



## Foreword

All praises are for Allah Ta'ala, the Executioner of all affairs.  
Salaat and Salaam upon the best of all Creation,  
Sayyidina Muhammad (ﷺ), eternally.

This compilation of Malfuzaat<sup>1</sup> has been drawn from Hazrat<sup>2</sup> Maulana Yunus Patel Saheb's (رَحْمَةُ اللَّهِ عَلَيْهِ)<sup>3</sup> talks, as well as from the Tarbiyyah<sup>4</sup> lessons given at Madrasatus Sawlehaat, in Asherville (Durban).

The book contains Part One and Part Two, with each comprising fifty Malfuzaat. Part One has been amended, and has some additions to it. Most of the content of Part Two was prepared in Hazrat Maulana's lifetime, with his guidance.

Hazrat Maulana Yunus Patel Saheb (رَحْمَةُ اللَّهِ عَلَيْهِ)<sup>5</sup> was the Khalifa<sup>5</sup> of Hazrat Maulana Hakeem Muhammad Akhtar Saheb (رَحْمَةُ اللَّهِ عَلَيْهِ) and Hazrat Mufti Mahmood Hasan Gangohi (رَحْمَةُ اللَّهِ عَلَيْهِ), and was himself, the mentor, preceptor and spiritual guide of thousands, throughout the world.

Hazrat Maulana was the embodiment of piety and righteousness, with a heart burning with the love of Allah Ta'ala and His Beloved Rasul (ﷺ). Hazrat's sincerity and deep-hearted desire to connect people with Allah Ta'ala and His Beloved Rasul (ﷺ), was manifest in his unrelenting efforts, serving Deen and the creation of Allah Ta'ala.

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<sup>1</sup> *Malfuzaat*: Wise and perceptive utterances and statements.

<sup>2</sup> *Hazrat*: means, 'the respected'. A title used when addressing a religious luminary.

<sup>3</sup> *Rahmatullah 'alayh*: 'May the mercy of Allah be upon him.' This is mentioned after the name of a religious personality who is deceased.

<sup>4</sup> *Tarbiyyah*: spiritual nurturing and guidance

<sup>5</sup> *Khalifa*: Deputy or representative of a Shaykh.

The emphasis of Hazrat Maulana's teachings was moral and spiritual reformation and purification; the central theme being the Love of Allah Ta'ala and Rasulallah (ﷺ), which is the catalyst in engendering piety. Alhamdulillah, Hazrat Maulana's teachings have been most instrumental in a considerable number of men, women and youth changing and reforming their lives in accordance to the Qur'aan Shareef and Sunnah.

May Allah Ta'ala make this book purely for His sake and accept the very humble effort. May He make it a Sadaqa-e-Jaariyah for Hazrat Maulana, as well as myself and all those who have so kindly contributed and assisted. May Allah Ta'ala grant us all a deep understanding of the knowledge acquired, accompanied with the 'Taufeeq'<sup>6</sup> of practice on the Commandments of Allah Ta'ala and the teachings of Rasulallah (ﷺ), and may He grant us all His Love, His Fear and His Recognition. Aameen.

[Jumad Al Thania 1435 / April 2013]

NB.: Do not touch the Arabic script of the Aayaat (verses) of the Qur'aan Shareef if not in a state of Taharah (cleanliness) –  
i.e. Wudhu, or Ghusl (if required).

General and unrestricted permission is granted for the unaltered copy, distribution and transmission of this book.

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<sup>6</sup> *Taufeeq*: Divine Assistance

***“The theme of the Islaahi talks and Tarbiyyah lessons is to connect oneself to Allah Ta’ala; to give priority to Deen and Shari’ah before everything else, and to develop within oneself the Love of Allah Ta’ala to such an extent that it becomes easy to obey Allah Ta’ala and His Rasul ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ).”***

[Hazrat Maulana Yunus Patel Saheb (رَحْمَةُ اللهِ عَلَيْهِ)]

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## 1. LOVE FOR ALLAH TA'ALA AND RASULULLAH ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ )

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Just as we regard Salaah, Fasting, Zakaat and Hajj as Fardh (compulsory), so too is it Fardh to Love Allah Ta'ala and Rasulullah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ).

That degree of love is compulsory, which would keep a person away from the disobedience and displeasure of Allah Ta'ala and His Beloved Messenger, Muhammad ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ), and which would motivate the person to fulfil all the commandments of Allah Ta'ala, for His Pleasure alone.

## 2. IKHLAAS

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Ikhlaas (sincerity) generally starts off with a lot of difficulty. However, just as there is a need for some type of utensil to receive water, so too is there a need for the structure of Ibadah (worship), be it Salaah, Fasting, Zakaat, Hajj or any other Ibadah, to receive the desired Ikhlaas.

If the utensil is discarded, then what would be used to receive the water? In a similar vein, if the 'Amal' (action) is discarded, in what are we going to receive Ikhlaas?

Even though there will be shortcomings in our Ibadah and Ikhlaas, we must continue doing the 'Amal' and continue with the effort to do so, solely for the pleasure of Allah Ta'ala. We should

engage in plenty of Taubah<sup>7</sup> and Istighfaar<sup>8</sup> for our deficiencies, both in deed and intention.

**Moreover, it is in the company of the Auliya Allah (Friends of Allah) that a person learns and acquires Ikhlāas. Their hearts are reservoirs of Ikhlāas. So we should keep their company and take benefit from them.**

### **3. ILM-E-DEEN**

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Acquire Ilm-e-Deen with the steam of the Muhabbat (Love) of Allah Ta'ala. Such learning will have a totally different effect. It will not just be an accumulation of facts. **It will transform a person's life, most beautifully.**

That knowledge which a person has acquired but does not practise upon, will be proof against him or her on the Day of Judgment. Rasulallah (صلى الله عليه وسلم) sought Allah Ta'ala's protection from such knowledge.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَحْشَعُ،  
وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

***“O Allah, I seek refuge in You from knowledge which does not benefit, from a heart that does not entertain the fear (of Allah Ta'ala), from a soul that is not satisfied and the supplication that is not answered.”<sup>9</sup>***

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<sup>7</sup> Taubah: Repentance

<sup>8</sup> Istighfaar : Seeking forgiveness

<sup>9</sup> Sahih Muslim

#### 4. FRIENDSHIP

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Most of the love and friendship expressed these days is nothing but politics and diplomacy, cheating, deception and hypocrisy. **Befriend a person for the pleasure of Allah Ta'ala and for the sake of Deen. This is true friendship.**

A true friend is one who takes no offence when a weakness of his is pointed out. And he too, does not hesitate to point out the friend's weakness and assist him in rectifying it.

Allah Ta'ala mentions the relationship amongst the Believers as:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

**“THE BELIEVERS, MEN AND WOMEN, ARE AULIYA (HELPERS/ FRIENDS/ SUPPORTERS/ PROTECTORS) OF ONE ANOTHER, THEY ENJOIN (ON THE PEOPLE) AL-MA'RUF (THAT WHICH ISLAM ORDERS ONE TO DO), AND FORBID (PEOPLE) FROM AL-MUNKAR (THAT WHICH ISLAM HAS FORBIDDEN)...”**

[SURAH TAUBAH 9: 71]

This friendship, which is not for material benefit, will not only last until death, but will continue into Jannah (Paradise).

#### 5. THE BOUNTIES OF ALLAH TA'ALA

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Look at the 'Ni'mats' (bounties) that Allah Ta'ala has bestowed upon us. There can be no price tag attached to any one of them. Our speech, sight, hearing, intelligence, etc. are invaluable, priceless gifts.

Develop the love of Allah Ta'ala by pondering over these bounties that have been so generously bestowed upon us, without us deserving them, and let this be a means of increasing the Love of Allah Ta'ala, until in everything the Qudrat<sup>10</sup> of Allah Ta'ala is seen.

## 6. ACT INTELLIGENTLY

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Nafs and shaytaan, for whose pleasure we commit so many sins, will not be of any assistance when Izra'eel (عليه السلام) will strike the Sword of Death. Can we expect help from avowed enemies? ...No! Therefore, let us act intelligently by befriending Allah Ta'ala and His Beloved Messenger, Sayyidina Muhammad (صلى الله عليه وسلم).

By giving up sins for the Pleasure of Allah, Allah Ta'ala reciprocates so much more, by giving us a life of peace and harmony, in this world, in the Qabr (grave) and in the Aakhirah (Hereafter).

## 7. ILLICIT LOVE

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The comfort of life is lost in sin and illicit love. The end results of all illicit love relationships are fights, quarrels, arguments, restlessness, anxiety, depression and suicidal tendencies – even suicide.

The weakness of all those who are drowning in the ocean of illicit love is that they have given their hearts to bodies, which are going to turn to dust. Instead of giving their hearts to the Creator of hearts, they have given their hearts to faces; the beauty of which, will inevitably be lost with the passage of time or with illness.

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<sup>10</sup> Qudrat : Power

Many are the lovers who run off like mules when age snatches away the beauty of the faces of their beloved ones. **Those who give their hearts to Allah Ta'ala enjoy unending happiness, because Allah Ta'ala's beauty neither decreases nor perishes.**

The Love of Allah Ta'ala and our beloved Nabi (ﷺ) is a **guaranteed** prescription for peace and happiness.

A simple method to develop this love is to engage in the Zikr of Allah Ta'ala<sup>11</sup>, recite Durood Shareef in abundance, abstain from sins, keep the company of the righteous, and follow the Sunnah of Nabi (ﷺ).

Since illicit love begins with the evil gaze, Allah Ta'ala mentions, in a Hadeeth-e-Qudsi: **“Verily, evil glancing is an arrow from the poisonous arrows of shaytaan. Whosoever fears Me and refrains from it will receive from Me (Allah Ta'ala) such Imaan, the sweetness of which he will feel in his heart.”**<sup>12</sup>

## 8. SUICIDE

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Despite severe suffering, persecution and torture, not a single Sahabi (companion) of Rasulullah (ﷺ) nor a single Wali (friend) of Allah Ta'ala, throughout history, ever committed suicide.

Their trials were borne with patience, perseverance and fortitude, which strengthened their Imaan (faith) in Allah Ta'ala. The large number of suicides that occur every day in the world is due to disbelief or weak faith in Allah Ta'ala.

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<sup>11</sup> Zikr should be carried out under the guidance of a Shaykh.

<sup>12</sup> Kanzul-Ummaal

Those who commit suicide think that they are going to escape the difficulties, pains and problems of this world, but they will be severely punished for taking their lives. And how will they then escape the pain of the punishment that is meted out for taking their lives?

We should, however, not pass judgment regarding the person who has taken his or her life. Judgment should be left to Allah Ta'ala, for we do not know in what mental state the person was in – for example, severe depression – to have snapped and committed suicide.

## **9. PEACE AND CONTENTMENT**

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Peace, contentment and happiness do not come with acquiring the 'means' of comfort and happiness or with material luxuries.

Regardless of whether we have or do not have the means of comfort, if we endeavour to please Allah Ta'ala, with submission and obedience to the Will of Allah Ta'ala; if we do good deeds, give up and stay away from sins, He will bless us with inner peace, satisfaction and happiness under all conditions. Pain, poverty or any adversity will not disturb the tranquility of such a heart.

## **10. DE-MIST THE HEART**

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If there is heavy mist on the windscreens of our cars, we de-mist the windscreen when driving. If we do not do so, we are likely to meet with an accident. **Similarly, when our hearts become misted with sins, with evil desires and passions, it becomes necessary to de-mist our hearts with Taubah and Istighfaar.**

If we do not de-mist our hearts of evils like malice, greed, pride, jealousy, anger, etc., we will always be causing ‘accidents’ in society.

Rasulullah (ﷺ) said: **“Everything has a cleaner, and the cleaner of the hearts is the remembrance of Allah.”**<sup>13</sup>

From another perspective, we learn that everything rusts according to its nature, and the hearts rust with worldly desires and sins. Rasulullah (ﷺ) explained that hearts rust like how iron rusts.

When the Sahabah (رضي الله عنهم) asked: “What is its polish?” Rasulullah (ﷺ) replied, **“Abundant remembrance of death and recitation of the Qur’aan.”**<sup>14</sup>

**Zikrullah thus removes the rust of the spiritual heart - it purifies and cleans the heart.**

## **11. SPIRITUAL POISON**

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How concerned we would become if our beloved child has to take poison? We would immediately rush him to the doctor, to remove that poison. Yet, when we or our children persistently commit sins, and when we deliberately imbibe ourselves with spiritual poison, we show no concern whatsoever.

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<sup>13</sup> Shu'abul Iman [This has also been recorded as the statement of Hazrat Abu Darda (RA)]

<sup>14</sup> Shu'abul Iman

Whereas poison in the body results in only the death of that body, persistent sinning results in the death of one's Imaan. And the death of one's Imaan would result in perpetual disaster. May Allah Ta'ala give us the understanding and protect us all.

## 12. ADOPTING THE CORRECT MEANS

We are so afraid of the roar of a lion, but have no fear for the 'ROAR' of the fire of Jahannum (Hell). We are fearless, heedless and indifferent to the warnings of Allah Ta'ala's punishment for those who turn away from Him and disobey Him.

No doubt, Allah Ta'ala is Most Merciful, Forgiving, Kind and Compassionate, but what of His punishment for those who are negligent and heedless, and those who are rejecters of Truth?

In worldly matters, we adopt the correct means and hope for good results. The farmer ploughs the land, plants the seeds, waters the ground and then hopes for good crops.

In Deeni (religious) matters, we deliberately, purposely and intentionally do all the wrong things, and then say that Allah Ta'ala is **Ghafurur-Raheem** (Most Forgiving, Most Merciful). Allah Ta'ala warns us in the Qur'aan Shareef against such an attitude, saying:

وَلَا يَغُرَّتْكُمْ بِاللَّهِ الْعَورُورُ

**“LET NOT THE DECEIVER (I.E. SHAYTAAN) BEGUILÉ YOU IN REGARD TO ALLAH.”**

[SURAH LUQMAAN 31 : 33]

...Meaning that we should not be misled and deceived by shaytaan to commit sins because Allah Ta'ala is the Most Forgiving and Most Merciful.

**In Deeni matters, we have to also adopt the correct means and make an effort to achieve good results. There is a need to walk the path of obedience and accumulate the provisions of good deeds if we want to reach the destination of Jannah, with ease.**

### **13. THE ONLY SUPER POWER**

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The so-called “super powers” of this world prove their weakness because they depend on other powers and forces for assistance. They join forces; they require coalitions, alliances, confederations, leagues and unions – which prove their dependency and need.

