



المُواصَلَة

Mutual Connections

Al-Muharram
1426 Hijri
Issue 1

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Monthly Word

Al-Habib Umar bin Hafiz

Praise be to God, the Lord of the worlds. “Blessed is He who has made in the sky constellations, and has set there a lamp and an illuminating moon. And He it is who has made the night and the day a succession, for whoever desires to remember or be thankful.” {25:61} Oh Lord, bestow blessings and peace upon your slave that migrated, our master Muhammad ﷺ, as well as his pure folk and righteous companions.

We, the community of the Prophet Muhammad ﷺ, are approaching a new year, one of the many years that were determined by his ﷺ migration. We are also anticipating the arrival of the month of God, al-Muharram, in which fasting is more beloved to God than any days other than Ramadan. Among these days are the 9th and 10th of the month, in remembrance of the deliverance of our master, Moses ﷺ. With the arrival of this month we are reminded of the flight of the chosen prophet, Muhammad ﷺ from Mecca to Medina, as well as all of the guidance, signs, lessons, admonitions, and exhortations that it contained.

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Al-Muharram : *The Month of God*

The onset of the inviolable month of al-Muharram initiates the recitation of the Qur'an, invocations, prayer, fasting and supplications that have been related as being from the magnanimous acts of this month. The inextricably bound entities of time and space are vessels that are meant to be filled with religious acts that proclaim the majesty of God, blessed and exalted be He. Although, this stands true for all times and all places, certain times and places are more worthy of certain acts of worship as clarified by the tongue of prophecy. This in essence is what is meant by sacred time, time that has a divinely designated value. Time which, due to the overflowing blessings that it contains, allows creation to taste the sweetness of faith through divinely designated acts. Al-Muharram is such a time, a magnanimous month whose benefits are profuse and plentiful.

Scholars have differed regarding which of the inviolable months is the best. Hasan al-Basri and others held that al-Muharram, the month of God, is the best with many of the later scholars concurring with that opinion. Wahb b. Jarir related on the authority of Qurra b. Khalid that al-Hasan said, “God began the year with an inviolable month and closed the year with an inviolable month and there is no month of the year other than Ramadan which is better than al-Muharram. It used to be known as ‘the Deaf-mute Month of God’ due to its extra-ordinary inviolability.”

The first ten days of al-Muharram are its most blessed days. Abu ‘Uthman al-Nahdi said, “They used to venerate three sets of tens: The last ten nights of Ramadan, the first ten days of Dhul-Hijjah and the first ten days of al-Muharram.” It has been related that they are the ten with which God made the forty-day term of Moses complete. It was related that Wahb b. Munabbih said, God, exalted be He, revealed to Moses ‘Order your people to draw near to me in the first ten days of al-Muharram. Then on the tenth day let them come unto Me such that I will forgive them.’

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Virtues of the Day of 'Ashura – The Tenth of Muharram

Praise is for Allah, Lord of the Worlds. And may blessings and peace be upon the Master of Messengers, Muhammad, and upon his pure Family and noble Companions, amin.

The blessed month of Muharram, the first month of the Islamic lunar year, holds many virtues; the most prominent of these is the Day of 'Ashura, the tenth of Muharram. Ibn Rajab al-Hanbali states in relation to this, in his work, *Lata'if al-Ma'arif*, 'The Day of 'Ashura has an immense virtue and a time old sanctity. The merit of fasting therein was well-known amongst the Prophets, peace be upon them all, Noah ﷺ, Moses ﷺ both fasted therein. The Prophet ﷺ said in relation to this, 'The Prophets would fast the Day of 'Ashura, hence fast therein.' This tradition was related by Baqiyy b. Makhlad in his *Musnad*.'



The basis for fasting this day can be found in many traditions, from them a tradition in the *Musnad* of Imam Ahmad on the authority of Abu Hurayra ؓ who said, 'The Prophet ﷺ passed by some Jews who were fasting on the Day of 'Ashura, and so he enquired, 'What fast is this?' They replied, 'This is the day that Allah, Powerful and Exalted, saved Moses ﷺ and the Children of Israel from drowning and drowned Pharaoh. And this is the day the ship [i.e. Noah's Ark] settled upon *al-Judi*¹ and thus did Noah ﷺ and Moses ﷺ fast out of gratitude to Allah, Exalted, Most High.' The Prophet ﷺ then said, 'I have more claim to Moses ﷺ and have more right to fast this day' He ﷺ then instructed his companions to fast.'

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¹ A mountain in northern Iraq near the city Mawsul.

A Difficult Journey (part 1 of 2)

Niamatullah Rahmani

It was a winter morning in 1984 when my mom woke me up and asked me to get ready to leave my home country of Afghanistan and migrate to Pakistan. At first it sounded nice and exciting just as it would to any 12 year old to travel and visit another country and learn about their culture, food, language and new places to explore and play. As I was leaving my birth place, and friends, and those whom I fought with in our neighborhood, it was becoming clear to me what it means to leave my home country.

It meant not seeing many of my family and relatives again, specially my grandmother whom I never saw again until she passed away, May Allah have mercy on her soul. It was a dream of mine to travel abroad just to see a different side of the world, but soon I learned that me leaving Afghanistan with my family was not a dream vacation, but Hijra, and as we all know there is a big difference between traveling and Hijra. The first sign was when our guide who was to sneak us out of the country without getting caught and face execution, gathered me and my family along with 200 other people all trying to leave the country.

