

Tafakkur: A Forgotten Talim of the Qur'an

By: Qazi Dr. Shaikh Abbas Borhany

PhD (USA), NDI, Shahadat al Aalamiyah (Al Hawzah, Najaf, Iraq), M.A, LLM (Shariah)

Mushir: Fed. Shariat Court of Pakistan

Member, Ulama Council of Pakistan

The Writer is an Attorney at Law & a Religious Scholar

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This article is dedicated to my ancestors, the great Shia Fatemi Ismaili Duat of the 'Aal al Waleed' dynasty of Yemen, who spent their lives to communicate the message of the Qur'an as explained by the Ahl al Bait (as).

1). Introduction of Tafakkur:

This article communicates the neglected message of the Qur'an, Rasulallah(S), Amir al Mumineen, Ali ibn Abi Talib(as) and the Aimmat of the Ahl al Bait(as) that the mere Tilawat (recitation) of the Qur'an or Hifz (to learn by heart) is not the ultimate aim of this divine message. Sayedna Qazi al Nauman has mentioned in his celebrated work, "Sharha al Akhb'ar" that Rasulallah (S) described a cult of terrorists who observed Taqwa but out of the fold of Islam. He says: [1]

"In my Ummah a cult of Khawarij will be separated from religion just like an arrow shot from the bow. Practically, they would offer Farz Salaat, along with Tahajjud and they would also remember the Qur'an by heart."

Maloon ibn Muljim, the contract-killer of Amir al Mumineen Ali also belonged to the cult of Khawarij and was Hafiz al Qur'an. A few hundred Hafiz al Qur'an were in the force of Yazid ibn Muawiyah who fought Moula al Husain ibn Ali at Karbala. What should I say regarding Talim in Madaris (singular: Madrasah)? It is not a measure to grant a certificate to any student or cleric as an upright Muslim. Right before us are several examples of Ulama as Su (immoral clerics) who completed their Talim in Madaris but due to their malicious and malafide approach, millions of Muslims have gone astray on account of their vested interest and corrupt-mentality. The barbaric example of destruction in Syria, Iraq, Yemen and Afghanistan is before us which are destroyed by these militant Muslims, whose suicide bombing, terrorist operations have now afflicted the entire world.

It is necessary that first one should understand the message of the Qur'an from the authentic sources and then do Tafakkur in its Talim and finally implement in daily life; alas, Muslims have forgotten to do this. Regrettably, Muslims have made Qur'an a book that is to be read for the reward of their deceased, or for Fa'al or for some rituals. Muslims usually start their work from the Tilawat of the Qur'an but usually go against its Talim in their practical life. In the Qur'an all injunctions of the Qur'an so the fate shall be like Bani Israel, as per the "Sunnatullah", which means: The Law and Policy of Allah which is immutable or unchangeable. Qur'an says: [2]

i). [This is] the established way of Allah which has occurred before. And never will you find in the policy of Allah any change.

ii). *[This is] the established Law of Allah with those who passed on before; and you will not find in the Law of Allah any change. [3]*

iii). *[Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people. Then do they await except the way of the former peoples? But you will never find in the strategy of Allah any change, and you will never find in the strategy of Allah any alteration. [4]*

Tafakkur or reflection and Tadabbur(pondering) are taken from different root words but they have roughly the same meaning. Tadabbur means to come from behind; when one contemplates, one should not just look at the outward meaning but where the word originated from. Tadabbur is linguistically derived from the Arabi word Dubur which is rear part of something (and a hidden part of human body). Tadbir (Plural: Tadabbur) means consideration of the consequences of the affair, i.e. to consider what the end result will lead to. Tadabbur is thinking on it, i.e. to deduce an outcome from the acquirement of two pieces of information. Therefore, Tadabbur is thinking and understanding. We must do Tadabbur on the Qur'an. We shouldn't just recite the Qur'an, but we should think and go into its depth and see the Zahir(exterior) and Batin (interior) aspect of the Qur'an. An Ayah says: [5]

“Do they not think over the Qur'an, or are their hearts locked?”

