

About the Author

Hadrat Moulana Fadlur Rahmaan A'zami was born in Mau, Azamghad, UP, India in 1366 A.H. He qualified as an Aalim at Daarul Uloom Miftaahuddeen in 1386 A.H. He was a most special student of the world renowned scholar, Moulana Habeebur Rahmaan A'zami *Rahimahullah*. Under his auspicious guidance, Moulana specialized in the fields of *Iftaa* and *Hadith*. Amongst Moulana's other illustrious *Asaatizah* (teachers) are Hadrat Moulana Abdul Lateef Nu'maani and Hadrat Moulana Abdur Rasheed *Rahimahumullah*.

Moulana lectured at *Daarul Uloom Mazharul Uloom* for four years where he was the Mufti and also taught *Mishkaat* and *Tirmizi Shareef*. In 1394 A.H. he was transferred to the famous *Jaami'ah Islaamiyyah*, Dabhel in Gujerat, India. Here, amongst other kitaabs, he taught *Mishkaat*, *Jalaalain*, *Tahaawi*, *Ibn Maajah* and *Nasa'ee Shareef*. In 1403 A.H. He taught *Qiraa'at Sab'ah* and *Asharah* and also compiled his *Introduction to the Science of Qira'at*. While here, he also compiled the history of this Daarul Uloom.

In 1408 A.H., he was invited to teach at *Madrasah Arabiyyah Islaamiyyah*, Azaadville, South Africa where he was granted the post of *Shaikhul Hadith*. By the grace of Allah, upto this day Moulana is teaching kitaabs including *Sahih Bukhaari*, *Tirmizi* and *Tahaawi*. He is also a very prolific writer and well-known for his thoroughly researched works. Amongst his works are his *Introductions to Sahih Bukhaari*, *Tirmizi*, *Tahaawi*, etc.

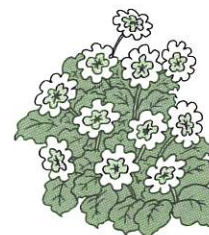
Moulana takes active part in the effort of *Tabligh*. He is also the *khalifah* of Hadrat Moulana Muhammad Hakeem Akhtar sahib of Karachi. Moulana is highly respected in the circle of luminaries and senior Ulama around the world. Mufti Zainul Aabideen A'zami, presently the head of the Faculty of Hadith at Daarul Uloom, Saharanpur once remarked, "*I used to wonder who will take the place of Moulana Habeebur Rahmaan A'zami Rahimahullah until I concluded that it would be **Fadlur Rahmaan**. But he was not interested in us. Instead he left us and went to Banaras and then to Dabhel and finally to South Africa.*"

In 1420 A.H. during Haj, he had the opportunity to meet some of the great *Hanafi* and *Shaa'f'iee* scholars of Hadith in the Arab world. Amongst them was Shaikh Muhammad Al-Awwaamah and the famous *Hanafi* scholar of Hadith, Shaikh Zuhair An-Naasir. Shaikh Zuhair was so impressed by Moulana that he requested to be allowed to recite before Moulana the "*Arba-een*" of Imaam An-Nawawi *Rahimahullah*. This *majlis* was held in the *Raudah Mubaarak* in the *Masjidun Nabawi*. On one occasion, Shaikh commented, when Hadrat Moulana had just left the gathering, "*A man of this calibre is rare, rare, rare!*"

May Allah Ta'ala bless Moulana in his age, health, knowledge and services to the Deen of Allah Ta'ala. *Aameen*

A Selection of spiritually uplifting articles

by
Shaikhul Hadith
Hadrat Moulana Fadlur Rahmaan A'zami
Azaadville, South Africa



Madrasah Da'watul Haq-Daarul Yataama wal Masakin
6 Kismet Avenue, Azaadville
P.O. Box 9367, Azaadville 1750



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Some Guidelines for those seeking spiritual reformation and for friends

Adhering to these words of advice will help every Muslim and every person involved in the effort of Tabligh to become a true believer and a *wali* (friend) of Allah:¹

1. Firstly it is essential to sincerely repent from all sins and to resolve that as far as possible, you will not do anything against the *Shari'ah*. If you happen to do something wrong, then rectify it immediately in the manner prescribed by the *Shari'ah* (by repenting sincerely and fulfilling the rights of others). It is preferable to perform *Salaatut tawbah* before making *tawbah*.
2. Ensure that your beliefs (*aqaid*) are correct. For this, refer to Behishti Zewar. If you have any doubts, then clarify them by consulting a veritable *Aalim*.
3. Perform your salaah in *jamaat* (congregation). Do so even if your local masjid Imaam is not observant of some aspect of the *Shari'ah*. Since it is not within your capacity to remove him from his position, your salaah behind him is not *makrooh*.
4. Perform salaah with complete concentration and devotion. Regard every salaah as the last salaah of your life and feel that Allah is observing you as you pray. Perform your *ruku*, *sajdah*, *qawmah* and *jalsah* with absolute calmness. Recite the recommended *du'as* in *qawmah* and *jalsah* just as you recite the *tasbeehs* in *ruku* and *sajdah*.
5. In order to correct your salaah, study those books that highlight the mistakes commonly made in salaah and which explain the *Sunnah* method of salaah.
6. In order to rectify your salaah, it is also necessary to recite the Qur'aan with *tajweed*. Request a *Qaari* to help you correct your recitation. This can be achieved in a few days or months.
7. Ensure that your outer appearance is correct. Let your *lungi*, trouser or *kurta* always be of four fingers length above your ankles. Do not let it touch your ankles. The beard should be the length of one fist, and never less than this. It is also better to shorten the moustache thoroughly with a scissors or a trimmer. However, it should not be shaved. The minimum requirement is that the redness of the edge of the lips should be visible. A Hadith in Sahih al-Bukhaari indicates that it is *mustahab* (preferable) to

