaihis salaam) uprooted and dismembered this 'unity', for this 'unity' was rooted in opposition to the Truth.

Thus understand well, that unity is desired and praiseworthy only when it is beneficial to the Deen, and disunity is reproachable only when it is harmful to the Deen. If unity is harmful to the Deen and disunity beneficial to the Deen, then disunity will be the desired object. (Kamaalaat-e-Ashrafiyyah)

Ta'leem and Tarbiyat Lesson #12

Qur'aan and Tafseer

**“And boost yourselves with
Sabr and Salaat.”**

(Surah Baqarah, 45)

In other words, after Imaan make incumbent upon yourselves Sabr and Salaat. By virtue of Sabr [patience and perseverance] love for money will diminish. The reason for this is that money is dear and craved for, as it is the means to acquire pleasure and carnal gratification. When you embolden yourself to forsake that [pleasure and carnal gratification], then money, too, will not remain dear to you.

With Salaat again love for fame will be reduced. The reason for this is that Salaat is the epitome of humbleness and thralldom. When these virtues become grounded then love for fame will be eradicated.

These were the core problems. Correcting and curing them one will find no difficulty in one's Imaan now. (Bayaanul Qur'aan)

Hadeeth and Tafseer

When walking with others Rasoolullah (Sallallahu alaihi wasallam) would not be domineering and assert his leadership by walking in front. In fact, he would let his companions walk in front of him. He would furthermore be the first to greet anyone he met. (Nashrut Teeb)

Rasoolullah (Sallallahu alaihi wasallam) said:

“Verily this wealth [of the world] is lush and sweet. Whosoever takes it rightfully and disburses it in the right avenue then it is a wonderful aid, and whosoever acquires it unlawfully, he will be just as one who eats but remains unfulfilled, and on the Day of Qiyaamah it will be evidence to indict him.” (Bukhari, Muslim – Mishkaat)

This Hadeeth describes the wealth of this world as “lush and sweet”. Lushness attracts the eyes whilst sweetness appeals to the sense of taste. The wealth of this world thus attracts people and it gives them sensual pleasure. But the Hadeeth cautions further that if this wealth is acquired out of necessity, lawfully and furthermore utilized for obligatory or meritorious works then it will be a good fortune for the owner. On the other hand, wealth and money acquired unlawfully, wastefully, and furthermore utilized in ways which court the displeasure of Allah Ta’ala, such wealth will be a means of endless frustration in this world and a curse in the Aakhirah. (Mirqaat)

Fiqh and Masaail

- If a woman receives news of talaq from her husband or news of her husband passing away, her iddat will be taken from the time the talaq was issued or the moment the husband passed away, not from the time of receiving news of these trials.
- It is not permissible for a woman to give away her husband’s belongings/money in sadaqah without his permission. And although it is permissible for her to give away her belongings without permission, but Rasoolullah (Sallallahu alaihi wasallam) exhorted women to consult their husbands before giving. (Ashraful Ahkaam)

Tasawwuf and Sulook

- The demand of the Haq [Truth of Islam] is that when two groups or two persons dispute then one should first ascertain who is on the Haq and who is on baatil [the wrong/falsehood]. Then, the one on the Haq should not be told anything. In fact, he should be supported, whilst the errant one should be told to stop his opposition.
- Fame harms one's Deen as well as one's worldly life. This, however, refers to such fame which is the product of one's choice and quest. Fame acquired unintentionally is a gift from Allah.

(Kamaalaat-e-Ashrafiyyah)

Ta'leem and Tarbiyat Lesson #13

Qur'aan and Tafseer

“Undoubtedly it (Salaat) is difficult except for those whose hearts are tranquil.”

(Surah Baqarah, 45)

Here the solution to making Salaat easy is stated. The cause of its difficulty has been diagnosed and the prescription offered. In summary, the cause of Salaat being difficult should be ascertained. What is it?

Man's heart/mind is in the habit of drifting in the valley of thought; and the body trails the heart. This demands that the body, too, remains free and unfettered, whereas Salaat is entirely restrictive – don't laugh, don't speak, don't eat, don't drink, don't walk, don't move, etc. By virtue of these restrictions, firstly the body becomes confined and the effect of this wears onto the heart. The heart becomes vexed.

