

Q114

093

سورة الضحى

al-Duha

Early Morning



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SURATUDH DHUHA (93)

Suratudh Dhuha has 11 ayaat.

It was revealed in Makka and is the 93rd sura of the Qur'an.

This is a sura which broke a period of silence after the first revelations.

Benefits

- One who recites the Sura will be amongst those with whom Allah is pleased with.
- It will also assist in finding a missing person or thing.

SURATUDH DHUHA (93)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالضُّحَىٰ

I swear by the early hours of the day,

وَاللَّيْلِ إِذَا سَجَىٰ

And the night when it covers with darkness.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Your Lord has not forsaken you, nor has He become displeased,

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

And surely what comes after is better for you than that which has gone before.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

And soon will your Lord give you so that you shall be well pleased.

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

Did He not find you an orphan and give you shelter?

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

And find you lost (that is, unrecognized by men) and guide
(them to you)?

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

And find you in want and make you to be free from want?

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Therefore, as for the orphan, do not oppress (him).

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

And as for him who asks, do not drive him away,

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

And as for the favor of your Lord, speak of it.

AYAAT 1 & 2

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
وَالضُّحٰی

I swear by the early hours of the day,

The term 'dhuha' originally means 'those hours of the morning which follow shortly after sunrise', when one is bathed in the clear light of the morning sun. The particular emphasis put on the term 'dhuha' is for its importance, when the glory of sunlight extends brightness over the horizon and there are hardly any shadows, and all borders are clear.

It is the best time of the day -

وَاللَّیْلِ إِذَا سَجٰی

And the night when it covers with darkness.

Allah also swears by the opposite of the morning hours, the time when the darkness of night and ignorance has taken over. In doing this, Allah swears by the light and darkness – both part of the creation of Allah. It is the balance which exists over the whole dominion.

The word 'saja' is derived from 'sajw' which means 'to be quiet, tranquil,!' And it has also means 'to cover and darken' but here it confers the meaning of tranquility and quietness.

SO, if we look at the first two ayaat we look at the beginning of the day – a time of action beginning with salaa and contemplation and the winding now and tranquillity of the night.....

TOPICS TO BE STUDIED IN ASSOCIATION

- Salaa times especially that of Fajr – difference between true and false dawn
- Salaatul Layl (Tahajjud, Shab...)
- Night and Day as opposites
- Knowledge vs the lack of it

THE TIME FOR SALATUL FAJR AND THE BEGINNING OF SAWM

The rising of *fajr* is known by the appearance on the horizon of a light which ascends towards the sky and resembles a tail of the fox--this is known as *al-fajr al-kazib* (the false dawn). Then the light spreads on the horizon in such a way that whenever you look towards it, it will convince you of its increasing beauty. In other words it [*al-fajr as-sadiq*, is known by] the spreading of the light on the horizon after it had been ascending towards the sky.

(Al-Yazdi, *al-'Urwatu 'l-Wuthqa*, p. 172.)

'Allamah at-Tabataba'i in *al-Mizan* writes:

"There are two dawns: the first is called the 'false' dawn because it vanishes in a short time. It is also called the 'tail of the wolf' because it looks as if a tail is raised. This false dawn is a beam of light like a vertical column; it appears at the end of the night on the eastern horizon when the sun reaches an angle of 18 degrees below the horizon. Then it gives way to a horizontal line of light which looks as if a white thread has been stretched on the horizon. This is the second dawn. It is called 'true' dawn because it truthfully announces the arrival of day-time and is connected with sunrise." (At-Tabataba'i, S.M.H., *al-Mizan*, vol. 2 [Tehran: Daru 'l-Kutubi 'l-Islamiyyah, 1362 {solar} AH] p. 49; also see the English translation, vol. 3 [Tehran: WOFIS, 1973] p. 64-5.

SALATUT TAHAJJUD IN THE QUR'AN

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Rabb will raise you to a position of great glory. 17:79

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ
أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

Their sides draw away from (their) beds, they call upon their Rabb in fear and in hope, and they spend (benevolently) out of what We have given them So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did. 32: 16-17

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

They used to sleep but little in the night. And in the early part of the morning they asked forgiveness. (51: 16-17)

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ

And in the night, give Him glory too, and at the setting of the stars 52:49

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْءًا وَأَقْوَمُ قِيلاً

Surely the rising by night is the firmest way to tread and the best corrective of speech. 73:6

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

And during part of the night adore Him, and give glory to Him for a long (part of the) night 76:2

AHADITH ON THE IMPORTANCE OF SALATUT TAHAJJUD

1. Three things bring happiness to the heart of a believer:
 - a) Meeting brethren in faith
 - b) Breaking the fast
 - c) Waking up in the later part of the night for Salatut Tahajjud - Prophet (SAW)

2. Jibrail continued to advise me about staying up at night until I thought that the virtuous ones of my Ummah do not sleep.
Prophet (SAW)

3. The honor and greatness of a believer lies in his praying at night.
Imam Ja'fer As-Sadiq (AS)

4. I detest that a man who has recited the Qur'an, wakes up at night but does not rise until the morning when he wakes up for Salaatul Fajr.
Imam Ja'fer As-Sadiq (AS)

5. Allah says; "Wealth and children are an ornament of the life of this world" (18:46), but the 8 raka'ats recited by a servant at the end of the night are an ornament of the Hereafter.
Imam as-Sadiq (AS)

6. Two raka'ats of prayer recited in the darkness of the night are more beloved to me than the world and all that is in it.
Holy Prophet (SAW)

7. The rising by night is healthy for the bodies.
Imam Ali (AS)

8. Salatut Tahajjud brightens the faces, makes the night pleasant, and attracts sustenance.

Imam Ja'fer As-Sadiq (AS)

9. When the servant of Allah turns to his Rabb in the middle of the dark night, and whispers to Him, Allah establishes His light in his heart . . . then He tells the angels: O my angels, look at my servant. He has turned to Me in the middle of the dark night while the false ones are playing, and the heedless ones are sleeping; bear witness that I have forgiven him.

Holy Prophet (SAW)

10. Whoever has been granted the chance to recite Salatut Tahajjud, a male servant or a female one, and he(or she) rises for Allah sincerely, does proper wudhu , prays salaah for Allah with a true intention, a sound heart, a humble body and a tearful eye, Allah will place behind him nine rows of angels. The number of angels in each row cannot be counted except by Allah. One side of each row is in the East, and the other is in the West. Then when he completes his prayer, he gets the reward of all of the angels in the rows.

Holy Prophet (SAW)

11. There is no good deed except that its reward has been outlined in the Qur'an, except the Salatut Tahajjud. Almighty Allah has not specified its reward due to its greatness with Him. He says (about the reward of those who recite Salatut Tahajjud: So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.(32:17)

Holy Prophet (SAW)

12. A man came to Imam Ali (AS) and said: I have been denied the chance to recite Salatut Tahajjud. The Imam replied: Your sins have prevented you.

13. Whoever tells himself he will wake up for Salatut Tahajjud but sleeps through the time, his sleep will be charity and the reward of what he intended will be written for him.

Holy Prophet (SAW)

14. Do not disregard the reciting of Salatut Tahajjud, for the one who is denied Salatut Tahajjud is in a great loss.

Imam as-Sadiq (AS)

15. The Salatut Tahajjud was Wajib upon the Messenger of Allah and no Prophet had been sent before him except that it was obligatory upon them as well

16. In the ahadith from the Ahl al-Bait (peace be upon all of them), it has been emphatically mentioned that:

i) Salatut Tahajjud protects one during the daytime.

ii) Salatut Tahajjud is a Kaffarah for the sins committed in the day.

iii) That house in which Salatut Tahajjud is recited beams with light for those who are in the heavens just as the stars beam with light for those who are on earth.

17. performance of Salatut Tahajjud leads to gaining the pleasure of Allah (Glory and Greatness be to Him); love of the Angels; is the Sunnah of the Prophets; leads to the light of true recognition of Allah (Glory and Greatness be to Him); is the foundation of belief; tranquility of the soul; destruction of Shaitan; a weapon against one's enemies; acceptance of one's supplications; acceptance of one's actions; increases the blessings in one's sustenance;

intercession when the Angel of Death comes; brightness in the grave; protects the person while in the grave; ease in the answering of the angels Munkir and Nakir and is the companion and friend in the grave.

HOW TO PRAY SALATUT TAHAJJUD

It consists of a total of 11 raka'ts, divided into the following prayers:

1. Nafilah of Layl: 8 raka'ats (4 x 2 raka'ats)
2. Salatush Shafa: 2 raka'ats
3. Salat ul Witr: 1 raka'at

🕒The time for Salatut Tahajjud begins after midnight until the time for Salatul Fajr (morning prayers). The best time for it is just before Fajr Salaa. Salatut Tahajjud is so important that even if you cannot recite all 11 raka'ts, then recite only one rakat of Salatul Witr.