**The Only Super Power is Allah Ta’ala, who is ENTIRELY INDEPENDENT of His Creation. ... He is not in need of any of us.** All are dependent on Him and He is Independent of all.

Allah Ta’ala is “الْصَّمَدُ” (The Independent), “الْكَبِيرُ” (The Greatest), and “الْقَادِرُ” (All-Powerful). And Allah Ta’ala’s armies testify to His Infinite Power and Might.

We have witnessed the force and power of earthquakes, tsunamis, hurricanes, gale-force winds, fires and volcanoes. Even rain and snow bring the running of a country to a grinding halt: cars, buses, trains and planes come to an absolute standstill – and nothing can be done for hours and for days.

Even though the country is a so-called super power, its army, navy, air-force, etc. become ineffective and of no use against the forces

of Allah Ta'ala. Despite this age of science and technology, nothing can overcome the armies of Allah Ta'ala.

What we see of the force and power in nature, are signs of the great Power and great Might of Allah Ta'ala.

The natural disasters which have become so common and which are increasing throughout the world, are a sign of the nearness of Qiyaamah (the final day), as mentioned by Rasulallah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ).

These disasters come in the form of punishment and destruction for those who have transgressed all boundaries – indulging in major sins, oppression, extravagance and wastefulness, and they are a warning for those who are heedless, and a test and trial for the pious and righteous.

#### **14. THE HARM OF TELEVISION**

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Television is a box of poisonous snakes and scorpions: If one does not bite, another surely stings. Most of the programmes and films that are screened are extremely 'poisonous' and damaging to Imaan, Hayaa (modesty) and Akhlaaq (character) and has wrought tremendous destruction to the Ummah at large.

The spiritual harm of the television only a "BLIND HEARTED" person can deny. There is now so much of scientific evidence that proves the physical damage caused by television viewing. A recent article stated that thousands of children suffered epileptic fits after viewing a certain cartoon feature on television.

We have to act responsibly for our own benefit and that of our children, and remove the 'Dajjaal' box from our homes.

How can we justify viewing television, by saying that there are some good programmes, when the major content is highly immoral, explicit and Haraam? Even in alcohol and gambling there is a little benefit to be found. Can we then declare it “Halaal”? – No!

May Allah Ta’ala grant us the understanding and guide us.

## 15. THE LOVE THAT OCCUPIES THE HEART

When a person talks about something EXCESSIVELY, then know that the love of that thing has entered his or her heart. The one who talks excessively about fast cars, fashionable clothes and accessories, pretty women, handsome men, multi-storey buildings, palaces, gold and silver and oil wealth, then the love of these things has entered and settled in that heart. Such excessive attachment and love for material things, spoils the heart and darkens the heart.

There is no sin in earning and using wealth to provide for comfort and maintenance. **However, the love for material possessions must not enter the hearts.** ...A Muslim earns a Halaal livelihood not for seeking and just acquiring ‘Dunya’; rather to spend on his family, without being extravagant and lavish, and he earns with noble intentions of going for Hajj and Umrah, assisting the poor and needy, and to channel his money in other Deeni causes.

The toilet is a necessity and some homes have beautiful toilets; some even have gold taps, etc. But what would we think of the person who talks excessively about his toilet? ...Just like the toilet,

the things of this world are necessities - we, therefore, don't make the material things of this world objects of reverence and veneration. Just like we would not give our hearts to our toilets, we should not give our hearts to worldly commodities.

The one who talks excessively about Deen, about the Love of Allah Ta'ala and His Beloved Rasul ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ), **then their love has entered and settled in that heart. This love beautifies and enlightens the heart and the life of the person.**

Of course, during business hours, the businessman will talk mainly about business with his clients and customers, the doctor will talk about medicine and health, and the fruit seller will call upon passers-by to purchase his fruit. **All this talk, with the correct intention, causes no harm to the spiritual self.**

## **16. THE AMBASSADOR OF ALLAH TA'ALA**

An Ambassador is a special envoy, sent to another country, representing his country and government. He is specially chosen for this purpose.

Due to his official and high rank, he is treated as a VIP (very important person). There is acknowledgement and recognition of his status. There is respect and honour accorded to him – due to a small worldly position.

However, these privileges are short lived, lasting only for the term that a person serves as an ambassador.

**The Ambassadors of Allah Ta'ala are the Ambiyaa<sup>15</sup> (عَلَيْهِمُ السَّلَام). They were selected by Allah Ta'ala; and they have Allah Ta'ala's special support and assistance. Their honour and status will always remain.**

The most special and highest ranking of the Ambiyaa (عَلَيْهِمُ السَّلَام) is our beloved Rasul (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). **To a far, far greater extent, there should be acknowledgement, recognition, respect and honour.**

Sadly, were we to introspect, we will find ourselves extremely deficient in giving due respect and honour to Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and in fulfilling his rights. This is because we have not recognized our Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). **...His Nubuwwah extends to wherever Allah Ta'ala sustains! سُُبْحَانَ اللَّهِ**

We should introspect and look as to what degree of Azmat<sup>16</sup> we have in our hearts for Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and we should work towards fulfilling his rights – of Imaan (faith), Muhabbah (love), Zikr (remembrance) and Itaa'ah (obedience). **This is a must.**

## **17. SECLUSION**

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Seclusion should not be with the intention of protecting ourselves from the mischief and evil of others. Staying away from people should be with the Niyat (intention) of protecting others from the evil and mischief within ourselves.

Whilst, at times, we are required to seclude ourselves from others, we should be wary that such seclusion does not cause pride and a

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<sup>15</sup> *Ambiyaa* : Messengers (of Allah Ta'ala)

<sup>16</sup> *Azmat* : greatness

feeling of superiority in our hearts. This would cause spiritual havoc.

## 18. DEPARTMENTS OF DEEN

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Each group of “Haq” (Truth), whether engaged in Madrasahs<sup>17</sup>, Darul Ulooms<sup>18</sup>, Khanqahs<sup>19</sup>, Jihad<sup>20</sup>, Tabligh<sup>21</sup> or welfare, should consider the other as supplementary and complementary, and as an assistance to one another. No group should consider the other as an opposition.

All parts of the aeroplane engine are required to fly a plane. Similarly, the Defence Force of a country requires military, air-force, navy, foot soldiers, commanders, transport operators, computer attendants, pilots, etc. to fortify and defend the country’s borders.

**For the defence and propagation of Islam, people are required to man different departments. We should therefore not insist that everyone does only one type of Deen work.**

**What is necessary is that all Deeni workers, in all departments, should work with sincerity and in accordance with the teachings of Allah Ta’ala, our Beloved Rasul ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) and the noble example of the Sahaba-e-Kiraam ( رَضِيَ اللهُ عَنْهُمْ ), who were the companions of Rasulullah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ).**

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<sup>17</sup> *Madrasahs* : religious institutions

<sup>18</sup> *Darul Ulooms* : Religious Institutions for higher learning

<sup>19</sup> *Khanqah* : a place for reformation and spiritual purification.

<sup>20</sup> *Jihad* : Striving in the Path of Allah Ta’ala

<sup>21</sup> *Tabligh* : Propagation

## 19. TRUST IN ALLAH TA'ALA

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We are living in a world of means. We, therefore, make use of the means but we do not trust in those means. Rasulallah ( ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ) said: **“Tie your camel and trust in Allah.”**<sup>22</sup>

When driving to a destination, check the oil, water, tyres, fuel, etc., but no matter how expensive and new the car may be, no matter how impressive the safety features, don't believe and trust in the car to get you to your destination. That very car could also take you to the final destination of this world - the grave.

## 20. A FRUIT-BEARING TREE

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In a Hadeeth, Rasulallah ( ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ) likened the Believer to a date palm, due to its numerous merits and benefits: Its strength, goodness, shade, wholesome fruit and the other benefits derived from its leaves and wood.

A date palm has deeply entrenched roots, a trunk which is strong, sturdy and high; leaves which grow aloft, towards the skies, and fruit which is available throughout the year.

Similarly, bringing Imaan in Allah Ta'ala and Rasulallah ( ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ) is like the deep roots; maintaining firmness and steadfastness in Deen is like the strong trunk; and practising on the compulsory acts of Deen - Salaah, Zakaah, Fasting and Hajj – are like the leaves.

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<sup>22</sup> Tirmidhi

Bringing the beautiful Sunnah into our lives is akin to the fresh flowers. Inculcating the noble character and conduct of Rasulallah ( ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ) – the compassion, generosity, modesty, tolerance, patience, gratefulness, forgiveness, etc. - are like the fruits.

**The creation benefits from such character in innumerable ways and the blessings of such character will be enjoyed in this world and to a greater extent, in the Hereafter.**

A person can only be a true and sincere believer when he brings all these aspects into his or her life. We need to ensure that our outer selves, as well as our inner selves are in accordance to the commands of Allah Ta'ala and the teachings and Sunnah of our Beloved Nabi ( ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ).

## **21. TWO KINDS OF SLAVERY**

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The slavery of one's selfish desire, the nafs, and that of shaytaan chains one to misery and disaster. This slavery makes one's life 'tight' and narrowed.

**The slavery of Allah Ta'ala is such a bounty, which in reality, grants one freedom from all types of misery.**

## **22. DEATH OF THE SPIRITUAL HEART**

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Death comes upon many things of this world, in different forms. Death comes over the leaves, the trees, the fish in the oceans, the animals in the jungles, insects, creatures and likewise, human beings.

When the heart stops beating, the physical body is dead. The physical heart is different from the spiritual heart but death also comes over the spiritual heart. **When the spiritual heart stops throbbing with the Love of Allah Ta'ala and our Beloved Nabi Muhammad ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ), it is 'dead'.**

When evil becomes prevalent in the heart, and when malice, greed, pride, evil desires and passions creep into the heart, these cause the heart to become spiritually diseased. If not treated, these evils then lead to the death of the spiritual heart. The person with such a heart is not only a problem for himself, but for all those around him.

When the spiritual heart is dead, the filthy stench of all those evils – of malice, greed, jealousy, pride, vanity, etc. – begins to emanate from the person, just as a filthy stench comes off a corpse.

To bring life into the heart, one has to connect oneself to Allah Ta'ala and Rasulullah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ). The easiest way to do so is through the company of the pious and righteous. This will increase a person in Imaan and Amal, strengthen his connection with Allah Ta'ala and Rasulullah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ), as well as facilitate giving up sins. This, in effect, keeps the spiritual heart **'alive'**.

### **23. THE DAJJAAL TRAP**

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It is stated in the Ahaadeeth that one of the Major signs to occur before the advent of Qiyaamah (Last Day) is the appearance of Dajjaal, who will mislead large numbers of people.

Presently, however, there are many ‘Dajjaals’ around who are preparing the ground for their leader, Dajjaal, by extending an invitation to different “isms”, promoting musical shows, dancing girls, beauty pageants, filthy and indecent movies, videos, art and literature.

There will be many who will accept and participate in these vices and will become so immune to them that when Dajjaal will make his appearance, wooing them with his music and magical tricks, they will follow him like how the Pied Piper was followed. [May Allah Ta’ala safeguard us all.]

#### **24. THE WRITINGS OF THOSE WHO ARE MISGUIDED**

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There can be ‘Jadu<sup>23</sup>’, ‘Sihr<sup>24</sup>’ and ‘Magic’ in the words and writings of those who have deviated from the Siratul Mustaqeem<sup>25</sup>. Their words have darkness because they have the darkness of deviation in the form of Kufr (Disbelief), Shirk (Polytheism), Nifaaq (Hypocrisy) and Fisq (Sin) prevalent in their hearts. Those who have spiritually pure hearts can sense this darkness, in their hearts, when reading such writings.

In fact, shaytaan glorifies the person’s deviated speech or writings and causes it to enter the heart of the listener or reader, as a result of which a person goes astray, sometimes even losing his Imaan (faith).

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<sup>23</sup> *Jadu*: Black magic

<sup>24</sup> *Sihr*: Witchcraft

<sup>25</sup> *Siratul Mustaqeem* : The Straight Path

There are so many people who read the books of communists, atheists, Qadianis and Shias, with a so-called 'open mind', trusting their intelligence to save them from deviation. However, people of great intelligence and learning went astray. There is no shortage of evidence to prove this point.

The writings and speeches of the Ulama-e-Haq and people who have purified their hearts and souls in the company of the pious have Noor (Light). This, in turn, lights up the hearts of both readers and listeners.

Those who have to do comparative studies should only do so after acquiring sound knowledge of the teachings of Islam, and should do so under the guidance of the Ulama-e-Haq.

## **25. CREATING AN ISLAMIC ENVIRONMENT**

The environment is created by us. If Muslim individuals and families decide to practise upon the teachings of Shariah and rid their homes and lives of evil, then they have created an Islamic environment.

No government forces the Muslim to indulge in adultery, gambling, drinking, consuming interest, watching evil and immoral television programmes, reading filthy literature and so forth. No one imposes upon us to emulate the Kuffaar in dress and culture or to organize our marriages in the pattern of the West.

Provided that we are sincere, we can at least create an environment at home, if not in the world. Blaming the environment for our failures is like the proverbial ostrich, burying its head in the ground.

## 26. SMALL GOOD DEEDS

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We cannot and should not look down upon anyone. Once, a drunkard found a piece of paper with the name of Allah Ta'ala written on it. Although he was half-drunk, he picked it up, cleaned it, put Itr (scent) on it and kept it in a safe place.

When he passed away, someone saw him in a dream, in which he informed the person that he had gained salvation because of that one good deed. That action of his was the means of his forgiveness and salvation.

As Muslims, it is an attribute of Imaan that we disapprove of and hate sins. However, we should be mindful of our own deficiencies and sins first. With regard to others who engage in sins, we do not know over which good deed or action he (or she) can gain forgiveness. We should neither consider any good deed as insignificant nor should we consider any sin, too trivial or small.

Nabi ( ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ) once said to his beloved wife, Hazrat Ayesha ( ﺭﺿﻰ ﺍﻟﻠﻪ ﻋﻨﻬﺎ ): **“O Ayesha! Take special care to guard yourself against sins that are regarded ‘minor’, for even these will be brought to account by Allah.”**<sup>26</sup>

Even if we are abstaining from major sins, we should not be indifferent to those sins categorised as minor sins, for it may well be, that we are taken to task for something that we consider trivial.

## 27. ONE'S WIFE

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Our Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (رَحْمَةُ اللَّهِ عَلَيْهِ) always said that every man should consider his own wife, no matter what her age or looks, to be his Laila – meaning, his beloved.