In short, the reason for this “difficulty” and “vexation” is the impulses of thought of the heart/mind. Its cure should, therefore, be tranquillity. Thus, the reason for ease has been declared to be tranquillity of the heart. The nature of tranquillity of the heart again is learnt by the comparison to the heart's/mind's impulses of thought. Since thinking is its action, it follows that arresting its action of thinking is its tranquillity. (Bayaanul Qur'aan)

Hadeeth and Sunnah

What was Rasoolullah's (Sallallahu alaihi wasallam) frame of mind? Hazrat Ibn Abi Haalah (Radhiyallahu anhu) answers: "Rasoolullah (Sallallahu alaihi wasallam) was perpetually worried (about the Aakhirat), constantly in thought (about matters pertaining to the Aakhirat) and he was ever restless." (Nashrut Teeb)

Rasoolullah (Sallallahu alaihi wa sallam) said:

"Wallah! It is not poverty which I fear for you. I fear for you, however, the world becoming easily accessible to you like it had become easily accessible to those before you. You will then vie for the world like they vied for it, but it will devastate you like it devastated them." (Bukhari, Muslim – Mishkaat)

The concern of a parent at the time of death is the financial wellbeing of his/her child or children. A parent cannot contemplate his/her child suffering on account of poverty. Parents wish to see their offspring successful in this world by being financially secure. This was not, however, Rasoolullah's (Sallallahu alaihi wasallam) concern. In fact, he feared the very thing which parents wish to see of their offspring, viz. wealth and opulence. The reason for this fear of Rasoolullah (Sallallahu alaihi wasallam) was the consequence of being wealthy in most cases, viz. ruin to one's Deen and Aakhirat. (Mishkaat)

Comment: The focus of a Mu'min should always be the Aakhirat. In striving for the Aakhirat, if Allah Ta'ala grants one worldly comfort and prosperity then that is a ni'mat (favour/bounty) from Allah Ta'ala. If not, then too it is a favour of Allah Ta'ala to have saved one from indulgence in the luxury of this world which almost always leads to harm to one's Aakhirat.

Fiqh and Masaail

- The objective of some in presenting a gift (hadyah) is some worldly benefit. This is not hadyah; it is rishwat (bribery). Some, again, desire reward in the Akhirat for presenting a gift. This is sadqah. Hadyah is that which is given purely out of love and to please the next person. It is not contaminated with any other motive.
- The nature of Isaal-e-Thawaab is to perform some virtuous deed and then supplicate humbly to Allah Ta'ala to convey the thawaab (reward) of the deed to a deceased. (Ashraful Ahkaam)

Tasawwuf and Sulook

- Gheebat [backbiting] is the father of enmity and the son as well. In other words, sometimes enmity spawns gheebat and sometimes gheebat spawns enmity. This obscene lineage of gheebat is adequate testimony to its obscenity. Furthermore, it is witnessed that when someone tracks another, then consideration for Deen is totally discarded; neither does he give second thoughts to harming the other person and nor does he abstain from falsehood and deception. When enmity builds up then each one desires to harm his enemy even if it leads to one's own destruction.
- Assuming that a person lacks religious principles, but he possesses decency, then too he will remain immune to many vices. On the other hand, if a person lacks Deen and decency, then it is futile to expect him to stay away from shameless acts. A semblance of family dignity may still prevail today, however, morality has departed and hence humans descend to bestiality when becoming enemies to each other. (Kamaalaat-e-Ashrafiyyah).

Ta'leem and Tarbiyat Lesson #14

Qur'aan and Tafseer

**“(Those whose hearts are tranquil are)
those who bear in mind that they will indeed meet their Rabb
and that indeed to Him they will return.”**

(Surah Baqarah, 46)

Now understand that experience has proven that if a person wishes to empty his minds of the myriad of thoughts and host of worries in it, this is virtually impossible. There is only one solution, and that is since the mind cannot concentrate on two things at the same time, if its concentration is directed to one objective then all other thoughts and worries will automatically recede into oblivion. Therefore, after mentioning concentration, the meditation is stated by virtue of which other thoughts will be cut off and their severing will bring the heart's/mind's impulses to a rest; this rest will bring tranquillity to the heart/mind; this tranquillity in turn will make Salaat easy and this ease will stimulate one to perform Salaat punctually.

Thinking of *“they will indeed meet their Rabb”* they understand that their reward for their Salaat will be handsomely conferred then, and thinking of *“to Him they will return”* they understand that they have to account for their actions. The first thought produces eagerness, whilst the second produces vigilance.

