

A decorative border with intricate floral and scrollwork patterns in a light green color runs vertically along both the left and right edges of the cover. The background of the cover is a gradient from light green at the top to a pale yellow at the bottom.

FASTING IS PRESCRIBED FOR YOU

**BY: HADHRAT MAULANA SHAH ABDUL
HAMID IS'HAQ SAHIB DĀMAT
BARAKATUHUM**

ایک تو میرا تو ہر شیء میری، فلک
میرا زمین میری
ایک تو نہیں میرا تو کوئی شیء نہیں
میری

*If you are mine, everything is
mine, the heavens are mine,
the earth is mine; if You are
not mine, nothing is mine.*

Title: Fasting is prescribed for you

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Foreword

During the month of Ramdaan, Hadrat Maulana Abdul Hamid Saheb D.B. delivers discourses after the Asr Salaah in the Khanqah. Hadrat D.B. discusses the manner of perfecting one's fast as a result of which one will derive maximum benefit from his Roza and enjoy the fasts of the month of Ramdaan. Generally the fasts of Ramdaan are regarded as a burden for the vast majority of people because of not keeping a perfect fast. This has been discussed in this booklet and the lessons derived from the verse wherein Allah ﷻ states, "Fasting has been prescribed for you as it had been prescribed for those before you so that you may adopt Taqwa." May Allah ﷻ make this booklet beneficial for all. Ameen!

الحمد لله وكفى وسلام على عباده الذين اصطفى اما بعد فقد قال الله تبارك وتعالى
يا ايها الذين امنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون ه
اياما معدودات ه صدق الله العظيم

In this verse Allah ﷻ has said, “Fasting has been prescribed for you.” Allah ﷻ didn’t say, “I prescribed fasting for you.” This is similar to many of our friends who want something to be done at home. They do not say, “I am saying this as a husband rather they say that Hadrat says that things should be done in this manner, even though it is their desire that things should be done in this manner.” The husband prefers that his name is not used as the family would feel that he is too strict.

Allah ﷻ is the knower of the seen and the unseen. There isn’t any unseen for Allah ﷻ, He is even aware of that which is within the crevices of the heart. He is aware of those things that are in the depths of the sea or the darkness of the jungle. However, Allah ﷻ states that He is aware of the unseen which is for our understanding. How kind isn’t Allah ﷻ?

Ash-Shakoor

Allah ﷻ refers to Himself as “Ash-Shakoor”. Why does Allah ﷻ have to make Shukr? A son is born, the father grows him up, educates him, gets him married, buys him a house, a business, etc. and then the father thanks him whereas the son is supposed to thank the father. What can we do without the assistance of Allah ﷻ? However, when we obey Allah ﷻ then He expresses appreciation to

us. Allah ﷻ appreciates more than any other human being can possibly appreciate.

Many times a husband tells the wife, “I do so much for you yet you do not appreciate.” The father says, “I do so much for your’ll children but you do not appreciate.” The entire world cannot appreciate as Allah ﷻ does. Nevertheless, Allah ﷻ will appreciate the good deeds that we do and will even reward us. The reality is that there shouldn’t be reward for any action as carrying out good deeds is our duty. We are actually slaves of Allah ﷻ and slaves are not paid, yet Allah ﷻ rewards us and even praises us.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ
أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

For Muslim men and Muslim women, Mu'mineen men and Mu'mineen women, obedient men and obedient women, truthful men and truthful women, men who exercise sabr and women who exercise sabr, humble men and humble women, charitable men and charitable women, fasting men and fasting women, chaste men and chaste women, and men who remember Allaah in abundance and women who remember Allaah; Allaah has prepared forgiveness and an immense reward for (all of) them.

A Dastarkhaan for Ramdaan

We have a table ready for us to eat from in the month of Ramdaan thus we should use our hands and eat. (This is a Dastarkhaan laden

with fasting, Tilaawat, Zikrullah, Taraweeh, Sehri, etc.). If a person receives a guest but serves food in the dogs plate, the guest will never be happy even though he may be served the best Biryani. Similarly, we should ensure that we utilise the correct utensils when sitting to eat on this Dastarkhaan of Allah ﷻ. We should ensure that our tongues are clean as we will be reciting the Quraan Sharif, our hands should also be clean. If we had utilised our hands in any form of Haraam then we should repent sincerely. We should now touch the Quraan Sharif with a clean hand. Similarly, our minds should also be clean, and then only will the food be enjoyable.

Coming back to the point, Allah ﷻ has said that fasting has been prescribed for you. The Quraan Sharif is not like any other law book which states the law and has to be adhered to at any expense. Allah ﷻ does not rule with the iron fist. Allah ﷻ didn't prohibit liquor overnight even though this was totally possible for Allah ﷻ. The prohibition of liquor had taken place gradually. The laws of Niqaab and Purdah were also implemented gradually. The platform was first prepared and then the command was issued. There is a great lesson for us here that we shouldn't just formulate and impose laws in the house. We should prepare the people first and ensure that they have the potential of acting upon the law.