If he is going to look at someone else's wife or any 'ghair-mahram'<sup>27</sup> woman, he will soon have to take Valium Five. In other words, instead of enjoying peace, he will experience a heart filled with restlessness and anxiety.

## 28. BRANCH OFFICES OF DEEDS

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All Branch offices have a connection with the Head Office. In a similar vein, all the areas and deeds of disobedience are the Branch Offices, which have their connection with the Head Office of Jahannum (Hellfire).

When a person indulges in sins, Allah Ta'ala inflicts some of that fire that is burning in Hell, into the heart and life of a person, in this world. The heart is immediately linked to the fire of Jahannum.

In spite of possessing fortunes, the person engaging in sins, begins to experience the same restlessness and misery that those in Jahannum will experience.

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<sup>26</sup> Tabrani

<sup>27</sup> *ghair mahram*: one whom a man or woman could marry at some stage of his or her life.

Allah Ta'ala mentions this condition as:

الَّذِي يَصَلِّي النَّارَ الْكُبْرَى ۖ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۖ

**“... WHO WILL ENTER THE GREAT FIRE IN WHICH HE WILL THEN NEITHER DIE NOR LIVE (A LIFE OF COMFORT).”**

[SURAH AL-A'LA 87: 12/13]

Similarly, the branch offices of good deeds have their connection with the Head Office of Jannah. The person who engages in good deeds will experience happiness within his heart, and life will be like a beautiful, fresh garden.

In Surah Ar-Rahmaan, Allah Ta'ala speaks of two gardens which He will give to those who love, fear and obey Him.

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ۖ

**“BUT FOR HIM WHO FEARS THE STANDING BEFORE HIS LORD, THERE WILL BE TWO GARDENS.”**

[SURAH AR-RAHMAAN 55 : 46]

Allama Aloosi (رَحْمَةُ اللَّهِ عَلَيْهِ) explains in his Tafseer, Ruhul Ma'aani that one Jannah is given in this world.

Allah Ta'ala promises a pleasant life:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ

وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ۖ

**“WHOEVER DOES RIGHTEOUSNESS, WHETHER MALE OR FEMALE, WHILE HE IS A BELIEVER - WE WILL SURELY CAUSE HIM TO LIVE A GOOD LIFE, AND WE WILL SURELY GIVE THEM THEIR REWARD (IN THE HEREAFTER) ACCORDING TO THE BEST OF WHAT THEY USED TO DO.”**

[SURAH AN-NAHL 16 : 97]

## 29. THE SPIRITUAL HIGH

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Those who keep taking drugs and drinking alcohol, do so to remain on a 'high'. They do so to escape the problems their sins have landed them in. But when the effect of that wears off, or when the person becomes immune, he has to increase the strength of the drug to get on that 'high' again. The end results are loss of health, wealth and respect, damage to the physical and spiritual self, and abuse of wife, children and parents.

When a person engages in the Zikr of Allah Ta'ala, stays away from everything prohibited, develops a close bond with his Creator, drowns in the 'ISHQ'<sup>28</sup> of Allah Ta'ala and that of Rasulallah (ﷺ), he is always on a 'high' - a **spiritual high** – without any drugs.

He enjoys such coolness, satisfaction and peace, that if drug addicts only knew of it or experienced it, they would go nowhere near drugs.

## 30. PURIFIED HEARTS

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The companions of Rasulallah (ﷺ) had purified their hearts from malice, greed, pride, jealousy and all other evils. They therefore desired good for everyone in the world, including their enemies. They did not want any harm or suffering to reach any Muslim or non-Muslim, without justification.

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<sup>28</sup> Ishq : Intense Love (of Allah Ta'ala)

If the enemies of Islam did not want to accept Islam, they were not forced to do so. Battles were only waged against them when they fought against Muslims, or refused to allow the Muslims to practise their faith and establish the Laws of Allah Ta'ala on His land, in accordance to His Will and Command.

### 31. JEALOUSY

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Allah Ta'ala, in His Infinite Wisdom, which we, with our limited intelligence cannot comprehend, distributes amongst mankind of His bounties. Wealth, intelligence, health, beauty and all other goodness are given by Allah Ta'ala.

There is no need to burn the heart over someone else's gifts, fortunes and possessions. Harboursing jealousy in the heart only harms the one who is jealous, ruins his peace of mind, torments his heart, and destroys his own good deeds.

It mentioned in a Hadeeth: **"Beware of jealousy, for verily it destroys good deeds the way fire destroys wood."**<sup>29</sup>

Hazrat Maulana Shah Muhammad Ahmad Saheb (رحمة الله عليه) aptly conveyed the reality of jealousy in his poetry:

*“Why are you burning yourself in the fire of jealousy?  
Why are walking towards the Fire of Hell?  
Are you unhappy with the distribution made by  
Allah, Himself?  
Why are you rubbing the palms of your hands in deep regret?”*

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<sup>29</sup> Abu Dawood

Expel the evil of jealousy from the heart. Seek goodness from Allah Ta'ala and make the correct effort by making use of the Halaal means to acquire what is permissible to acquire. Be satisfied and content with whatever is achieved.

## **32. INGRATITUDE**

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My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (رَحْمَةُ اللَّهِ عَلَيْهِ) mentioned that when people do not appreciate a 'Ni'mat' (bounty) of Allah Ta'ala, Allah Ta'ala sometimes snatches away that bounty, whether material or spiritual, and grants it to someone who would appreciate it.

The Kuffaar of Makkah Mukarramah did not appreciate and value the priceless treasure in the form of our Beloved Rasul, Sayyidina Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), so Allah Ta'ala took him away from them and blessed the land and people of Madina Munawwarah with his presence and residence.

They not only welcomed him, they also opened their hearts and homes to his companions, who had suffered severe persecution with him in Makkah Mukarramah.

We should therefore appreciate and express that appreciation for the innumerable gifts of Allah Ta'ala, lest they are taken away from us.

### 33. TRUE ZIKRULLAH

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True Zikr is to fulfil the Command of Allah Ta'ala, which is directed to us at a particular time – to perform Salaah in its respective time, to pay Zakaah when due, to fast during the month of Ramadaan, to perform Hajj at the time of Hajj (if one has the means), etc.

When a person's parent, wife, child, neighbour, etc. is very ill and requires medication to be brought from the chemist, as a matter of urgency, then at that time, true Zikr is to postpone all optional Ibaadah and attend to the need.

Hazrat Ruqayya (رَضِيَ اللهُ عَنْهَا), the beloved daughter of Rasulallah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), was very ill when the call for Badr was suddenly made. Since there were only three hundred and thirteen companions accompanying Rasulallah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), there was a definite need for Hazrat Uthman (رَضِيَ اللهُ عَنْهُ), the husband of Hazrat Ruqayya (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), to also join the expedition. However, Rasulallah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left him behind, to care for his wife, during her severe illness.

**True Zikrullah is the fulfillment of the Commands of Allah Ta'ala and Rasulallah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).**

### 34. CALL UPON ALLAH TA'ALA

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No matter where a person is, no matter what the time or what the condition, Allah Ta'ala is 'الْبَصِير' (All-Seeing), 'الْسَّمِيع' (All-Hearing) and 'الْعَلِيم' (All-Knowing). Where will you find a Beloved, who, when you whisper his or her name or when you think of him or

her, will know of this?

To contact anyone, one requires some connection. Here in South Africa, we have different service providers. Besides the costs incurred in making calls, sometimes the phone is engaged or is switched off or there is no reception, which could make the call possible – and this delays conversation.

When it comes to calling Allah Ta’ala, there is no connection fee or installation fee, no cost for the time taken, and there is no question of the line being engaged or faulty, or the cellphone, switched off, or the telephone, left off the hook. ...With Allah Ta’ala, there is an immediate connection. Added to this, Allah Ta’ala answers our call. **الْحَمْدُ لِلَّهِ**.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ط

**‘AND YOUR LORD SAYS: ‘CALL ON ME; I WILL ANSWER YOUR (PRAYER)...’**

[SURAH MU’MIN 40 : 60]

Allah Ta’ala loves that we ask of Him, since Dua is an expression of Abdiyyat (servitude); of humility and dependence.

### **35. CONDITIONS FOR SPIRITUAL BENEFIT**

The Suhbat or company of the Auliya Allah<sup>30</sup> is such that even if they remain silent in their Majaalis, those who are present and who had come with sincerity, will leave with Noor in their hearts. It is through this Noor that a person makes sincere Taubah, and it is this Noor which is instrumental in creating the keen desire of change in the person’s life.

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<sup>30</sup> *Auliya Allah* : Friends of Allah Ta’ala

Fragrant roses in a room do not give any speech. Their fragrance imbues throughout the room, enters the nostrils and creates pleasure in the heart. The conditions for benefiting are:

- a.) **The roses must be real and fragrant; not artificial.**
- b.) **The people in the room must have their noses open and sinuses unclogged.**

In a similar manner, the person must be a genuine Wali of Allah Ta'ala and not a fraud, and the people sitting in his company must have love and respect for him and must sit with open and unprejudiced hearts, willing to receive. People sitting in the talks of a Wali, harbouring malice against that Wali, will derive no benefit.

## **36. ISLAAH**

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Just becoming Bay'at or taking the pledge upon the hands of some pious Allah Waala Shaykh<sup>31</sup>, is not sufficient for Islaah (reformation). Choosing the best specialist for the tumour in the brain is not sufficient for cure. **To submit oneself into the hands of the surgeon for the operation is also essential.**

Together with Bay'at (pledge), there must be a willingness to accept the prescriptions of the Shaykh, for a cure of the evils in one's life. Sometimes the Shaykh has to 'operate', if the sickness is severe. A good and sincere mureed<sup>32</sup> will welcome whatever is suggested.

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<sup>31</sup> *Shaykh*: Spiritual guide

<sup>32</sup> *Mureed*: disciple of the Shaykh

To cite an example: Sometimes, a Shaykh, sensing pride or vanity in a mureed, will reprimand the mureed in the presence of others over something outwardly trivial. The onlookers would think that the Shaykh has bad character to cause his mureed embarrassment. However, the true mureed will realise that his Shaykh has operated on the tumour of pride or vanity.

### **37. WRONG INTENTIONS**

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Despite some people having become Bay'at upon the hands of some great Auliya Allah of recent times, no change came over them. The same evil habits and bad character remained with them till their dying day.

This was because they only took Bay'at for Barakah, or an increase in sustenance, or a cure from some physical ailment with the Duas of the Shaykh. **There was no sincere desire and no effort made, to stay, for some days, in the company of the Shaykh, to inform him of the evils in one's life and to take the prescribed remedies given by the Shaykh, seriously.**

### **38. ANGER**

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Do not make a decision with regards to any matter when angry. In anger a person is bound to make a faulty decision, which he will later regret having made, all his life. We find that Rasulullah (ﷺ) advised: **"If one of you gets angry, he should be quiet."**<sup>33</sup>

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<sup>33</sup> Musnad Ahmad

Move away, cool down and think seriously before firing the bullets of divorce. Almost every husband has regretted the decision of 'Talaaq' made when angry. Many wives have also regretted demanding a divorce, after their anger cooled and they thought of the consequences.

Even parents should be careful of the words they utter and should not beat up their children in anger, for they too could sometimes regret, all their lives, the damage done. Teachers, as well, should not make a decision of punishment in anger.

Since the expression of anger is from shaytaan, one has to be wary in not succumbing to it. Rasulallah (ﷺ) guided us towards managing our anger, when he advised a man overcome by anger to recite the Ta'awwuz<sup>34</sup>:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*I seek protection with Allah from shaytaan, the cursed one.*

In another narration, Rasulallah (ﷺ) said: **“Anger comes from the shaytaan, shaytaan was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform Wudhu (ablution).”**<sup>35</sup>

And Rasulallah (ﷺ) further instructed: **“When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.”**<sup>36</sup>

Anyone following through with these prescriptions given by Nabi (ﷺ) will certainly find great benefit and goodness.

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<sup>34</sup> Sahih Bukhari

<sup>35</sup> Sunan Abu Dawood

<sup>36</sup> Sunan Abu Dawood

## 39. THE BOOK OF LOVE, IHSAAN AND KHIDMAT

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Do not go by the book of “My Rights”. **Go by the book of Love, Ihsaan<sup>37</sup> and Khidmat<sup>38</sup>.**

...In other words, if every person goes out of his (or her) way to fulfil the rights of others, instead of demanding his (or her) own rights, or goes a step further than just fulfillment of rights, i.e. the person goes out of his (or her) way to be kind, caring, loving and forgiving, then automatically this world will become a paradise.

The unfortunate part is that the husband opens the chapter of his rights, and the wife opens the chapter of her rights; the parents open the chapter of their rights, and the children, of their rights; the teacher, his rights and the pupils, their rights, and everyone demands fulfillment of their own rights.

No doubt, rights have been declared so that no person stops short of their fulfillment, but we cannot have a peaceful society if there are just demands for rights and no fulfillment of the corresponding obligations.

## 40. HUMAN SHAYATEEN

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There are many shayateen (devils) in human form, who are perpetually engaged in sin. They do not require any ‘boosting’ from shaytaan. In fact, these human shayateen serve as ‘booster-cables’ for shaytaan.

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<sup>37</sup> *Ihsaan* : favour

<sup>38</sup> *Khidmat* : service

They are found in businesses, homes, schools, colleges, offices, in the Masjid of one's area and even in Makkah Mukarramah and Madina Munawwarah. They do not only indulge in evil themselves but trap others too in sins.

Simple examples are: gossiping, lies, slander, fights, etc. which have become a normal practice for many, even inside the Haram Shareef and the Masjid of Nabi (صلى الله عليه وسلم). May Allah Ta'ala guide us and protect us.

#### **41. PAYING THE KING**

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Our Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (رَحْمَةُ اللهِ عَلَيْهِ) had beautifully explained that the heart is the King of the body. One can imagine the salary that has to be paid to employ a King as a labourer.

When a person restrains himself from indulging in Haraam, e.g. casting lustful glances, listening to music, watching videos and television programmes – in an environment or home infested with such things, then a pain will come onto the heart.

When this pain and weight comes onto that heart, which is sacrificing those evil desires for the Pleasure of Allah Ta'ala, Allah Ta'ala, the King of Kings and the Creator of the heart, **pays the salary of that heart**. He grants that heart, the sweetness of Imaan, the taste of which will be experienced, and Allah Ta'ala will imbue that heart with satisfaction and peace.