¹These are the words of Hadrat Moulana Abraarul-Haq sahib of Hardoi (*Rahimahullah*). Most of these words of advice have been extracted from his book "Ashrafun-Nasaa-ih".

remove it from the roots.

8. Take very great care not to harm any human being in any way whatsoever with your tongue, hands or dealings. If you falter in any way and harm anyone, then make amends in accordance with the teachings of the *Shari'ah*. Do not be shy to make amends. This will not be shyness, but a sign of pride instead.
9. Be guarded with regard to your *mu'aamalaat* (business dealings). Do not leave any rights unfulfilled. Be meticulous in all your matters of lending and borrowing. If you borrow or lend anything, then have witnesses to it, put it down in writing and keep a proper record of it to avoid any dispute in the future.
10. Your every action should be for gaining the pleasure of Allah, salvation in the *Aakhirah* (Hereafter), and forgiveness from Allah. This is called *Ikhlâas* (sincerity) without which no action is accepted.
11. Always regard yourself as the most insignificant person and regard your good deeds as an special blessing and grace from Allah. Be always afraid that at any time, Allah has the power to snatch away from you the good fortune to do a good deed. Therefore always be thankful for the opportunity to do a good deed, and do it in accordance with the *Sunnah*. Never regard any of your good deeds as your own achievement.
12. Value the company of the *Aalim* and pious person that you have an affinity towards and take full benefit from his company. Never think ill about those *Ulama* towards whom you do not have a natural affinity or inclination. Also, never speak ill of them since this is a very dangerous action. If honouring every Muslim is a duty, then it is an even greater duty to honour and respect the *Ulama*.
13. Be regular with your *zikr* and daily *ma'moolaat* (daily devotional practices). Make every effort to spread the *Deen* and the *Sunnah* with wisdom and the readiness to sacrifice, so that whatever has been mentioned above becomes established in the whole Ummah.
14. Regard everything pleasant and favourable in your life as a blessing from Allah and be very thankful to Him for it. By expressing gratitude, Allah will increase this blessing. On the other hand, consider anything unfavourable and unpleasant as a "bitter medicine" which will eventually prove beneficial to you. This is the essence of *sabr* (forbearance). *Sabr* ensures a special "togetherness" with Allah as the Qur'aan says: "**Allah is with those who are patient.**" al-Baqarah
15. Always remember your death. Consider every day as your last. Make *tawbah* and ask for Allah's forgiveness constantly. Always remember me and all Muslims in your *du'a*.

Wassalaam.

Fadlur Rahman A'zami (Moulana)

22 Sha'baan 1425/7 October 2004

THE EVIL EFFECTS AND HARMS OF SINS AND DISOBEDIENCE ON THE SINNER, THE MUSLIM SOCIETY, AND ON THE ENTIRE CREATION

By: Shaikhul Hadith Hadrat Maulânâ FadlurRahmân Âzmî دامت برکاته

Allâh ﷻ is our creator and owner, and He is the being that runs the system of the universe. Allâh ﷻ has kept our security and goodness in His Rasûl's ﷺ and His obedience, and in this he has kept the stability and well-being of the system of the universe. When good deeds are done on this earth, good decrees are sent down from they sky. When the inhabitants of the earth engage themselves in rebelliousness, mischief, and disobedience, Allâh ﷻ sends down calamities and disasters in order to take them to task. Allâh ﷻ says: "Whatever calamities befall you, they are a result of what your hands have earned and Allâh ﷻ forgives many sins." {42:30} Allâh ﷻ commands mankind to bring *îmân* upon him and to adopt a life of *taqwâ* (piety) so that man may receive the *barakah* (blessings) of the heaven and earth.

Allâh ﷻ says: "If the people of the cities were to bring *îmân* and adopt piety, then we would open for them the blessings of the heaven and earth, but they have rejected [the Messengers] so we have taken them to task for what they used to do." {7:96}

Allâh ﷻ desires that the people of good make effort on other people, prevent them from sins, and bring them onto good deeds. Otherwise, when the punishment comes, the pious people will also be destroyed. Allâh ﷻ warns: "And fear that punishment which will not only afflict those who did wrong from amongst you, and know that Allâh is severe in punishment." {8:25} For this reason, it is necessary that we ourselves refrain from sins, repent from any sins which we may have committed in the past, and also express concern regarding how to save others from committing sins and how to bring them to the straight path.