Firstly, meditating any praiseworthy thought brings the mind to concentrate on a virtuous deed. Thoughts which produce eagerness and vigilance are particularly effective in preparing and propelling towards virtuous deeds. (Bayaanul Qur'aan)

Hadeeth and Sunnah

The following are the hallmarks of Rasoolullah's (Sallallahu alaihi wasallam) etiquette of speech:

- He would not speak unnecessarily.
- He would maintain silence for lengthy durations.
- He would commence and end his sentences without a mumble. In other words, his speech was articulate from beginning to end.
- He would speak in a succinct, but comprehensive manner. His words were concise, but rich in meaning.
- His speech drew the line between Haq and baatil.
- His speech was neither rambling and tautological, nor incomplete. (Nashrut Teeb)

Rasoolullah (Sallallahu alaihi wasallam) made Du'aa:

"O Allah! Make the sustenance of Muhammad's family nourishing and sufficient." (Bukhari, Muslim – Mishkaat)

Rasoolullah (Sallallahu alaihi wasallam) supplicated to Allah Azza wa Jall that the sustenance of his nearest and dearest ones be nourishing for them to carry out Ibaadat and sufficient so that they need not stretch their hands out to others and at the same time not fall prey to the temptations abundance of wealth carries with it. (Mirqaat)

Fiqh and Masaail

- Once a kaafir resolves to become a Muslim, he or she instantaneously becomes a Muslim and the Ahkaam of Islam henceforth become binding on such a person.
- A grave mistake in certain quarters is the clamour for all those serving Deen to get into the same boat. The Fuqaha have

explicitly forbidden such a Faqeeh/Mufti/Aalim from participating actively in Jihad who is required in his hometown for the Deeni requirements of his community.

Tasawwuf and Sulook

- An excellent solution to avoid domestic turmoil is for several families not to live in one home. Several women staying in the same home invariably leads to strife.
- Where something can be accomplished independently, never do it collectively. Time and again we see that the work is disrupted due to the crowd. In such cases worldly endeavours often meet with failure. Even if there is some worldly success, one's Deen is laid to waste.
- And that activity which cannot be carried out single-handedly, it can only be accomplished collectively, if one finds Deeni-conscious individuals then go ahead, provided that all or most are faithful to the Deen. If, however, worldly-minded people hold sway whilst those who are Deeni-conscious are dominated or idle-followers, then joining such a group is not obligatory. In such a scenario you are under no Shar'i obligation to join hands with them. [In fact, it will be obligatory to disassociate with such a group for fear of one becoming misguided through the influence of the deviates.] They may appear to be a united group, but in actual fact they are splintered. They come within the purview of the Aayat of the Qur'aan:

**“You think them to be united,
whereas their hearts are disunited.
(Kamaalaat-e-Ashrafiyyah)**

Ta'leem and Tarbiyat Lesson #15

Qur'aan and Tafseer

“And fear that Day when no one will be able to meet a demand on behalf of anyone else, nor will anyone be able to speak on behalf of another, nor will bail be taken on anyone’s behalf and nor will any alliance be of avail.”

(Surah Baqarah, 48)

That Day will be the *Day of Qiyaamat* [Resurrection]. All forms of mutual assistance will be of no avail on that Day when Imaan is missing. A person, for instance, will not be able to give his Salaat or Saum to another from whom this is demanded, nor will he be able to intercede on behalf of his friend or brother, nor will he possess wealth on that Day to bail out anyone and no one will be able to offer physical assistance by shielding or rescuing another from Allah Ta’ala’s chastisement. With Imaan and with the permission of Allah Ta’ala, however, intercession will take place.

(Bayaanul Qur’aan)

Hadeeth and Tafseer

Rasoolullah (Sallallahu alaihi wasallam) was gentle. He was not harsh and nor was he an insulter. (Nashrut Teeb)

Rasoolullah (Sallallahu alaihi wasallam) said:

“He who is a Muslim, has been granted adequate sustenance and is contented with what Allah has given him has definitely attained success. (Muslim – Mishkaat)

A Muslim – one who is obedient to his Creator and Deity, Allah Ta’ala – who has been sustained with halaal and adequate

sustenance relieving him from becoming engrossed in this world and he is contented, in fact grateful for what Allah Ta'ala has granted him and happy over the decree of Allah, has achieved success in his worldly life. (Mirqaat)

Fiqh and Masaail

- Someone enquired whether it was permissible to wish for Ramadhaan to have only 29 days. Hazrat Thanwi (Rahmatullahi alaih) responded: "Less effort and full reward; what is bad in such a desire? Hard work is not a goal in itself."
- It is not permissible for a Hafiz who recited Taraweeh to receive remuneration for his Taraweeh recital. His Salaat will not be accepted if he takes a fee or 'gifts' for his Taraweeh performance. (Ashraful Ahkaam)