Of course, this does not happen by restraining oneself once or twice and thereafter indulging in one's evil desires a dozen times. **This effort has to continue throughout one's life.**

Allah Ta'ala states:

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝

**“AND SERVE YOU LORD, UNTIL THERE COMES UNTO YOU THE HOUR THAT IS CERTAIN (I.E. DEATH).”**

[SURAH AL-HIJR 15 : 99 ]

Insha-Allah, after a few days, the person will experience the feeling of peace and satisfaction.

Accidentally, if a sin is committed, the darkness which will immediately be experienced will quickly disappear with sincere repentance (Taubah and Istighfaar).

## 42. CONSIDERATION FOR NEIGHBOURS

If one's neighbours are poor, then to 'braai' outside or cook food in such a place, which would cause the aroma of that food to reach their homes, projects a lack of sympathy and mercy. Those poor neighbours would be desirous of such food but would not be able to afford it. At such a time, cook inside or at least send a little to them so that they do not feel hurt.

In a Hadeeth wherein Rasulullah ( ﷺ ) enumerated the many rights of neighbours, Rasulullah ( ﷺ ) also said: ***“...and (when a delicious food is prepared in your house), (you take care that) the aroma of your pot does not cause sorrow to him (and his children), (i.e., it does not travel to his house) except that you sent some of it to him (as a gift).”***<sup>39</sup>

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<sup>39</sup> Tabrani / Kanzul Ummal

### 43. THE FOOD OF THE HEART

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Allah Ta'ala has given the human being a heart. The food which nourishes and pleases the heart is love. The food of the eyes is beautiful scenery and beautiful colour. The ears derive pleasure in listening to beautiful sounds. The tongue appreciates tasty and delicious food and drink. ...We find the food for everything is different.

**The food of the heart, the enjoyment and pleasure of the heart is in love, but the vast majority of people are wasting this precious commodity of love on those things which are transitory and perishable and which will inevitably turn to dust.**

Hazrat Maulana Jalaluddin Rumi (رَحْمَةُ اللَّهِ عَلَيْهِ) related in his Mathnavi: *“Your hearts are attached to the things of the world, which have their origin in sand. The women of the world are created from sand, the homes are of sand, the food is of sand, and the children are of sand. **EVERYTHING is of sand. They only appear in different forms and colours. The end result is also sand.**”*

*Aside from that, you are to be separated from them one day, so why attach yourself to them? Our attachment to these things, which we are to leave behind, should be with a very weak and light adhesive. On the other hand, we are to live with Allah Ta'ala forever. Our attachment to Him should be with a very strong adhesive – that is, we should create an extremely strong link with Him in our hearts.”*

The love of one's parents, wives, children and property is not prohibited, but it should not exceed the love of Allah Ta'ala and His Rasul (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). This heart is reserved for the Love of Allah Ta'ala and His Rasul (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Hazrat Khwaja Azizul Hasan Majzoob (رَحْمَةُ اللَّهِ عَلَيْهِ) used to say: **“The heart is Allah Ta’ala’s house. It is not the house for (worldly) idols.”**

#### **44. OUR SIGNBOARDS**

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Our Muslim names, Islamic dress and our prayers are like the sign board found outside a shop, which informs us that inside this shop, sweets, chocolates, biscuits, cakes, fruit, etc. are stocked and sold. The person reading the signboard expects to find what has been advertised outside, inside the shop.

What would be the reaction of the person if he or she finds cow dung, horse manure and cat’s droppings inside, instead of sweets and chocolates?

In a similar vein, our beautiful Muslim names and Islamic garb informs others that inside our hearts there is certain ‘merchandise’ in the form of firm Imaan in Allah Ta’ala and love for His Beloved Rasul (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). A person expects to find, the attributes of trustworthiness, honesty, sincerity, mercy, forgiveness, charity, Taqwa (piety), Zuhd (asceticism), etc. These are the qualities and traits a person expects to find in his interaction with us.

The beard, kurta, turban, tasbeeh, or the Hijaab, Niqaab, etc. are all additional signs that lay more and more emphasis on the person’s virtue and goodness.

What would be a person’s reaction, when instead of these virtues, he or she finds arrogance, pride, malice, greed, jealousy and other vices?

It would be a case of dishonest and false “advertising” – so to say.

#### **45. DO NOT MAKE CLAIMS**

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One Mureed, after having spent many years in the company of Shaykh Abdul Qadir Jeelani (رَحْمَةُ اللهِ عَلَيْهِ), requested some parting advice before taking leave from his Shaykh. Shaykh Abdul Qadir Jeelani (رَحْمَةُ اللهِ عَلَيْهِ) told him: **“Do not claim Divinity and do not claim Nubuwwah.”**

The Mureed asked: *“Does Hazrat think that after all these years in Hazrat’s company, I will make such a claim?”*

Shaykh Abdul Qadir Jeelani (رَحْمَةُ اللهِ عَلَيْهِ) then explained that, *“Do not claim to be Allah”* means: **Do not wish that everything happens according to your will and desire.** If you do so, you are claiming to be Allah, whereas whatever Allah Ta’ala wills, will happen.

*“Do not claim Nubuwwah (Prophethood)”*, means: **No matter how much of piety and Taqwa you acquire in your effort of Islaah and Tazkiyyah (purification), do not claim that you are sinless and never in the wrong.**

The Ambiyaa (عليهم السلام) are ‘Ma’soom’ (sinless) and ‘Mahfooz’ (protected from sin). In regard to the rest of mankind, the Hadeeth makes mention: *“All the children of Aadam are sinners (i.e. prone to sinning), but the best of sinners are those who make Taubah.”*

## 46. NO, IT'S NOT ON!

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Once, whilst walking on a pavement, I saw the word “ON” painted on the cement of the pavement.

A pedestrian would read “ON” walking in the one direction and would read “NO”, walking in the opposite direction.

This made me think of the never-ending efforts of shaytaan and nafs in enticing and persuading us to engage in sins.

When it comes to sins, shaytaan and nafs are very quick in glorifying disobedience, saying to us, “It’s ‘ON’!” - This is a common catch-phrase; more often used to confirm some get-together or meeting, whether at the rave club, cinema, casino, or an illicit meeting; or indicating, that it is the thing to do. ...It will bring enjoyment and gratification. You will be ‘with it’ – so to say.

However, when a true Muslim is faced with an invitation to sin or is tempted to disobey Allah Ta’ala and Rasulullah (ﷺ), he boldly and assertively responds: **“NO, it’s not On!”**

He addresses his nafs:

*“Agreed, there is a little stolen pleasure in sin  
But what great rebellion is this against the Sustainer (Allah Ta’ala)  
(That you use His bounties to disobey Him).  
A little while of pleasure and everlasting regret;  
What stupidity it is, to bury  
the Janaza of respect and honour.”<sup>40</sup>*

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<sup>40</sup> Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Rahmatullahi ‘alayh)

## 47. WHY?

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A woman called and asked that if Allah Ta'ala is so fair and just, then why do women get half the share of men in the matter of inheritance.

This disease of WHY? has to be cured. It is a disease and a very serious disease. It can lead to Kufr, because this kind of questioning means, that if we do not understand, we will not accept. (نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ)

This attitude is extremely dangerous for a person's Imaan.

Allah Ta'ala prescribes only what is good for us. He is both Haakim (One Who Commands) and Hakeem (The Wise). He Orders and Commands with great wisdom.

Yes, Allah Ta'ala created "AQL" and reason and we make use of these faculties, but this is not the starting point of Shari'ah<sup>41</sup>. **The starting point is the Qur'aan Shareef and Ahaadeeth.**

**As Muslims, we say that we believe in Allah Ta'ala and His Rasul (صلى الله عليه وسلم). We say that we believe in the Qur'aan Shareef. We are thus bound to accept every Commandment of Allah Ta'ala.**

One reason as to why a man gets twice the share of inheritance in comparison to the female is that **Allah Ta'ala did not place any burden or financial responsibility upon women.**

As a daughter, her father has to maintain and provide for her. As a wife, her husband is obliged to maintain and provide for her. Her

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<sup>41</sup> *Shari'ah* : Islamic Law

expenditure is nil. On the other hand, the male has to utilize his share of inheritance to also take care of his mother and sisters.

**The Qur`aan Shareef and the Ahkaam of Allah Ta`ala are full of Hikmah (wisdom). We need not to question Shari`ah; rather, we need to question our own weaknesses.**

We should work on developing our Imaan, in the light of the outstanding attribute of the Sahaba-e-Kiraam (رضى الله عنهم), which was:

سَمِعْنَا وَأَطَعْنَا

‘... WE HEAR AND WE OBEY...’

[SURAH AN-NOOR 24 : 51]

#### **48. BE A SERVANT OF ALLAH TA’ALA**

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Rasulullah (صلى الله عليه وسلم) said: **“The world is a prison for a Believer and a paradise for the disbeliever.”**<sup>42</sup>

If Allah Ta`ala had wished, He could have decreed that since this world is a prison for the Believers, He restricts us in everything - that the only sustenance that is Halaal and permissible for us is water and dry bread, because in the Akhirah we will be getting Jannah, and in Jannah, we will enjoy every kind of bounty.

Even if Allah Ta`ala had restricted us in this manner, He would have been more than fair – because He is giving us Jannah **forever**. However, Allah Ta`ala, out of His Infinite Kindness, made so many things Halaal for us. He has blessed us with different types of fruit and vegetables, different types of fish and meat, as well as

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<sup>42</sup> Muslim / Tirmidhi

different kinds of Halaal drinks... and He has placed so many other material commodities at our disposal, for our comfort, ease and enjoyment. اَلْحَمْدُ لِلّٰهِ

Allah Ta'ala has accommodated us so Kindly. His generosity is so extensive and His favours are so many. His bounties are given to us in abundance.

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ط

**“... AND IF YOU COUNT THE BLESSINGS OF ALLAH, YOU WILL NEVER BE ABLE TO ENUMERATE THEM.”**

[SURAH IBRAHEEM 14 : 34]

**From Allah Ta'ala's side, the call is for submission and obedience – for Abdiyyat (servitude). All Allah Ta'ala wants from us is for us to be His 'Abd'. ...So what He has commanded us to do, we do; what He has made Halaal and lawful, we accept, as well as appreciate; what He has declared Haraam (forbidden), we refrain from and restrain ourselves from. This is the way of success, in both worlds.**

It is shameful – to say the least – that despite the innumerable bounties of Allah Ta'ala upon us, which are so apparent to us, our complaints are so many, our ingratitude so bold and blatant, our disobedience so brazen and shameless. Allah Ta'ala says:

إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ۝

**“... INDEED, MANKIND IS (GENERALLY) MOST UNJUST AND UNGRATEFUL.”**

[SURAH IBRAHEEM 14 : 34]

May Allah Ta'ala forgive us and guide us all.

## 49. WHEN CAUGHT IN THE NET OF SHAYTAAN

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In Bangladesh and other places, big nets are used to catch fish and in this way thousands of fish are caught. When the nets are tightened, the fish jump desperately to try and free themselves, because they want to get out and get back into the water.

Allah Ta'ala has kept these as lessons for us.

We have to recognize and keep away from the nets of shaytaan.

However, when evil desires begin to close in on us, and tighten around us, we must picture these as the nets of shaytaan. Jump out of the net of shaytaan, and out of the grip of nafs, and get back into the protection of Allah Ta'ala. Cry out to Allah Ta'ala: ***“O Allah, nafs and shaytaan are trying to trap me. Save me! Protect me!”***

**Jump back into the ocean of the Qurb (nearness) and Muhabbah (love) of Allah Ta'ala.**

## 50. SIGN OF GOODNESS

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When the Ahlullah begin to see someone with an eye of affection, this is a sign that, Insha-Allah, one day, this person will become a Wali of Allah Ta'ala, or will at least repent before death, and be raised from amongst those whose repentance was accepted.

## **PART TWO**

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## 51. NOOR OF NUBUWWAH

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Through the medium of kitaabs (books), we will gain Ilm (knowledge). In the light of this Ilm, we are then able to operate our activities of life in accordance to the Pleasure of Allah Ta'ala. Kitaabs are thus not something that we can dispense of. It is through kitaabs that we gain the priceless knowledge of Nubuwwah (prophethood).

**However, the Noor<sup>43</sup> of Nubuwwah is drawn from the hearts of the Ahlullah.**

That Kaifiyyat<sup>44</sup> and that Nisbat<sup>45</sup> with Allah Ta'ala and with Rasulullah ( ﷺ ) are realized in the Suhbat<sup>46</sup> of the Ahlullah. Their hearts are reservoirs of Ikhlās (sincerity) and in their company one will experience a transfer of this Noor.

If the Ustaadh (teacher) is Sahib-e-Nisbat<sup>47</sup>, his teaching will be Noorun 'ala Noor: Ilm will be imparted and Noor will be transferred into the heart of the student, if the student is also sincere.

May Allah Ta'ala bless us with this reality.

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<sup>43</sup> *Noor* : Spiritual effulgence

<sup>44</sup> *Kaifiyyat* : feeling of spiritual delight / pleasure

<sup>45</sup> *Nisbat* : connection

<sup>46</sup> *Suhbat*: companionship

<sup>47</sup> *Saheb-e-Nisbat* : One who has established a close, special bond with Allah Ta'ala

## 52. SPIRITUAL MAGNETS

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During our schooling years, we had learnt that magnets strongly attract certain metals. And we learnt that these metals or objects take effect from the magnet and become magnetic also.

When we were young, we saw the shoemakers pick up nails with magnets and then rubbing the nail on the magnet, the nail became magnetic and picked up other nails.

On its own, the nail is not magnetic, nor will it attract pins and other similar objects. However, when it is in contact with a strong magnet, for a period of time, it draws some of that magnetism and it also has the capacity to attract other objects.

The hearts of the Ahlullah are filled with the love of Allah Ta'ala and Rasulullah (ﷺ). This love makes their hearts, magnets, which draw the hearts of people.

If we keep the company of the Ahlullah for a considerable amount of time, and with sincerity, our hearts too will become magnets. **We will draw the love of Allah Ta'ala and Rasulullah (ﷺ), as well as the effects of their piety and other noble characteristics, Insha-Allah.**

## 53. THE SWITCH OF THE HEART

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If our hearts are in a spiritually healthy state, we will be able to sense the pleasure and the displeasure of Allah Ta'ala. There is an **ON / OFF** 'switch' in the heart. Good deeds introduce light into the heart and evil deeds bring in their wake, darkness.

With the first step on the path of Sulook<sup>48</sup>, a person begins sensing this light and darkness in his heart. Sins will make him restless and this restless condition will persist until the person resorts to sincere repentance.