The guide gathered us all in a barn like shelter where we spent the night with sheep, goats, and God knows what else, we did not dare to question for we were told that the slightest voice can be heard by the soldiers and helicopters patrolling the area. The next day we came across a pretty fast and wide river that we had to cross using tubes made out of car tires, it felt like turbulence or an earth quake as we were crossing it, and sure enough much of the special food and cookies like cream roll which my mom had prepared for us fell through the holes amongst the tubes and became breakfast for fish. In the morning, he advised us to take water with us for it will be a long journey and finding water would be difficult. So we listened to him and took a one liter bottle of water with us thinking how bad can it be?, after all we are in Afghanistan, where we have rivers, and streams and creeks and the majestic tall and awesome mountains bring fresh water when the ice melts in spring and there is not a village except there is a couple of streams running through it.

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"The guide gathered us all in a barn like shelter where we spent the night with sheep, goats, and God knows what else..."

'Ashura continued from page 2

The Prophet ﷺ would himself strictly adhere to fasting this day and the jurists differed as to the incumbency of fasting the Day of 'Ashura prior to the ordainment of Ramadan. In a tradition on the authority of Ibn 'Abbas ؓ when asked about fasting the day of 'Ashura, he responded, 'I did not see the Prophet ﷺ exert his efforts to fast on a day, from all days, more so, except this day; meaning the Day of 'Ashura; and this month; meaning Ramadan.' [Related in *Sahih al-Bukhari* and *Sahih Muslim*]. It has also been related by Imam Ahmad and al-Nasa'i on the authority of Hafsa ؓ the daughter of 'Umar b. al-Khattab ؓ that the Prophet ﷺ 'would not forsake 'Ashura.'²



Also in *Sahih al-Bukhari* and *Sahih Muslim* on the authority of Ibn 'Umar ؓ he said that, 'The Prophet ﷺ fasted 'Ashura and ordered it's fast, and when Ramadan was ordained he forsook this.' [i.e. ordering to observe fasting the Day of 'Ashura]. Therefore we can take from this tradition that after Ramadan was ordained fasting the Day of 'Ashura became a commendable act, prior to which it was obligatory. To clarify that the fast was no longer obligatory the Prophet ﷺ said, 'Ashura is a day from the Days of Allah, so whoever wills fasts therein and whoever wills forsakes it' From amongst those of the Companions who observed the fast were; 'Umar b. al-Khattab ؓ, 'Ali b. Abi Talib ؓ, Abd al-Rahman b. Awf ؓ, Abu Musa al-Asha'ri ؓ, Qais b. Sa'd ؓ, Ibn Abbas ؓ and many others.

Additionally it has been related that the practice was to combine another fast-day to the tenth, the rationale being to differ to the Jews. In the *Musnad* of Imam Ahmad on the authority of Ibn 'Abbas ؓ that the Prophet ﷺ said, 'Fast the Day of 'Ashura and differ from the Jews; fast a day before it and a day after it.' Also when it was mentioned to the Prophet ﷺ that the Jews and Christians exalted the tenth of Muharram the Messenger of Allah ﷺ said, 'When the approaching year commences – by the will of Allah – we will fast the ninth day.' Those who fasted the ninth day included al-Shafi'i ؓ, Imam Ahmad ؓ and Ishaq b. Rahawai ؓ and it was Abu Hanifa ؓ who found it objectionable to single out the tenth day for fasting.

No doubt that Allah – Most High – recompenses His servants for their deeds; in relation to fasting on the tenth of Muharram it has been related in *Sahih Muslim* on the authority of Abu Qatada ؓ that a man asked the Prophet ﷺ about fasting on 'Ashura, so he replied, 'Anticipate from Allah to expiate the prior year.' It has also been ascribed to 'Abd Allah b. 'Amr b. al-'Aas ؓ that he said, 'Whosoever fasts 'Ashura it is as if he fasted the [whole] year, and whosoever gives charity therein it is tantamount to a years [worth] of charity.'

Imam Ahmad ؓ was asked if he had heard about the tradition, 'Whosoever is generous to their family on the Day of 'Ashura, Allah is generous to him for the remainder of the year.' He replied, 'Yes. Sufyan b. 'Uyaina related it from Ja'far al-Ahmar from Ibrahim b. Muhammad al-Muntashir and he was from the best of people of his time.' Also Ibn 'Uyaina said, 'We have tested this for fifty or sixty years and have only seen good [from this].'

Ibn Rajab al-Hanbali also states that, 'It is also a day of forgiveness as Abu Musa al-Madini relates from the tradition of Abu Musa [al-Ash'ari] who ascribed it to the Prophet ﷺ that, 'This day Allah forgave the people (*al-qamm*), so make it a day of prayer and fasting.' In a tradition on the authority of Imam 'Ali ؓ the Prophet ﷺ added to this, that 'He will [also] forgive others.' And so this is an incentive for people to renew sincere repentance on the Day of 'Ashura hoping for its acceptance.'

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² Meaning he would not leave fasting on the Day of 'Ashura.