Method

1. Nafilah of Layl

The 8 raka'ats of Nafilah are divided into four prayers of two raka'ats each just like Salatul Fajr. With the niyya of Salatul Layl. It is recommended to recite Suratul Kafirun after Suratul Fatiha in the first 2 rakats. In the other six recite any small sura or even leave out the sura after Suratul Fatiha. For Qunoot you can recite salawat or the recommended duas.

2. Salat al-Shaf'a

Two rakats with Suratun Naas I the first rakat after Suratul Fatiha and Suratul Falaq in the second rakat after Suratul Fatiha. There is no qunoot in Salatus Shafa.

3 Salatul Witr

One rakat with Suratul Ikhlas 3x, Suratul Falaq 1x, and Suratun Naas 1x after Suratul Fatiha. Then raise your hands for qunoot and recite:

QUNOOT OF SALATUL WITR

(You can hold a book and/or tasbeeh in a mustahab salaa)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ
وَمَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا فَوْقَهُنَّ وَ مَا تَحْتَهُنَّ
رَبُّ الْعَرْشِ الْعَظِيمِ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ
وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ
الطَّاهِرِينَ

There is no god except Allah, the Forbearing, the Generous

There is no god except Allah , the High the Almighty

Glory be to Allah, Rabb of the seven heavens and Rabb of the seven earths and whatever is in them, and between them and above them and below them, Rabb of the Mighty Throne and peace be on the Messengers.

All praise is for Allah Rab of the worlds.

O Allah bless Muhammad and his pure family.

Recite 70 x

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ

I seek forgiveness of Allah my Rabb and I turn to Him

Ask for the forgiveness of forty believers who have died or are living, by saying 40x followed by the name of the person:

اللَّهُمَّ اغْفِرْ لِ O' Allah, forgive.....

Or say

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

O Allah forgive all believers, male and female

Then say:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لِجَمِيعِ ظَلَمِي وَ
جُرْمِي وَ إِسْرَافِي عَلَى نَفْسِي وَ أَتُوبُ إِلَيْهِ

I seek forgiveness of Allah, He who there is no god but He, the Ever living, the subsisting, from all my oppressions and my sins and my excesses on my soul, and I turn (repentant) to Him

Repeat 7x:

هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ

This is the position of one who seeks refuge in You from the fire

Say 300x

الْعَفْوِ

(I ask for Your) pardon

Then say:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

My Rabb, forgive me and have mercy on me, and turn to me
Surely You are the Oft-returning, the Merciful

Complete the rakat with rukoo, sujood, tashahhud and salaam and
recite a tasbee of Sayyida Fatima Zahra (A.S.)

DUA HAZEEN (To be recited after completion of Salatul Witr)

It should be recited softly and sorrowfully

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
أَنَاجِيكَ يَا مَوْجُودًا فِي كُلِّ مَكَانٍ لَعَلَّكَ تَسْمَعُ نِدَائِي
فَقَدْ عَظُمَ جُرْمِي وَ قَلَّ حَيَاتِي
مَوْلَايَ يَا مَوْلَايَ
أَيُّ الْأَهْوَالِ أَتَذَكَّرُ وَ أَيُّهَا أَنْسَى وَ لَوْ لَمْ يَكُنْ إِلَّا الْمَوْتُ
لَكَفَى
كَيْفَ وَ مَا بَعْدَ الْمَوْتِ أَعْظَمُ وَ أَدْهَى
مَوْلَايَ يَا مَوْلَايَ حَتَّى مَتَى وَ إِلَى مَتَى أَقُولُ لَكَ الْعُتْبَى مَرَّةً
بَعْدَ أُخْرَى
ثُمَّ لَا تَجِدُ عِنْدِي صِدْقًا وَ لَا وَفَاءً فَيَلَا غَوْتَاهُ ثُمَّ وََا غَوْتَاهُ
بِكَ يَا اللَّهُ
مِنْ هَوَى قَدْ غَلَبَنِي وَ مِنْ عَدُوٍّ قَدْ اسْتَكَلَبَ عَلَيَّ

وَ مِنْ دُنْيَا قَدْ تَزَيَّنْتُ لِي
وَ مِنْ نَفْسٍ أَمَّارَةٍ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي
مَوْلَايَ يَا مَوْلَايَ إِنْ كُنْتُ رَحِمْتَ مِثْلِي فَارْحَمْنِي
وَ إِنْ كُنْتُ قَبَلْتُ مِثْلِي فَاقْبَلْنِي يَا قَابِلَ السَّحَرَةِ اقْبَلْنِي
يَا مَنْ لَمْ أَزَلْ أَتَعَرَّفُ مِنْهُ الْحُسْنَى يَا مَنْ يُغَذِّيَنِي بِالنَّعْمِ
صَبَاحًا وَ مَسَاءً

إِرْحَمْنِي يَوْمَ آتِيكَ فَرْدًا شَاخِصًا إِلَيْكَ بَصْرِي مُقَلِّدًا عَمَلِي
قَدْ تَبَرَّأْتُ جَمِيعَ الْخَلْقِ مِنِّي
نَعْمَ وَ أَبِي وَ أُمِّي وَ مَنْ كَانَ لَهُ كَدِّي وَ سَعْيِي
فَإِنْ لَمْ تَرْحَمْنِي فَمَنْ يَرْحَمْنِي وَ مَنْ يُؤْنِسُ فِي الْقَبْرِ
وَ حَشْتِي

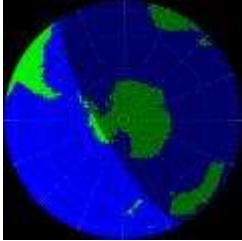
وَ مَنْ يُنْطِقُ لِسَانِي إِذَا خَلَوْتُ بِعَمَلِي
وَ سَأَلْتَنِي عَمَّا أَنْتَ أَعْلَمُ بِهِ مِنِّي فَإِنْ قُلْتُ نَعْمَ فَايْنَ
الْمَهْرَبُ مِنْ عَدْلِكَ

وَإِنْ قُلْتُ لَمْ أَفْعَلْ قُلْتَ أَلَمْ أَكُنِ الشَّاهِدَ عَلَيْكَ
فَعَفُوكَ عَفُوكَ يَا مَوْلَايَ قَبْلَ سَرَائِيلِ الْقَطِرَانَ
عَفُوكَ عَفُوكَ يَا مَوْلَايَ قَبْلَ جَهَنَّمَ وَالنَّيِّرَانَ
عَفُوكَ عَفُوكَ يَا مَوْلَايَ قَبْلَ أَنْ تُغَلَّ الْأَيْدِي إِلَى الْأَعْنَاقِ
يَا أَرْحَمَ الرَّاحِمِينَ وَخَيْرَ الْغَافِرِينَ

In the name of Allah, The Beneficent, the Merciful
O Allah bless Muhammad and his family
I whisper unto You, O one who is present in every place so that
You may hear my call
for surely my sin is excessive and my shame is less
My Master, O my Master
which of the terrifying states shall I remember and which of them
shall I forget
for if there was nothing except death it would be enough
then what about after death greater and much worse?
My master O my Master, up to when and till when will I say, I am
to blame, again and again,
but then You do not find any truth or loyalty in me?
I call for help and I call for help, O Allah
from desires which have overpowered me
and from the enemy which has pounced on me
and from the world which attracts me and from *the soul that leads
towards evil*
except that on which my Rabb has mercy (12:53)
My master O my master
if You have had mercy on the likes of me
then have mercy on me and if You have accepted from the likes of
me
then accept from me
O One who accepts the early morning prayer accept me,
O One who, I still know only good from Him
O One who nourishes me with blessings morning and evening
have mercy on me when I come to You alone,
my glance fixed on You, my actions carried on my neck
When all of creation will withdraw away from me
yes, even my father and mother and those for whom I worked and
struggled

then if You will not have mercy on me who will have mercy on me
who will give me solace from the loneliness of the grave
and who will make me speak when I am alone with my deeds
and when You will ask me about what You know better than me?
Then if I say yes (to my sins) where will be the escape from Your
Justice?
And if I say I did not commit it
You will say was I not a witness over you?
So (I beseech) Your Forgiveness
Your Pardon
O my master
before the wearing of the clothes of Hell
Your Forgiveness Your Pardon O my Master
before the Hell and the Fire
Your Forgiveness Your Forgiveness
O my Master
before the hands are tied to the necks
O the most Merciful and the best of Forgivers

NIGHT AND DAY



The solar system and all its planets are in constant motion. Each of the planets revolves around the sun. The planets also rotate, or spin, around an internal axis. One manifestation of rotation is the cycle of night and day. Day after day, month after month, year after year, the alternation of night and day continues. Sometimes it is sunny outside, and other times it is dark. In addition to rotation, day and night occur because the earth is spherical. When a portion of the earth faces the sun, it is daytime. When the same are rotates away from the sun, it is nighttime. The cycle of light and dark is continuous except near the North and South Pole. During the Northern Hemisphere summer, the North Pole always faces the sun, so daytime is continuous for several weeks. At the same time, the South Pole faces away from the sun (Southern Hemisphere winter) and is in continuous night.