Good deeds will make him happy and comfortable and this happiness is the first of his rewards.

This is the consequence of bad deeds and good deeds respectively.

It has been narrated that a Sahabi (رَضِيَ اللهُ عَنْهُ) asked Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): *'What is Imaan?'*

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied: ***'When your good deeds give you happiness and when your evil deeds cause you grief.'***<sup>49</sup>

If reading porn magazines, watching filthy movies, being involved in some illicit relationship, dealing in interest transactions, gambling and indulging in other sins is not giving us any sorrow and we are expressing happiness over sins, where is Imaan?

One is that the person engages in some sin and genuinely regrets, but when there is persistence and enjoyment in sins, **where is Imaan?**

**At least recognize sin as sin. Detest it. This is Imaan. The person has Imaan if he is unhappy when he has displeased Allah Ta'ala.**

**Deriving pleasure in sin indicates to pollution in the heart. Plenty of Mujadah and effort is required to purify and clean such a heart.**

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<sup>48</sup> Sulook : Path to Allah Ta'ala

<sup>49</sup> Musnad Ahmad

## 54. IN THE SERVICE OF ALLAH TA'ALA

Those who are involved in some service of Deen, should consider their likeness to the guards who protect the Palace of the King.

The guards understand that the King is not in need of their service. The King's resources are such that he can easily replace a guard with a hundred more, or a thousand more guards. A guard thus considers it his good fortune to be accepted by the King and to be in his service.

Similarly, those involved in the Khidmat of Deen, have been selected from millions to serve the Deen of the King of Kings – Allah Ta'ala. They are defending and guarding the Deen of Islam.

We should thus consider ourselves as most fortunate, that despite us not deserving such a privilege and despite our deficiencies and failings, Allah Ta'ala is using us for some service or the other. We must understand that this is entirely the Ihsaan of Allah Ta'ala.

**We should not forget that Allah Ta'ala is not in need of us and can easily replace each one of us with an entire nation, to be in the service of Islam.** Allah Ta'ala, in fact, expresses this independence and sovereignty:

وَإِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ لَا تُمْ لَّا يَكُونُوا أَمْثَالِكُمْ ۝

**“... AND IF YOU TURN AWAY, HE WILL REPLACE YOU WITH ANOTHER PEOPLE; THEN THEY WILL NOT BE THE LIKES OF YOU.”**

[SURAH MUHAMMAD 47 : 38]

Appreciation should be continuously expressed for the great favour of being in the service of Deen; forgiveness should be sought for our shortcomings and inadequacies, and Dua should be made for acceptance in the Court of Allah Ta'ala.

**We should not seek worldly gains because the rewards of Allah Ta'ala encompass the best of both worlds, for those who are Mukhliseen (sincere ones).**

## **55. AVOID THE TEMPTATION**

---

I recall from my childhood days, someone saying: **“For temptation will lead you into trouble and make you cry.”** ...And indeed this is exactly what happens when one gives into the temptation to engage in any Haraam.

Ask those who gave into the demands of nafs and shaytaan, about the repercussions of their sins. ...They will say: **Trouble, trouble and more trouble. Tears, tears and more tears.**

Temptations will always be there. If there was no temptation, there would have been no such thing as Taqwa. The demand is to resist, to stay away, to abstain from sins. **To ‘not do’ sins is much easier than ‘doing’ sins. Staying away from sins is what secures us friendship with Allah Ta’ala.**

Allah Ta’ala informs us:

إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ

**“... VERILY NONE ARE THE AULIYA (FRIENDS OF ALLAH TA’ALA) EXCEPT THOSE WHO REFRAIN FROM HIS DISOBEDIENCE...”**

[SURAH AL-ANFAL 8 : 34]

## 56. ISTIKHARAH

---

Istikharah is a Sunnah that should be resorted to whenever there is indecision. There is great goodness and great blessings in doing so, and Insha-Allah, Allah Ta'ala will make clear, in some way, what is best.

Rasulullah (ﷺ): **“It is from the good fortune of man that he makes Istikharah (seeks good) from Allah, and it is from his misfortune that he discards Istikharah.”**<sup>50</sup>

Istikharah builds one's Tawakkul (Trust) in Allah Ta'ala. The person hands his matter over to Allah Ta'ala, asking for the best and trusting in His Guidance. **And who knows us best? And who knows best what is best for us? ...Allah Ta'ala!**

It also nurtures the noble qualities of Tafweez<sup>51</sup> and Ridha bil Qadha<sup>52</sup>. The person then resigns himself to the decisions of Allah Ta'ala and is pleased with whatever the outcome is. He understands that that is the best for him, since he sought from Allah Ta'ala, what would be to his benefit and goodness.

So we should read Istikhara and draw these blessings.

Many people request others to read Istikharah on their behalf. There is no substantiation in the Ahaadeeth for this. The individual should read Istikharah for himself or herself. This is the Sunnah.

May Allah Ta'ala grant us the Taufeeq.

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<sup>50</sup> Mustadrak lil Haakim

<sup>51</sup> *Tafweez* : Accepting the Decisions of Allah Ta'ala

<sup>52</sup> *Ridha bil Qadha*: Being happy with the decisions of Allah Ta'ala

## 57. INVITING TO ISLAM

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When we talk to a non-Muslim, we argue about his 'book'. This is not the starting point of Da'wah (inviting to Islam).

**First talk to the person about Islam: Its beauty, purity and perfection.** In this manner, the flaws and loopholes of the other religion becomes evident and manifest.

If the person has an interest, he will ask questions. We should then answer the questions truthfully and with Hikmah (wisdom). There should not be an apologetic attitude when it comes to those aspects of Islam which non-Muslims frown upon, object to, or criticize. **Everything of Deen has been established by the One Who is All-Wise and All-Knowing, for the good of man.**

Attacking, vilifying and insulting the person's religion, when inviting him to Islam, will lead to defence and attack from the non-Muslim, especially if he is a staunch adherent of his beliefs. He will also not want to listen further to our discussion, since he will consider anything derogatory to be blasphemous.

## 58. TAHDEETH-E-NI'MAT AND RIYAA

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There is a very, very fine line between "Tahdeeth-e-Ni'mat<sup>53</sup>" and Riyaa.

If the Saalik has not made Fanaa of (annihilated) his nafs, his nafs will deceive him, presenting the excuse of 'Tahdeeth-e-Ni`mat'.

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<sup>53</sup> Proclaiming of the favours of Allah Ta'ala upon you

The nafs will engage him in Riyaa, thereby deriving Haraam pleasure and satisfaction, and ruining his good deeds.

Who will be able diagnose this sickness? ...One will have to refer to the Shaykh-e-Kaamil for the diagnosis and treatment.

## 59. TRAMPLING ON DEEN

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A person had a dream of Surah Yaseen written on the seashore. People were playing volleyball and women were scantily dressed. Muslim men and Muslim women were running over and trampling on the Surah Yaseen. (تَعُوذُ بِاللَّهِ مِنْ ذَلِكَ)<sup>54</sup>

What is the meaning of the dream?

Surah Yaseen is the heart of the Qur`aan Shareef and the culture of Islam is that of **Hayaa** (modesty).

The dream points to the many, many Muslims who proclaim Islam and they assert that they are Muslims, but their reality is as clear as daylight: They engage recklessly in Allah Ta`ala's disobedience, give wrong interpretations of Qur`aan and Hadeeth and make a mockery of the laws of Deen. This is how they trample on Deen.

Allah Ta`ala's La`nah (curse) is on such people until they repent sincerely.

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<sup>54</sup> (تَعُوذُ بِاللَّهِ مِنْ ذَلِكَ) *Na-oozu Billahi min zaalik*: We seek Allah's protection from that.

## **60. WE ARE MUSLIMS WHEREVER WE ARE**

Wherever we go, the Hukm (Order) of Allah Ta'ala accompanies us.

There are so many who, when in their home-town, will be recognized as 'Deendaar': performing Salaah, five times daily, in Jamaat<sup>55</sup> and even standing in the first Saff<sup>56</sup>, wearing the dressing of the pious, etc. However, when traveling on holiday, Salaah is left at home, the dressing of the Muslim is left at home, the Taqwa is also left at home. **...That which offers us protection is left behind.**

The person will be on the plane, watching the films or cartoons, or admiring and even flirting with the air-hostesses. When at the holiday destination, he is sometimes at cinemas, or taking a 'survey' of the casinos or even trying his luck on slot machines. (تَعُوذُ بِاللَّهِ)

Adding to all that spiritual harm and damage and the heavy burden of sins, the person freely allows his wife and children to dress as they want, go where they want to and do as they want – because they are on holiday. إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ<sup>57</sup>

**This is a clear indication of weakness of faith, and hypocrisy of all that we project. We should fear Allah Ta'ala.**

**Holidays do not mean we throw Islam out of the window. Being on holiday does not give any license to disobey Allah Ta'ala.**

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<sup>55</sup> *Jamaat*: congregation

<sup>56</sup> *Saff*: row

<sup>57</sup> *Inna Lillahi wa-inna ilayhi ra-ji'oon* : To Allah we belong and to Him is our return. (This should be said when some loss occurs)

**Islam is for every moment and every breath of life. We are Muslims wherever we are.**

## **61. THE STATUS OF MUSLIM WOMEN**

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Being a Muslim wife, looking after one's husband, cooking for him, beautifying oneself for him alone, is looked upon by the West as orthodox, rigid and a custom of the Camel age. Yet the Western world, with its usual paradoxes and absurdities, considers it 'PROGRESS' and 'LIBERATION' that an air hostess serves four hundred passengers with a smile.

The culmination of her 'promotion' in the employment sector is that whilst having to slog and work, she has to also contend with insults, criticism, and verbal and physical harassment. The same mistreatment is received by many manageresses of businesses and women employed in other sectors - all in the name of freedom.

The Western world paints a very deceptive picture of freedom and equality. It only invites women to ill-treatment and abuse, if not exploitation and slavery. All the clamour for freedom, but what kind of freedom? Is this freedom?

Islam, on the other hand, has placed a woman on a pedestal, crowning her with respect and honour, as the queen of her husband's home.

**Working in desperation and need, due to adverse social circumstances, is an exception to the rule. As far as possible, a woman should work from home and safeguard her modesty. Home Industry is a thriving business.**

## 62. DEBTS

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Debts are such a burden that in a Masnoon Dua, Rasulullah ( ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ) sought protection in Allah Ta'ala from Kufr and debt.

أَعُوذُ بِاللَّهِ مِنَ الْكُفْرِ وَالذَّنِّ

***"O Allah, I seek refuge with You from Kufr and debt."***<sup>58</sup>

One can gauge on what level debts are placed, mentioned alongside Kufr. There are various other Ahaadeeth that clearly signify the seriousness and gravity of incurring debts. ...Of course, if a debt is an interest-bearing loan and interest payments are being made, then this is Haraam (forbidden) and a major sin.

There are many who take unnecessary loans and fall into debt. To do so is to shackle oneself. A debt should only be assumed out of **genuine necessity** – and not as many do, to purchase all kinds of luxuries and live beyond their means.

Sometimes the person becomes lax in the matter of paying off his debts and delays payment. Even though Allah Ta'ala gives sufficient to pay off quickly, and sometimes Allah Ta'ala provides so that the person can pay the full amount at once, the person procrastinates. It is a weighty and grievous sin to delay payment of a debt when the time arrives for its payment.

Rasulullah ( ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ) said: **“Delay in repaying debts by a wealthy person is oppression.”**<sup>59</sup>

The person who intends to pay off his debt and he makes a sincere effort to do so, will be assisted by Allah Ta'ala. Nabi ( ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ )

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<sup>58</sup> Nasaa`ee / Haakim / Musnad Ahmad

said: **“The one who takes people’s wealth intending to pay it back, Allah will pay it back for him, and the one who takes it intending to destroy it, Allah will destroy him.”**<sup>60</sup>

The following Dua was taught by Rasulullah (صلى الله عليه وسلم) to a Sahabi (رضي الله عنه) who was entangled in debts. With the Barakah (blessings) of this Dua, Allah Ta’ala settled his debt.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْبُخْلِ  
وَالْحُبْنِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

***'O Allah! I seek refuge in You from worry and grief, and I seek refuge in You from helplessness and laziness, and I seek refuge in You from cowardice and miserliness, and I seek refuge in You from overpowering debts and from the subjection of man.***<sup>61</sup>

A person, in debt, should also read this Dua; morning and evening. Insha-Allah, his worries will be removed and his debt, settled.

### **63. EESALUS SAWAAB**

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**Eesalus-Sawaab<sup>62</sup> is not only for the deceased; it is also for the living – and is established from the Sunnah as well.**

We should therefore also convey the rewards of our optional deeds to the entire Ummah of Rasulullah (صلى الله عليه وسلم), which includes those who are living.

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<sup>59</sup> Sahih Bukhari

<sup>60</sup> Sahih Bukhari

<sup>61</sup> Abu Dawud

<sup>62</sup> *Eesalus Sawaab* : to convey the reward of a good action or charitable deed to another person, alive or deceased.

Moreover, when the rights of a Muslim have been **unintentionally** violated, it would be a sign of sincerity, that besides asking for forgiveness, the person conveys the reward of some good deed as 'Eesalus-Sawaab' to the person who was wronged.

For example : If the person was party to Gheebah (backbiting) and did not prevent it, then besides asking Allah Ta'ala to forgive, the person could read the 'Quls'<sup>63</sup> or give something in Sadaqah (charity) and send the reward as Eesaalus Sawaab to the person whose right was violated.

If the person has come to know of what was said about him (or her), then the person's forgiveness should be sought as well.

Of course, this does not mean that we violate people's rights, using this as an atonement and compensation. **A Muslim is careful not to cause hurt or injury to others.**

## 64. IMBIBING THE FLAVOURS OF PIETY AND VIRTUE

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On visiting a friend at his home, he brought a container of chocolates and offered them to me. There was a mix of mint chocolate and plain chocolate. ...I took one of the plain chocolates and on taking a bite, tasted the flavour of mint.

So I mentioned to the friend: *'The plain chocolate was after all just plain chocolate but in keeping close company with the mint*

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<sup>63</sup> The recitation of Surah Al-Ikhlaas, Surah Al-Falaq and Surah An-Naas - which begin with the word 'Qul'. These are the last 3 Surahs of the Qur'aan Shareef.

chocolate, the plain chocolate drew and imbibed the flavour of mint, to such an extent, that on eating the plain chocolate, one would think it to be mint. **Similarly, that mureed who keeps a close companionship with a Shaykh-e-Kaamil<sup>64</sup>, and he is sincere in his Ta`alluq, will draw the flavours of piety and virtue from the heart of his Shaykh.'**

## **65. PROTECTION FROM AFFLICTIONS**

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We have been taught by Rasulullah ( ﷺ ), that on seeing a sick person or a person afflicted by some calamity, we should read a certain Dua, the blessings of which are such, that we will be protected from that same sickness or calamity.