Tasawwuf and Sulook

- The continuous flow of good deeds from us is purely a Gift from Allah Ta'ala. Allah Ta'ala has created an urge within you which drives you to carry out the good practice. We should, therefore, never become bloated over our good deeds. Rather, we should be grateful and humble.
- There is no gainsaying that eagerness (shauq) is a divine gift. But there are volitional ways of instilling eagerness as well. If someone lacks heaven-sent eagerness, he should adopt the ways to acquire eagerness. Although, then too, the acquisition will be Allah-given, nevertheless Allah Ta'ala has made means available to volitionally earn the divine bestowal. And, the object is the divine bestowal, irrespective of it being conferred without effort or after having made effort. Thus, be it natural eagerness or eagerness acquired through the adoption of the means the objective is in both cases achieved. (Kamaalaat-e-Ashrafiyyah)

Ta'leem and Tarbiyat Lesson #16

Qur'aan and Tafseer

**“Indeed those who have become kaafir,
irrespective of you warning them or not
they will not believe.”**

(Surah Baqarah, 6)

All kuffaar are not being spoken about in this Aayat. On the contrary, the Aayat refers to those kuffaar regarding who Allah Ta'ala knows that their ending will be with kufr.

Such kuffaar did not become unworthy of Imaan by virtue of this declaration of Allah Ta'ala. On the contrary, Allah Ta'ala made this declaration because of their ineligibility for Imaan. Their ineligibility for Imaan is due to their wickedness, antagonism and enmity and hence it is observed that when a person becomes hell-bent on being antagonistic and driven all the time to confrontation then his potential and ability to conform and come to terms cease to exist.

Similarly, Allah Ta'ala has created every person by birth with the potential to accept the Haq [the Truth]. But one who opposes the Haq, for the sake of his carnal desires and vainglory, loses his potential one day. His condition reaches a point of no return and a Spiritual Physician [i.e. an Aalim of the Haq] can then declare that he will not accept the Haq because he has lost his Imaani-bearings. (Bayaanul Qur'aan)

Hadeeth and Sunnah

Rasoolullah (Sallallahu alaihi wasallam) would value a ni'mat [blessing] regardless of its quantity. He would not depreciate a blessing. However, he would neither praise nor dispraise food. (He would not dispraise food in view of it being a ni'mat and he would not praise it much in view of greed and desire for delight being the predominant reason for praise of food.) (Nashrut Teeb)

Rasoolullah (Sallallahu alaihi wasallam) said:

"The bandah says, 'My money, my money,' whereas he has only three rights in his wealth, viz. what he eats and consumes, what he wears and makes worn out and what he gives as an investment (for the Aakhirat). Apart from that everything else will be lost to him and left for others."
(Mishkaat)

Fiqh and Masaail

- Every good act depends on *Ikhlāas* for acceptance. Although *Ikhlāas* is deficient in most of our deeds nowadays, but the need for *Ikhlāas* in Haj is greater and the reason for this is that a feature of Haj is that it is fardh only once in a lifetime.
- *Ikhlāas* means to purify an Ibaadat of all such intentions which are undesirable and denounced in the Shariah.
(Al Hajjul Mabroor)

Tasawwuf and Sulook

- Although Attainment of Forgiveness and Entry into Jannat are divine-bestowals per se and not inherently volitional, however, awarding these divine-bestowals for volitional causes and practices is a natural phenomenon and hence the divine-bestowals have been treated in the same manner as volitional

practices in that their acquisition has been commanded and not hastening to them has been reproached. Thus, the Hadeeth says: *“No one will enter Jannat by virtue of his actions.”* In spite of that Allah Ta’ala declares: *“Hasten towards forgiveness from your Rabb and Jannat whose width is as vast as the sky and the earth.”*

- Allah Ta’ala’s Way is to award comfort to one who makes an effort and to grant ease in the wake of difficulty. Thus, He states: *“Verily with difficulty comes ease.”*
(Kamaalaat-e-Ashrafiyyah)

Ta’leem and Tarbiyat Lesson #17

Qur’aan and Tafseer

“If you then fail (to compose anything like the Qur’aan), and you will never ever succeed (in it), then beware of Hellfire whose fuel is humans and stones; prepared for the disbelievers.”

(Surah Baqarah, Aayat 24)

What fury, frenzy and anxiety must have the declaration, *“and you will never ever succeed,”* ignited in them [the kuffaar]! And in spite of draining the last drop of sweat and blood in their endeavour to compose something on par to the Qur’aan, their dismal failure is absolute proof that the Qur’aan Majeed is a living miracle.