It might refer to the time when inner knowledge shines forth in the heart making the heart open so that it seen nothing but tawheed – reality.

In this existence night comes and covers the light of day; whilst the darkness of ignorance covers those who have the potential of awakening to knowledge.

KNOWLEDGE

The Prophet (S.A.W.), says: “Learned discussions enliven the dead hearts provided they lead to Allah and His commands”.

(Usulul Kafi, p.20)

The Prophet (S.A.W.), says: “It is obligatory for every Muslim to acquire knowledge. Allah likes those who seek knowledge”.

(Usulul Kafi, p.15)

The Holy Qur’an says: “Whoever is given wisdom and knowledge is blessed with bounties in good abundance”.

(Surah al-Baqarah, 2:272)

Imam Sajjad, (A.S.), says: “If people had known the advantages of acquiring knowledge they would have acquired it even if it had necessitated the shedding of their hearts’ blood or of their going down into the deep seas”.

(Biharul Anwar, vol. 1, p.59)

The Prophet (S.A.W.), says: “Allah opens the path of Paradise to one who takes a step on the path of acquisition of knowledge”.

(Muniatul Murid, p.11)

The Prophet (S.A.W.), says: “The best monuments and legacies which a man leaves behind himself are a dutiful son, useful buildings, knowledge and wisdom which are benefited by the people after him”.

(Muniatul Murid, p.11)

The Prophet (S.A.W.), says: "One who wishes to see those who are safe from the Fire of Hell should look at the seekers of knowledge".

(Biharul Anwar, vol. 1, p.58)

The Prophet (S.A.W.), says: "Acquire knowledge even if it be in China".

(Biharul Anwar, vol. 1, p.57)

Imam Ali, (A.S.), says: "Do not feel shy of learning what you do not know".

(Nahjul Balaghah, p.1113)

Imam Ali, (A.S.), says: "O people! Remember that the excellence of your faith lies in acquiring knowledge and acting upon it. It is more essential for you to crave for knowledge than for riches".

(Usulul Kafi, p.15)

Imam Ja'far Sadiq, (A.S.), says: "Knowledge and action are associated with each other because whoever possesses knowledge acts upon it and the knowledge and wisdom of the one who puts them into practice remains unimpaired. Knowledge is a Divine voice which invites its bearer to act upon it. If he accepts its invitation and acts his knowledge lasts but if he does not give a positive response it forsakes him".

(Usulul Kafi, p.22)

Imam Ja'far Sadiq, (A.S.), says: "A person who learns a tradition for worldly gains does not benefit from it in the Hereafter, and if he learns it for his betterment in the next world, Allah blesses him in this world as well as in the Hereafter".

(Biharul Anwar, vol. 1, p.111)

Imam Ja'far Sadiq, (A.S.), says: "Your teacher enjoys the right over you that you should honour him and pay him respect in different assemblies. You should be very attentive to his words. You should not raise your voice above his. If anybody asks him a question you should not give a reply thereto. You should not converse with others in his presence and you should allow the people to benefit from his knowledge. You should not speak ill of anyone before him. If anybody speaks ill of him in your presence you should defend him. You should conceal his shortcomings and bring his virtues to light. You should not associate with his enemies and should not dispute with his friends. If you act on these lines the angels of Allah will testify that you have paid attention to him and have acquired knowledge for the sake of Allah and not to attract the attention of the people. And the right of your pupils on you is that you should realise that in granting you knowledge and opening its path for you, Allah has appointed you to be their guardian. In case, therefore you teach them properly and do not frighten them and are not furious with them Allah will, through His kindness, increase your knowledge. But if you drive the people away from knowledge and as and when they approach you for it you frighten them and get annoyed with them it will be only appropriate that Almighty Allah may take away the light of knowledge from you and may degrade you in the eyes of the people".

(Makarimul Akhlaq, p.484)

The Holy Qu'ran says: "Allah elevates to high positions those from amongst you who are faithful and those who have acquired knowledge".

(Surah al-Mujadilah, 58:11)

Imam Ali, (A.S.), says: “The learned men and scholars will continue to exist till the world lasts.

Although their bodies may be hidden from the eyes their impressions will for ever remain imprinted in the hearts of the people”.

(Nahjul Balaghah, p.1146)

The Prophet (S.A.W.), says: “Sleep of a scholar is superior to one thousand rak’ats of prayers offered by a devout person”.

(Biharul Anwar, vol.1, p.76)

“A scholar is like a person who always observes fast and offers prayers and he is like a mujahid who sacrifices his life in the cause of Allah. As and when a scholar dies a breach takes place in Islam which cannot be filled till the Day of Judgement”.

(Biharul Anwar, vol.1, p.82)

Imam Ali, (A.S.), says: “Two rak’ats of prayers offered by a scholar are better than seventy rak’ats of prayers offered by an ignorant person”.

(Biharul Anwar, vol.1, p.65)

The Prophet (S.A.W.), says: “Having the company of learned scholars is (Allah’s) worship”.

(Biharul Anwar, vol.1, p.64)

“Looking at their faces is (also) worship”.

(Biharul Anwar, vol.1, p.61)

Imam Ja’far Sadiq, (A.S.), says: “On the Day of Judgement Allah will be pleased with a person who honours and respects a Muslim

scholar; and He will be annoyed with one who insults a Muslim scholar”.

(Biharul Anwar, vol.1, p.82)

EXTRACTS FROM ĀDĀB AL-MUTA'ALLIMEEN
(Behaviour of students)
by Khwaja Nasiruddin Tusi (A.R.)

"Seeking knowledge is wajib on every Muslim, male and female."
Prophet (S.A.W.)

1. Intention

"It is necessary for the seeker of knowledge to have the intention of first pleasing Allah, to remove ignorance from him/herself to remove ignorance from others and to revive and continue the religion of Islam by enjoining good and forbidding evil first from him/herself and whosoever is associated with him/her and others if it is possible.

Therefore it is necessary for a student to be patient during difficulties and to exert him/herself as much as what is within his/her capacity. He/she should not exceed the limits during this worthless life by belittling him/herself with greed and he/she should distance him/herself from prejudice."

2. Selection of knowledge, teachers, classmates...

1. To start with tawheed and to know Allah with proofs.
2. To select a teacher who is the most knowledgeable, pious & eldest.
3. Enquire about the field of study and do not make a hasty decision.
4. "Check the earth by it's fruits and check a person by his/her associates"
5. Write legibly, not writing too small for if he/she lives he/she will regret it (not being able to read the text) and if he/she dies; he/she will be cursed.

6. Do not sit too close to the teacher unless it is an emergency.

3. Exertion, continuity, and high goals.

"Whoever seeks something with exertion (action) will find it."

"Three persons must have exertion:

(i) The student

(ii) The teacher

(iii) The father of the student.

It is necessary for the student to continue to study with repetition at the beginning of the day of his/her lessons and at the end.

"Those who stay awake during the nights make their hearts happy in the day."

It is necessary to have high goals for he who has high goals flies as a bird with his/her wings.

KNOWLEDGE IS ETERNAL LIFE

Brushing the teeth increases the memory and the ability to speak.

"Unrestricted eating causes the intellect to leave."

4. Starting a lesson, determining it's length & outlining it.

Begin the lesson on Wednesday for the Prophet (S.A.W.) has said:

"There is nothing that begins on Wednesday, except that it would be completed."

It is necessary for the beginner to start only with the amount that can be mastered and repeating it twice slowly....

"The lesson is once, but repetition is one thousand..."

Begin with something easy, near the level of understanding.

Do not acquire that which cannot be comprehended.

If a person does not exert him/herself in understanding once or twice, then it becomes a habit and he/she will not understand anything.

Consultation is only for one purpose and that is to find the truth. The object however, will not be achieved by anger, disruption and hardship.

"A moment of debate is better than one month of repetition."

You should not debate with a person who is arrogant and not straight in his/her nature because by nature he/she influences the akhlaq and limits or affect's one's potential and thus the environment will be influenced."