Al-Muharram continued from page 1



Fasting is for God alone! Thus, it is no wonder that fasting has been prescribed during the month that prophecy called the month of God. It is therefore considered to be the best month to fast in after the month of Ramadan as affirmed in the hadith that was related on the authority of Abu Hurairah: The Prophet ﷺ said, *“The best time to fast after Ramadan is in the month of God known to you as al-Muharram and the best type of prayer after the obligatory prayers is the night vigil.”* (Muslim) Ibn Rajab al-Hanbali states that ‘this Hadith is explicit in regards to the supererogatory fasts of the month of God al-Muharram being the best after the fast of Ramadan. This could however mean that it is the best complete month for one to offer voluntary fast in after Ramadan, whilst not excluding the fact that fasting parts of other months could have preference over the individual days of al-Muharram, such as the Day of ‘Arafat, the ten days of Dhul-Hijjah and the six days of Shawwal or the like. This opinion is corroborated by the Hadith of ‘Ali b. Abu Talib that was related by both al-Imam Ahmad and al-Tirmidhi in which a man came to the Prophet ﷺ and said, “O Messenger of God, tell me what month I should fast in other than Ramadan?” The Messenger of God replied, *“If you desire to fast for an entire month in addition to Ramadan then fast the month of al-Muharram as it is the month of God, a month in which God accepted the repentance of certain folk and in which he accepts the repentance of others.”* Ibn Hajr al-‘Asqalani has related on the authority of Hafsa that the Prophet ﷺ said, *“Whoever fasts on the final day of Dhul-Hijjah and on the first day of al-Muharram then God will make it an expiation for him for fifty years and fasting one day in al-Muharram is the equal of fasting for thirty days.”* Al-Ghazali related in the Ihya that the Prophet ﷺ said, *“Whoever fasts three days in the month of al-Muharram, they being Thursday, Friday and Saturday God will decree for him the reward of seventy years worship.”*

There are several other acts that are befitting of this tremendous month, some of which were alluded to at the beginning of this article. May God make us of those who understand the significance of this month through the performance of acts that He, exalted be He, deems significant. ◆

Monthly Word continued from page 1

In this monthly word, we allude to a subtlety in the classical interpretation of the migration, which is to take flight from whatever God has prohibited. The Prophet said, *“The emigrant is one who flees from what God has prohibited.”* Thus, every adherent of the Faith is obliged to approach the up and coming year with a sincere resolve and absolute determination to abstain from that which God has forbidden. Let us focus on three types of prohibitions in our endeavour to perform this great migration. They are forbidden sights, sounds, and notions that occur in the heart and result in resolutions and intentions. Heed the word of the Real, blessed and exalted is He, ***“Do not occupy yourself with what you have no knowledge of, for (man’s) eyes, ears and heart, each of these shall be questioned about this.”*** (17:36)

An important obligation, -which one who endeavours to participate in, is in reality assisting the deliverance of the muslim nation, as well as striving to rectify it and to remove the sorrows which have befallen it-, is the individual carefully considering the value of what he listens to. He should therefore endeavour to turn his ear from whatever contravenes the sacred law, whether it is backbiting, tale-bearing, mockery, disparaging someone or putting them down, eavesdropping, or anything else God forbids. Consideration should also be shown to that which we see (on screens, pages, or even behind walls) in our homes, in the streets and in the various places that we walk. A serious effort must be made to abstain from this type of forbidden thing and a serious attempt should be made to purify our homes from this lethal poison, sights that encourage what has been clearly forbidden, strip hearts of shame and remove the feeling of the magnificence of God.

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“The emigrant is one who flees from what God has prohibited.”

Monthly Word continued from page 5

The two aforementioned steps facilitate the third step, which is purifying our hearts from corrupt notions, and thoughts that are harmful or encourage disobedience or ceasing to fulfill the divine covenant. We are approaching a new year...so, Oh Muslims, *“The emigrant is one who flees from what God has prohibited.”* **“For (man’s) eyes, ears and heart, each of these shall be questioned about this.”** (17:36) And success is from God, alone. ◆

A Difficult Journey continued from page 2

Once we started walking and walking and walking it became difficult and annoying to carry that little bottle of water with us so we got rid of it, and soon we learned that it was a big mistake. Because of the helicopter patrols looking for people leaving the country, we could only move at certain times of the night and the rest of the time we had to stay put and secretive. Our guide was kind enough to bring a couple of donkeys and camels for over 200 people to share, so it happened that my family was offered a camel to ride on by taking turns. We had never seen a camel close by let alone ride it, so my older sister offered to sacrifice herself first by climbing on it with her one-month-old little girl. As soon as she made herself comfortable, the camel started making loud and scary noises. It scared my sister and her baby so they started making their own loud and scary noises through screaming and sure enough the camel got his feelings hurt and started running for its life with my sister and her little baby on board, so luckily enough my brother was on the ground to catch her, no not my sister but the little baby girl, while my sister took a roller coaster ride while begging for her life. To this day we still cant believe where she got the courage to throw her baby down from a camel, but I guess when people are faced with difficult situations they do unexpected things. This little episode was only the beginning of a long journey away from home. ◆

“To this day we still can’t believe where she got the courage to throw her baby down from a camel, but I guess when people are faced with difficult situations they do unexpected things.”

Child Rearing continued from page 4

Protection constitutes disciplining, cultivating as well as teaching him the excellencies of moral character. He should be protected from evil companions, never allowed to become accustomed to luxuries, neither should he have evoked in him the love of finery nor the means of comfort such that he squanders his entire life in pursuit of them, thereby earning eternal damnation. However, it is imperative that one pays particular attention to him from birth, only entrusting a pious religious woman, who eats what is lawful, with his custody or with his nursing, as milk that is the product of the unlawful is bereft of divine blessings. Therefore, whenever a child is nourished by it during this critical growth period it is kneaded into his essential nature such that he will naturally incline towards vile things.