And it is absurd to aver that someone must have authored something in challenge only for it to have been lost. The nonsense of this is on account of the fact that the defenders of the Qur’aan Majeed were in all ages less, yet it was preserved. On the other

hand, adversaries of the Qur'aan were in all ages in larger numbers who would never have displaced or lost any such competing writing. The idea of such a composition is therefore baseless. (Bayaanul Qur'aan)

Hadeeth and Sunnah

When the Haq was trampled upon then the anger of Rasoolullah (Sallallahu alaihi wasallam) was unstoppable until he restored the Haq to its position of dominance. He would, however, neither become angry out of self-interest and nor would he avenge on account of a personal matter. (Nashrut Teeb)

Rasoolullah (Sallallahu alaihi wasallam) said:

“Three things follow the deceased. Then, two things return and one remains with him [the deceased]. He is followed by his family, his wealth and his deeds. His family and wealth return, whilst his deeds remain [with him].” (Bukhari and Muslim – Mishkaat)

Fiqh and Masaail

- It is absolutely necessary to look for harmony and compatibility between a girl and boy when contemplating marriage. For this reason, apart from investigating the background, there is no harm in the boy taking a look at the girl when intending nikaah, for a lifetime association is to be borne. The Hadeeth has permitted this. However, this looking has to be for ascertaining [the other party's looks], not for sensual pleasure.
- A question was received regarding talaaq. A person issued talaaq to his wife who responded: “I'm not taking it.” The person wishes to know whether the talaaq came into effect in this case or not? The answer: Talaaq came into effect. Not “taking it” does not avail the woman in any way. She is

compelled to “take it”. And even if she refuses to “take it”, then too the talaq comes into effect. (Ashraful Ahkaam)

Tasawwuf and Sulook

- It comes in the Hadeeth that when Rasoolullah (Sallallahu alaihi wasallam) would become concerned then he would hasten to engage in Salaat to converse with Allah Ta’ala and derive pleasure, comfort and ease. Truly, experience and observation prove that when overcome with grief and concern, engaging in Salaat greatly reduces one’s grief.
- The perfection desired is to remain resolute on the Shariah without transgressing and whilst fully retaining human feelings and desires. (Kamaalaat-e-Ashrafiyyah)

Ta'leem and Tarbiyat for the Occasion of Udh-hiyyah/Qurbaani

Qur'aan and Tafseer

**“You will never attain goodness until you
spend from that which you love.”**

(Surah Aali Imraan, 92)

We learn from this Aayat that the more the object spent in the Path of Allah is loved the greater degree of goodness is acquired. “Goodness” here [in the Aayat] refers to perfect goodness [that is, the highest stage of goodness]. Proof for this is that which follows. Allah Ta’ala states:

“And whatever you spend Allah Ta’ala knows of it.”

In other words, He will reward you for that as well. Thus, we learn from this Aayat that whether you spend something dear to you or not dear, thawaab will invariably be received.

The summary of the Aayat is that you will receive the basic thawaab for spending anything [lawful in the Path of Allah]. However, special virtue is reserved for spending something loved. (Da’waat-e-Abdiyyat, 3 – Targheebul Udh-hiyyah)

Hadeeth and Sunnah

“The Sahaabah (Radhiyallahu anhum) asked: *‘What is this sacrifice of animals (Qurbaani/Udh-hiyyah), Yaa Rasoolallah?’*

Rasoolullah (Sallallahu alaihi wasallam) replied: *‘It is the Sunnat of your father, Ibraheem.’*

Rasoolullah (Sallallahu alaihi wasallam) says out of encouragement that this Qurbaani is not something from aliens. It is the practice of

your father, Ibraheem (Alaihis Salaam). It is a family practice. How can you leave it?

Look at how much loving compassion Rasoolullah (Sallallahu alaihi wasallam) has for his Ummah! With a variety of expressions he encourages us, for perhaps the expression produces the desired effect [of us carrying out the injunctions of the Shariah]. (ibid)

Fiqh and Masaail

- It is not permissible to hurt animals. Yes, those animals which are dangerous and harmful, it is permissible to kill them. However, they should be killed with one stroke or blow. They should not be tortured to death.
- Similar is the command pertaining to Qurbaani animals. The knife should be sharp and the thabah (slaughter) should be swift. Once the four veins have been cut it is not permissible to cut further. Life does not depart from the animal immediately upon the cutting of the four veins and hence stroking the knife further causes unnecessary pain to the animal which is haraam. (Ashraful Ahkaam)

Tasawwuf and Sulook

- Listening to and reading the thawaab and athaab over deeds are of exceptionally great virtue and benefit to us.
- The work of the father is to toil, labour and undergo various hardships in rearing and nurturing his children to the best of his ability. This was the life of Rasoolullah (Sallallahu alaihi wasallam). In the spiritual upbringing of his Ummah he bore untold difficulties and left no stone unturned in nurturing his Ummah. (Da'waat-e-Abdiyyat, 3 – Targheebul Udh-hiyyah)