THE TYPES OF SINS

Sins have been categorized in various ways. According to one classification, there are two types of sins; leaving out commands such as *fard* (obligatory) acts, *wâjib*, and *sunnah muakkadah* acts (highly emphasized practices of Rasûlullâh ﷺ), and doing those acts which Allâh ﷻ or his Rasûl ﷺ forbade us from doing, irrespective of whether they are sins related to speech or action, sins which are related to a person's inner self or outer sins, major or minor sins. The reason for this is that minor sins become major sins if a person takes them lightly and persistently engages in them. It is extremely dangerous for a person to consider these minor sins as insignificant and to express happiness after committing them.

THE CAUSES FOR A PERSON FALLING INTO SIN

There are many reasons for a person committing sins despite possessing *îmân*.

- ❖ A person's *yaqîn* (conviction) and *îmân* is weak. His conviction has become weak on the fact that Allâh ﷻ is watching, has full power over us, and can send his punishment upon us at any time. Allâh ﷻ says: "Do not become like those people who forgot Allâh so Allâh made them forget their own selves. Those are the transgressors." {59:19} This person is unable to visualize standing in front of Allâh ﷻ and giving account to Allâh ﷻ, or his *nafs* and *shaytân* tell him that he can repent afterwards. Thereafter, he becomes so accustomed to committing sin that he does not receive divine guidance to repent.
- ❖ The love of appeasing one's desires. Sometimes a person's love for something which is *halâl* (permissible) exceeds the bounds to such an extent that it leads him to *makrûh* (undesirable) and *harâm* actions. Occasionally, a person begins to develop love for *harâm* actions such as fornication, homosexuality, the taking of interest, the consumption of alcohol and other intoxicants.

The remedy for the above-mentioned causes of sin is to visualize the effects of the qualities of Allâh ﷻ in front of oneself, to speak about them, and to listen to them. A person should be continuously reminded of *Jannah* (Heaven) and *Jahannam* (Hell). He should leave the environment in which he perpetrates evil and go to a good and pious environment, staying there for some time. He should establish a relationship with a pious scholar and reflect on how he can rid himself from spiritual sicknesses just as one does in the case of physical sicknesses. If a person seriously ponders and tries to adopt the correct remedy, Allâh's ﷻ bounty will come into effect and he will be saved, Inshâ Allâh.

The harms of sins

There are many harms of sins. Some sins are such that they affect the sinner himself.

- ❖ The first harm is that a black spot appears on the heart of the sinner, which is the 'ruler' of the body. It is possible that his entire heart becomes blackened as a result of continuously sinning. : "Never. Verily, that which he has earned has caused rust on his heart." {83:14}
- ❖ The visualization of the greatness and grandeur of Allâh ﷻ becomes weak.
- ❖ Self honour and modesty leaves the heart of the sinner, and self honour holds the same position in the heart of a believer as that of the body-heat of a person.

- ❖ The heart becomes blinded as a result of sin, so that the truth seems like falsehood and falsehood seems like truth.
"And when they turned away, Allâh caused their hearts to turn away." {61:5}
- ❖ He is deprived of the spiritual light of Islamic knowledge.
"Fear Allâh and he will grant you knowledge." {2:282}
- ❖ The heart becomes constricted and desolate. He who Allâh wishes to lead astray, Allâh ﷻ makes his heart closed and constricted." {6:125}
- ❖ If the sin is the consumption of intoxicants, a person loses the power of his body and also his intelligence which is a great bounty granted to him by Allâh ﷻ.
- ❖ If the sin is related to evil glances, the beauty and splendor of his face and eyes goes away. Allâh's ﷻ mighty curse comes down upon the sinner.
- ❖ Some sins are such that they cause his good deeds to be void and useless. According to a *Hadîth*, intentionally leaving out the 'Asr *Salâh* is one of these sins.
- ❖ Calamities occur in the world. "Whatever calamities befall you, they are a result of what your hands have earned and Allâh ﷻ forgives many sins." {42:30}
- ❖ Besides the above, there are many other harms mentioned in the *Qur'ân* and the *Ahâdîth* which affect the sinner himself.

THE HARMS WHICH AFFECT THE ENTIRE CREATION

The second type of harms are those that not only affect the Muslim society and community, but rather affect the entire creation. Some of these harms are:

- ❖ Corruption and mischief prevails on land and sea because of disobedience [of Allâh]. "Evil has appeared on land and sea as a result of what people have earned, so that Allâh can make them taste some of that which they used to do in order that they return." {30:4} The evil consequence of oppression is especially very severe, irrespective of whether it is the oppression of associating partners with Allâh ﷻ - which is the greatest oppression or whether it is another type of oppression which is upon oneself or someone else.
- ❖ The bounties of Allâh ﷻ are taken away as a result of sins and the punishment of Allâh ﷻ descends. Similarly, evil becomes widespread. "Verily, Allâh does not change the condition of a people until they do not change their own state." {13:11} The greatest bounty from these bounties is the bounty of *îmân*.
- ❖ Peace and security is lost. A climate of fear and terror prevails. "Those who brought *îmân* and did not mix their *îmân* with polytheism, for them only is security and they are the rightly-guided ones." {6:27}