When the imaginative period of discernment first appears then one should ensure that a careful eye is cast over him. This occurs when the signs of modesty first appear in him. So, if he is bashful and shy and abandons certain actions then that is indeed due to the emanation of the light of the intellect upon him such that he perceives some things as repulsive and different to others and thereby exercises modesty in the face of some things as opposed to others. This is guidance for him and a gift from God, indicating good moral character, a pure heart and that he will possess a wholesome mind when he attains puberty. Thus, a bashful child should never be held responsible; rather his modesty and discernment should be used to assist his moral development.

As soon as gluttony is noticed in him then he should be taught not to eat quickly, to chew his food well, to not eat continuously and to neither soil his hand or his clothes. He should be fed plain bread regularly as not to become accustomed to eating a condiment alongside it. Eating great amounts should be reviled in front of him by comparing one who does that to animals and a child that eats a lot should be rebuked in front of him whilst a well-mannered child who eats frugally should be praised in his presence.

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Child Rearing continued from page 6

He should be made to love preferring others when eating and to have little regard for it as well as being satisfied with course food regardless of what type of food it is.

Preference of white clothes as opposed to coloured ones or silk should be inculcated in him. And it should be often repeated to him that they are peculiar to women or effeminate men and whenever one sees a child wearing coloured or silk garments then it should be declared loathsome and rebuked (in his presence).

It is then imperative for him to be registered in school so as to occupy himself with the learning of the Qur'an, the words of prophets, the stories of the righteous and good folk and what is similar to it. He should be prevented from listening to sensual poetry and made to stay well clear of people of literature who erroneously claim that it is considered essential for the attainment of an elegant and compassionate disposition, as it will indeed sow corruption in the hearts of children.

Whenever a child displays excellent character or praiseworthy acts then it is imperative that he is honoured, praised in public and rewarded in a manner that is pleasing to him. If he sometimes behaves in an unbecoming manner then it should be ignored and never revealed, nor should we attempt to disclose it or convey that it is conceivable that people could shun the like of him. This is especially the case if the child hides it and goes to lengths to conceal it as its disclosure could indeed inculcate insolence in him such that he consequently would not care whether he was caught or not. However, if he persists then he should be punished, privately, and be made to understand the importance of the matter at hand. It should be said to him, 'if this gets out then you will be humiliated, publicly!' However, be careful not to regularly scorn him as it could cause him to ignore censure and to engage in foul acts and to make words ineffective.

The father must ensure that the awe-inspiring effect of speech is preserved by only scolding him occasionally. Mothers should strike fear into the child through the threat of the father's involvement and by preventing him from committing foul acts. Sleeping during the daytime should be prohibited as it bequeaths laziness. One should, however, never bar them from sleeping anytime during the night but should deny them of a comfortable mattress in order to harden their limbs and to prevent obesity such that he is impatient in the midst of comfort, rather he should be habituated upon roughness in beds, clothes and food.

It is incumbent that he is prohibited from doing things in secret especially when he knows it is wrong, as if he is left alone then he will become accustomed to foulness.

Likewise, on certain days, he should be given a routine of walking, exercise and sport so that he does not become bone idle. It should be made habitual in him during which he exposes the extremities of his body, doesn't walk fast or let his hands hang loose, but keeps them close to his chest.

He should be prevented from boasting to his friends about anything that his parents own or about his food, clothes or other amenities. He should be inculcated with humility, generosity to everyone he interacts with and gentleness when speaking to them. He should be prevented from initially accepting anything from other children as it is unbecoming of a modest child, moreover, he should be told that loftiness is in giving, not taking and that taking is an iniquity even if he is poor. He should know that taking and greed are humiliating and disgraceful and they are habitual in dogs, look at how they wag their tails in anticipation of a morsel of food.

In general, it is reprehensible for a child to love or covet money. They should be warned against it more important than warning them about snakes and scorpions, as the danger of child loving and desiring money is more severe than the danger of deadly poison, this stands true for adults also.

Likewise he should become accustomed to avoid spitting in gatherings and to not blow his nose in the presence of others nor to cross his legs. He shouldn't strike his chin with his palm, nor turn his back towards anyone. Neither should he touch his head with his forearm, as it is a sign of laziness. He should be taught how to sit and prevented from speaking too much, clarifying to him that it is a sign of impudence and a trait of the children of sordid folk. ◆

“Whenever a child displays excellent character or praiseworthy acts then it is imperative that he is honoured, praised in public and rewarded in a manner that is pleasing to him.”



Allusive Exegesis

Al-Habib Zain b. Sumait

It is defined as interpreting the Qur'an in a manner that is contrary to its standard meaning, due to subtle indications that are evident to those who truly know God. They are the masters of the spiritual path and inward struggle and those whom God has enlightened their inner-sight, thereby igniting some subtle meanings in their intellects. It is attained by means of divine inspiration or a lordly opening with the possibility of semantic consistency between both the allusive as well as the standard meaning of a particular Qur'anic verse. This type of knowledge is not empirical in nature such that it is attained through scholarly research or study, rather it is intuitive knowledge i.e. a gift from God, it being the fruit of God consciousness and rectitude, as God, exalted be He, has said, "**Be conscious of God and God will teach you!**" (2:282) He has also said in the story of al-Khidr and Moses, "**Thereby he found one of Our servants whom We bestowed Our mercy upon and whom We taught intuitive knowledge!**" (18:65) This was also alluded to in the statement of the Prophet ﷺ, "*Whoever acts in accordance with what he knows, God will bequeath unto him knowledge of what he is ignorant of.*" It is therefore the fruit of acting in accordance with knowledge that has been derived from the Book and the Sunna, which is free from the impurities of the self, base inclination or being conscious of creation whilst coupled with God consciousness and also casting off the insinuations of the self. One of the Gnostics have said, "The secrets of the Qur'an and its lofty meanings are only grasped by those who have been purified from sinful characteristics and have embellished their inward and outward states with acts and character traits that are pleasing to God, and have approached God by forsaking everything other than Him from the celestial and sub-lunary beings."