Always think before speaking.

5. Relying on Allah

It is essential to rely on Allah and not seek means of livelihood from the knowledge.

It is necessary for he student to be occupied with nothing other than the seeking of knowledge and should not neglect Fiqh, Tafseer, Hadith and knowledge of the Qur'an.

6. Times for acquiring knowledge

"Seek knowledge from the cradle to the grave."

The most excellent time is during adolescence.

Time before Fajr and before maghrib and Isha.

If one becomes frustrated to change the subject.

"The night is long. Do not shorten it by sleeping. The day is light, do not shade it by your sins."

7. Piety in learning

"Knowledge is a pride which has no humility. It cannot be reached, except by humiliation which has no pride."

Less eating, Less sleeping and less talking.

"Sit facing qibla at the time of reading."

"Pray salaa of submission, for it will assist in the acquisition of knowledge."

Take a notebook for every occasion.

"One who does not have a notebook in his/her sleeve, does not establish the wisdom in his/her heart."

Prophet (S.A.W.) to Hilal ibn Yasir

"Is the ink well with you?" when he taught him something.

Causes of memorisation and forgetfulness

The strongest means of increasing memorisation is exertion and perseverance. Reducing eating and to recite Salat ul Tahajjud (Shab) also increases memory.

Reciting Qur'an especially Ayatul Kursi.

Reciting salawaat.

Brushing teeth, drinking honey and eating 21 red raisins everyday before breakfast will increase the memory.

Eating coriander and sour apples, looking at a person who has been hanged, reading tombstones...all are the causes of forgetfulness.

AYA 3

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Your Lord has not forsaken you, nor has He become displeased,

The people of Makka were mocking Rasulullah (S.A.W.) saying that his Rabb had forsaken him, because there was a pause in the revelations of the Qur'an.

We can relate it to our lives – there are times in our lives when we are not greatly inspired and there are times when we feel the heavens have opened up on us. There are days when it is better to be in action, going about in the world, visiting people etc... There are days when we sit in comtemplation and spend the night in ibada – on any given day we experience slightly different orientations.

When we do not see the hand of Allah at work behind everything it does not mean that He is further away – it means that there is something wrong with us. Allah is always there – constant –there is only love. The feeling that He is far is only our lack of trust and eiman.

TOPICS TO BE STUDIES IN ASSOCIATION

- Eiman
- Trust
- Hope
- Waiting (Intidhar of Imam Al-Asr (A.S.)

EIMAN

Faith

“Those with eiman are certainly successful” **Suratul Mu’minun - 23:1**

The Prophet (S.A.W.) has said:

“Eiman is divided into 2 halves; one half lies in sabr (Patience) and the other half in shukr (thankfulness).”

The Prophet (S.A.W.) has also said:

Islam is outward whereas eiman is in the heart (inward).

Imam Ja’fer As-Sadiq (A.S.) explained the difference between Islam (in the personal sense) and eiman:

“...Eiman means -
acknowledgement made by the tongue,
covenant made in the heart,
and actions performed by the body.....

Eiman has a daar (zone) of it’s own, just as Islam and kufr have. A person is a Muslim before he/she becomes a mu’min...So, when someone commits a big or small act which Allah has forbidden (sin), he/she comes out of the zone of eiman and loses his/her title to eiman, although the title of Islam still remains with him/her. And when he/she turns away from his/her sin and does tawba and istighfaar (repents), he/she returns to the zone of eiman.”

Imam Ja’fer As-Sadiq (A.S.) also said:

“...Islam is the deen of Allah. One who acknowledges the deen of Allah is a Muslim, and one who acts according to that which Allah has commanded is a Mu’min.”

“Eiman is iqraar (testimony) accompanied with deeds and Islam is iqraar (testimony) without deeds.”

Eiman is not restricted to the solitary sphere of an individual's existence but it covers all human activity in all aspects - political, social, economic, educational, cultural, etc.. It is eiman which creates a feeling of outrage against corruption, exploitation, tyranny and oppression.

A religion is of little value if it only brings inner light and peace to the individual. It must be able to offer decisive and clear guidance to human beings in every kind of social role or profession, and in each and every phase of their life and career. Only EIMAN can claim to possess the ability to satisfy fully this requirement.

TRUST

“And put your trust in Allah, and Allah is sufficient as a protector”
Suratul Ahzaab 33:3 “...And so Allah loves those who trust (Him).
Suratu Aali Imran 3:159

Trust is the basis of faith. e.g. fairy tale told to child – not to be confused with childhood naivety or gullibility – it is a faculty that recognises truths that are infinitely incomprehensibly greater than ourselves. Look again at the child – as he/she grown older – trusts less at face value – because faith is being obscured by reason – not only that but trust has been constantly abused – after years of experiencing hypocrisy and being lied to – he/she learns to even mistrust his/her inner beliefs. To protect him/herself, he/she begins to use reason alone to process ideas and establish a value system. In effect, he/she silences the inner voice within him – ‘haadi e batin’ – inner guide.

“Tawakkul means entrusting all matters to Allah and relying upon His trusteeship.” “tawakkul upon Allah means the severance of the abd of all hopes and expectations from others creations of Allah.” This is not to say that we can function on trust alone. Once we experience eiman through trust – reason becomes a tool to help us express the essence of Allah Trust is not passive – it does not mean sitting back and accepting events as they happen. . e.g. camel tied and then trust for safekeeping, dawa and dua. It means knowing that however much effort one invests, all blessings originate from Allah and ‘trusting’ that Allah always does what is good and right. True trust does not waver – even if things do not workout the way we like. It is not blind faith of ignorance – rather it is the uncompromising belief in the absolute truth. Trust in Allah is the purest expression of love for Him.

Islamic history is full of incidents which illustrate that Allah is sufficient as a Protector only when one puts one's total trust in Him. The Battle of Badr is one of the incidents where the Muslims had 313 poorly armed men against a well equipped enemy army of 1000 men. Contrast this to the loss of trust in the Battle of Uhud by a few which led to defeat.

Signs of mutawakkileen (One who trusts in Allah) –

1. Fears and hopes on none but Allah (upholds the truth even in presence of those who are feared.
2. Never worries Because of confidence in Allah (in His hands is khayr) – heart is tranquil despite chaos around.
3. Does Not become disturbed or does not panic in any situation.

HOPE (Raja')

مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ

Whoever hopes to meet Allah, the term appointed by Allah will then most surely come; and He is the Hearing, the Knowing. (29:5)

Hope is the heart's attachment to something it loves that will transpire in the future just as fear relates to that which is not loved which will happen in the future. Hope is believing that you have the will and the way to accomplish goals – whatever they may be. Difference between just 'wishing' and hope for wishing makes one lazy whilst hope makes one active.

It means that one does not give up in to overwhelming anxiety, a defeatist attitude or depression in the face of difficult times. It is that which gives the strength to be able to think positively.

In Hadithe Qudsi, Allah says:

“Whoever turns to Me and stops having hope in anyone but Me, I will be sufficient for him, I will give to his requests and answer when he calls me.” It was revealed to Prophet Dawud (A.S.) “O Musa! I have no creation better than my believing ‘abd – As long as you do My ibada in the hope of meeting ME and no shirk – I will forgive whatever you have done even if you come to me with sins as many as the earth's expanse

Continually remind yourself that He will never let go – you are supported and looked down upon – when you call Him (DUA) assume it is pouring forward.... The Prophet (S.A.W.) has said: “And when you ask, believe that the answer is already at your door.”

It is impossible to do dua without hope and trust – It is impossible to have a thought that is a secret for ALL energy is heard....

INTIDHAR - Awaiting Imam's Dhuhur (Appearance)

“The one who dies among you while he is waiting for the appearance of Imam Al-Mahdi, he is like the one who is in the tent of Imam Mahdi ..nay, rather like the one who has fought with the Imam ...rather, like the one who was martyred while fighting with the Prophet.”

Imam Ja'fer As-Sadiq (A.S.)

Imagine that you live your entire life in a place where the sun is always behind the clouds. Your parents and grandparents lived here too, and so did *their* parents and grandparents. You have adequate sustenance and you survive because that is what you have been taught to do. You know that the sun exists because of the very fact that you survive – “Bibaqaaihi baqiyatid dunyaa, wa biyumnihi ruzaqal waraa wa biwujoodihi thabatatil ardhu was samaa..” (The world subsists due to his existence, due to his blessings, creation is sustained and on account of his existence – the heavens and earth remain intact) we say in Dua Adeelah. But you cry – not only out of sorrow but helplessness. You have been taught the ideology of tawheed and although around you there is ample proof of the existence of Allah, you wish to see and hear such an individual that will prove conclusively not only to you but to all who have doubted you. The restlessness and sadness is the nafs missing the hujjat of Allah for Imam is the sun behind the clouds. Zhuhur of Imam is the ultimate proof (hujjat) that this world was created by design, and its purpose will indeed be realized - that tawheed WILL prevail and the promise of Allah will be fulfilled.