This proves that Tadabbur unlocks the hidden meaning which is kept in severe secrecy from those who are ignorant. Tafakkur is more general and the root comes from Fikr – thinking and to meditate. The roots are different but the outcome is the same. The term Tafakkur is derived from the root word Fa-ka-ra – Yaf-ku-ru (to think deeply) and is used in numerous Ayaat in different senses. Tafakkur has various meanings according to different Arabi-English dictionaries. In context of the Qur'an, Tafakkur means to ponder on the creation of Allah, to think deeply on the Ayaat and to be considerate of whatever is in the Aflaak (cosmos). The first ever address of Allah was to “Aql”, commanding it to come forward and it advanced, and then ordering it to leap backward and it went backward. Allah told that the Aql that it was the noblest and foremost of all His creations. Rasulullah(S) says: [6]

One Sa'at spent in Tafakkur (deep and meaningful thought) is of greater value than an entire year's 'ibadah.

Time, or Sa'at, takes many forms, it can be calculated in terms of years, months, hours, minutes, and seconds, to name a few.

What matters most is how Aql chose to spend its time. All is depending on Aql because Aql (intellect) attained Sabaqah (priority) amongst all the creation due to Tafakkur (Purposeful thinking). Allah distinguished 'ins'an with the Naimah (bounty) of Aql over all His creation; therefore, Tafakkur became a Sharaf (honour) for Aql. Al Shakhs al Fazil, Saheb al Rasail, the 9th Shia Fatemi Ismaili Imam Ahmad al Mastur has explained in “Ikhwan us Safa”: [7]

“Achievement of Aql is such (high) that it is not dependent on Aalam al Tabiyyah (physical world) due to the Quwwah (power) of Fikr (thought)”.

The place of Aql is akin to a crown which is fixed on the head of 'ins'an. The Jawhar (Jewel) that leads the true believer towards Jannah, according to the Qur'an, is the faculty of Aql which helps each 'ins'an to recognize and walk on the path of Siraat al Mustaqeem. Al Shakhs al Fazil, Saheb al Rasail Ikhwan us Safa says:[8]

“Know my brother, the most praiseworthy virtue of ‘ins’an is Aql and his greatest quality is ‘ilm”.

This ideology supports our faith further when we read a Dua of Jumuah(Friday) compiled by the founder of Al Qahera al Muaizziyyah and Jame al Azhar, 14th Shia Fatemi Ismaili Imam al Muiz, in which he says: [9]

“Verily, Aql is above the Nafs (Soul), since the latter is simple while the former is more subtle.....and the Aql is originated by Allah”.

The great 17th Fatemi Imam, Ali al Zahir discussed a unique point of the perfect creation of Aql in his Dua for Sulusa (Tuesday): [10]

“O the Lord! Who has created Aql (intellect) of the world of creation with extreme perfection and completion and has made the medium for creation to achieve glory and attain perfection”.

The great Shia Fatemi Ismaili Dai and intellectual, Sayedna Abi Yaqub al Sijistani, who was appointed in the Iranian province of Khurasan and Sijistan as ‘Hujjat al Jazirah’ (high rank in the Ismaili Dawah hierarchy) during the 10th century, further elucidated: [11]

“Allah has not bestowed upon creation a Naimah greater than the Aql. Therefore, it is Wajib upon them (‘ins’an) to do Shukr to Him for it”.

According to the Nabavi Talim, performance of ‘ibadah with true Ma’arifah (cognition) can only be secured in Tafakkur. Allah has granted Jawhar(Jewel) of Fikr to each ‘ins’an through which one can enjoy Tafakkur, especially in the creation of the universe, skies, earth, day and night, seasons, and think about the intricacies and subtleties in their constitution and realize the greatness of its Mudabbir(Creator). We should do Tafakkur on the creation of plants, fruit laden trees and medicinal herbs and the harmony between stars and planets. Our Aql has the power to travel to extreme limits of imagination. The brain of ‘ins’an is an anchor to a very limited conscious, as it is observed by the great Shia Fatemi Ismaili Imam al Muiz: [12]

*“The heart imparts sensation to brain; the brain is the essence of head and storehouse of Aql”
That we are cosmic, that our mind itself works on cosmic functions, suggests that there is indeed another plane of tangible interaction with all that is around us. Amir al Mumineen Ali explains this issue so beautifully in his Diw’an: [13]*

*“Kaifiyyatul Mar'e Laysal Mar'e Yudrikuha;
Fa Kaifa Kaifiyyatul Jabbare Fil Qidami”*

If an ‘ins’an cannot understand his own reality;

How is it possible for him to understand the reality of the Creator?