I thereby say, some have commented on the meaning of the statement of the Prophet ﷺ, "*Every verse is both exoteric and esoteric, and every letter has a semantic scope and every semantic scope has a point from where meaning emerges!*" This was related by al-Rawyani, on the authority of al-Hasan. The word 'exoteric' signifies meanings that are made apparent to the scholars of the outward sciences, whereas 'esoteric' alludes to the allusive meanings it contains that God has disclosed to the masters of spiritual realities. (This was mentioned by al-Suyuti in al-Itqan.)

It was also stated, in this regard, that Shaikh Taj al-Din Ibn 'Ata-Allah said, "Know, that when such a group interpret the words of God or the words of His messenger in a strange sense that this does not constitute an alteration of the literal import, rather the literal sense, which the verse naturally conveys, is understood from it as this is its primary signification in common Arabic usage. However, there are hidden interpretations that are understood from Qur'anic verses and hadith by whoever's heart has been opened by God. For it has been related in a hadith, "*Every verse is both exoteric and esoteric.*" So do not be hindered from learning these meanings by the words of someone prone to argument and disagreement, (who posits), "This is a blatant alteration of the (import of the) words of God and His messenger!" as this in no way constitutes a blatant alteration, rather, it would be a blatant alteration had they said, "The verse can only mean this!" and they never said that. However, they affirm the literal imports when that is the clear intent, but they also understand that which God has bestowed upon them."

Our master, the imam, the Gnostic, 'Aidarus b. 'Umar al-Habashi, may God benefit us through him, said, "One must follow the exoteric meaning of Qur'anic verses and ahadith except when there is consensus that it is metaphorical. Therefore, when you give that which has been transmitted from God and His messenger its due, in terms of the exoteric meaning affirmed by the scholars, then there is no problem if you extrapolate from the obscure meanings of the Book and the Sunna that which God has opened up for you that does not contradict the Book and the Sunna, as long as you are qualified! (Related in al-Nahr al-Mawrud by the imam, the erudite scholar, 'Ubaid-Allah b. Muhsin al-Saqqaf.)

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Allusive Exegesis continued from page 8

The shaikh, the imam, the spiritual axis, Ahmad b. Zain al-Habashi, may God make him of benefit, said, “The allusive exegeses of the spiritual folk and the manner in which they derive meanings from utterances (in the Qur’an) do not have to absolutely correspond to the standard meaning, rather, such a phenomena often occurs as soon as the words are heard. This is because the objective is to apprehend the correct meaning that is corroborated by both the Book and the Sunna that is not denied, due to its validity, by the sacred law. Whilst all along acknowledging the exoteric meaning that is signified by the words, literally. He does not negate that, saying, ‘I am aware and acknowledge that the meaning according to the scholars is such and such and I in no way deny that. However what I have come to understand upon pondering the words is a sound valid meaning based upon evidence that is not denied by the sacred law even if it is not the apparent implication of the words (related in Qurra al-‘Ain by the Imam Muhammad b. Zain b. Sumait).

Our master, Imam Ahmad b. Hasan al-‘Attas, may God benefit us through him, said, “The Qur’an is both exoteric as well as esoteric. When the heart of a person becomes pure he apprehends the esoteric meaning of the Qur’an and when he takes his knowledge from the literal import of sacred words and texts, then he comprehends the exoteric meaning of the Qur’an. The Qur’an is comprehensive. everyone understands it in accordance to his rank.” ♦

“The Qur’an is comprehensive, everyone understands it in accordance to his rank.”



Entrance to Al-Imam Al-Haddad’s abode

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَسَيِّلَتِنَا الْعُظْمَى إِلَيْكَ فِي اسْتِجَابَةِ مَا دَعَوْنَاهُ وَتَحْقِيقِ مَا رَجَوْنَاهُ وَغَفْرِ مَا جَنَيْنَاهُ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ وَاوَاهُ

اللَّهُمَّ إِنَّهُ مَضَى عَلَيْنَا مِنْ مَدَّةِ الْحَيَاةِ عَامٌ قَلَدْتَنَا فِيهِ مِنْ نِعْمِكَ مَا لَا نَسْتَطِيعُ أَدَاءَ الشُّكْرِ عَلَيْهِ وَحَفِظْتَنَا فِيهِ مِنَ الْأَسْوَاءِ وَالْمَكَارِهِ مَا لَا نَسْتَطِيعُ دَفْعَهُ وَقَدْ أُوْدَعْنَا مِنَ الْأَعْمَالِ مَا أَنْتَ عَلِيمٌ بِهِ فَمَا وَقَفْتَنَا فِيهِ مِنْ حَسَنَاتٍ فَتَقَبَّلْ ذَلِكَ مِنَّا وَاكْتُبْهُ لَنَا عِنْدَكَ مِنَ الْأَعْمَالِ الصَّالِحَاتِ وَاغْفِرْ لَنَا مَا دَخَلْنَا فِيهِ مِنْ شَوَائِبِ الرِّيَاءِ وَالْعُجْبِ وَالتَّصَنُّعِ وَغَيْرِ ذَلِكَ وَاجْعَلْهُ وَسِيلَةً لَنَا إِلَى رِضَاكَ عَنَّا وَزُلْفَى لَدَيْكَ وَمَا قَارَفْنَا فِيهِ مِنْ سَيِّئَاتٍ وَخَطِيئَاتٍ وَأَفْعَالٍ غَيْرِ مَرْضِيَّاتٍ وَنِيَّاتٍ غَيْرِ صَالِحَاتٍ بِجَوَارِحِنَا وَقُلُوبِنَا