Prohibiting people from evil

Hadrat Maulana Ilyas Saheb ؒ had given a beautiful example to explain this point. There was a person by the name of Hajee Ameen Saheb. Hadrat Maulana had commenced the work in Nizamud-Deen and these people used to come from Old Delhi for Shab-Guzari. Today New Delhi has expanded to such an extent that it is regarded

as one city but previously Nizamud-Deen was regarded as separate from Old Delhi, but people used to come on horse and cart for the Shab Guzari.

Many of us are Imaams, Ustaads, etc. yet we never instruct the Mutawallis of our Masajid to keep beards. We do not make Dua for them, neither do we try to inform them via others. We are happy that we getting a good salary, a good comfortable home, etc. We should be concerned of Deen. Hadrat Maulana was pleased that these people were attending the programmes but he was concerned of Deen coming into their lives. In a beautiful way, Hadrat placed his hands on the cheeks of Bhai Ameen Saheb and said, "How nice won't it be if Sunnat could come into his life." He got offended and stopped coming for the programme. Hadrat Maulana arranged for a horse and cart and visited him and asked for forgiveness for offending him. He then pleaded to him to come for the programmes and he promised not to speak on the beard in future. The same person became the Amir of Karachi later.

Hadrat Maulana then mentioned,

میں نے ٹھنڈا توا پر روٹی ڈال دی

I had put the roti on a cold Tawa

If the roti is rolled out and then put onto a cold Tawa then the roti will stick onto the Tawa. If a person does so, then it is a big mess and extra work. If the roti is put onto a hot Tawa then one will cook a delicious roti. Similarly, we should also heat the Tawa when we want to correct someone. When we realise that he has the potential of

changing and accepting then we should correct him. A student that takes admission into Madrasah is not sent to Bukhari Sharif. He will have to study Arabic grammar, Nahw, Sarf, etc. and then finally he reaches Bukhari Sharif after many years. After going through the correct procedure he will appreciate the lesson imparted by the Ustaad.

Building potential in our family members

Similarly, we should build the potential of our wives and children at home. Having Taleem in our home will assist in building this potential in our children. Allah ﷻ has first created the potential of abstaining from wine in Sahaaba and finally liquor was prohibited. The result of this was that wine flowed in the streets of Madinah. If the wine was in the bottle it was never poured into the glass. If it was in the glass already, it never reached the lips. If it reached the lips it didn't enter the mouth. If it reached the mouth it didn't enter the throat. This is the result of working on one's potential. When the law of Hijaab was revealed then there wasn't a single woman that did not adorn the Hijaab the next day. We should build the Isti'daad of our family people, Mutawallis (trustees), neighbours, etc. then we should correct them.

Our Sheikh ﷺ beautifully explained that Allah ﷻ had mentioned in the Quraan,

وَالزَّيْتُونَ

The fig and the olive has been mentioned which are top quality foods. Thereafter Allah ﷻ mentions the mount of Sinai and the peaceful city of Makkah Sharif. Hadrat explains that in order to win a

person we should reach his stomach first, thereafter we should pass Deen over to him. When Rasulallah ﷺ gave Da'wat he had called all the people onto the mount of Safa and hosted them.

Creating love in the hearts of the Mureeds

Maulana Thanvi رحمه الله says, "Initially I am not concerned of the Islaah of the person that takes Bay'at to me." My concern is that my love should enter his heart. When love is created then a lover will agree that black is white if the beloved claims that black is white. This love is created from good character therefore one should first correct himself under his Sheikh. If a Sheikh is always harsh and rebuking the Mureeds they will run away.

Walaw kunta fazzan ghaleezal qalb

وَلَوْ كُنْتَ فَظًّا غَلِيظًا لَانْفَضُّوا مِنْ حَوْلِكَ

If you had been ill-tempered and hard-hearted, they would have all dispersed (run away) from around you.

When we are soft hearted, and then give Da'wat to the people they will die for us. This has followed from the verse Kutiba alaikum us siyaam, Allah ﷻ didn't say that He made fasting obligatory. Further in the verse Allah ﷻ granted us latitude as well. If a person is unable to fast due to sickness or due to undertaking a journey then one may fast on other days. Look at the nature of Allah ﷻ.

تخلقوا باخلاق الله

Adopt the character of Allah ﷻ

Allah ﷻ is that being who not in need of us. If the entire creation go to the casinos and brothels it will not decrease the greatness of Allah ﷻ. He is not in need of the Ibaadat of any Nabie, Wali, angel, etc. We shouldn't behave as though we are independent as many people address the wives by telling them, "This is the way else you can take the highway." When so to say Allah ﷻ lowers himself to such a great extent then how much shouldn't a husband accommodate his wife.