Ma’arifah of the Mudabbir is not possible without the correct understanding of Tawhid with Tafakkur, which in turn leads us towards Naj’at. Shia Fatemi Ismaili Duaat have expressed to contemplate over the Makhluq(creation), and not the Khaliq(Creator), as the creation is the bridge for the true recognition of the Creator. This Ma’arifah illuminates the spirit of ‘ins’an and helps him reach his final destination. In the body of ‘ibadah, Tafakkur is like a spirit; without it, ‘ibadah is similar to a dead body.

2. Qur'an Instructs for Tafakkur:

Rasulullah(S) was ordered by Allah to relate Qasas al Anbiya (tale of the previous Anbiya and their communities) to his Ummah so that they may get Sabaq (lesson) from these Qasas (parable) of the Qur'an. Study the following Ayaat: [14]

i). *"Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] Ayaat that you might give thought".*

The above mentioned Ayah is especially discussed at the beginning of Muharram Majlis, with an especial reference of Moula Abi Abdillah al Imam al Husain (as) and Al Khamsatul Ath'ar (as).

ii). Ayah 50 of Surah al Anam - 6 says: [15]

"Is the blind equal to the seeing? Do you then not ponder?"

Likewise a blind follower and an intellectual are not equal. In the following Ayah, Tafakkur is used in the sense: [16]

iii). *"And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought".*

People should use their Aql so that they may understand signs, proofs, evidences, revelations and Talim of the Qur'an. In Surah Yunus Ayah 24 says: [17]

iv). *"Verily, the likeness of this worldly life is as the rain (water) which we send down from the sky.... Thus do we explain the Ayah in detail for a people who reflect (or who think or ponder)"*

In the above Ayah, Tafakkur is used in the sense that this world is temporal and mortal. No one knows except Allah what will happen at a given time so the use of your Aql makes you understand what reality is. Qur'an gives us a good example in explaining the nature of our present life. The rain comes down in drops and the earth absorbs it. The earth is covered with green and gold and all kinds of colours, but a hailstorm or a blast, a frost or a volcanic eruption destroys it and the beauty of yesterday is destroyed. The end of each person in this world is left in ashes and dust. What more can we get from this physical and material life?

v). Ayah 3 of Surah al Raad -13[18] invites us on purposive thinking on the creation of the earth, mountains, rivers, every kind of fruit, as well as night as a cover over the day are described as signs of Allah for a people who reflect and think.

vi). In Ayah 44, Surah al Nahl-16 Tafakkur is used in [19]the sense that Allah has sent Books upon Anbiya with clear signs as well as divine messages upon Rasulullah(S). People are advised to study and follow Zikar(Qur'an) and Ahl al Zikar (Ahl al Bait) so that they may understand what is advised.

vii). Ayah 42 of Surah al-Zumar - 39 [20] declares that one should understand life and death.

3. Nabavi instructions for Tafakkur:

Rasulullah (S) never gave the Talim of blind following, nor adopted a policy of brainwashing to spread the Dawah of Islam but he always invited people to think and to use their Aql (intellect) which Allah has gifted them. Miqdad was one of the dearest Ash'ab of Amir al Mumineen Ali ibn Abi Talib. Once he heard a Hadith from a Sahabi: [21]

i). *"Tafakkur for an hour is better than the 'ibadah of one year".*

Miqdad then heard another Sahabi saying that Rasulullah(S) has said:

ii). *"Tafakkur for an hour is better than seven years of 'ibadah".*

He again heard from the third Sahabi that Rasulullah(S) said:

iii). *"Tafakkur for an hour is better than seventy years of 'ibadah".*

Not knowing which Hadith was true, Miqdad came to Rasulullah(S) and informed him of the three different versions of his Hadith that were being quoted by his three different Ash'ab. Rasulullah(S) informed him that all three versions were correct. In order to prove his point, Rasulullah(S) summoned all three Ash'ab. He (S) asked the first:

"How do you do Tafakkur?"

First Sahabi in reply recited the Ayah: [22]

"Indeed in the creation of the heavens and the earth, and the alteration of night and day, there are signs for those who have intellects".

He said: I too do Tafakkur over the wonders of the heavens and the earth.

Rasulullah(S) told him:

i). *"One hour of your Tafakkur is better than the (Nafl) 'ibadah of one year".*

Then the Nabi (S) asked his second Sahabi as to how he did Tafakkur?

He replied: I reflect upon death and the horror of the Qiyamah.

Rasulullah(S) told him:

ii). *"One hour of your Tafakkur is better than the (Nafl) 'ibadah of seven years".*

He (S) then asked his third Sahabi about Tafakkur.

The Sahabi informed: I reflect upon the fire of Jahannam and its dreadfulness and severity.

Rasulullah(S) told him:

iii) *"One hour of your Tafakkur is better than the (Nafl) 'ibadah of seventy years".*

4. Imami instructions for Tafakkur

Amir al Mumineen Ali ibn Abi Talib says: [23]

"There is no Knowledge and science like Tafakkur (pondering and thought); and there is no prosperity and advancement like Knowledge and science".

The human heart is like a house and Tafakkur is the lamp that provides light in it. The heart is steeped in darkness without the light of Tafakkur. Islam stresses upon the building of Duniya and A'akhirah side by side; this in itself carries a deep Fikr. It gives us Talim to live in this Duniya as a Musafir (passenger) and to contribute to it in a manner which helps us in our final destination of the A'akhirah. Amir al Mumineen Ali (as) has described it in one of his poems as follows: [24]

"Kun Fid Duniya be-Badaneka;

Wa Fil Aakhirate be-Qalbeka wa Amaleka"

Be in this world with your body;

And remain hereafter with your soul and deeds.

'Saheb al Rasail' has elaborated this above mentioned philosophy as follows: [25]

"Understand my brother! 'ibadah does not consist of Salaat and Siy'am alone; but it is to seek prosperity in both the spheres, spiritual and temporal".

It is required for each person, male or female, that they fulfill the assigned duties to them and that their hearts be detached from the worldly matters. In this way, one may continue to gather

Hasan'at (good deeds) for the A'akhirah. The following four methods of Tafakkur are drawing our attention:

1. Tafakkur about the beautiful creations and its benefits of which causes one to believe in Allah and love Him.
2. Tafakkur about the rewards promised by Him for the 'ibadah on the basis of which one has to perform it.
3. Tafakkur about the punishments informed by Allah that leads one to fear Him and thereby abstain from committing sins.
4. Tafakkur about one's enslavement to their Nafs and committing sins and living in a state of heedlessness regardless of all the Barakah bestowed by Him. This attitude forces one to do Tafakkur and feel Nadim (ashamed) and do 'istaghfar. Mudabbir (Creator) loves those who observe the terrestrial and celestial creatures and take Talim from them.
5. Tafakkur in the divine revelations of Allah and sending of the Anbiya for the guidance of Humanity to the path of righteousness.

Abi Abdillah al Imam Jafar us Sadiq has said: [26]

"Extensiveness in Salaat and Sawm is not the 'ibadah, rather extensiveness in Tafakkur is true 'ibadah".

Imam has also informed: [27]

"The mother of Abu Zarr al Ghaffari was asked about the 'ibadah of Abu Zarr. She said: He would isolate himself from the people and spend his day in Tafakkur".

5. 'ins'an - Aalame Sagheer & Aalam - 'ins'ane Kabeer :

Tafakkur is not confined to the knowledge of creation of this Universe because 'ins'an is Aalame Sagheer (small universe), while the universe is 'ins'ane Kabeer (big universe). Amir al Mumineen Ali ibn Abi Talib has compared the Universe with 'ins'an – human body - and said:[28]

"You think you are a small entity, but the entire Universe is concealed in you".

Look at your body; perhaps, you did not notice what an amazing factory and laboratory it is. For Tafakkur on the power and command of the Mudabbir, it is enough that one should recognize his own body which is a small universe in itself. In other words, the body of 'ins'an is a small universe (cosmos) whereas the entire universe is a big 'ins'an (big human body). This can only be understood when one has knowledge of the body and the religion, as knowledge is divided into two categories, as per 'ikhwan us Safa: [29]

i). 'ilm al Ady'an (science of religion)

ii). 'ilm al Abd'an (science of bodies)

We learn from the Qur'an that the Universe has been designed by the Mudabbir in a way that it may become a source of spiritual inspiration for 'ins'an. Qur'an provides us vision that intellectual process has given two different directions to 'ins'an which is al-Anfus (soul – inner world) and al-Afaq (universe – external world). If a person doesn't have fingers, writing is not possible for him. Or if the fingers do not bend, or if one has no hands or eyes, or any organ of the body or even a vein which is thinner than one hair goes out of order, what a difficult situation the person would face? Suppose if the human teeth grow continuously like nails, what would that be like? If they did not separate from the jaw bone, how would they be pulled in case

of decomposition? We should do Tafakkur over the fact that the eyebrows and eyelashes do not grow longer unlike hair. What would happen if 'ins'an grew taller day by day? We are highly grateful and indebted to the Mudabbir (the Architect) – who has created this Universe with utmost perfection. These are but a few simple expressions of our short and small worldly life which opens our mind towards the perfect Ma'arifah which ultimately lead us towards Najaat. Amir al Mumineen Ali says: [30]

"A'akhirah is the outcome and product of this world".