- ❖ The bounties of wealth, sustenance, food, and items of usage decrease. Rain is withheld. If it was not for animals, there would be absolutely no rain. Humans become uneasy as a result of the scarcity of these things. One should study the incident of the people of *Saba* in *Sûrah Saba* and also look at verse 112 of *Sûrah Nahl*.
- ❖ The bounty of health is taken away from the body and all types of dangerous diseases spread. Aids and other diseases found today are a result of immodesty and indecent acts. May Allâh save us.
- ❖ Wars are lost and cowardice becomes the norm. The battles of '*Uhud*' and '*Hunain*' testify to this fact. The help of Allâh ﷻ is withheld as a result of sins. The concluding verses of *Sûrah Baqarah* indicate towards this. "O Allâh, pardon us and forgive us and show mercy upon us. You are our protector, so grant us victory over the disbelieving nation." This is all as a result of sins, even though Allâh ﷻ does not take us to task for every sin we commit. "If Allâh were to take people to task for their sins, then he would not leave a single creature on the surface of the earth.. However, he gives them respite until an appointed time." {35:45}

Once, upon seeing a *Janâzah*, Rasûlullâh ﷺ said: "This person is either someone who is enjoying comfort or either people are enjoying comfort from him." Rasûlullâh ﷺ then further explained upon the *Sahâbah's* request: "When a believing bondsman passes away, he attains salvation from the difficulties and calamities of the world and goes to the mercy of Allâh. When a sinning bondsman leaves this world, then people, cities, trees, and animals attain comfort from him." {*Sahîh Bukhârî* vol.2 p.964}

We learn from this *Hadîth* that the harms of sin affect the entire creation. Therefore, if we desire that good conditions should prevail and that Allâh should send down his mercy, we should adopt a life of *taqwâ* (piety). We should try to become pious and make an effort to make others pious as well. We should discard sins and sincerely repent. We should also make an effort that all people sincerely repent from their sins and discard them. Allâh ﷻ says: "O you who believe! Repent to Allâh all together so that you may be successful." {24:31}

The success of this world and the hereafter is in repentance.

O Allâh! Accept from us. Verily, You are the all-hearing, all-knowing. Accept our repentance, You are the great acceptor of repentance and most merciful.

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REVIVE A SUNNAH

By: Sheikhul Hadith Hadhrat Moulana Fadhlur Rahman Saheb

THE TURBAN

One must affirm that there can be absolutely no doubt in the fact that each and every Sunnah of our beloved Nabi ﷺ is considered supreme and well worthy of emulation by a true believer of and follower of his esteemed lifestyle. In fact a true lover of Nabi ﷺ would be prepared to give his life for the practical preservation of even one Sunnah. A true Ummati of Nabi ﷺ is one who endeavors to emulate every Sunnah, whether it is connected to the Ibaadat (worship) of Nabi ﷺ or his habit or lifestyle (the manner of his eating, walking, dressing etc.)

Concerning the turban Hadhrat Sheikhul Hadith Moulana Mohammed Zakariya Khandalwi (R.A) has written in '*Khasaail-e-Nabawi*' (commentary of Shamaail Tirmizi):

The tying of the turban is a 'Sunnat-e-Mustamirrah' (perpetually adhered to practice of Nabi ﷺ). Nabi ﷺ has enjoined the tying of the turban upon us. It has been reported: "Tie the turban. It will increase you in forbearance." (Fathul Baari) It is also reported that somebody enquired of Hadhrat Ibn Umar ؓ whether the tying of the turban was sunnat or not. He replied in the affirmative.

It is reported in one hadith that Nabi ﷺ said: "Wear the turban as it is a sign of Islam and it distinguishes between a Muslim and a Kaafir." (Ainee)

Ahaadith pertaining to the Turban

Hadhrat Huraith ؓ reports that Nabi ﷺ addressed the people while wearing a black turban (Sahih Muslim Vol.1 Pg.439)

In another narration it is reported: "I saw Nabi ﷺ wearing a black turban." (Shamaail Tirmizi Pg.8)

Hadhrat Jaabir ؓ reports that on the occasion of the conquest of Makkah, Nabi ﷺ entered Makkah Mukarramah while wearing a black turban. (Sahih Muslim Vol.1 Pg439)

Hadhrat Ibn Abbas ؓ reports that during the illness just prior to his passing away, Nabi ﷺ addressed the Sahabah ؓ while wearing a black turban. (Sahih Bukhari Vol.1 Pg536)

Hadhrat Anas ؓ reports: "I saw Nabi ﷺ performing wudhu. He had on a 'Qitri' turban....." (A type of thick coarse cloth with an element of redness in it). (Abu Dawood Pg.19)