So when we see a line of patients outside a hospital, or we visit the sick, we **quietly** read the Dua:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ  
مِمَّنْ خَلَقَ تَفْضِيلًا

**All praise is due to Allah who has saved me from that with which He afflicted you and gave me excellence over most of whom He created.<sup>65</sup>**

When we see a line of people cueing up in front of a cinema, or engaging in other sins, then these people are **spiritually sick**. We should read the same Dua, express gratitude to Allah Ta'ala for protecting us – otherwise we too could be in those same sins.

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<sup>64</sup> *Shaykh-e-Kaamil* : An accomplished Spiritual guide.

<sup>65</sup> This Dua should not be read aloud, such that the person hears, since it could hurt his feelings.

Added to this, make sincere Dua that Allah Ta'ala grants Hidayah<sup>66</sup> to those people who are spiritually sick.

Just as we do not look down upon a person who is physically sick, we should not look down upon the one who is indulging in sins. He is spiritually sick and in greater need of treatment and medication than the patient with physical ailments.

**It is a characteristic of Imaan that we hate sins, but we have no right to hate the sinner.**

## **66. FOLLOWING FATWA**

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Unfortunately today, many men and women want a Fatwa<sup>67</sup> to suit their whims and fancies, so they ask many of the 'Ulama<sup>68</sup>, until they find someone who issues a Fatwa in their favour. They use those Fatwas that suit their nafs and give the impression that they are practicing on Shari'ah. This is not the purpose of Fatwa.

If one is confronted with any issue, find a reliable and trustworthy Aalim (Scholar) who will not mislead. Fatwas must be taken from any one **pious** Mufti, whose Fatwas one accepts in other matters too and then follows.

Those who seek to justify their sins in the light of Fatwa are indulging in double sin: the sin committed and the sin of justifying it.

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<sup>66</sup> *Hidayah*: guidance

<sup>67</sup> *Fatwa* : Islamic legal ruling

<sup>68</sup> *'Ulama* : (plural of 'Aalim) Scholars of Islam.

## **67. RESPECT AND ETIQUETTE FOR SALAAH**

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If one smiles in Salaah, then this will not break Salaah, but it indicates disrespect and unconcern. If a person laughs, to the extent where he hears himself, his Salaah **breaks**. If a person laughs aloud whilst in Salaah, both his Wudhu and Salaah break. **This is negligence and heedlessness. We should remember and realize that we are standing before Allah Ta'ala and that He is watching us.**

Many adults behave like little children, by deliberately distracting others while they are in Salaah – with jokes, or with that which will divert the Musalli<sup>69</sup> from his or her conversation with Allah Ta'ala. This is extreme disrespect to Allah Ta'ala, since Salaah is His Command; and the person thinks nothing of interrupting and spoiling the Ibaadah of another.

We need to be considerate of others and need to be respectful in matters of Ibaadah.

It has been said: **“Those without respect are deprived of the bounties and Mercy of Allah.”**

## **68. PRAISE**

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It is mentioned in the Hadeeth: **“When a true Believer is praised, he increases in his level of Imaan.”**<sup>70</sup>

The person who is a Kaamil Mu`min understands that everything is

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<sup>69</sup> *Musalli* : The person performing the Salaah.

<sup>70</sup> Mustadrak liik Haakim

a gift from Allah Ta’ala. Allah Ta’ala conceals sins and weaknesses and puts into the hearts of people, ‘Husne zan’ (good opinion).

In fact, this Husne zan or Thana-e-khalq<sup>71</sup> is one of the commentaries of the Masnoon Dua, where we ask for, ‘*Hasana fid dunya*’<sup>72</sup>.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝

**“Our Lord and Sustainer, grant us good in this world and good in the hereafter, and save us from the torment of the fire.”**

What needs to be understood is that the person who is ‘Qaabil’ (efficient and hard-working) is not necessarily ‘Maqbool’ (accepted).

Maulana Sayyid Sulayman Nadwi (رَحْمَةُ اللَّهِ عَلَيْهِ) used to say:

***‘Whether we live like this  
Or whether we live like that,  
What is left to be seen  
Is how our stay there will be  
(i.e. the Hereafter).’***

So when someone praises us, we must not allow that to inflate our egos. **Let it inflate our Imaan.**

Recognize Allah Ta’ala’s Sifat of Sattaar (The One who conceals). Look at His great Mercy and Kindness... that He conceals our many, many weaknesses and sins. This will increase our Imaan and love for Allah Ta’ala because we see how loving, caring, compassionate and tolerant Allah Ta’ala is.

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<sup>71</sup> *Thana-e-Khalq* : Praise of creation.

<sup>72</sup> *‘Hasana fid Dunya’* : The good of this world.

The nature of man is such, that he picks up weaknesses of people to broadcast them. People search for weaknesses in others and hasten to broadcast, circulate and publish. Newspapers and radio stations clamour to broadcast the vices and failings of others. They want the rights to publish. **Look at Allah Ta'ala's favour upon us - He conceals.** سُبْحَانَ اللَّهِ

When praised, we should make Dua: **“O Allah, this is the good opinion of these good people. Make me as per their opinion, and even better than their opinion.”**

## **69. OUR ACTIONS | AN ANALOGY**

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Our situation is akin to the person enduring the heat of a mid-summer's day. The heat and humidity is extremely intense, so the person switches on one of those little toy fans that work on a single cell battery – which children are generally found playing with. To benefit from its breeze, it has to be brought extremely close.

So the person sits with this little fan in front of him and on his side, he lights a huge fire. Will that little fan have any effect? ...No.

Until the person does not distance himself from that fire or extinguishes that fire, the breeze of that fan will not cool his skin. **...The effect of that little fan will be lost due to the intensity and closeness of the fire.**

The similitude drawn is that we do a few good deeds; the effect of which is likened to the breeze of the little fan. Together with those few good deeds, we indulge in different types of sins and their

effect is comparable to the blazing fire. **Until we do not distance ourselves from the venues of sins and give up those sins altogether, how will our Ibaadah cool our hearts?**

Only when we will extinguish the fire, which we, ourselves, have kindled, of sins, and we thereafter switch on the air-conditioner of sincere obedience to Allah Ta'ala and His Rasul (ﷺ), will we experience coolness in our hearts.

**We need to understand that the destination cannot be reached, if the journey is traversed one step forward and then ten steps back.**

## **70. DISOBEDIENCE TO PARENTS**

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Abusing one's parents is the recipe for disaster in one's life. Rasulullah (ﷺ) said that Allah Ta'ala postpones the punishment for every sin for as long as He wishes, but the calamity, which follows disobedience to parents, comes very soon. In fact, Rasulullah (ﷺ) categorised the disobedience of parents as a **major** sin.

Rasulullah (ﷺ): **“Allah defers (the punishment of) all sins to the Day of Resurrection excepting disobedience to parents, for which Allah punishes the sinner in this life, before his death.”**<sup>73</sup>

If we have wronged our parents in anyway, we should humble ourselves, seek their forgiveness, make amends and work towards fulfilling their rights.

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<sup>73</sup> Baihaqi / Mishkaat

## 71. EMULATING THE SUNNAH

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My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (رَحْمَةُ اللَّهِ عَلَيْهِ), would repeatedly say that if a person adopts the garb or outer features of the Sawliheen<sup>74</sup>, then the soul of righteousness will come into his body.

For example: Keeping the Sunnah length beard and keeping the pants above the ankles (both of which have been greatly emphasized in the Hadeeth Shareef); as well as dressing, eating, sleeping, trading and so forth, in conformity with the Sunnah.

Hazrat (رَحْمَةُ اللَّهِ عَلَيْهِ) mentioned that he once told a person to keep a beard. Not only did the person refuse to do so, he made a joke of it. Allah Ta'ala caused a sickness to afflict him. As a result, pus would ooze out from his cheek. He therefore grew a beard and still had the audacity to say: *"I kept it to cover my wound; not because it is a Sunnah."* (تَعُوذُ بِاللَّهِ مِنْ ذَلِكَ)

A Khalifa of Hazrat (رَحْمَةُ اللَّهِ عَلَيْهِ), who also composes poetry, says: *'If the beard was going to make a person look ugly, it would not have been the Sunnah of my Beloved (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).'*

The person who is clean-shaven is – **as if** – ‘announcing’: **I am not happy with the face of Rasulallah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).** تَعُوذُ بِاللَّهِ

The beauty of a man is his beard. There are a group of angels who read the following Tasbeeh<sup>75</sup>: *"Glory be to Allah, who gave beauty*

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<sup>74</sup> Sawliheen : The righteous

<sup>75</sup> Tasbeeh : incantation

*to men with their beards and who gave beauty to women with their locks of hair.”<sup>76</sup>*

## **72. EXAGGERATION**

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One very common weakness to be found in society is that there is a lot of exaggeration, especially when there is a dispute between two parties. In the end, there is sometimes 1% truth and 99% lies. This exaggeration worsens the problem. It creates malice and hatred. This is Haraam.

## **73. NO RECOGNITION OF THE NAFS**

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The major weakness of those of us who have a connection with Deen is the deficiency in Ikhlaas (sincerity) and dis-interest in Islaah and Tazkiyyah. As such, there is no Ma’rifat or recognition of the nafs and due to this, there is not much progress.

Despite the abundance of Ta’leem<sup>77</sup>, Tabligh<sup>78</sup>, Zikrullah, etc. there is little or no effort on the suppression of the nafs.

Sometimes, via this same Zikrullah, Nawaafil and Khidmat of Deen, a person gets caught up in the major sins of Ujub (conceit), Takabbur (pride) and Riyaa (ostentation).

It was due to the nafs that shaytaan declared himself to be superior. It was his nafs which provoked jealousy and enmity. It

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<sup>76</sup> Musnadul Firdous

<sup>77</sup> *Ta’leem*: Teaching (of Deen)

<sup>78</sup> *Tabligh* : Propagation (of Deen)

was because of the nafs that the Command of Allah Ta'ala was rejected. So we can easily conclude that nafs is worse than shaytaan. In fact the Hadeeth informs us of this. Rasulullah ( ﷺ ) said: **“Your worst enemy is your nafs which lies between your sides.”**<sup>79</sup>

Despite being an ‘Aabid’ (worshipper), an Aalim (scholar) and an ‘Aarif (one who recognizes Allah Ta’ala), shaytaan became ‘**rajeem**’, the accursed. ...In spite of being in the company of the pure Malaa’ikah (angels), he became a devil. Why? ...Due to the arrogance and misguidance of his nafs.

So this ‘Ma’rifat’ of the nafs is what is sorely missing and what sometimes leads a person to become a shaytaan even with his Ibaadah. The dis-interest in regard to Islaah and Tazkiyyah is due to the fact that it requires effort and Mujahadah (striving) against the nafs; it requires sacrifice of evil desires and giving up of sins.

**It is very easy to shoot down an elephant or a lion, but it is not so easy to shoot down the beast of the nafs. ...One requires extensive Suhbat of the Sawliheen, with the sincere intention of reformation, accompanied with effort in the same direction.**

## **74. MARRIAGE AND SPIRITUAL PROGRESS**

After Allah Ta’ala, Rasulullah ( ﷺ ) is the greatest. Despite his great contact with Allah Ta’ala, out of everything from this world, Rasulullah’s ( ﷺ ) wives were most beloved to him.

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<sup>79</sup> Kanzul Ummal

This is a clear indication that a person's wife is not an obstacle in a person's 'Roohaniyah' or spiritual progress. A wife does not reduce a person's Nisbat. In fact a wife can be a great help in a person's spiritual progress.

Rasulullah ( ﷺ ) said: **“The best of goodness for a man after Taqwa of Allah is a pious wife...”**<sup>80</sup>

## **75. THE FAILING OF THOSE WHO ARE CLOSE**

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**Lack of Ikhlāas and lack of appreciation prevents us from gaining benefit from the company of Mashaa'ik.**

A person can sometimes remain in the company of a Shaykh-e-Kaamil for many, many years, but if there is no Ikhlāas, he will not gain anything much in his own life. There will not be much improvement in the person's Deen. Being close or being a Khaadim does not necessarily solve one's spiritual weaknesses and problems.

**This is no fault of the Mashaa'ik; rather the weakness is with the person. The Maqsad (objective) of his association was not for reformation and change. Sometimes, the Maqsad is just name and fame.**

So there are those who are close or who serve, and have opportunities that others do not have, but they do not profit spiritually. Many a time, those who are local and who live in the vicinity do not appreciate and they too do not benefit – as we

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<sup>80</sup> Ibn Majah / Mishkaat

have seen with so many of our Mashaa`ik. **There is no appreciation when they are alive, and there is regret when they are gone.**

We have also seen in the lives of our Akaabir: Many were close and trusted associates but were spies for the government and they were the ones who showed disloyalty. They also did not benefit from the company of the Shaykh.

Others are far, yet they are 'close' and they draw great benefit. They do not get the opportunity of Khidmat; they may not even get the opportunity of seeing their Shaykh, but their Muhabbat (love), Aqidat (faith/conviction), Azmat (honour) and Ittiba (emulation) of the Shaykh, is the means of them progressing by leaps and bounds, whilst those who are close and are near, take only baby steps.

**Separation may be by thousands of miles, but hearts can still be connected and united. Sincere love and Ittiba are the means of great spiritual benefit and progress for the mureed. Allah Ta'ala gives the sincere ones what they seek: Islaah of their nafs and improvement and good in everything.**

## **76. LAUGHTER**

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Laughter should be like salt in a curry or chutney with food. Too much salt or only chutney is not going to be desirous. So within limits if a person laughs or makes others laugh, this is not sinful. In fact, to put happiness into the heart of another is a Sunnah which draws rewards.

However, **too** much of laughter is spiritually harmful. Rasulallah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) cautioned us: **‘Do not laugh too much, for excessive laughter deadens the heart.’**<sup>81</sup>

The trend of frequenting comedy shows and paying for hours of laughter and entertainment, the content of which is shameless and indecent is not at all condoned. In fact, it is Haraam. In these days, many comedy shows target Islam and the beautiful Sunnah. Islam becomes the brunt of mockery. This is extremely dangerous for a person’s Imaan.