Advise of Hadrat Maulana Maseehullah ﷺ

In U.P. the trend is that the girl doesn't go to the husband's house immediately after Nikah but after a few days. A person told Hadrat Maulana Maseehullah Saheb ﷺ that he is going to fetch his newlywed wife. Hadrat ﷺ told him that most important is Sabr and tolerance. Don't just be hard and say anything. When she showers you with stones then keep silent, eventually she will shower flowers on you. This is a sacrifice where the wife will tell you terrible things. You will definitely lose the battle when you want to show her a point. When the husband keeps silent then Allah ﷻ will take him very far.

يغلبن كريمًا ويغلبهن لئيم احب ان اكون كريمًا مغلوبًا ولا احب ان اكون غالبًا لئيمًا

When the husband is kind, soft hearted, then we say that there is a petticoat government in that house. When the Jamaat brothers make Tashkeel then we say that we have to get permission from the minister of home affairs. Women control such a man.

A man that is hard hearted, one who rules by the iron fist controls the wife. Then Rasulullah ﷺ said that he desires to be soft hearted, over powered by the wife. I do not desire to be the ruler that is hard hearted. These are the lessons to be taken from the verse, Kutiba alaikum us siyaam. Allah ﷻ didn't say katabtu alaikum us siyaam. This is the rule set out so abide by it.

How Allah ﷻ has considered us

Thereafter Allah ﷻ made even easier, don't think that you have been singled out and only this Ummat has to keep fasts. The people of the past also had to fast. On various occasions we experienced that the first year students come to the office to complain that they are unable to manage the Aalim course as it is too difficult. I usually tell them, "Look at the number of students that have graduated from your country and your town and are doing great work, How many students are currently in the second, third and final year." These students all underwent the same process and you are also of average intelligence therefore you can also manage. Similarly Allah ﷻ mentions that we have made fasting obligatory on you as we have made it obligatory on those before you. As they have managed fasting, you will also manage fasting. In some places the fasts are twenty hours currently yet they are managing. Currently our fasts are shorter but at some time our fasts will be longer and these countries will have very short fasts. Once we had travelled to Poland after Haj. It was the 24th of December when we arrived. We rested at night and got up at approximately 07:00am. We rushed out to make Wudhu to perform Fajr Salaah. We then found out that the sun rises only at 09:00am. We then had meals and then we decided

to prepare for Zuhr Salaah. We found out the time and we realised that we are delayed for Zuhr. It was nearly Maghrib time, as the day was so short. The sunrise was at 09:00 and 15:00 was sunset which is an extremely short day. Currently the day is extremely long in the U.K yet people are fasting. Currently there is a heat wave in India and Pakistan yet there are people that are keeping their fasts. These fasts are possible. Allah ﷻ hasn't commanded us to do something that is beyond our means. We have the capability to fast thus we should use the capability. This is like a father that has given his son R200,00, so he should use the money.

We should use our potential and energies for Allah's Deen and He will certainly increase us as this is His system. You will be surprised at the heights that you will reach when we use the potential given by Allah ﷻ in the correct manner. Many people think that they will never be able to control their eyes but it is surprising how these eyes can be controlled, how the thoughts of a person can be controlled.

How many of our friends that are Ulema give big Bayaans yet the wives know their true colours and they won't spare them. She will say, "You are giving big Bayaans in the Masjid yet look at your condition." When we use the capacity that Allah ﷻ has given us then even the wife will see a change within. On the contrary, if we do not use that capacity then we will decrease further and further. Allah ﷻ has given us the capacity of Taqwa which we should use.

The need to have courage

A friend has written that his auntie lives in Amsterdam where the fast are quiet lengthy and she is finding it difficult. I replied by saying, “How many others are also fasting in Europe!” They are managing well so she should also have courage and keep her fasts. When we don’t use the capabilities which Allah ﷻ has blessed us with then we start looking for loopholes. How many people claim to be diabetic and therefore do not fast. The diabetes does not adversely affect them throughout the year except in Ramdaan. We even see little kids fasting in Ramdaan.

What will you get in fasting? Allah ﷻ states that you will acquire Taqwa. When the word “La’alla” is used in Arabic then it refers to a possibility of it happening or not, but when used for Allah ﷻ then it refers to certainty. It means that a person that fasts will certainly adopt Taqwa, if he observes the fasts correctly. Thereafter Allah ﷻ makes it even easier by saying that these fasts are for a few days. A person gains plenty of benefits on Taqwa. Allah ﷻ states in the Quraan,

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

Whoever fears Allah, He will make an opening for him

How will Allah ﷻ make a way out? Allah ﷻ mentions in another verse,

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

There is certainly ease (in this world and certainly in the Aakhirah) after every difficulty (of this world). Without doubt, there is ease after every difficulty.