The Sahabah and the Turban

Abu Umar ؓ reports that he saw Hadhrat Ibn Umar ؓ purchasing such a turban which had designs on it. Thereafter he requested for a scissors and cut it off. (Ibn Majah Pg.26)

A lengthy incident has been mentioned in Sahih Bukhari where Hadhrat Abdullah bin Ateek ؓ says: "It was a moonlit night when I fell down breaking my calf. I used my TURBAN to form a bandage around it and proceeded ahead....." (Vol.2 Pg.577)

Sulaiman ؓ says: "I saw those Sahabah who were from the Muhaajireen-e Awwaleen (those who were among the first to migrate to Madinah) wearing turbans of cotton material." (Mussanaf Ibn Abi Shaibah Vol.8 Pg.241)

It is mentioned that on the day of the martyrdom of Uthmaan ؓ, Hadhrat Ali ؓ had on a black turban. (Ibid Vol.8 Pg.235)

Nafi' ؓ says: "I saw Ibn Umar ؓ wearing a turban the tail of which hung between the shoulders." (Ibid Vol.8 Pg.2)

The Scholars of Hadith and the Turban

It is mentioned concerning Imaam Bukhari ؓ that when he prepared to travel towards Samarqand, he tied a turban and wore leather socks. (Muqadama Fathul Bari Pg.493)

It is also reported regarding Imaam Muslim (R.A) that once he placed his 'chaadar' (shawl) on his turban in front of his teacher and left the class. (Ibid Pg.491) This proves that Imaam Muslim (R.A) attended the lessons of Hadith wearing a turban.

Virtue of the Turban

The mere fact that the wearing of the turban is proven to be Sunnat is in itself a sufficient and complete appraisal of its virtue and should provide the necessary impetus towards its adoption. However, there exist a multitude of narrations expounding the virtue of the turban. Many of them are 'Daeef' (weak). However it is an accepted principle that a coupling of a multitude of 'weak' narrations concerning the virtue of a specified act lends credence towards its practice and acceptability of the said virtue.

Nabi ﷺ is reported to have said: "Hold on to the turban as it is a sign of the angels. Also let the loose end hang from the back." (Baihaqi)

"Adopt the turban as it will increase your forbearance." (Mustadrak of Haakim)

"Some of Allah Ta'ala's angels stand at the door of the Musjid and seek repentance on behalf of those wearing white turbans." (Al Maqaasidul Hasanah pg.466)

"The turban distinguishes the Muslims from the Mushriks (polytheists)." (Ibid)

"Allah Ta'ala causes his mercy to descend on the people wearing turbans on the day of Jummah and his Angels make dua for such people." (Dailami)

It is perhaps due to these very Narrations that the Fuqaha (Jurists) have accepted the fact that the reward of the Salaat performed while wearing a turban is greater than one performed without it. (Fatawa Rashidia Pg.326; Fatawa Rahimia Vol. 4 Pg.359). Hence despite the weakness of these narrations, their number lends credence to the opinion that such increase in reward is in fact promised.

The length of the Turban

Allama Suyuti (R.A) has written in 'Alhaawi fil Fataawa' that there is no narration from which the length of Nabi's ﷺ turban can be proven. (Tuhfatul Ahwazi Vol.1 Pg.49)

Hadhrat Sheikh Zakaria (R.A) writes; "No mention can be found among the reliable traditions concerning the length of the turban of Nabi ﷺ." (Khasaail-e-Nabawi Pg.67)

The loose end of the Turban

It is preferable that the turban be tied in such a manner as to allow either one or both ends of it to hang down in the form of a tail or loose end. The loose end may be allowed to hang in the back or the front. However most narrations mention the tail as being at the back. Some Scholars have attested to the permissibility of tying the turban in such a manner that no loose end is left hanging at the back or the front. (Jam'ul Wasaa'il Vol.1 Pg.168)

The colour of the Turban

In the light of the Ahaadith it is learnt that a white turban is the most preferable while black is also Sunnah. However the adoption of any colour will be regarded as fulfilling of the Sunnah as long as some mention is found of it in the Ahaadith.

The Turban and Salaat

Hadhrat Moulana Rashid Ahmed Gangohi (R.A) has written the following in reply to a question; "To make Imaamat (lead the congregation) without a turban is completely permissible without any degree of reprehensibility.However there is no denying of the fact that with a turban, the reward is increased." (Fataawa Rashidia Pg.326)

Allamah Anwar Shah Kashmiri (R.A) writes; "From the Fiqhi (juristic) point of view we find that it is mustahab (preferable) that Salaat be performed while wearing three items of clothing, one of them being the turban." (Faizul Bari Vol.2 Pg.8)

In conclusion let us understand that complete success lies in following and emulating every aspect of the blessed lifestyle of our beloved Nabi ﷺ. The Sahaba ﷺ understood this. Therefore their emulation knew no bounds. The eating, drinking, sleeping and dressing of Nabi ﷺ became theirs. Let us also follow in their footsteps. May Allah Ta'ala grant the entire Ummat the ability to revive all the Sunnah practices of Nabi ﷺ. (Aameen)

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For a more detailed discussion, refer to the kitab "Turban, Kurta, Topee" by the same author.