The great Shia Fatemi Ismaili intellectual and commentator of the Qur'an, 'Baab ul Abw'ab'(the highest rank holder of the Ismaili Dawah hierarchy), Sayedna Jafar bin Mansur al Yaman explained: [31]

"When a person labours in this world for material gain, without any consideration for the A'akhirah, his efforts are misguided because they neither have significance nor a favorable outcome. When a person endeavors in this world for the A'akhirah, while firmly believing in it, only then do his endeavors have significance and a favorable outcome; therefore, they are truly meritorious".

According to the Qur'an, this world is a farm for the A'akhirah: [32]

"The one who wants the harvest of the A'akhirah will be given increased harvest; and the one who wants the harvest of this world will have it but with no more shares in the A'akhirah".

Do Tafakkur on this point that if we do not sow the seeds of Hasan'at (good deeds) in the few days of our worldly life here, the opportunity will be lost forever. When we reach the threshold of the other world and death seizes us, Aam'al (deeds) come to an end and hopes are turned off. If one continues to remain in the slavery of lusts and the captivity of various carnal desires until death arrives, it is possible that Shait'an may achieve his ultimate objective of grappling one's faith. Shait'an may treat one in such a manner that one may depart from the world as an enemy of Allah and His Awliya. If that happens, only Allah knows what Az'ab (calamities) and what terrors await.

6. Ignorance of Tafakkur Causes Downfall:

It is a bitter fact that religious congregations today are not promoting specific and categorized Talim of Tafakkur amongst the Muslim communities, except for a few. No one can deny the fact that religious congregations, especially the Salaat of Jumua, has wide influence over Muslim communities worldwide. Its regularity can provide opportunities to communicate message of the Qur'an which can in turn lead towards peace, tolerance, harmony, unity and the road to prosperity. The professional clergy is interested in money minting activities so it is foolish to expect any guidance related to Islam of Muhammad(S) from them. It is unfortunate that instead of using the Naimah of Aql, majority of the converted communities by mass-conversion remain deaf and dumb, and void of Tafakkur, following the path of their religious cum political leaders. If we study the Qur'an, we can conclude that it strictly teaches us to follow the religion with its meaningful understanding. On consulting the Sirah Literature, one can find that Ahl al Bait (as) and Ash'ab (r.a.) frequently asked Rasulullah (S) regarding day to day affairs as per the Shariah and followed it with complete Ma'arifah. Blind following and practice of Bidaat (innovation in religion) is a fatal disease which leads towards destruction, shame and disgrace. This is the result of lack of Talim of the Qur'an with Tafakkur.

Real Islam is the Islam of Muhammad(S) and his Ahl al Bait (as), free from all Najis (impure/filthy) influences of monarchy, democracy, theocracy, autocracy, dictatorship etc. Muslims are not ready to realize and judge the causes of their downfall but are still intoxicated by their thousand year old glorious era, when they were the Super power. How is the dream of Renaissance feasible in such a situation when Muslims have ignored the Talim of the Qur'an and Saheb al Qur'an? They are practicing rituals and customs, old traditions, and offer Dua, and wait for the appearance (emergence) of the divine guide, who will return to them their lost glory, as per legend. Muslim communities are still not ready to prepare the ground for the divine guide – the Imam uz Zaman through higher education. The Dua of the emergence is meaningful only when everything is matching to the preparation of the Imam's appearance, as per the need of the time.

An organized study has showed that some Muslim communities of the Indian Subcontinent were converted through mass conversion, especially seeking some sort of easy routes of insurance and assurance of Najaat (liberation) in the A'akhirah - an easy to escape gateway from the guilt of one's actions and deeds. This is the fate of brain-washing and the fabricated campaign of the established interests of power and command who assume themselves as predestined agencies with divine power to emancipate their community from the noise of worldly distress and repentance. The fate of such straying communities is nothing but a divine-curse due to blindly following the wrong interpretations of the Qur'an and the Ahl al Bait (as), dished out by their self assumed spiritual guides. Shariah is not like a Milke-Yameen (concubine) of any spiritual leader who can use it as per his whims and can interpret it. If you find the action and deeds of any such leader which is repugnant to the Nabavi Sunnah and Alavi Sirah, then understand that it is a Curse. May Allah increase our Tawfiq to distinguish right and wrong, black and white, day and night in today's deceitful world.