In Surah Inshiraah the word “Usar” has come with the letters Alif and Laam prior to it which is termed as “Ma’rifa” (a proper noun). The word “Yusar” has appeared without an Alif Laam which is termed as “Nakira” in Arabic which is an improper noun. This verse is repeated twice in the Surah. The rule of Arabic is that when a proper noun appears twice then it refers to the same thing but when a improper noun appears twice then it refers to two different things. The difficulty that is repeated in the Surah refers to one difficulty. The ease repeated refers to various types of easiness. In conclusion, Allah ﷻ will make many openings for the one problem that you may experience if you have Taqwa.

If we fall in a well (i.e. we have a health problem, financial problem, domestic problem, etc.), then Allah ﷻ will remove these problems on the basis of Taqwa. There were three people of the Bani Israeel that had undertaken a journey and entered a cave. All three were trapped as a boulder had fallen and covered the mouth of the cave. They didn’t have any cell phones, or means of communication, but they had a direct connection to Allah ﷻ. They had presented their Aamaal which was carried out with sincerity in their life, Allah ﷻ assisted them at such a juncture where none could assist. This is Taqwa.

Conviction in verses of the Quraan

May Allah ﷻ save us from problems. We can face various problems in life. A friend had a burglary at his home, so people had come to pay their condolences. A three year old child asked the mother, “Didn’t these people recite Aayatul Kursi?” A little child has conviction in Aayatul Kursi. The owner of the burgled house is involved in work of Deen, the lady of the house was reciting Quraan sharif whilst the incident took place. Why the difficulty? The Ulema have written that there are three types of Taqdeer. The first type is known as Taqdeer-e-Muallaq which means that if a person carries out a certain action then he will receive a certain reward or benefit. For example, if you respect your parents then you will have long life and your children will respect and honour you. Similarly, if a person recites Aayatul Kursi then he will be afforded protection from Allah ﷻ, but this is dependent on a condition and that is as long as one abstains from major sins.

A person recites Aayatul Kursi but has insurance on his properties and vehicles. He ensures that he is paying the premiums as well which is Haraam. How can the two reconcile? Some people are reciting Aayatul Kursi but it is hanging above the Haraam television on which naked women are displayed, and music is played. There are etiquettes to be adhered to. The entire Ummat can understand that in order for Aamaal to be accepted Imaan is of primary importance. The virtues of Nafil are effective if the Faraaidh are in order. However, it is a separate aspect that Allah ﷻ can forgive you on reciting a single Durood Sharif. The law is that the Durood that we recite will only assist if we fulfil the laws of Allah ﷻ and abstain from Haraam.

We entertain evil thoughts of others in our hearts, we indulge in backbiting, we look down upon other people and look up towards women whereas we suppose to look down when women appear and look up towards other people. We fantasise of women just by looking at her picture. If someone is reciting Quraan Sharif then we say that the reciter is a showoff. These are all regarded as major sins. If a person involved in these sins recite Aayatul Kursi then too the Aayatul Kursi will be void of effect. This is Taqdeer-e-Muallaq.

The second type of Taqdeer is termed as Taqdeer-e-Mubram. This is easy to understand. Rasulullah ﷺ made three Duas for this Ummat but the third Dua that they should not fight amongst themselves was not granted.

All Duas are accepted but in different forms. For example, You make Dua that Shaytaan must get Hidaayat, You will get the reward for making Dua but Shaytaan will not get Hidayat. The second form is that perhaps Allah ﷻ has fixed a very high position for you in Jannat, but you are unable to reach it. Allah ﷻ then gets you involved in some problem and you exercise patience with the Taufeeq from Allah ﷻ and accept it wholeheartedly. On facing the difficulty you say,

ما شاء الله وما قدر الله

الحمد لله بنعمته تتم الصالحات

Taqdeer-e-Munazzal

The third type is where lives could have been taken but lives were spared due to the Dua. Had it not been for this Dua the house of a person could have burnt down, or one could have been inflicted with various calamities. Whatever Allah ﷻ does is in conformity with the laws that we have but the Imaan of many is shaken at such a time. Whenever we experience some difficulty then we wonder as to why are we experiencing these difficulties whereas we have recited Aayatul Kursi and the three Quls, etc.

Always remaining conscious of Allah ﷻ

Whilst in the U.K. we were told that a Sheikh went through the green traffic light. He said, "I haven't done anything wrong so the camera is faulty." He went through it the second time and it flashed again. He came with witnesses and went through it the third time so he can sue the traffic department and it flashed again. Very soon the fines arrived, not because of going through the green light but for not wearing seat belts. Similarly, we think that we are doing things correctly yet there are so many things that we are doing incorrectly. Our beards are not kept in accordance to Sunnah. Our trousers are below the ankles. Women do not observe Purdah correctly.