GLIMPSES FROM THE SEERAH OF RASULULLAH ﷺ

by Sheekhul Hadith Hadhrat Moulana Fazlur Rahman Azmi (دامت برکاتہم)

We present a few glimpses of the blessed life of Rasulallah ﷺ from the Shamaail of Imaam Tirmizi (R.A). It is hoped that it will be a source of light and guidance for the Ummat. "And my guidance is only from Allah ﷻ, in Him I trust and unto him I repent." (Al-Qurân)

GLIMPSE OF RASULULLAH'S ﷺ DOMESTIC LIFE

Ali ﷺ says that when Rasulallah ﷺ entered the house, he divided his time into three parts: One part for the worship of Allah, the second for his wives and the third part for himself. However, his own time was further divided between himself and the people in such a way that the 'khawaas' (special people) can benefit the 'awaam' (general people). [i.e. the special people were given time and they in turn benefitted the general masses by the advice of Rasulallah ﷺ] Rasulallah ﷺ never withheld anything from the people. The manner in which the time was allocated is that those of special status used to enter with permission. Then Rasulallah ﷺ gave them time according to their status and position. Some came with one need, others with two and some came with many needs. Rasulallah ﷺ was kept busy with them and he also occupied them in those things which served as 'islaah' (self rectification) for them as well as the Ummah. Rasulallah ﷺ took regular reports (of the condition of the Ummah) from them and advised them accordingly. Rasulallah ﷺ used to say: "Those that are present should convey the message to those that are absent." He also used to say: "Convey to me the needs of those who are unable to convey their needs to me as Allah will keep the feet of that person firm, on the day of judgement, who conveys to a ruler the need of one who is unable to do so." These are the type of discussions that used to take place in the company of Rasulallah ﷺ. No other matters besides these were entertained. The Sahaba ﷺ used to go to Rasulallah ﷺ with great fervour and enthusiasm and used to return spiritually or physically satiated. They used to taste of the advices and leave as shining stars.

GLIMPSE OF THE SOCIAL CONDUCT OF RASULULLAH ﷺ

Ali ﷺ describes the life of Rasulallah ﷺ outside his house as follows: Rasulallah ﷺ saved his tongue from useless speech. He only spoke that which was necessary. He drew the Sahaba ﷺ close to him and did not estrange them. He respected the noble persons of every nation. He made the nobles the leaders and guardians of their respective nations. He kept the people alert and he himself remained alert but he never

deprived the people of his good character and smiling countenance. He kept track of his Companions (who was present and who was not). He used to ask regarding the condition of the people and attest to the good and highlight the bad by refuting it. He always chose moderation. He was not of a varying temperament being soft at times and stern at times. He never remained negligent so that the Sahaba do not become negligent nor do they stray from moderation. Rasulullah was always prepared (with means) for every condition. He was steadfast on the truth and never undermined nor surpassed the truth. The best of people were found in his company. The most virtuous and superior among the Sahaba according to Rasulullah was the one whose advice and wellwishing was most widespread and general and the most superior was the one who possessed the best concern and worry for the Ummah.

GLIMPSE OF THE MAJLIS (gathering) OF RASULULLAH

Ali says that when Rasulullah sat, he remembered Allah and when he stood, up he also remembered Allah. When he arrived at a gathering, he himself sat at the end of the gathering and never attempted to go forward and he commanded others to do the same. He fulfilled the rights of all those present in the gathering. Every person felt that he was the most honoured in the eyes of Rasulullah. Rasulullah gave full attention to those that sat with him or presented any need to him until that person left. He never shunned any one who came to him with some need. He either fulfilled his need or kindly promised to fulfill the need later. His lofty character and smiling countenance was directed to all. Thus he was like a father to one and all and inturn treated all equally. Rasulullah's gathering was one of patience, modesty, knowledge and trust. Voices were never raised nor was anyone degraded. Mistakes and faults of people were always concealed and never exposed. All were regarded as equal. If there was any distinction, it was on the basis of 'taqwa' (piety). Humility, respect of elders and kindness to the young was present amongst all. The needy were given preference and the travellers due consideration. (Shamaail Tirmizi Pg.22/23)

RASULULLAH'S APPROACH TO THE PARTICIPANTS OF THE 'MAJLIS' (gathering)