There are many other ahadith which convey the same idea with a little difference in the expression. But what does this ‘waiting’ mean which has been elevated to the degree of jihad?

It is the intidhar which follows love of the Imam.

When someone we love goes to study or work in another country, we long to see him/her and we “wait” for his/her return. We also try and keep in contact with him/her. When we know that he is going to come back, we begin to prepare for him/her.

Intidhar for Imam also has a similar meaning. We have to try our best to ensure that when Imam comes we have our affairs in order and we have prepared a society with which he will be pleased with. During the ghayba of the Imam, there exists a “postal system” between the Shia’s and their Imam. In this “postal system” not only do we write letters but our actions and deeds also communicate on our behalf.

“We are not heedless of your life affairs and do not forget remembering you..”

Imam Muhammad Al-Mahdi (A.S.) - Biharul Anwar Vol.53 pg.175

According to ahadith every Thursday night, the scrolls of deeds of all the human beings are presented to the Present Imam. The cause of Imam’s happiness and pride or sorrow and grief (whatever the case may be) are the scrolls of deeds of the Shias. When he looks at the scrolls of deeds of the Shia’s and finds that most of them are full of wrong and un-Islamic deeds, his sorrow and grief knows no bounds. So, in other words, these scrolls of deeds are our weekly letters which we send to our Imam during the period of occultation. If we want to keep Imam happy and proud, we should send good reports to him and that means we have to be careful in our daily lives and see that whatever we do is not against the laws of the sharia.

The one who is truly waiting for the Imam (a Muntadhir) is one who feels the presence of his Imam all the time, and tries to live in a way which would make the Imam happy.

AYA 4

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى

And surely what comes after is better for you than that which has gone before.

The 'aakhira' meaning the 'end' or the 'next life' is better obviously because of it's eternal timeless nature. Here we control nothing – this is the nature of time and the movement of life. If we ponder for a while we all realise that the world is transient and we cannot predict our passage through it with any certainty. All we can be sure of is that when this cycle of timesteps, the nexy phase (aakhira) will begin.

TOPIC TO BE STUDIED IN ASSOCIATION:

- Aakhira vs the Dunya

AAKHIRA (HEREAFTER)

Although the life of this world and that of the hereafter have certain aspects in common, both representing forms of life in which pleasure and pain, joy and sorrow, are present, there are also profound and fundamental differences between them. In this world, life begins with infancy and ends with old age, but no such change or transformation exists in the hereafter. Here man must labor and sow; there he reaps.

Imam Ali (A.S.):

"Today is the day of work, not the day of accounting; tomorrow is the day of accounting, not the day of work." (*Nahj al-Balagha*)

Defects, lacks and sicknesses constantly plague man in this world, but the very concept of these is non-existent in the hereafter. There, perfection, happiness and purity exist in the most sublime form. In this world, man is constantly striving to gain possession of what he does not have, and he is never satisfied with what he acquires. In the hereafter, he never experiences the tormenting feeling of lack, for God wills that whatever he desires should immediately be given to him. Apart from this, he will have attained there the true object of his love; he will be in the presence of the One Whose pleasure He was striving for. The fruits of the hereafter are not tied to any season or subject to blight; they are constantly within reach of the blessed. The shade cast by the trees of Janna bear no resemblance to the shade of trees in this world, which gradually shifts in accordance with the motion of the sun, or even disappears once autumn strips the trees of their leaves. In short, like all the other blessings of Janna, the shade of Janna.

"None can perceive what blessings are hidden for the human

being in that realm which will delight his eye" (32:17).

"Whatever the heart desires and delights the eye will be brought into being" (43:71).

"They have whatever they wish and desire" (39: 34).

Imam Ali (A.S.): "The fruits of the hereafter are plucked without any effort; desire and inclination suffice to obtain them." (*Nahj al-Balagha*)

One of the fundamental differences between life in this world and life in the hereafter is that the relationships prevailing in the latter are utterly different from those found in the material world, because of the perfect nature of the hereafter.

In this world, we infringe on each other, because of conditions like time and space. By contrast, in the hereafter none will find his own existence threatened by another and none of the relations prevailing there will be based on negation or repulsion; all relationships will revolve around an axis of security and peace.

"In truth, the Godfearing shall have gardens with flowing rivers in Paradise. They will be invited to enter eternal paradise to the accompaniment of greetings and peace and in the enjoyment of utter respect and security. We will utterly purify their hearts of all darkness, hatred and envy, and all other undesirable characteristics, so that will treat each other as brothers and friends and will sit facing each other on thrones of dignity. No pain or grief shall afflict them, and they shall never be banished from paradise" (15:45-48).

"They shall have abode of peace and security in the presence of their Lord; God shall be their friend and protector for they were doers of good" (6:127).

AYA 5

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

And soon will your Lord give you so that you shall be well pleased.

The outcome of doing one's best coupled with trust and eiman is always the bringing up to our full potential. He who brings us to this will reveal His signs if we trust and believe.

Imam Ali (A.S.) was once addressing the people of Kufa and asked: "Do you believe that the most hopeful aya in the Qur'an is:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful Suratuz Zumar 39:53

The audience affirmed that they did. Imam said: "But we, the Ahlul Bayt say that the most hopeful aya of the Qur'an is this – "And soon Your Rabb will grant you so that you shall be well pleased."

Another hadith from Imam Ja'fer As-sadiq (A.S.) says:

"Rasulullah (S.A.W.) entered the house of Fatima (A.S.) and saw that she was wearing coarse clothing, grinding grain with one hand and nursing her child with the other. With tears in his eyes he told her that the hard ship would be rewarded in the aakhirah as Allah had revealed to Him "And soon your Rabb will grant you so you shall be well pleased."

TOPICS TO STUDY IN ASSOCIATION

- No effort is lost, there is always a reward which is pleasing.
- وَأَتَاكُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ 14:34 He always grants what is asked for

AYAAT 6, 7 & 8

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

Did He not find you an orphan and give you shelter?

Rasulullah (S.A.W.) was orphaned at birth. His father died before he was born and his mother died when he was six years old. Rasulullah (S.A.W.) once said about the orphan “I and the one who cares for an orphan are like this (putting two of his fingers close together) in Janna, if he/she is fearful of Allah.”

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

And find you lost (that is, unrecognized by men) and guide
(them to you)?

Here Allah is reminding Rasulullah (S.A.W.) of the ne'ma of revelations and the ne'ma of leading others to him from all the corners of the earth.

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

And find you in want and make you to be free from want?

This aya highlights the role of Sayyida Khadija (A.S.) who gave him all that she had. They used to say to her “See how all your wealth is being squandered by Muhammad (S.A.W.)” Rather than be dismayed she took pride in his use of it satisfied with it being used in the way of Allah.

Imam Ridha (A.S.) has said about these ayaat:

“Did he not find you an orphan or a unique person amongst His creation and sheltered people with you; and He found you unknown amongst people whodid not know your greatness and He led them to you; and he found you as a custodian for them from the point of knowledge and made them free of need by you?”

TOPICS TO BE STUDIED IN ASSOCIATION

- Life of Rasulullah (S.A.W.)

RASULULLAH (S.A.W.)

He was born in Makka on the 29th of August, 570 CE/17 Rabi ul Awwal (Friday), and when he died at the age of 63, (40-13-10) the whole of the Arabian Peninsula had changes from paganism and idol worship to the worship of One God; from tribal quarrels and wars to national solidarity and cohesion; from drunkenness and debauchery to sobriety and piety; from lawlessness and anarchy to disciplined living; from utter moral bankruptcy to the highest standards of moral excellence. Human history has never known such a complete transformation of a people or a place before or since.

He was born an orphan but belonged to the noblest of the Arabian tribes, his geneology accepted as the most righteous, yet he said “No honour is nobler than humility and kindness” He would say repeatedly – “There are 5 things I will not give up until death – eating with slaves on the ground, riding a donkey without a saddle, milking goats with my hands, wearing coarse clothes and greeting children” When he was asked – Ma AdDeen? Answered – Husnal Khulq Man asked from right, left, back, front – Eventually Prophet (S.A.W.) with a deep look said – Amma tafaqqahu (why don’t you understand?) Huwa anlaa

He abhorred nationalism – “Human beings from Adam to this day are like the teeth of a comb, there is no superiority for an Arab over a non-Arab, nor for one colour over another except with God awareness” .