According to the Fuqaha fasting constitutes three things with Niyyat as intention is also necessary. However, the Fuqaha have made it very easy for us as they have stated that waking up for Sehri is also a substitute for one's Niyyat as one is only awakening as he needs to be fasting. However, the best is that one makes an intention consciously, and fast to fulfil the command of Allah ﷻ. This is when servitude will come into a person, and one will become a slave of

Allah ﷻ. One will then understand that I have to fast whether it is difficult or not, enjoyable or not as this is the command of Allah ﷻ and I am His slave. The basic fast is abstention from eating, drinking and intercourse with a Niyat. This is like having a basic house where the walls of the house are put up, but the finishing touches having not been done such as the carpeting, painting, tiling, etc. No person enjoys living in such a home. A person enjoys living in a completed home to such an extent that he does not want to even leave his home.

Generally we find difficulty in fasting as the fast that we keep is incomplete. In other words we are keeping the basic fast thus we are not deriving the maximum enjoyment as ought to be derived. We find fasting to be a burden. If the fast is complete, then one gains great enjoyment. Fasting grants comfort and protection to a person as fasting is a shield. However, the shield will only offer protection if it is not cracked, therefore we should not destroy our shield by committing sins. In the month of Ramdaan the Shayateen are all chained but not the Nafs, therefore people still commit sins in the month of Ramdaan.

Desiring perfection

Many times a person says that he does not want perfection. This is a lie. In matters of Deen one makes such statements but nobody says that he does not want perfection in matters of Dunya. Once our Sheikh ﷺ had delivered a lecture in Bombay in regards to the beard and the moustache. Hadrat explained that the best is that a person removes the moustache completely. This can be done with a scissor or an electric razor. One should abstain from using a manual razor in

removing the moustache. If one prefers keeping a moustache then the whiteness of the upper lip should not be covered. This is second division and first division is that it should be removed completely.

One youngster said, "I am happy with second division as long as I pass." Sometimes some people think that it is okay if they merely enter Jannat. It is not necessary to attain the high position of Jannat. The father was present when the youngster commented in this manner so he commented by saying, "You are lying! When you were getting married you didn't say that you are happy with a second class girl (i.e. a girl that was divorced or widowed), but you wanted the best marriage partner that was first class. She had to be beautiful for you to accept her. When we furnished your home you weren't prepared to accept second hand furniture but you wanted first hand furniture of the latest fashion and model.

Analogy of Hadrat Hardoi ﷺ

Once Hadrat Maulana Abraar-ul-Haq Hardoi ﷺ went to visit a Mureed and a friend had accompanied Hadrat Maulana. Whilst waiting for the host to open the door Hadrat Maulana noticed that his garden was neglected. The neighbour's garden was maintained and beautiful. Hadrat Maulana immediately asked the person that had accompanied him, "What is the difference between the two gardens?" He said, "This one has been neglected." Hadrat Maulana asked, "Why?" He then said that the neighbour has kept a gardener whereas this person did not keep a gardener. Similarly, a person that keeps a Sheikh in his spiritual life to keep his garden clean will have a garden like the neighbours. On the other hand, if a person did not keep a gardener and allows the grass to grow wild so much

so that even the wife tells him, "I don't think we ever have to go to Kruger national park." In such a garden even snakes and scorpions will appear.

Hadrat Maulana then said, "There is no harm in having a clean beautiful garden, but one should be more concerned of his Deen." In worldly things we all desire the best, if a person can afford first class when flying then he will choose first class.

Desire for the best woman

A person saw a beautiful woman whilst walking so he told her that he has fallen in love with her. He began stalking her and walking behind her. She was worried that perhaps he will follow her into her home. Before entering her home she addressed him saying, "You are following me?" He said, "Yes, you are such a beautiful woman." She then said, "My sister is coming from behind and she is even more beautiful." When he turned around to look at her, he slapped him and said, "I was the world for you, and you already turned around to see someone more beautiful." The lesson we draw is that everyone wants what is best. Therefore, we should not say that I have fasted or performed Salaah so that is sufficient. My Ustaad Hafez Muhammad Salloo Saheb ﷺ used to say, "Today we are concerned of completing our Salaah, but are we worried whether our Salaah is accepted in the court of Allah ﷻ or not?" We should try and get the best out of our Deen, and not merely suffice on completing it.

We observe that a person that doesn't have a job always tries for a job. The moment he gets a job then he starts making demands and

wants to increase further. Similarly we should try to get the best out of Deen. This will be our attitude when we realise that our life of Dunya is totally dependent of our Deeni life. Our Deeni life will either make or break our life of Aakhirat.

Allah ﷻ says in the Quraan Sharif that we will grant Dunya to whomsoever we wish and how much we wish. As for those that only make the Dunya their objective in life, there isn't any share for them in the Aakhirat. The person that makes Deen his object, Allah ﷻ then takes care of his Dunya and his Aakhirat.