The beauty of Islam is that it does not only consist of instructions and warning but also invites followers to question, and to do Tafakkur. Qur'an addresses Muslim communities and welcomes healthy dialogue appreciating the unity in the diversity. Multicultural Muslim communities are the richness of the Ummah, which allow us to do Tafakkur on how to build mutual understanding amongst various communities. Communities which are away from the primary Talim of Islam and want to remain contained in their narrow circle are 'cults'. Dictionary defines cult as "a system of religious worship or ritual"; "devoted attachment to, or extravagant admiration for, a person, principle, etc. According to this definition:

"A follower is a member of a cult. A cult is typically defined as a bunch of religious fanatics "controlled" by a manipulative organization or individual. This kind of cult is usually portrayed as deceptive, requiring absolute loyalty from its followers. Members are often removed from their prior lives altogether, including their jobs, homes and families. Cult creates certain rules for their survivals like dress-code, resemblance in outer appearance, practice as per constricted directives, a system of religious admiration and fake devotion directed towards a particular figure".[33]

In cults many things are restricted; members are not allowed even to ask WH (what how) questions and this practice is repugnant to the Talim of the Qur'an. A cult leadership, however, hates communication with outsiders and imposes several restrictions. Cult leadership wants to

isolate its members and cuts off all kinds of dialogue with everybody else. Don't listen to anybody else because they'll corrupt your mind. The only way you'll stay safe is if you listen to us. Everybody else is abnormal and they'll perish your Aqidah so don't listen to them. Don't read this or that, attend only our gatherings and listen what we say; don't go outside of our bond otherwise you'll get lost. These are some of the warnings made publicly to its members. Cult leadership always discourages members to discuss its practice, rules and rituals due to several valid fears. A cult also tries to divide members into their villages and small-towns and prevents harmony. This narrow mentality is completely against the philosophy of Islam and the Talim of the Qur'an, the canvas of which is very much wide.

This kind of restriction you will not find in the ideal State of Madinah of Rasulallah(S) and in an ideal proposed or designed Madinah of "Ikhwan us Safa".

7. Concluding Remarks:

Sirah Literature and Talim of Ahl al Bait (as) has given us enough guidance that if anyone commits a mistake because of human nature prone to it, then he must be guided and forgiven. Let's help those wrongdoers by guiding and supporting them until they come on the Right Path. Contrary to this constructive approach, cult not only harasses and kicks its members but kills them. Do Tafakkur in the Qur'an which furnishes for us Talim of tolerance and acceptance with dialogue - open conversation. A member of the Ummah has the right to ask questions to the leadership without being afraid. A careful study of "Nahj al Balagha"[34] gives enough evidences in supporting the above arguments. Nobody has the right to threaten your identity of being a member of any Muslim community. Study the Nabavi era with Tafakkur and you will not find any systematic campaign of money collection anywhere. Contrarily, the cult leadership remains busy round the year in seizing wealth of the members in the name of religion. These so-called merchants of Jannah frequently arrange warm up sessions for its members in which they prepare their minds to give away the maximum amount of their wealth in the name of religion. Such smart brain-wash-sessions prepare bonafide financiers who don't love to utilize Naimah of Aql. Only the sleeping communities of the Muslim world are not ready to study the Qur'an with Ma'arifah, because they are arrested in the clutches of socio political & religious leadership who are exploiting them for their own nefarious purposes; their slavish mentality is a result of systematic brain washing. Due to various self implemented fears, these communities have adopted mental slavery which is worst then physical slavery. The Qur'an says very clearly: [35] **"Allah has not so far changed the condition of any Nation which has no desire to change on its own".**

To regain our thousand year's old lost glory, we, the Muslims have **"Masalul A'ala"** (The Highest Example)[36] for following - Rasulallah(S) - whose character is according to the Qur'an **"Uswat al Hasanah"** (Role Model)[37]. Therefore Rasulallah(S) is the ideal criterion not only for Muslim communities, but for the entire humanity in practice till the day of the Qiyamah, in regards of the Qur'an. May Allah grant us Taufiq of Tafakkur, in the Qur'an, Aameen.

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