His opponents created enmity with him – wronged him, spoke ill of him, harassed him, yet he would say “ Oblige your brother by warning them, correct them by showing favours and giving them

favours” e.g. women who through garbage on him every time he passed her house to walk to the mosque, when one day she did not he enquired about her, on learning she was ill he visited her.

He was always first to greet others – He spoke in short, meaningful sentences and was never seen or heard to interrupt anybody's speech. He never spoke with a morose face, nor did he ever apply rough, awkward words. He avoided sitting at prominent places in gatherings – rather sitting in a circle to avoid any distinction, so much so that visitors had difficulty identifying who he was, visited the poor and sick – no housework was too low or undignified for him- ate the simplest of foods yet

When it came to bravery there was no parallel - his most perfect student and successor – Ali (A.S.) would say “ When we used to meet the enemies and battle was at it’s peak, we would stand behind Muhammad when our hearts wavered – He was always closest to the enemy” and battles – he instructed his people never to start war and to fight only when they were attacked first- if the enemy lost his orders were not to chase the fleeing soldiers – he would always try and talk to the enemy hoping that their humanity would shine through and the fighting averted –

He emancipated women – He taught that both genders were created for the same purpose – the recognition of their Creator and therefore the realisation of their full potential as human beings – but have been given different tools with which to fulfill their common goal. Indeed, their physiological, emotional, and psychological differences are a result of their divergent spiritual mandate Man and woman represent two forms of divine energy, they are the male and female elements of a single soul. In secular societies even today if a woman marries, she changes her name.

She has no essential existence - A name is significant - she does not possess sufficient value or credit to have a name. When his daughter used to enter the room he would stand for her in respect.....

They tried to bribe him – intimidate him, threatened him with death and destruction – but he stood firm – not for a moment losing momentum in pursuing his mission to ensure that in recognising the unity of the one God the human being would realise his/her full potential physically, emotionally, mentally and spiritually –

A teacher is recognised through his students – Let’s see how Ali (p.b.u.h.) describes him – “In the past I had a brother in God – the insignificance of the world in his eyes made him great in my eyes. He was not ruled by his stomach – he used to keep silent most of the time – yet when he spoke he silenced all speakers and quenched the thirst of all questioners. He was more eager to listen than to speak. He was considered weak, yet in an emergency he was a lion of the forest. He would not advance an argument unless it was decisive, and he would not censure anyone for what could be excused until he had heard the excuse. He would say what he would do and not say what he would not do. When two things came to him, he would see which was more emotionally desirable and then do the contrary.....”

This personality preached a religion – founded a state, built a nation, laid down a moral code, initiated numberless social and political reforms, established a dynamic and powerful society to practise and represent his teachings, revolutionalised the worlds of human thought and action for all time.

MAHATMA GANDHI, speaking on the character of Muhammad (S.A.W.) says in **(YOUNG INDIA)**: "I wanted to know the best of one who holds today's undisputed sway over the hearts of millions of mankind....I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the 2nd volume (of the Prophet's biography), I was sorry there was not more for me to read of the great life."

THOMAS CARLYLE in his **(HEROES AND HEROWORSHIP)**, was simply amazed as to: "How one man single-handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades."

DIWAN CHAND SHARMA wrote: "Muhammad was the soul of kindness, and his influence was felt and never forgotten by those around him."
(D.C. Sharma, THE PROPHETS OF THE EAST, Calcutta, 1935, pp. 12)

EDWARD GIBBON and **SIMON OCKLEY** speaking on the profession of Islam write: "'I BELIEVE IN ONE GOD, AND MAHOMET, AN APOSTLE OF GOD' is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honor of the Prophet has never transgressed the measure of human virtues; and his living precepts have restrained the gratitude of his disciples within the bounds of

reason and religion." **(HISTORY OF THE SARACEN EMPIRES, London, 1870, p. 54)**

Speaking on the aspect of equality before God in Islam, the famous poetess of India, **SAROJINI NAIDU** says: "It was the first religion that preached and practiced democracy; for, in the mosque, when the call for prayer is sounded and worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and king kneel side by side and proclaim: 'God Alone is Great'... I have been struck over and over again by this indivisible unity of Islam that makes man instinctively a brother."

(S. Naidu, IDEALS OF ISLAM, vide Speeches & Writings, Madras, 1918, p. 169)

In the words of **PROF. HURGRONJE**:

"The league of nations founded by the prophet of Islam put the principle of international unity and human brotherhood on such universal foundations as to show candle to other nations." He continues: "The fact is that no nation of the world can show a parallel to what Islam has done towards the realization of the idea of the League of Nations."

MICHAEL H. HART in his recently published book on ratings of men who contributed towards the benefit and upliftment of mankind writes: "My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels." **(M.H. Hart, THE 100: A RANKING OF THE MOST INFLUENTIAL PERSONS IN HISTORY, New York, 1978, p. 33)**

K. S. RAMAKRISHNA RAO, an Indian Professor of Philosophy in his booklet, ("**Muhammad, The Prophet of Islam,**") calls him the "Perfect model for human life." Prof. Ramakrishna Rao explains his point by saying: "The personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes! There is Muhammad, the Prophet. There is Muhammad, the Warrior; Muhammad, the Businessman; Muhammad, the Statesman; Muhammad, the Orator; Muhammad, the Reformer; Muhammad, the Refuge of Orphans; Muhammad, the Protector of Slaves; Muhammad, the Emancipator of Women; Muhammad, the Judge; Muhammad, the Saint. All in all these magnificent roles, in all these departments of human activities, he is alike a hero."

AYAAT 9 & 10

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Therefore, as for the orphan, do not oppress (him).

It is narrated from Rasulullah (S.A.W.) that “He who touches the head of an orphan with affection will be granted blessings equivalent to the number of hairs that touched the hand of the one showing affection.”

All of us has at somepoint in life gone through the experience of being alone or insecure. Here Allah tells us not to control, oppress, or use power over an orphan or over anyone who feels separated or isolated in this world.

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

And as for him who asks, do not drive him away,

This refers to anyone in need, whatever the need may be. The asker may be selfish but he considers himself in need and has therefore come. Since the need may be real we cannot send him/her away. Life is assisting each other to help eachotherand alleviate each other’s suffering.

TOPICS TO BE STUDIED IN ASSOCIATION:

- Responsibilities towards orphans
- Responsibility to those in need

AFFECTION TOWARDS ORPHANS

"Who so ever puts an affectionate hand on the head of an orphan will be rewarded by Allah with a radiance (light) for every hair which will pass from below his hand." – **Imam Ja'fer As-Sadiq (A.S.)**

One day Prophet 'Isa (A.S.) was passing through a grave yard with his companions and when nearing one particular grave he started walking faster.

When his companions enquired he said that the person in the grave was being punished and he did not want to be near the grave.

A year later on passing the same graveyard, the companions of Prophet 'Isa (A.S.) noticed that he was walking slowly cherishing each step when he walked passed the same grave.

They asked him about the change. Prophet 'Isa (A.S.) replied :

"The man hsd a son who has provided food and shelter to an orphan. Allah has forgiven the sins of the father on that account."

Prophet Muhammad (S.A.W.) has said:

"If a person looks after an orphan and meets his/her expenses; he/she will be my companion in Janna and will sit by my side."

In his last will (after being struck by Ibne Muljim) Imam Ali (A.S.) said:

"Fear Allah when the question of orphans arises. You should never let them starve. So long as you are there to guard and protect them you should not let them be ruined or lost. The Prophet (S.A.W.) always reminded us of this responsibility so much so that

we often thought that the Prophet (S.A.W.) might give them a share from our inheritance."

INQUIRE ABOUT AND VISIT THE NEEDY AND THE POOR

"A true Mu'min is one who maintains brotherly relations with the poor and needy and gives them a share of his wealth and behaves with them justly." –

Prophet Muhammad (S.A.W.)

Imam Hasan (A.S.) and Imam Husayn (A.S.) had just buried their father and were returning to the city when they heard someone crying and calling out :

"Where are you? O you who visited me and had mercy on me!"

They went to inquire and found that it was a leper for whom Imam Ali (A.S.) had provided a shelter outside the town of Kufa. Imam used to visit the leper daily, dressing his wounds and feeding him for he had lost the use of his hands.

When Imam Hasan & Husayn (A.S.) informed him of the shahadat of their father, the leper asked to be taken to the grave where he breathed his last.

It is reported that Imam Ali Zaynul Abedeen (A.S.) was once with his companions when they visited one of the poor and needy of Madina. Imam gave him some money and then kissed the poor mans' hand.