Acquiring peace of mind

The highest rate of suicides is experienced in first world countries which are known as developed countries. A person acquires a good job, best home and vehicle in order to acquire peace of mind. If peace of mind lies in these things then why are these people committing suicide. This proves that peace of mind does not lie in these things. One person said, "I wish and make Dua that the desire of every person is fulfilled in life so that one realises that what we actually require and desire is not in this." We have been deceived by Shaytaan that success and enjoyment lie in wealth and material things. The actual peace of mind is in Deen as Allah ﷻ says in the Quraan, "Listen! With the Zikr of Allah ﷻ the heart is at ease."

Hadrat Thanvi ؒ said these words and in my rough estimation he was inspired by Allah ﷻ at the end when the Jewish protocols were being formulated. One protocol was that we will deceive the people by making them think that by acquiring material possession in the

form of houses, cars, etc. they will have peace of mind. Hadrat Thanvi ﷺ stated,

سامان راحت اور چیز ہے اور راحت اور چیز ہے

Goods of comfort is something else and comfort is something else

This can be understood from an example. Sleep is something else and a bed is something else. A person that owns fifteen to twenty thousand Rands is able to go to a furniture shop and purchase the best bed on the market. You cannot purchase sleep in the market as sleep is not in the chemist, nor in the doctor's injection, nor in sleeping tablets. We should understand that peace of mind is not in material things. We think that peace of mind lie in these things.

A person was sleeping on a simple mattress but he gets a thought that he requires a new mattress. He was enjoying his sleep on his old mattress but a thought crept in and out of the mind leaving behind great sacrifices. He purchases a new mattress but the old linen doesn't suite the new mattress, so he has to purchase a new set of linen. The linen is then purchased and looks smart but the carpet doesn't match as it is too old. Then the curtains are required to be replaced and then finally the entire house must be renovated. Finally a person is short of funds but the desire to complete all these tasks cannot be controlled, so one has to acquire a loan on interest. When the house is complete the garden also requires completion. Then the car must be upgraded to suite everything. When the upgrade is complete then this is a person in a new generation.


Now the elderly coughing father doesn't appeal any longer, neither does the elderly mother. He now requires new modern friends. Then the accounts are coming in from various companies but one doesn't have the finance to feed the bills. This person that was enjoying his sleep has lost his sleep, he is now fearing that his home and belongings will be repossessed. Now the person faces embarrassment as the neighbours will say that he just lived it up for a matter of few weeks or months, and it is all over. Finally, he will be sleeping in jail whereas previously he was enjoying his peaceful sleep on an old mattress. This is the deception of the Dunya.

Similarly, one person was having a peaceful sleep under a tree. He was enjoying the beautiful breeze, and the chirping of the birds, etc. A person came and woke him from his sleep. He asked him, "What are you doing?" He said, "You seem to be such an educated person, can't you see what I am doing? I am sleeping." The person then said, "You mustn't sleep but be constructive and motivated." He asked, "What must I do?" He said, "Go and purchase a chopper and chop wood and thereafter sell the wood to make money. You will acquire so much of money that you will be able to purchase a second chopper and make more money." You will then be a boss and then you will have many people working under you. You will then buy trucks and you will be running a booming business. You will then build a modern up do-date office and a modern house with all the facilities and amenities. You will get married and have a peaceful life with your children. The person asked, "What am I doing now? Aren't I having a peaceful life right now?" I must go through all these stages to reach what I have right now. When I acquire all the wealth the people will dislike me due to jealousy. Many family people will

hate me as I am unable to offer them loans. When anyone enters my office, I will think it is the tax man. The criminals will be after me for my wealth. This clearly proves that peace of mind is not in the things of Dunya at all, but it is in Deen.

Another example to understand this, a person that was living in a tin shanty owned a gold coin. He lost the coin and began searching for it under the street light. A friend met him and asked, "What are you looking for?" He replied, "For my gold coin." He helped him to look for it but when they were unable to find it he asked, "Where did you lose it?" He said, "In my tin shanty." The friend asked, "Why are you then looking for it under the street light?" He said, "As I do not have lights in my tin shanty." He will never find it under the street lights. If he moves his hand in the tin shanty then he will find it there even after some time. Similarly, we have lost our dignity and honour and we have left our Deen and we are looking for honour in all material things.

Drop your standard of life

A friend has written that he is experiencing financial problems but he has realised that he will have to lower his standard of living to come out of his problems. He used to drive a Mercedes Benz but is now driving a Nissan bakkie. He says, "I have realised that people measure you according to the vehicle that you drive." Hadrat Sheikh  has written that even if you have to sell necessary items to settle your debts then it should be sold.