Hadhrat Ali narrates that Rasulullah always remained happy and smiling. He was soft natured and easily approachable. (i.e. He attended to everyone) He was neither ill-mannered nor severe in his temperament. He never shouted or spoke harshly. He neither engaged himself in fault-finding nor was he a

miser. He discarded those things that he did not like. If anybody asked of an undesirable thing, he would not make him feel despondent but would rather remain silent. He kept himself away from three qualities: arguing and quarelling; pride and vain things (i.e. those things which have no Deeni nor worldly benefit) and he also discarded three things with regards to people. He did not disgrace or insult anyone nor talk bad of anyone (in his presence or absence), nor did he make an attempt to spy on anyone. Rasulullah only involved himself in those actions in which there was hope of reward. When he spoke, those present bowed their heads in such a manner, as if birds were sitting on their heads. (i.e. they sat motionless) When he stopped talking, then only would others talk. In his gathering, no person would interrupt the speech of another. If anybody spoke, all would listen attentively till he completed. People payed full attention to the speaker and did not lose interest in his speech. If for any reason the Sahaba laughed, Rasulullah would also laugh. When the Sahaba expressed surprise, he would do likewise. He exercised patience at the harshness and uncouth manner in which strangers would present questions to such an extent that the Sahaba used to bring such people to the gathering (so that they may benefit from their questions). Rasulullah used to say: "If you see a needy person presenting his need, fulfil it." He did not like or accept anyone praising him unless it was by way of thanksgiving or appreciation. Rasulullah never interrupted the speech of anyone. However, if someone exceeded the bounds he would prevent him or leave that place. (Shamaail Tirmizi Pg.24)

GLIMPSE OF THE MANNER OF SPEECH OF RASULULLAH

Sayyidina Hasan says that I requested my uncle, Hind Ibn Abi Hâlâh who was an expert in describing the noble features of Rasulullah, to describe to me the manner in which Rasulullah spoke. He replied: "Rasulullah was in perpetual concern and worry and remained restless. He would remain silent for long periods of time and would not speak unnecessarily. He spoke clearly from beginning to end (so that the listener could hear well and understand. He would not imitate the proud in his manner of speech). His speech was concise, comprehensive and decisive (between truth and falsehood). He only spoke that which was necessary and avoided all unnecessary talk. He was not ill mannered nor did he ridicule anyone. He regarded every bounty as great no matter how minute or insignificant it seemed. He never criticized any bounty. However, with regards to food, he never criticized it nor over-praised it. Worldly matters should not anger him. If someone exceeded the limits in Deeni matters, he became so angry that no one could prevent it until he avenged it. He never became angry nor took revenge for his own self. When he pointed at something, he did so with a full hand and when he was surprised by something, he turned his hand. When talking, he moved his hands by

hitting the palm of the right hand with the inside part of the left thumb. When he became angry, he turned his face away and when he became happy he lowered his gaze. The laugh of Rasulallah ﷺ was mostly a smile. (When he smiled), his teeth shone like hailstones (or like pearls). (Shamaail Tirmizi Pg.15) صلى الله عليه وآله وسلم

Aisha ؓ says that Rasulallah ﷺ never hit anyone with his hand, neither any slave nor any of his wives. He was not obscene in his speech, nor was he one who made noise in the market place. He did not avenge evil with evil, rather he would forgive and overlook. When oppressed, he never took revenge unless an act forbidden by Allah was committed. When any forbidden act was perpetrated, Rasulallah ﷺ became the angriest. When he was given a choice between two matters, he would choose the easier of the two as long it was not a sin. (Shamaail Pg.23/24) Umar ؓ says that Rasulallah ﷺ said: "Do not exceed in praising me as the Christians over-praised I'sa ؑ. I am a bondsman of Allah, therefore, call me the bondsman of Allah and His Messenger. (Bukhari Pg.490 & Shamaail Pg.22)

Anas ؓ says that once a woman came to Rasulallah ﷺ and said: "I have some work with you." Rasulallah ﷺ replied: "Whichever road of Madinah you want me to sit on, I am prepared."

The humility of Rasulallah ﷺ was such that he visited the sick, participated in funerals, rode on a donkey and accepted the invitation of a slave. During the battle with the Bani Quraiza, Rasulallah ﷺ rode a donkey. The rein of it was made of date fibre and the saddle was also of fibre. When he went for Haj, he rode in such an old carriage that had a covering which was not even more than four dirhams in value and he was supplicating to Allah thus: "O Allah, make it such a Haj that is devoid of ostentation and show. (Shamaail Pg.22)

Abu Burda ؓ says that once Aisha ؓ showed us a patched shawl and a coarse 'lungi' (lower garment) and she said that Rasulallah ﷺ left this world in these two garments. Huzaiifa ؓ says that Rasulallah ﷺ caught hold of mine (or he said) his shin (halfway between the knee and ankle) and said: "This is the place of the 'lungi' ". If you refuse, then lower it a little as there is no right (not permissible) to cover the ankles. [All garments should be above the ankles] (Shamaail Pg.8). Abu Hurairah ؓ says that Rasulallah ﷺ said: "When a person wears his sandals (shoes), he should wear the right shoe first and when removing them, he should remove the left one first so that the right may be first in wearing and last in removing. (Bukhari V.2 Pg.870-Shamaail Pg.6) May Allah ﷻ grant us all the ability of practising upon every Sunnat of Rasulallah ﷺ. (âmeen){Published by The Academy for the Revival of Sunnah Azadville}

The Qurânic prescription for acquiring Allâh's help against the enemy and protection from their conspiracies

By: Sheikhul Hadîth Moulânâ Fadhlur Rahmân Azmî (دامت برکاته)

Allâh Ta'âlâ has highlighted the solution to every problem in the Qurân. The Sahâbah ؓ and the Pious Predecessors took advantage of this by implementing these teachings. Thus if we firmly believe in the Qurân, we can also benefit from these teachings just as our Pious Predecessors did.