Imams' companions asked why he had done that to which Imam replied :

"He is my Muhsin (one to whom I am obliged) for by accepting my help he is bringing me closer to Allah."

The Prophet (S.A.W.) has said:

"Who so ever gives respect to a needy Muslim will appear on the day of Qiyama as one who has achieved the pleasure of Allah".

AYA 11

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

And as for the favor of your Rabb, speak of it.

Rasulullah(S.A.W.)has said:” WhenAllah gives an ‘abd a ne’ma (blessing); it pleases Him to see the signs of the ne’ma on him/her.”

So here Allah is saying – When given a ne’ma (grace, bounty, blessing, favour) – make it evident, make it available by setting it forth. E.g. If it is a house we consider as a ne’ma, then we should use it,make it available putting it to it’s proper use by opening it’s doors and making it available to guests. This is how we can talk about His Ne’ma and Rahma.

What is the use of Na’ma if it is not lived? If it is not recognised and shared? Allah is encouraging us here to talk about whatever good comes to us. When it becomes a habit it brings optimism and positiveness which is our inate nature as human beings afloat in the ocoen of His bounty.

TOPICS TO BE STUDIED IN ASSOCIATION:

- Sharing
- Positive thinking

20 SUGGESTIONS

1. Start off each day with thanking Allah for waking up to a new day and send salaams to Imam.
2. Learn 1 new aya from the Quran every day, read a different dua every day.
3. If someone says something mean to you, just shrug it off and dismiss it in a friendly, manner, and pray that Allah shall forgive them.
4. When you get angry, remember Allah, and how much of a waste of life it is to be angry.
5. Remember that you can never have too many friends, but true friends are those that bring you closer to your full potential (to Allah).
6. When you're happy, try to share your happiness with others. Thank Allah for that, and pray for its continuation.
7. When something bad or embarrassing happens to you, just think that it could always be worse, remember the reward of patience, and thank Allah that it's not worse than it is.
8. Do one extra good deed every week, like feeding a poor person, or showing compassion to an orphan, refugee, etc.....
9. Spend time thinking of Allah's amazing creation.
10. Find the best way to express yourself, and if you think that what you are about to say shall cause no benefit, maintain silence.
11. Every now and then, give yourself a break. Play sports, give time to your family, friends, but always remember Allah.
12. Hug your parents, kiss their hands and heads and never chide them.
13. Smile to everybody, for your smiles makes a big difference.
14. Forgive, forget and smile.
15. Don't restrain your tears when remembering Allah.

16. When people criticize your actions and effort, revise your actions and see if they please Allah or not.
17. Read the Quran daily and try to have a schedule for completing it as much as you could. As you open the Quran daily, read with observing not just passing your eyes through the words.
18. Don't let popularity go to your head, for it never lasts and you may lose more than you gain.
19. Never look down on anybody, for, with Allah, they may be better than you.
20. Last but most important pray salaa on time as much as possible.

Associated Moral Stories

COMPENSATION FOR DEEDS

Kisra, A Persian King, was once asked, "How did you learn justice?" He replied, "Because I know for sure that every man will be judged according to his deeds. "He was then asked: "How do you know that?"

He replied: "One day when I was on my way in the forest, I saw a deer. I sent my dog after it and it caught the deer by the leg and broke her leg. Not long after, the dog was in front of a horse, that kicked it in the leg and the dog's leg was broken. Soon after, the horse's leg slipped into a hole and it broke.

Therefore, I realised that every person's award depends upon his deeds. When he does a good deed, he will be rewarded for it, and if he does an evil deed, he will be punished. Hence, I always do good deeds."

THE BOULDER

In ancient times, a King had a boulder placed on a roadway. Then he hid himself and watched to see if anyone would remove the huge rock. Some of the king's wealthiest merchants and courtiers came by and simply walked around it.

Many loudly blamed the King for not keeping the roads clear, but none did anything about getting the stone out of the way. Then a peasant came along carrying a load of vegetables. Upon approaching the boulder, the peasant laid down his burden and tried to move the stone to the side of the road. After much pushing and straining, he finally succeeded.

After the peasant picked up his load of vegetables, he noticed a purse lying in the road where the boulder had been. The purse contained many gold coins and a note from the King indicating that the gold was for the person who removed the boulder from the roadway. The peasant learned what many of us never understand!

Every obstacle presents an opportunity to improve our condition.

The stranger

Tired and exhausted with the water-skin on her back, she was gasping and going towards her house where innocent children, their eyes fixed at the door, were eagerly waiting for the arrival of their mother.

On her way, an unknown man approached her. He took the water-skin from her and placed it on his back. The door opened and the children saw their mother entering the house with a stranger. He placed the water-skin on the ground and said:

"Well, it seems you don't have anyone to fetch water for you; how come you are so alone?"

"My husband was a soldier; Ali sent him to the frontier where he was killed. Now I am alone with these small children," she replied.

The stranger said no more. Bowing down his head he went away. But the thought of the helpless widow and orphans remained in his mind. He could hardly sleep in the night. Early in the morning he picked up a basket, put some meat, flour and dates in it, and went straight to her house and knocked at the door.

"Who is it?"

"I am the man who brought your water yesterday. Now I have brought some food for the children"

"May God bless you and judge between us and Ali".

She opened the door. Entering the house he said,

"I wish to do some good acts. Either let me knead the flour and bake the bread or allow me to look after the children"

"Very well, but I can do the job of kneading and cooking better than you. You take care of the children till I finish cooking"

She went to knead the flour. He grilled some meat, which he had brought and fed the children saying to each child while putting morsels in their mouths,

"My son, forgive Ali if he has failed in his duty towards you"

The flour was ready; she called, "Please help me light the oven"

He went to light the oven.

When flames rose up, he brought his face near the fire and said,

"Taste the heat of fire. It is the punishment for those who fail in their duty towards orphans and widows."

By chance, a woman from the neighbouring house came in.

Recognising the stranger, she cried out,

"Don't you recognize the man who is helping you? He is Amirul-Mu'mineen (commander of the faithful) Ali bin Abi-Talib"

The widow came forward and said, "Forgive me"

"No," he replied. "It is I who ask your forgiveness for I failed in my duty towards you"

“You may ask whatever you like”

A Muslima came to Sayyida Fatima Zahra (A.S.) and said: “My mother, who is very old and weak, has become doubtful over some matters relating to salaa and has sent me to you to clarify her doubts.”

Sayyida Fatima Zahra (A.S.) replied,
“You are welcome to ask any questions.”

The Muslima asked ten questions, receiving a reply for each one. The Muslima felt embarrassed to ask any more; she said: “I do not want to trouble you any more!”

Sayyida Fatima (A.S.) replied,
“You may ask whatever you like. Do you think that if a man who is promised 100,000 dinars (a large sum of money at that time) for carrying a heavy load to the roof of a house will feel tired of the job keeping in view the handsome reward?”

The Muslima replied, “No”.

Sayyida Fatima (A.S.) continued,
“As for every problem I am explaining to you, I am getting the reward for it a thousand times more than that and it is only right that I do not get fed up or tired. I have heard from my father, the Prophet (S.A.W.), that on the day of Qiyama, the Muslim scholars will be given a great reward for their effort in guiding people on the right path.”

BETTER TIMES WILL ALWAYS COME

There was a man who had four sons. He wanted his sons to learn not to judge things too quickly. So he sent them each on a quest, in turn, to go and look at a pear tree that was a great distance away.

The first son went in the winter, the second in the spring, the third in summer, and the youngest son in the fall.

When they had all gone and come back, he called them together to describe what they had seen.

The first son said that the tree was ugly, bent, and twisted.

The second son said no it was covered with green buds and full of promise.

The third son disagreed; he said it was laden with blossoms that smelled so sweet and looked so beautiful, it was the most graceful thing he had ever seen.

The last son disagreed with all of them; he said it was ripe and drooping with fruit, full of life and fulfillment.

The man then explained to his sons that they were all right, because they had each seen but only one season in the tree's life.

He told them that you cannot judge a tree, or a person, by only one season, and that the essence of who they are and the pleasure, joy, and love that come from that life can only be measured at the end, when all the seasons are up.

If you give up when it's winter, you will miss the promise of your spring, the beauty of your summer, fulfillment of your fall.

Moral lessons:

Don't let the pain of one season destroy the joy of all the rest.

Don't judge life by one difficult season. Persevere through the difficult patches and better times are sure to come some time or later

THE POWER OF DIVINE WORDS

A wealthy and influential man invited many distinguished guests to a dinner party. The guests included an aalim well known for his healing powers and the minister of health who was a medical doctor.