Today we are in financial difficulties. We take loans on 15% interest to pay off a 10% interest loan. We don't want to drop our standard

of living. A person will never come out of his problems in this manner. There is a saying in Gujrati that one should stretch his leg according to the size of one's blanket. If one has a full blanket then one may stretch one's leg fully. If the blanket is half then it should be stretched out half. This means that one should live his life according to his income, but we want to increase our income. A person that lives in such a manner, Allah ﷻ will remove him from his problems.


When one starts a business then initially it is to earn a living but soon this becomes a hobby. He then opens a second and third shop.


Spending all one's time in the acquisition of Dunya

Hadrat Thanvi ربه has written, "If a person becomes so occupied in earning his livelihood that he has no time for Deen then such a earning is Haraam." Deen is more important. The earning of one's livelihood is a fardh after attending to the Faraaidh of Deen. It is also incorrect for a person to work in such places where the income is contaminated due to interest bearing transactions, etc. We should give primary importance to Deen. We should learn our Deen and practice upon Deen. This is a continuous practice from the cradle to the grave. If a person has no time to acquire the basic knowledge of Deen, or he is so engrossed in his livelihood that he has no time to perform Salaah then the earnings of such a person is impermissible.

We always want to progress in matters of Dunya all the time. We want the latest cell phone when technology is advancing all the time. We should be content with whatever we have, then only will a person have time for Deen. Many of the worldly things are "Laa

Yaa'ni", things that do not benefit or one can easily do without such things.

A certain sister-in-law of mine was extremely modern. When I decided to become an Alim she was totally against it said, "This is the time to become a doctor or lawyer." Later in life she took Bay'at to Hadrat Mufti Mahmood Saheb  who prescribed three thousand times Durood Shareef as her Wazeefa daily and we had seen her completely change her life when she practised upon it. Her front room was filled with ornaments but she got rid of them gradually. She then made her house a Tableeghi Markaz for Ladies Jamaats.

Our homes are filled with ornaments which are useless. After one Bayaan Hadrat Maulana Muhammad Umar Palanpuri  had made Tashkeel. A certain person said, "After listening to your Bayaan I have desire to go in Jamaat but I do not have money." Hadrat Maulana took him to his room and said, "Let me take you into your front room. Now tell me how many ornaments you have there. Now if you sell one set of those ornaments you will be able to go in Jamaat because of which your life and others lives will change."

Our personal contents

In one country we went for a ladies programme. When we reached the house I was pleased with the number of shoes that I had seen at the entrance of the house. The people there had said that they don't think they will get a good response. Seeing the shoes I said, "Masha'Allah, many ladies have attended." I had later found out that those shoes had belonged to the people of the house. How many shoe racks don't we have in our bathrooms! How many sets of

clothes don't we have! Rasulullah ﷺ had taken a pledge from Sahaaba that they will only live with the bare necessities. They had then cried as they were unable to fulfil their pledge. When they had checked the estate of these Sahaaba they hardly possessed anything yet they felt that they lived lavishly.

When we were moving into our new house we were getting the cupboards made. I told the carpenter, "You are making so many cabinets." He said, "You don't worry, the women will find something to put inside." We do so much for Dunya but we don't have the same enthusiasm in Deen. We are not prepared to beautify our fast.

Our recitation must be beautified. We should recite Quraan taking into consideration the rules of Tajweed, etc. When Sautul Quraan used to have a Qiraat Jalsa at a venue they would take a pledge from the Imaam that after the Jalsa they would commence with Tajweed classes. Who would take out time to learn? We believe in Aakhirat therefore we should beautify our Deen and prepare for Aakhirat. We should ask ourselves as to how much of time we give to Dunya and how much to Deen? Many of us do not even have an object of life. We don't know as to why we are living in the world. Our primary object in this world is to please Allah ﷻ and this should be our Niyyat every morning. We should also have a Niyyat that we are living for the Aakhirat. Our Sheikh رحمه الله explains that if Dunya and amassing wealth was the object of life then death would have never come to a person. Finally a person has to leave all those things which he had worked for throughout his life, how can this be the object of life?

Death

The western philosophers hate death. The proof of Allah's existence is death. No man wants to die. We see people that are lying in hospitals on life support machines, ventilators, etc. but the law of Allah ﷻ is absolute. Who desires old age, every person wants to remain young. If a person doesn't want to live to old age then the simple solution is that one should die young. Is there any doctor, or Nabie, or Wali that can stop death? This proves that the world is not our object but Akhirat is the object of our lives, but we don't prepare for Akhirat in fact we prepare for those things which we will leave behind. This is like a person that is at a transit lounge at some airport yet he changes the frames and carpets at the lounge. He is there for a few hours and will then leave.

The Dunya is a transit lounge. We are stationed here temporarily and soon we will have to leave and never to return.