Allah Ta’ala, the All-Wise, did not create us for a useless purpose, that we squander valuable time in worthless – nay, in destructive past times:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝

**"DID YOU THEN THINK THAT WE HAD CREATED YOU IN JEST, AND THAT YOU WOULD NOT BE BROUGHT BACK TO US (FOR ACCOUNT)?"**

[SURAH AL-MU`MINOON 23 : 115]

## 77. QIYAAMAH IS FAST APPROACHING

Nowadays, people are having dreams of Dajjaal, of Hazrat ‘Isa ( عَلَيْهِ )<sup>82</sup> and of other happenings to take place before Qiyaamah, as was disclosed to us by Rasulallah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ).

**Time is running out.**

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<sup>81</sup> Ibn Majah

<sup>82</sup> ( عَلَيْهِ السَّلَام ) ‘*Alaihis Salaam*: May peace be upon him. (This is mentioned after the Messengers and Angels)

The protection of our Imaan will be very, very difficult in the time of Dajjaal. Foolishly, we Muslims still remain in a slumber, **unconcerned**. In fact, it seems as if we are becoming more and more negligent and heedless, so much so that we disregard the warnings and guidance of Rasulullah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) and the Sahabah-e-Kiraam ( رَضِيَ اللهُ عَنْهُمْ ), and we spurn the advices of the Ulama-e-Haq and Masha'ik.

We consider Qiyaamah to be far, far away. **We fail to understand that our Qiyaamah is fast approaching, beginning with death. With the questioning in the grave, reward or punishment commences.**

Allah Ta'ala mentions in Surah Al-Ambiyaa :

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۚ

**‘CLOSER AND CLOSER TO MANKIND COMES THEIR RECKONING: YET THEY HEED NOT AND THEY TURN AWAY.’**

[SURAH AMBIYAA 21 : 1]

## **78. DO NOT DELAY NIKAH**

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If the proposal has taken place, make the so-called engagement, the Nikah<sup>83</sup>, and whatever is to be given to the girl, make that the Mahr<sup>84</sup>.

To delay in performing Nikah, which in itself takes only a few minutes, leads to many problems. A person called saying that his

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<sup>83</sup> *Nikah* : Marriage

<sup>84</sup> *Mahr* : Dowry

daughter who is engaged is already four months pregnant. The question asked: Will the child be regarded as legitimate or illegitimate?

If a child is born before six months of the marriage has passed, it is regarded as illegitimate.

**Because of delay in performing the Nikah, a child will now be illegitimate.**

One young Muslim girl studying at one of the universities called me and said that she is overcome by the guilt of her sins. She is proposed but her parents said that the Nikah can only be performed after she completes her studies and qualifies. They were not willing to have the Nikah performed before her graduation. She said, herself, that in two years, she had three abortions and now cannot live with the guilt.

These are realities which many parents do not want to consider because of their selfish reasons.

**To delay Nikah so that the Nikah will be performed at a certain Ijtima<sup>85</sup>, Jalsa<sup>86</sup>, or that some Buzurg<sup>87</sup> may perform the Nikah are also not valid reasons in delaying Nikah.**

In a Hadeeth related by Hazrat 'Ali (رضي الله عنه), Rasulullah (صلى الله عليه وسلم) mentioned three matters wherein there should be no delay:

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<sup>85</sup> *Ijtima* : Gathering of Tabligh

<sup>86</sup> *Jalsa*: an Islamic programme / event

<sup>87</sup> *Buzurg* : One who is distinguished for his piety and devoutness.

- 1.) Salaah when its time arrives,
- 2.) Offering the Janazah Salaah when the body is brought forth (after the completion of the washing) and
- 3.) **Marriage of a woman whose match is found.**<sup>88</sup>

Hazrat Abdur Rahmaan Ibn Auf (رَضِيَ اللهُ عَنْهُ) married without even inviting Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who was present in Madina Munawwarah at the time. **This was the simplicity and quickness of their Nikahs.**

May Allah Ta’ala give us the understanding and the Taufeeq of setting noble examples, and discarding all the fanfare, with halls, with receptions and with décor – which is extravagance and wastage.

## 79. CHECKING OUR OWN ACTIONS FIRST

Many Muslims complain that people have ‘blocked’ their businesses with *Jadu* and *Sihir*. **Most of the time, the business is ‘blocked’ due to the sins the person is indulging in.**

Financial problems or collapse of one’s business is generally due to *Zakaah*<sup>89</sup> not being paid, or indulgence in *Zina*, or interest transactions, or *Israaf* (extravagance and wastage), or *Zulm* (oppression), or other sins.

We should first look at our lives and see whether it is our sins which have caught up with us and which have invited punishment from Allah Ta’ala, before casting the blame on others.

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<sup>88</sup> Tirmidhi

<sup>89</sup> *Zakaah* : An obligatory duty, due upon those who have a certain amount of wealth, to give to the poor and needy. This is a pillar of Islam.

## **80. THOSE WHO CANNOT KEEP COMPANY WITH THE SHAYKH**

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Many women, as well as those who live in other cities or countries, ask as to how they too can accrue the benefits and blessings that are associated with keeping the company of the Shaykh.

Practising on the Ma'moolaat<sup>90</sup>, listening to the CDs, or when possible, the direct speeches of the Shaykh; reading his Malfuzaat or compiled talks, as well as corresponding for advice and solutions to spiritual problems will suffice for the Suhbat (company) of the Shaykh – for women, as well as those males who cannot be in the Shaykh's company most of the time.

## **81. THE FIRE OF DIVINE LOVE**

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Allah Ta'ala has given us the fire of Love. It is within our hearts but needs to be kindled or ignited.

Take the example of the log: On the outside, we see only dry wood. There is no sign of fire – but it is there. One matchstick and fire comes out of that log.

If one matchstick causes fire to come out of dry wood, then one Majlis has the potential to ignite the fire of Allah Ta'ala's love and light up our hearts.

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<sup>90</sup> *Ma'moolaat* : prescribed recitations

We should appreciate these opportunities that have been given to us, i.e. to attend programmes of Deen, participate in the work of Tabligh, etc. **They are not only the means of igniting the fire of Allah Ta’ala’s Love; they are the means of keeping that fire of Allah Ta’ala’s Love, burning.**

## **82. DISTINCTIONS IN DEEN**

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There are those students who have great ambition and high aspirations for worldly success. We find that they will exert themselves in their efforts to secure excellent results in their examinations.

To obtain as many A’s or distinctions, diligence and hard work become the order of the day. They ‘burn the midnight oil’ – for what? For success in this worldly life.

**If this is the one-tracked, single-minded effort for worldly success, what about the effort to secure the success of the Hereafter?**

What of the many A’s that a Muslim should make every effort to obtain, for success in the Hereafter: The A for Akhlaaq<sup>91</sup>, the A for Aashiq<sup>92</sup> of Allah Ta’ala, the A for “Amal”, the A for “Aabid<sup>93</sup>”, the A for “Aarif<sup>94</sup>”?

Why do these A’s not feature in the lives of the majority?

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<sup>91</sup> *Akhlaaq* : character

<sup>92</sup> *Aashiq* : Lover of Allah Ta’ala

<sup>93</sup> *Aabid* : worshipper

<sup>94</sup> *Aarif* : One who has recognition of Allah Ta’ala

So many are very successful in their final examinations, but for many there is no 'A' for Akhlaaq, no 'A' for Amal, and sometimes there is not even a pass mark in respect to the noble characteristics of the Muslim.

**The Muslim's view of success is the pleasure of Allah Ta'ala and Nabi (ﷺ). In the examination of this worldly life, it is their pleasure which secures an A+. Otherwise, a person is as good as obtaining a 'Z'.**

### **83. OUR OWN ISLAAH FIRST**

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Supporting fight against crime, remaining within the Law is condoned. Taking the law into one's own hands is a recipe for disaster. The Media waits for an opportunity to project the Muslim community as violent fundamentalists and terrorists.

Fight crime without breaking the laws of the Shariah and the government.

What needs to be understood is that to divert one's attention from one's own weaknesses and need for Islaah, shaytaan glorifies the sins of others and gives a person a false sense of pride that he or she is fighting the ills of the world.

Shaytaan and nafs are extremely shrewd: We want to make the Islaah of the entire world, **but what of our own selves?**

Allah Ta'ala has instructed us to save ourselves FIRST.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

**“O PEOPLE OF IMAAN! SAVE YOURSELVES AND YOUR FAMILIES FROM A  
FIRE WHOSE FUEL IS MEN AND STONES...”**

[SURAH AT-TAHREEM 66 : 6]

Giving priority to one’s own Deen and Islaah is on the command of Allah Ta’ala. To do so, is not selfish. To give attention to the Deen of one’s own family is also extremely important.

Together with this, to have the concern that others also come onto Deen and to make some effort in that direction is praiseworthy and highly encouraged.

#### **84. WHEN ENJOINING GOOD AND FORBIDDING EVIL**

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A King had a dream that all his teeth fell off. The interpretation of a dream of this nature generally indicates to death in one’s family.

Since the King was unaware, he asked for an interpretation.

A person, known for interpreting dreams, was summoned to the Royal court to give an interpretation. On hearing the dream, he immediately responded: *“All the members of your family are going to die before you!”*

Highly agitated and upset, the King said: *“If they are all going to die, why spare your life?”* And this unfortunate one met his death.

Another person was summoned and asked to give an interpretation. He was intelligent and wise in his approach, and interpreted the dream thus: *“Dear King, glad-tidings! This is no*

*doubt a beautiful dream! ...It means that you will be blessed with very long life... longer than everyone in your family.”*

So pleased was the King, that he bestowed many, many gifts upon the person.

Was there any difference in the meaning of the two interpretations? ...No. But there is a manner and a way of conveying a message. **Use subtlety, tact and wisdom; especially when enjoining good and forbidding evil.**

## **85. WHAT INCREASES IN VALUE**

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What an amazing creation man is: **Whatever comes into contact with man, loses its value.** It depreciates.

The best of food which is eaten loses its value. The most expensive car which is purchased becomes second hand the moment it is driven. It has immediately lost its value.

However, the actions which come out from this body of man are also amazing, **if they are good**: Those hands that wrote the Aayaat<sup>95</sup> of the Qur’aan Shareef and Ahaadeeth, that were used in Salaah, in Dua, in giving Sadaqah – are actions that have value, that bring rewards, and fetch a high price in the Hereafter.

What is of Dunya depreciates; what is of Aakhirah increases in value. **A wise person would invest where there is profit and not loss. The worldly life is given to us so that we invest in the Aakhirah, with good deeds.**

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<sup>95</sup> *Ayaat* : plural of Ayah (verse of the Holy Qur’aan)

**Whilst we make use of the material things of this world, we have to secure our share of the Hereafter as well – and this comes with the price tag of obedience to Allah Ta’ala and His Rasul (صلى الله عليه وسلم).**

## **86. THE REEL OF PAST SINS**

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It is permissible to discuss some aspects of the ‘Jahiliyya’ period (i.e. one’s past) to appreciate and make Shukr of the Ni’mats of Allah Ta’ala, the greatest of which is Hidayah. **However, one has to be very careful that nafs and shaytaan are not using this as an excuse to make one enjoy the pleasure of past sins.**

Many people bring up the sins of their past, even when they invite others to Deen; thinking that in this manner, they relate and empathize with whoever they are inviting. Sometimes the nafs is taking pleasure. There is no need for details and no need to play the reel of past sins.

## **87. HIDDEN FROM CREATION**

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Many people pass away on a Friday or in Ramadaan or during Hajj and people say: *“Which evil wasn’t he involved in!”* and other disparaging and judgmental remarks or statements.

But do we know the condition of his heart? That heart could have been filled with Taubah (repentance), regret, remorse and shame.

**We see the sin or many sins, but we do not see that part of the night or that part of the day, when sincere Taubah was made and**

**tears were shed in regret – which became the means of the person’s salvation and acceptance.**

It may have been some good deed that Allah Ta’ala alone was aware of, which was hidden from the creation; something that pleased Allah Ta’ala so much that He granted the person a Mubarak (blessed) death.

So we should be very careful of our words and be cautious not to write off anyone, lest it becomes a source of regret for us in the Court of Allah Ta’ala.

## **88. ACCIDENTALLY FALLING INTO SINS**

If a person mistakenly slips or falls into a dirty gutter, he will, without delay, get up, rush home, take a bath, wear clean clothes and apply Itr (scent).

When a person **accidentally** falls into the gutters of sin, he would be extremely foolish if he remains there. **What he should do immediately, is pick himself up, by getting out of the sin he fell into, take the Ghusl (bath) of sincere Taubah (repentance), once more adopt the garment of ‘Taqwa’ (piety) and apply the Itr of Zikrullah.**

*‘Do not delay the time for repentance.  
The one who fell and got up has not fallen.’*

## 89. THE EFFORT TO CORRECT

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Hazrat Maulana Abrarul Haq Saheb (رَحْمَةُ اللَّهِ عَلَيْهِ) once said that if we have to see a fly in the tea of a person, we would immediately inform the person that there is a fly in his tea, since we, ourselves, would not tolerate such a thing. The person who is told would also be very grateful.

If we are not prepared to tolerate a fly in someone's tea, let alone our own tea, how can we tolerate so much of evil all around us – even in our own lives and homes?

We should be grateful to the person who corrects us, who encourages us in doing good deeds and dissuades and prohibits us from evil and sinful deeds. **These are friends.**

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ  
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

**“THE BELIEVERS, MEN AND WOMEN, ARE AULIYA (HELPERS/ FRIENDS/ PROTECTORS) OF ONE ANOTHER, THEY ENJOIN (ON THE PEOPLE) AL-MA'RUF (THAT WHICH ISLAM ORDERS ONE TO DO), AND FORBID (PEOPLE) FROM AL-MUNKAR (THAT WHICH ISLAM HAS FORBIDDEN)...”**

[SURAH TAUBAH 9: 71]

## 90. NETS AND WEBS

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Fishermen cast their rods and await a catch. Others cast nets and trap big shoals. The spider spins its web and catches its prey. Nafs and shaytaan have also cast their rods and nets, and they have also spun their webs.

Huge shoals are being caught on M-**Net**, East-**Net** and other nets of shaytaan to be found on television. Added to this, many, many more are captured and entangled in the porn and other filthy **websites** on the Internet.

Health, wealth and the most precious commodities of Imaan and Hayaa<sup>96</sup> are sacrificed for a few moments of Haraam pleasure.