Make Taubah (repent) from sins

At the end of Surah Baqarah, Allâh T'aala teaches us a Du'â, in which He informs us which words to use. Hasan Basri (R.A) states that it is Allâh's grace and favour upon us that He even shows us how to make Du'â. As if Allâh is commanding us to supplicate to him in this way. Allâh shows us this method because He wants to give. Hence Allâh says:

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

O Our Sustainer! Place not on us such a burden that we cannot bear. Pardon us and put a veil over our sins and shower Your grace and mercy on us. You are our Sovereign and Fulfiller of all our needs. Thus assist us against the disbelievers. (Surah Baqarah V. 286)

Ponder! Allâh has based His help and assistance upon the seeking of forgiveness. Therefore we learn that if we want to attain Allâh's help against the disbelievers, we will have to please our Sovereign and Master by discarding sins and seeking pardon and forgiveness with a remorseful heart. Not only should I do it, but we all should do it. Then definitely the help of Allâh will be attained. Allâh has taught us this Du'â for the very reason that He may help us.

The meaning of *وَاعْفُ عَنَّا* is: 'obliterate all the signs of our sins'. *وَاعْفُ عَنَّا* means: 'conceal our faults and make our virtues apparent', and *وَارْحَمْنَا* means: 'shower your blessings upon us and be clement.' (Rûhul Ma'âni Vol.1 Pg.71)

Qâdhî Thanâullâh (R.A) writes that victory and help is based on gaining closeness and proximity to Allâh and one cannot gain that by sinning. (Tafsîr Mazhari Vol.2 Pg.115)

Thus seeking forgiveness and repenting from one's sins is imperative to gain the help of Allâh.

Adopt Taqwâ and Sabr

Allâh states in the Qurân:

"If good befalls you, it grieves them (i.e. your enemy) but if some evil overtakes you, they rejoice of it. If you adopt **taqwâ** (piety) and **sabr**

(patience) their secret plotting will not harm you. Allâh Ta'âlâ is all-aware of what they do." (Âl-'Imrân V.120).

According to the promise of the Qurân, these two qualities of piety and patience are sufficient to protect the Muslims from the plotting and planning of the disbelievers.

Sabr is of three types:

- **Patience upon obedience:** To persevere upon fulfilling all the commands of Allâh.
- **Patience upon discarding sin and disobedience:** To persevere upon refraining from sin. To discard sin despite the carnal-self desiring it.
- **Patience upon difficulties:** Not to complain when afflicted with any difficulty, but to rather hope for reward and be pleased with Allâh's decision. Furthermore remaining steadfast on *Dîn*.

Taqwâ refers to fulfilling all the orders in its totality, which includes the **farâ'idh**, **wâjibât** and **sunan muakkadah**. Similarly it also includes refraining from all sins and forbidden things.

The battle of *Uhud* teaches us that if a few people commit a sin also, Allâh's help can be lifted. When seventy *Sahabah* ﷺ as well as Rasûlullâh ﷺ were injured, Allâh revealed the âyah: "Do not become weak (against your enemy), nor be sad, and you alone will be superior (in victory), if you are indeed true believers." (Surah Âl-'Imrân V. 139)

We learn from the above âyah that sinning causes one's *îmân* (faith) to **decrease**. Therefore if a sin is committed, one should immediately resort to sincere and true **taubah** (repentance).

Mufti Shafi' (R.A.) writes: "The secret of the victory and success of the Muslims and the solutions to their problems is hidden in the qualities of *sabr* and *taqwâ*. In other verses of the Qurân as well, Allâh has mentioned these two qualities as a very effective remedy and solution. (Ma'âriful Qurân Vol.2 Pg.161)

Thus in conclusion, we all need to make a collective effort to establish these two qualities in the *Ummah*. Hence there is a great need for involving ourselves in the effort of **D'awat** and **Tabligh**, **advice** and **self-rectification**. Today people do not generally change by merely listening to talks. There is a need to change one's environment and remain in a good environment for a specified period of time.

May Allâh grant us all the ability of adopting *sabr* and *taqwâ* and may He grant us the ability to sincerely and truly repent from all sins. (Âmîn)

Du'aas to be read after the Fardh Salaah

- * Rasulullah ﷺ was once asked, "Which duaa is most readily accepted by Allah Ta'ala?" Rasulullah ﷺ replied, "The duaa that is made in the last portion of the night and the duaa that is made after every Fardh Salaah."
- * Rasulullah ﷺ used to read (the following) after every Fardh Salaah:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ
لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

- * Thaubaan ؓ says: When Rasulullah ﷺ would complete his Salaah, he would read اَسْتَغْفِرُ الله thrice. Thereafter he would say:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

- * Mu'aaz bin Jabal ؓ said, "Once I met Rasulullah ﷺ. He said to me: O Mu'aaz, I have love for you. So, do not forget to read (the following) after every Fardh Salaah:"

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