جس دنیا سے ہمیشہ کو جانا اور پھر لوٹ کر کبھی نہیں آنا
یہ ہے ارشاد قطب زمانہ ایسی دنیا سے کیا دل لگانا

The world which a person will have to leave permanently and never return to

The Qutub of the time says, Where can one attach himself to such a Dunya.

Doctor Abdul Hay Aarifi ﷻ says,

قدم سوء مرقد نظر سوء دنیا

کدھر دیکھ رہے ہو

کدھر جا رہے ہو

You are heading towards the Qabr but your gaze is still on the Dunya

Where are you heading towards and where are you looking?

At every moment we are moving towards our Qabr even though outwardly it seems as though we are sitting, but we are looking behind us at Dunya. Once Hadrat Maulana Inaamul Hassan Saheb ؒ was being driven to Heathrow airport. The driver of the vehicle had a habit of looking around whilst driving which is extremely dangerous. Hadratjee told him to pull off the road and said, "Look as much as you want now but when driving focus on the road." We are driving to the Aakhirat but our gaze is on Dunya. We want more degrees, purchase this franchise, that property, etc. A driver looks at the rear view mirror and side mirrors occasionally but if a person turns his head to the back and drives how dangerous isn't it? We notice the two year old kids enjoy their game of chasing each other. They running but they looking behind because of which they bump into the door or wall or they bump each other. These are kids, we have reached 55 but our childhood hasn't gone. We are chasing the world which is a bubble or a shadow. A bubble will eventually burst, as for the shadow there isn't any benefit in chasing after it.

Wasting our life in acquiring Dunya

There was an extremely good marksman. His target was extremely good but he was lazy and stupid. He wouldn't go out to earn. In the previous times, a person wouldn't go to earn in a factory or shop but hunting and fishing was a means of livelihood. Nowadays, we purchase these items at a shop instead of doing it ourselves. The

wife got this person ready to go and hunt and bring some food home. She prepared 50 arrows for him. He was so foolish that he took his arrows and shot at the shadow of a bird on the ground. He wasted all 50 arrows in this manner. When the day ended he was exhausted and he lost his arrows, he was lying on the ground and he sees a bird flying in the air. He was such a good marksman that he says, "If I had shot the bird whilst it was flying I would have got it." We will say that he is the most foolish person. Our case is similar to his. The 50 arrows resemble the fifty years of our life. We are utilising our life in trying to get Dunya which is just a shadow. We are pleased that we amassing more Dunya, our bank balance is now swelling, we getting a better car and house, etc. At the time of death we will have to leave all these things behind and go which is most depressing. When the angel; of death appears and extracts our soul then our rings, watches, etc. will all be removed and kept behind in Dunya.

A friend was deported from Madinah Sharif. He was told, "You have two to three days to sell your possessions and by a certain date you are to leave the country and never to return." How does a person feel? He still has a place to go to which is Pakistan. A person that prepared for the Aakhirat is indeed a wise man. Unfortunately, we regard foolishness to be intelligence. If a person prepares for the Aakhirat we ask him whether he has any sense in him. You are not worried of the Dunya, your house, your business, etc. and any person that prepares for Dunya is regarded as a smart person. It is the system of Allah ﷻ that there is never a vacuum in our lives. If one is not worried of Deen then a person will be concerned of Dunya. This is a punishment. When we discarded recitation of

Quraan in our homes then TV replaced. Now people are enjoying Haraam and in fact addicted to it. People that never kept Sunnat beard but wore a wig, Allah ﷻ made it a law in that country that no one is allowed to keep beard. These laws are not just passed but it is due to our actions. It is mentioned in the Hadith, “If we implement Deen in our lives then Allah ﷻ will grant us such rulers that will be kind to us.” If we live a life of Dunya then Allah ﷻ will appoint oppressors over us.

Beautify our fasts

Similarly in regards to our fasting we should beautify our fasts by keeping a perfect fast and not merely suffice on the basic fast. The Ulema have written that beautification of the Roza is acquired by controlling one’s eyes, ears, tongue, the heart and mind, ensure that one eats Halaal food at the time of Sehri and Iftaari, and after Ramdaan one should not have a holier than thou attitude.

Another example of this is that a person starts a business where he buys for R5 and sells for R5. He will be the busiest man in town as he is selling at cost price but he will be the first to close down. He didnt make any profit therefore he is unable to pay his rentals, staff, etc. A person that makes profit will be a happy man.

If we keep the basic fast which is abstention from eating, drinking and intercourse with an intention then this is similar to buying for R5 and selling for R5. This is the reason many people dislike fasting. If they could help it they wouldn’t keep it but due to pressure from society they have to fast. If you making a profit then one will gain pleasure in fasting out of Ramdaan as well. The profit of fasting is

that a person keeps Roza of the tongue, eyes, ears, etc. together with the basic fast. When this is the condition of our fast then we will look forward to Ramdaan.

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