فَنَسْأَلُكَ اللَّهُمَّ بِحَقِّ ذَاتِكَ وَأَسْمَائِكَ وَصِفَاتِكَ وَبِحَقِّ الْفُرْقَانِ الْعَظِيمِ وَكُتُبِكَ الْمُنَزَّلَةِ وَبِحَقِّ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَبِحَقِّ مَنْ لَهُ وَجَاهَةٌ عِنْدَكَ مِنْ جَمِيعِ خَلْقِكَ أَنْ تَغْفِرَ الذُّنُوبَ كُلَّهَا وَتَسْتُرَ الْعُيُوبَ كُلَّهَا وَتَنْفَضَلَ عَلَيْنَا مِنْ وَاسِعِ جُودِكَ الْعَظِيمِ بِجَمِيعِ مَا نُؤْمَلُ وَ أَنْ تُبَدِّلَ سَيِّئَاتِنَا حَسَنَاتٍ ، وَتُبَلِّغَنَا مِنْ رِضَاكَ عَنَّا أَقْصَى الْأُمِّيَّاتِ وَنَهَايَةَ الْمُرَادَاتِ وَتَحْنُ كَمَا تَعْلَمُنَا نَوَاصِينَا بِيَدِكَ وَأَمْرُنَا فِي جَمِيعِ حَالَاتِنَا إِلَيْكَ ، وَمَا قَامَ مَعَنَا مِنْ ظَنٍّ جَمِيلٍ بِكَ أَنْتَ تَعْلَمُهُ وَاضْطِرَارُنَا إِلَيْكَ وَافْتِقَارُنَا لَكَ لَا يَحْقَى عَلَيْكَ وَهَذِهِ أَكْفُنَا مَبْسُوطَةً لَدَيْكَ وَقُلُوبُنَا مُتَوَجِّهَةٌ إِلَيْكَ فَلَا تُخَيِّبْنَا يَا أَمَلَ الْمُؤْمِلِينَ يَا مَلَأَ اللَّائِذِينَ أَرْحَمَ مَنْ نَادَاكَ وَهُوَ يَعْتَقِدُ أَنَّكَ رَبُّهُ وَقَصْدَكَ وَأَنْتَ حَسْبُهُ وَقَدْ اسْتَقْبَلْنَا مِنْ بَعْدِ عَامِنَا الْمَاضِي عَامٌ جَدِيدٌ مَا نَدْرِي مَاذَا سَبَقَ فِي عِلْمِكَ فَيُنَا وَرَجَاؤُنَا أَنْ تَفْتَحَ لَنَا فِي هَذَا الْعَامِ الْجَدِيدِ بَابَ التَّوْبَةِ الصَّادِقَةِ الْخَالِصَةِ الَّتِي لَا يَعْجُبُهَا نَكْتٌ وَأَنْ تَرْزُقَنَا فِيهِ مِنَ التَّوْفِيقِ لِلْأَعْمَالِ الصَّالِحَةِ الْمَقْبُولَةِ عِنْدَكَ مَا يُوجِبُ لَنَا رِضَاكَ عَنَّا وَأَنْ تَعْمُرَ جَوَارِحَنَا بِطَاعَتِكَ الْمَرْضِيَّةِ عِنْدَكَ وَقُلُوبَنَا بِحُبِّكَ وَحُبِّ مَنْ نُحِبُّهُ وَحُبِّ مَا نُحِبُّهُ وَتَوْسَعِ قُلُوبَنَا وَتَوْهَلْهَا لِمَعْرِفَتِكَ الْخَالِصَةِ الَّتِي أَكْرَمْتَ بِهَا عِبَادَكَ الْعَارِفِينَ وَأَوْلِيَانِكَ الصَّالِحِينَ وَتَرْزُقَنَا مِنَ التَّقْوَى الَّتِي أَكْرَمْتَ بِهَا عِبَادَكَ الْمُتَّقِينَ حَقِيقَتَهَا وَثَمَرَتَهَا وَأَصُولَهَا وَفُرُوعَهَا وَنُنزِلْنَا مِنَ الْإِسْتِقَامَةِ أَعْلَى مَنَازِلِهَا وَمِنَ الْيَقِينِ أَرْفَعِ مَرَاتِبِهِ وَتَسَلِّكْ بِنَا سَبِيلَ الْإِتِّبَاعِ فِي الْأَقْوَالِ وَالْأَفْعَالِ وَالنِّيَّاتِ وَالْأَعْمَالِ لِحُبِّبِكَ أَشْرَفَ خَلْقِكَ عَلَيْكَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَتَوْقِرْ حَظَّنَا مِنْ حُبِّ هَذَا الْحَبِيبِ وَاتَّبَاعِهِ فِي كُلِّ أَحْوَالِنَا وَتَجْعَلْنَا يَا رَبَّنَا مِنْ أَسْعَدِ النَّاسِ بِهِ وَأَقْرَبِ النَّاسِ إِلَيْهِ وَمِنْ أَعْظَمِ الْخَلْقِ مَوَدَّةً لَهُ وَشَرَفْنَا بِرُؤْيَا وَجْهِهِ الشَّرِيفِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَهُوَ رَاضٍ عَنَّا فِي الْمَنَامِ وَالْيَقِظَةِ وَفِي الدُّنْيَا وَالْبَرَزَخِ وَفِي الْآخِرَةِ وَأَكْرَمْنَا يَا رَبَّنَا بِالْبَرَكَةِ الثَّامَّةِ الْوَاسِعَةِ فِي أَعْمَالِنَا وَفِي نِيَّاتِنَا وَفِي أَرْزَاقِنَا وَفِي حَرَكَاتِنَا وَسَكَنَاتِنَا وَاجْعَلِ الْأَعْوَامَ الْمُسْتَقْبَلَةَ مِنْ أَعْمَارِنَا دَائِرَةً عَلَيْنَا بِالنَّبَاتِ عَلَى دِينِكَ وَالْإِقْبَالَ عَلَى خِدْمَتِكَ وَاحْفَظْنَا فِي جَمِيعِ ذَلِكَ مِنْ شَرِّ الشَّيْطَانِ وَعَمَلِهِ وَشَرِّ النَّفْسِ الْأَمَّارَةِ بِالسُّوءِ وَعَمَلِهَا وَشَرِّ فِتْنَةِ الدُّنْيَا وَاحْفَظْنَا مِنَ الْوُقُوعِ مَعَ زَخَّارِفِهَا وَزِينَتِهَا وَمِمَّا اخْتَبَرْتَنَا بِهِ فِيهَا مِنْ مَالٍ وَعِيَالٍ وَغَيْرِ ذَلِكَ وَمِنْ مُطَاوَعَةِ الْهَوَى الْمُرْدِيِّ وَاحْفَظْنَا مِنْ تَغْلِيْبِ جَانِبِ الْحُطُوطِ الْعَاجِلَةِ وَمِنْ فُرْنَاءِ السُّوءِ وَمَخَالَطَتِهِمْ وَاجْعَلْ أَوْقَاتَ أَعْمَارِنَا الْمُنْجَدَّةَ مَصْرُوفَةً كُلَّهَا فِيْمَا يُرْضِيكَ عَنَّا وَمَا تَفَضَّلْتَ بِهِ عَلَيْنَا مِنْ نِعَمٍ وَقَفْنَا فِيهِ لِلشُّكْرِ عَلَى ذَلِكَ وَاجْعَلْنَا يَا رَبَّنَا مِنَ الْمُسْتَمْسِكِينَ بِالْعُرْوَةِ الْوَثْقَى مِنَ الصَّدَقِ مَعَكَ فِي جَمِيعِ تَوَجُّهَاتِنَا وَعَمِّ بِهَذِهِ الدَّعَوَاتِ أَوْلَادِنَا وَوَالِدِينَا وَأَصْحَابِنَا وَإِخْوَانِنَا فِي الدِّينِ ، وَهَبْ لَنَا قُوَّةَ نَقْوَى بِهَا عَلَى طَاعَتِكَ وَأَدَاءِ حَقِّكَ عَلَى الْوَجْهِ الَّذِي نُحِبُّهُ وَتَرْضَاهُ ، وَاجْعَلْ لَنَا حَظًّا وَافِرًا مِنَ التَّنْمِيرِ فِي خِدْمَتِكَ وَمُواصَلَةِ الْأَعْمَالِ الْمُوجِبَةِ لِرِضَاكَ وَافْتَحْ لَنَا فَتْحًا مُبِينًا فِي تَدْبِيرِ الْفُرْقَانِ الْعَظِيمِ وَالْوُقُوفِ عَلَى أَسْرَارِهِ وَحُسْنِ الْأَدَبِ عِنْدَ تِلَاوَةِ آيَاتِهِ وَسَمَاعِهَا وَارْزُقْنَا يَا رَبَّنَا حِفْظَ أَلْفَاظِهِ وَحِفْظَ حَقِّهِ وَإِجَابَةَ دَاعِيِهِ وَالْمُبَادَرَةَ إِلَى إِمْتِنَالِ أَمْرِهِ وَاجْتِنَابِ نَهْيِهِ وَاجْعَلْنَا مِنْ أَهْلِ الْوَقَاءِ بِحَقِّهِ وَاجْعَلْهُ لَنَا عِنْدَكَ شَاهِدًا بِالصَّدَقِ فِي الْعَمَلِ بِمَا دَعَانَا إِلَيْهِ يَا أَرْحَمَ الرَّاحِمِينَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Translation on page 11 (next page) Knocking on Allah's Door