**As a measure of protection, the computer should be kept in a place where there is a lot of activity by family members. This will be a deterrent to the person who finds himself weak before nafs.**

Keeping the computer in the family room or where members of the family pass by or spend time, will restrain the person from visiting porn and other immoral and filthy websites, Insha-Allah.

If the person is in his office or elsewhere, where he will be alone when using the computer, he should have a note placed above the screen, with bold writing:

**ALLAH IS WATCHING!!!**

Or

**'WHAT IF?'**

(i.e. What if the Angel of death visits whilst engaged in viewing Haraam?)

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<sup>96</sup> Hayaa : Modesty

## 91. THE CONCERN OF THE MUSLIM

When you go to Delhi, Bombay or Calcutta and such places in India, you find many 'shoe shine boys' on the streets, who will shine your shoes.

The interest and sole concern of these shoe shine boys is the person's shoes, whether the person walking by is the president, a lawyer, an 'Aalim or a Mufti. Anyone and everyone who crosses their paths draws the attention of these shoe shine boys.

If the person's shoes are dirty or they are not in a 'tip-top' and shining condition, then these shoe shine boys invite the person to have his shoes cleaned and polished. Their interest in shoes does not mean that they do not eat, drink, marry, etc. although it does seem that their only objective and purpose in life is shining shoes.

The following came to my mind, having observed this, when I was in India: This is the concern, concentration and single-mindedness of these boys – in earning a living.

**Similarly, the sole concern and attention of the Muslim should be the Deen of Allah Ta'ala: How can it be brought into my life? How can it remain in my life?**

Deen takes priority because our lives, salvation and success depend on it. We will therefore do everything according to Deen, because Deen encompasses every aspect of life.

Our focus is then conforming to the Qur`aan Shareef and Sunnah. We work on bringing our characters, business dealings, social dealings, family life, etc. in line with the teachings of Shari'ah and

Sunnah. We work towards establishing balance and harmony in fulfilling both the rights of Allah Ta’ala and the rights of creation.

**Earning the Pleasure of Allah Ta’ala and earning Jannah in the Hereafter is the concern, concentration and determination of the Muslim.**

There is also a deep-hearted concern that others too become practical on Deen, and an effort is also made in inviting others to Islam.

May Allah Ta’ala grant us the understanding and Taufeeq.

## **92. WHAT A MESSAGE!**

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In the Janaza Salaah<sup>97</sup>, we read the Dua:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا  
وَأُنْثُنَا ط اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ ط  
وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط

***“O Allah forgive our living and our deceased, those who are present, those who are absent, the young amongst us, the old amongst us, men and women – all and everyone. O Allah, whoever amongst us You keep alive, keep him alive in the state of Islam, and whoever amongst us You may take away from this world, take him away in the state of Imaan.”***<sup>98</sup>

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<sup>97</sup> Janaza Salaah : The funeral prayer

<sup>98</sup> Musnad Ahmad / Abu Dawood / Tirmidhi / Ibn Majah

**Contemplating this Dua and we find that 99% of the Dua is for the living. ...What a message!**

In so far as the deceased are concerned, we maintain 'Husne zann' (a good opinion), and have great hope that they are in a better condition, that they have secured Divine forgiveness and Najaat (salvation) – Insha-Allah.

However, take lesson from the Dua: **The main worry is those of us who are living! How will we live? In what state will death come to us?**

### **93. SIGN OF MA'RIFAT**

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One of the signs of gaining the Ma'rifah (Recognition) of Allah Ta'ala is to be granted the Taufeeq of Dua (supplication).

Dua made sincerely, fulfilling the necessary conditions are always accepted. However, Allah Ta'ala, in His Wisdom, answers our Duas in different ways.

Rasulullah (ﷺ) said: "Any Muslim who makes a Dua and his Dua does not contain a request for anything sinful or anything regarding the severance of family ties, Allah grants him one of three things most assuredly; namely,

- 1.) What he has asked is granted immediately, or**
- 2.) What he has asked is saved for him as a treasure in the Aakhirah (Hereafter), or**
- 3.) Allah wards away some calamity from him in lieu of the object asked for."<sup>99</sup>**

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<sup>99</sup> Tabrani

A person should therefore not feel that his or her Duas are rejected.

Hazrat Ya'qoob (عَلَيْهِ السَّلَام), on being separated from his beloved son, Hazrat Yusuf (عَلَيْهِ السَّلَام) made Dua for forty years before Allah Ta'ala re-united him with his son. The Dua was most certainly accepted – more so, since it was the Dua of a Nabi of Allah Ta'ala – but Allah Ta'ala knows best where, when and how, Dua is to be accepted.

#### **94. SABR AND SHUKR**

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Our weakness, from many, is that we focus on our problems and not on what we still have. We grieve over our loss, but won't look at what Allah Ta'ala has left us with.

Hazrat Maulana Asghar Ali (رَحْمَةُ اللَّهِ عَلَيْهِ) was once extremely sick, with very high temperature. Hazrat Mufti Muhammad Shafi (رَحْمَةُ اللَّهِ عَلَيْهِ) visited him.

When Hazrat Mufti Saheb enquired about Maulana's health, he replied: *"Alhamdulillah, everything is in good health: the eyes, ears, tongue, heart, etc. are all in sound condition. It is just that I have a little fever..."*

**...Teaching the beautiful lesson of Shukr, despite the demand to adopt Sabr.**

**The test is one, or a few; but the bounties are innumerable.** Allah Ta'ala says:

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ط

“... AND IF YOU COUNT THE BLESSINGS OF ALLAH, YOU WILL NEVER BE  
ABLE TO ENUMERATE THEM...”

[SURAH IBRAHEEM 14 : 34]

**When we focus more on what we have, the complaints will cease and the pain and sorrow too will decrease.**

Another point to keep in mind: Sometimes, our visits make the person who is ill, more ill – because many will sit and sit. A visit to a sick person should be short. **This is the Sunnah: To create happiness in the heart, and not to create distress and discomfort.**

May Allah Ta’ala grant us the understanding.

## **95. A HEALTHY CONDITION**

When a person has the fear that he does not have sincerity, then this is a very good sign. It is a spiritually healthy condition. **The person who fears will, Insha-Allah, be saved.**

If any work is done for the Pleasure of Allah Ta’ala, then that is for Allah Ta’ala. If one does some deed, without any Niyah (intention), then too Allah Ta’ala accepts it, as if it is done for Him.

If it is for show, this is minor Shirk. Allah Ta’ala rejects the action. Allah Ta’ala will say to such people on the Day of Qiyaamah: **‘Go to those who you showed off your deeds to, in the worldly life, then see if you can find any reward with them!’<sup>100</sup>**

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<sup>100</sup> Musnad Ahmad

## 96. TO FORGIVE OTHERS...

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We should try and keep in mind the many virtues regarding forgiving those who wrong us. Allah Ta'ala will, Insha-Allah, reward us in different ways. We will become the beneficiaries of great good:

### 1.) ALLAH TA'ALA WILL FORGIVE US:

Allah Ta'ala says:

وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

**“LET THEM FORGIVE AND OVERLOOK. DO YOU NOT WISH THAT ALLAH SHOULD ALSO FORGIVE YOU? INDEED ALLAH IS OFT-FORGIVING, MOST MERCIFUL.”**

[SURAH AN-NOOR 24: 22]

Hazrat Abu Hurairah (رضي الله عنه) narrated that Rasulullah (صلى الله عليه وسلم) said: **“He who forgives the faults of a Muslim, Allah will forgive his faults on the Day of Resurrection.”**<sup>101</sup>

### 2.) ALLAH TA'ALA WILL LOVE US:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝

**“THOSE WHO CONTROL THEIR ANGER AND ARE FORGIVING TOWARDS PEOPLE; ALLAH LOVES THOSE WHO DO GOOD.”**

[SURAH AAL-IMRAAN 3: 134]

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<sup>101</sup> Ibn Hibban

### 3.) ALLAH TA'ALA WILL GRANT HONOUR :

Nabi ( ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ) said: **“Charity does not decrease wealth; no one forgives except that Allah increases his honour, and no one humbles himself for the sake of Allah except that Allah raises his status.”**<sup>102</sup>

It is much easier on the heart that we forgive and let the past remain in the past, than hold onto it, carry it with us, and remain unhappy, depressed and miserable. This burden bogs a person down. Many a time, holding onto the past deprives a person of productivity and being able to live life, successfully.

### 97. SHAKING HANDS WITH STRANGE WOMEN

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In the business field, men and women are often found offering their hand for a handshake. It is formality and considered part of good business dealings and interaction. Many brothers enquire as to how to deal with such situations.

As Muslims, we keep before us the Command of Allah Ta'ala: That it is Haraam (forbidden) for us to touch, let alone shake the hand of a strange woman (or vice versa).

Rasulullah ( ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ) said: **"It is better for an iron rod (nail) to be driven into the head of a man, than for him to touch a woman who is not permissible for him."**<sup>103</sup>

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<sup>102</sup> Sahih Muslim

<sup>103</sup> Tabrani

**Moreover, Allah Ta'ala's Pleasure comes before any form of social etiquette – when it contravenes Shari'ah.**

In such a circumstance, where a woman extends her hands, then averting the gaze, politely tell her: **“It should not be taken as an insult that I do not shake your hand. It is from my religious teachings that Muslim men are not allowed to shake the hands of those females who are not related to him. It is also out of respect for you and it is out of loyalty to my wife, that I do not touch a strange woman.”**

Simple. There is nothing to be ashamed or embarrassed of; nor is there a need to be apologetic. There is also no need for a lengthy speech. It is evident that such a teaching is full of wisdom and protection, and directs towards modest conduct and respect for others.

Similarly, we should lower our gazes and avoid looking at strange women. These are Commandments, which if practiced upon, will truly impress and attract those who are non-Muslims. **Many have accepted Islam, observing such high levels of respect, modesty, purity and noble character.**

## **98. THE AHLULLAH AND DUNYA**

In India, one will find certain people who play the flute, to charm snakes. ...The snake 'drowns' in the sweetness of that sound. In this manner, the snake is caught. These snake catchers have learnt the art of catching snakes and they have learnt the skill of removing the poison of the snake. Thereafter, they 'play' with that python and cobra – since it is under their control.

What we learn from this is that a person has to first learn the art of charming snakes; then the biggest snake too will be under his control.

**This world is akin to a snake – an extremely dangerous one. The Ahlullah are such people who have mastered the art of controlling the snake of ‘Dunya’. They take out its poison from the heart, and thereafter make use of it.**

By keeping the company of the Ahlullah, we too will learn how to remove the poisonous effects of the world and how to make use of the world, without giving our hearts to it. Otherwise we will become victim to its **fatal** poison.

**When the poison and venom of “Hubbud Dunya”<sup>104</sup> will enter the heart, it easily spreads through the heart, making the person ‘ghaafil’ (negligent), leading him into sins and this can then be the means of ruin and destruction to both Dunya and Akhirah.** Greed, jealousy, rivalry, pride and a host of evils are the offshoots of Hubbud Dunya.

May Allah Ta’ala purify our hearts, give us the recognition of this fleeting worldly life, and the Taufeeq of attaching ourselves to Allah Ta’ala and working for the Hereafter.

## **99. THE SIEVE**

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In the early days, flour was milled using stone wheels. Flour was then sifted to remove the little stone chips of the millstone and other impurities that got into flour.

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<sup>104</sup> *Hubbud-Dunya* : Love for the world

The sieve or sifter was used to separate the good from the bad, the wanted commodity from the unwanted commodity: The good flour was, in this way, separated from the stone or dirt particles. The good flour passed through the sieve and settled in a dish or container. The stone particles or dirt particles remained behind in the sieve.

...Today's flour goes through modern milling equipment, which removes impurities almost entirely. However, considering the initial methods used to sift flour and separate it, the following analogy came to mind.

People like us are engaged in the khidmat of Deen: We give Bayaans, teach in Madrasahs, write books, etc. – and others benefit. They settle in the obedience of Allah Ta'ala and they settle in a life that is in conformity with the Sunnah - like how the good flour settles, having fallen through a sieve. They establish their Deen and occupy themselves in good and their end result is, Insha-Allah, Jannah.

And we sometimes just remain in the sieve – like the stone particles or impurities. Despite our knowledge and Khidmat of Deen, our A'maal are so weak. ...There is negligence and there is laziness. Sometimes there is no Salaah, no effort to abstain from sins, etc., despite being blessed with a great amount of knowledge of Deen and even propagating the same.

Nafs and shaytaan trap us in sins like Takabbur, Riyaa, Ujub, casting lustful gazes, backbiting, etc. and like that sieve holds the unwanted particles back, we are kept back from any progress, spiritually.

However, Allah Ta'ala, in His Infinite Kindness, has given the human being the capacity of changing from bad to good, from being sinful to becoming righteous and pious. ...If we repent for our shortcomings, and improve in our A'maal, then we too will not be held back by the sieve of sins, the sieve of nafs and shaytaan. We will be able to move through the sieve, out of that grip of nafs and shaytaan, and settle in the obedience and pleasure of Allah Ta'ala.

This becomes easy for the one who establishes a relationship with a Shaykh-e-Kaamil. ...Even if a person is an Aalim or the person is involved in some service of Deen, he should not remain independent of the guidance and expertise of a Shaykh – because knowledge is not sufficient on this path. The person should humble himself and submit himself to the process of Islaah and Tazkiyyah.

May Allah Ta'ala grant us the Taufeeq. Aameen.

## **100. PATH TO ALLAH TA'ALA**

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A Saalik or a person setting out in search of Allah Ta'ala; in the gaining of His Ma'rifat (Recognition), His Love and the love of His Beloved Nabi, Sayyidina Muhammad (ﷺ) must not only be an Aashiq or lover of 'sweets' (i.e. of pleasing conditions), but must be prepared to take bitter medicine also, with a willing heart, as proof of his or her Love for Allah Ta'ala.

Pain in the body, poverty in the home, other problems outside or in the family should not affect the tranquility of the heart. The heart must remain 'Saabir' (patient) under adverse conditions and 'Shaakir' (grateful) over pleasing conditions.

And this is the condition of the true Believer, as described by Nabi ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ):

**“How wonderful is the matter of the (true) believer! All his conditions are good. Nobody else has this (privilege) besides the believer. If he experiences prosperity, he is grateful and that is good for him, and if difficulty afflicts him, he is patient and that is good for him too.”<sup>105</sup>**

May Allah Ta’ala grant us these noble ‘Sifaat’<sup>106</sup>, which all Auliya possess, but which we lack to a great degree.

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<sup>105</sup> Sahih Muslim

<sup>106</sup> *Sifaat* : attributes / qualities

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