After dinner the hosts son felt dizzy and was put to bed. The host asked the aalim to recite some ayaat of Qur'an for his sons health. This incensed the minister of health – “In this day and age when we have vitamins, modern medicine and other scientific ways to heal people – this kind of old fashioned nonsense is holding back progress.”

The aalim turned to the minister and said – “I did not know they were putting minister's uniforms on donkeys these days.”

The minister was now furious – his face turned red and he could not speak

The aalim in a soft kind voice immediately said – “Minister! Please forgive me; I merely said those insulting words to make a point – See how your face is red, your blood vessels dilated, your heart racing and your adrenalin level shot up merely by a few words of secular speech. Do you not think that perhaps divine words can in themselves bring about physical healing?”

“BUT HE DOES NOT MEAN TO SAY YAA SAMAD”

There was a man during the time of Prophet Musa (A.S.) who sat in front of a statue all night saying Yaa Sanam. As he got drowsy he uttered YA SAMAD. Immediately a voice said “Labbayk Yaa Abdiy!” Prophet Musa (A.S.) who was a witness to this said: “Ya Rabbiy! He was not talking to you but to his statue!”

Allah said; “Ya Musa! Even when an ‘abd call on me even in error I will reply.....”

MEMO FROM ALLAH

Effective immediately, please be aware that there are changes YOU need to make in YOUR life. These changes need to be completed in order that I may fulfill My promises to you to grant you peace, joy and happiness in this life. I apologize for any inconvenience, but after all that I am doing, this seems very little to ask of you. Please, follow these 10 guidelines

1. QUIT WORRYING:

Life has dealt you a blow and all you do is sit and worry. Have you forgotten that I am here to take all your burdens and carry them for you? Or do you just enjoy fretting over every little thing that comes your way?

2. PUT IT ON THE LIST:

Something needs done or taken care of. Put it on the list. No, not YOUR

list. Put it on MY to-do-list. Let ME be the one to take care of the problem. I can't help you until you turn it over to Me. And although My

to-do-list is long, I am after all... Allah. I can take care of anything you

put into My hands. In fact, if the truth were ever really known, I take

care of a lot of things for you that you never even realize.

3. TRUST ME:

Once you've given your burdens to Me, quit trying to take them back. Trust in Me. Have the faith that I will take care of all your needs, your

problems and your trials. Problems with the kids? Put them on My list.

Problem with finances? Put it on My list. Problems with your emotional roller coaster? For My sake, put it on My list. I want to

help you. All you have to do is ask.

4. LEAVE IT ALONE:

Don't wake up one morning and say, "Well, I'm feeling much stronger now, I think I can handle it from here." Why do you think you are feeling stronger now? It's simple. You gave Me your burdens and I'm taking care of them. I also renew your strength and cover you in my peace. Don't you know that if I give you these problems back, you will be right back where you started? Leave them with Me and forget about them. Just let Me do my job.

5. TALK TO ME:

I want you to forget a lot of things. Forget what was making you crazy.

Forget the worry and the fretting because you know I'm in control. But there's one thing I pray you never forget. Please, don't forget to talk to Me - OFTEN! I love YOU! I want to hear your voice. I want you to include Me in on the things going on in your life. I want to hear you talk about your friends and family. Prayer is simply you having a conversation with Me. I want to be your friend.

6. HAVE FAITH:

I see a lot of things from up here that you can't see from where you are.

Have faith in Me that I know what I'm doing. Trust Me; you wouldn't want the view from My eyes. I will continue to care for you, watch over you, and meet your needs. You only have to trust Me. Although I have a much bigger task than you, it seems as if you have so much trouble just doing your simple part. How hard can trust be?

7. SHARE:

You were taught to share when you were only two years old.

When did you forget? That rule still applies. Share with those who are less fortunate than you. Share your joy with those who need encouragement. Share your laughter with those who haven't heard any in such a long time. Share your tears with those who have forgotten how to cry. Share your faith with those who have none.

8. BE PATIENT:

I managed to fix it so in just one lifetime you could have so many diverse experiences. You grow from a child to an adult, have children, change jobs many times, learn many trades, travel to so many places, meet thousands of people, and experience so much. How can you be so impatient then when it takes Me a little longer than you expect to handle something on My to-do-list? Trust in My timing, for My timing is perfect. Just because I created the entire universe in only six days, everyone thinks I should always rush, rush, rush.

9. BE KIND:

Be kind to others, for I love them just as much as I love you. They may not dress like you, or talk like you, or live the same way you do, but I still love you all. Please try to get along, for My sake. I created each of you different in some way. It would be too boring if you were all identical.

Please, know I love each of your differences.

10. LOVE YOURSELF:

As much as I love you, how can you not love yourself? You were created by me for one reason only -- to be loved, and to love in return. I am a Allah of Love. Love Me. Love your neighbors. But also love yourself. It

makes My heart ache when I see you so angry with yourself when things go wrong. You are very precious to me. Don't ever forget.....

SUPPORT YOUR BROTHER IN EIMAN AT ALL TIMES

Prophet Muhammad (S.A.W.) once said:

"Support your brother whether he is doing good or wrong."

Someone asked:

"Oh messenger of Allah, I know how to support my brother when he is doing good. How can I support him when he is behaving wrongly?"

The Prophet (S.A.W.) replied:

"By stopping him from doing wrong, that is how you support your brother."

ONLY FOR ALLAH!

It was late afternoon in Iran and the doctor emerged from the makeshift operating room in the refugee camp, tired with beads of perspiration on his forehead.

His lips were almost purple with strain and his hands began to tremble with fatigue.

He was asked by a journalist how much he would have received for this delicate operation in England.

"Perhaps £2000" he said.

But then came the question: "How much will you receive here?"

With no hesitation, the doctor replied:

"Her gratitude and my Rabb's pleasure."

MUHAMMAD!

The commentator of Nahjul Balagha - Ibn Abil Hadeed writes about the Prophet (S.A.W.):

Everyone who heard him (Prophet Muhammad S.A.W.) speak became inclined towards him and developed love for him in their hearts.

Thus the Quraysh called the Muslims in Makka 'Subat' (Infatuated ones) and they said:

"His speech is magic, it intoxicates more than wine."

They forbade their sons to sit with him in case they might be attracted by his speech.

Whenever the Prophet (S.A.W.) sat near the Ka'ba and recited the Qur'an or remembered Allah, the QURaysh would stick their fingers firmly in their ears so as not to hear and fall under 'the spell' of his speech.

They gathered their clothes over their heads and covered their faces so his radiant appearance would not draw them to him.

Nevertheless, most people accepted Islam just by hearing him once or by seeing him.....

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

And soon will your Lord give you so that you shall be well pleased

There were three little trees who dreamed of what they wanted to become when they grew up. The first little tree looked up at the stars and said: " I want to hold treasure. I want to be covered with gold and filled with precious stones. I'll be the most beautiful treasure chest in the world!" The second little tree looked out at the small stream trickling by on it's way to the ocean. " I want to be traveling mighty waters and caring powerful kings. I'll be the strongest ship in the world! The third little tree said: "I want to grow so tall that when people stop to look at me they'll raise their eyes to heaven and think of God. I will be the tallest tree in the world"

The fist tree found herself in the back yard of a poor carpenters shop. The second tree found herself in a town where there was no water and no shipyard. The third tree, a tiny palm tree found herself the smallest amongst much taller peers.

Many days and nights passed. The three trees nearly forgot their dreams. But one night, golden starlight poured over the first tree as a young woman came to the carpenters shop and asked for a box in which to place her baby. When the box was made and the baby was placed in it she smiled as the starlight shone on the smooth and sturdy wood. This will keep my baby safe and she placed the box in the waters of the river Nile. " Suddenly the first tree knew she was holding the greatest treasure in the world."

The second tree quietly lay in a corner whilst people shouted and abused the man who had cut him down. Suddenly she was part of a ship which was to carry passengers where there was no water. Suddenly there was wind and rain and the world was covered with water. The little tree shuddered but the storm stopped as quickly

as it had begun. Suddenly she knew she was part of the strongest ship the world had known.

One Friday morning, the third tree found the gentlest of human beings leaning against her and talking in a voice which touched her soul. She loved his feel and voice and from that day on counted the seconds for him to come and lean against her. One day when he came he went to sit on a mimbar that his listeners had built for him. She started to cry; "Hannaanaa....." He got up and came to her – What do you want little tree – "I want to be with you" she said. He promised her and she knew that every time anyone would think of her they would think of God and raise their eyes to the heaven. When she died a pillar was raised in her name – Sutun e Hannaanaa. That was better than being the tallest tree in the world.

The next time you feel down because you didn't get what you wanted, sit tight and be happy because God is thinking of something better to give you.