Knocking on Allah's Door (translation)

Habib Ali bin Muhammad al-Habshi's supplication for the beginning of the year. In his book, A Breath of Fragrance, al-Habib Umar bin Ahmad bin Abi Bakr bin Sumait refers to Habib Ali in the following terms: 'He is an Imam about whose sublime sainthood there is unanimity, as there was universal witness to the fact he was the rising sun of the horizons, the vicegerent of the master of all Envoys and the incumbent of an exalted station in the ranks of those drawn nigh to Allah, the blessing of existence and the ka'ba of munificence'. Come and share with us the oratory of his soul.

In the Name of Allah the All-Merciful the All-Compassionate

All praise is Allah's, Lord of all creations. O Lord, with all beautiful names (Allhumma), bestow blessings and peace upon our master Muhammad, our supreme access to You in the answer to what we supplicate for, the achievement of what we aspire to, and the forgiving of such wrongdoings as we have committed, and upon members of his household and his companions and those who support him.

Indeed, elapsed in our span of life is a whole year, You have garlanded us in it with Your bounties for which we are unable to offer gratitude, and You have protected us in it from evils and unpleasant things from which we could not have protected ourselves, and we have put into it works of which You are All-Knowing. Such good deeds which You have enabled us to do in it, may You please accept that from us, and may You record them in Your presence as virtuous works, and may You forgive us the blemishes of ostentation, and self-glory, and self-embellishment, and other things as have interfered with them, and may You make them a means through which we are led to Your good pleasure and drawn near to You, and such evil deeds and errors as we have committed. And actions displeasing in Your sight. And intentions which are unrighteous [such of these that we may have committed] with our limbs and our hearts.

We ask You, Allhumma, by virtue of Your essence and Your names and Your attributes, and by virtue of the sublime Qur'an and Your revealed books, and by virtue of our master Muhammad, Allah bless him and bestow peace upon him as well as members of his household, and by virtue of whosoever has rank before You amongst all Your created beings, that You will forgive all those wrongdoings and cover all those defects, and that You will favour us from Your ample, magnificent, generosity with all that we aspire to, and that You will exchange our evils actions for good ones, and that You will enable us to attain Your good pleasure at the highest level of our aspirations and the uppermost limit of our wishes.

And we, as You know us, have our forelocks in Your hands and our entire affair, in all our states, come back to You, and whatever good opinion we cherish regarding You, You are well aware of it, and our absolute dependence upon You, and extreme need of You, are not concealed from You, and here are our hands stretched out towards You and our hearts are focused upon You, do not therefore, turn us away empty handed, O, the Hope of all aspirers! And the Refuge of all refuge seekers! Show mercy unto he who calls You when he believes that You are his Lord and comes exclusively to You, when indeed, You are his sufficiency.

After the outgoing year a new year has come upon us while we do not know what has been pre-ordained in Your knowledge regarding us. And our hope is that You will open for us, in this new year, a door of sincere, genuine, repentance from which we shall not renege, and that You will grace us in it with the ability for virtuous works acceptable to You, that will in turn grace us with Your good pleasure towards us, and that You will employ our limbs in obedience that is well-pleasing in Your sight, and our hearts with love for You, and love for whomsoever You love, and love for whatsoever You love, and that You will expand our hearts and grant them the capacity for Your special knowledge, with which You have ennobled such of Your servants that are possessed of knowledge about You and virtuous saints, and that You will sustain us with taqwa with which You have ennobled servants of Yours who are endowed with taqwa [that You will sustain us] with its essence, its fruit, its main roots and its branches...

"Indeed, elapsed in our span of life is a whole year, You have garlanded us in it with Your bounties for which we are unable to offer gratitude..."

Continued on next page...



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and may You lodge us in the highest stations of rectitude, and raise us to certainty at the highest levels of certainty, and that You may grant us entry to the path of following, in words, deeds, intentions, and works, Your beloved, the most honoured of created beings in your presence, namely our master Muhammad, may Allah bless him and bestow peace upon him, as well as his household, and that You may make ample our share of love for this beloved and of following him in all our states and that You make us, O our Lord, among the happiest of people by virtue of him, and those closest to him, and among those who cherish the greatest lasting love for him, and may You honour us with the vision of his honoured face, Allah bless him and bestow peace upon him and his household whilst he is well pleased with us, in sleep and our wakeful moments, in this world, the world in between and the hereafter, and may You honour us, O our Lord, with complete and copious blessing in our works, our intentions, and our sustenance and in our movements and stillness, and may You make the coming years of our lives rotate around firmness in our religion and dedication to Your service, and may You protect us in all this from the evil of Satan, and his works, and from the evil of the evil-commanding soul, and its work, and from the evil of worldly temptation, and may You protect us from plunging into its gewgaws, and its decorations, and from such tests as derive from it in the area of wealth and dependents and things other than these, and from yielding to ruinous passions, and may You protect us from being overwhelmed in the domain of ephemeral desires, and from evil companions and their companionship, and may You make our renewed spans of life all employed in what is well pleasing to You, and such bounties as You have generously bestowed upon us, may You enable us to offer gratitude for that, and may You make us, O our Lord, among those who hold firm to the firm handhold of sincerity towards You, in all our pursuits, and may You embrace in all these supplications our children and our parents, and our friends and our brethren in religion, and endow us with an immense strength which will [further] strengthen us in obedience to You, and in the discharge of Your obligation upon us, in the manner that You like, and with which You are well pleased, and may You grant us a plentiful share with which to strive vigorously in Your service, and in the constancy of such works as will earn Your good pleasure, and may You open for us, a manifest opening, in the reflection of the magnificent Qur'an, and in the access to its secrets, and in the excellent manners at the time of reciting its verses, and when listening to them, and may You grant us, O our Lord, the memorisation of its words and the fulfilling of its obligations, and the response to its call, and the hastening to abide by its commands and the avoidance of its prohibitions, and may You make us amongst a people who are loyally wedded to its rights, and may You appoint it for us, in Your presence, a witness of sincerity through fulfilling what it calls us to, O Most Merciful of the Merciful, [since every merciful one receives the gift of mercy from You], and may Allah bestow blessings on our master Muhammad and his household, and upon his companions in their entirety, and the praise is Allah's, Lord of all universes. ◆◆

If you would like to submit an article for next month's newsletter please send it to us via: mutualconnections@guidancemedia.com

Articles should be no more than 2 pages (12pt. font size) and submitted with a title and contact information (Name and e-mail address) no later than the 10th of the month (hijri).

Thank you

Mutual Connections Team