

JOURNEY TOWARDS



Extracts from the Islaahi Discourses

of

Hadhrat Moulana Abdul Hamid Is'haq

Saheb ~ Daamat Barakaatuhum



PREFACE

All Praise is due to Allah Jalla Jalaaluhu, Lord of the Universe.

May Peace and Blessings be upon the Beloved of Allah,

Rasulullah (ﷺ)

Hadhrat Moulana Abdul Hamid Is`haq Saheb (Daamat Barakaatuhum) is the principal of the world-renowned Darul Uloom Azaadville, South Africa (Madrasah Arabia Islamia), and senior Khalifa of Hadhrat Moulana Shah Hakeem Muhammad Akhtar Saheb (Rahmatullahi `alayh), with thousands of students and Mureedeen throughout the world.

Hadhrat Moulana is one of the most senior and respected Ulama of South Africa, who is known for his deep understanding of Dien, commitment to and sacrifices for the work of Dien, accompanied by his exceptional piety, Zuhd (abstinence), hospitality, and other noble characteristics, as would be found in the Ulama-e-Rabbaniyyeen and Auliya-e-Kiraam.

Hadhrat Moulana sets an extremely high precedent as a sincere and ardent follower of the Sunnah, and always highlights the beauty and greatness of the Sunnah, its benefits and merits, and the great need for the Ummah at large, to revive and enliven the Sunnah, in their individual and family lives, as well as their communities. Hadhrat Moulana also has a unique and meticulous way of conveying what is the true Dien, without compromise on the pristine principles of the Qur`aan and Sunnah.

Despite old age, illness, and the responsibilities of the Darul-Uloom, which rest upon Hadhrat Moulana's shoulders, Hadhrat Moulana's deep hearted desire to spread the message of the love of Allah Jalla Jalaaluhu takes Hadhrat Moulana on travels throughout South Africa, as well as abroad.

Hadhrat Moulana's Islaahi discourses are a great inspiration to thousands throughout the world, who are able to also benefit through live audio-streaming. These discourses present beautiful guidance and direction for Saalikeen.

This compilation offers extracts from the weekly and special Majaalis of Hadhrat Moulana.

May Allah Jalla Jalaaluhu accept the humble effort and reward all who have so kindly assisted and contributed to the compilation. May Allah Jalla Jalaaluhu bless Hadhrat Moulana with long life, good health, the strength to continue in his blessed and noble endeavours and seal all Khidmaat with Divine acceptance. Aamien

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CONTENTS

1. Formulating Intentions	4
2. Hearing is Believing	6
3. The Blockage of Sins	10
4. Understanding Bay`at	12
5. Istighnaa	14
6. Shukr	16
7. Conforming to Dien	20
8. At the Waterfalls of Mercy	23
9. Visiting the Beloved صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	26
10. The Rights of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	29
11. The Print-outs of our Deeds	37
12. The Need for Islaah	41
13. In the Khidmat of Dien	48
14. Let them meet us on our terms	52
15. Reciting the Qur`aan Sharief	55
16. The Sunnah: Our Value and Protection	61
17. Understanding our Adversities	65
18. Eat with the best 'fork'	69
19. Giving Precedence to Dien	71
20. Time	74

1 | FORMULATING INTENTIONS WHEN SERVING DIEN

On one occasion, when Hadhrat Moulana Yusuf Kandhlawi (رَحْمَةُ اللهِ عَلَيْهِ) gave the Jumu'ah Khutbah¹, his respected father, Hadhrat Moulana Muhammad Ilyaas (رَحْمَةُ اللهِ عَلَيْهِ) asked him what intention he had made for the Khutbah he had delivered.

Hadhrat Moulana Yusuf (رَحْمَةُ اللهِ عَلَيْهِ) replied, that his Niyyat (intention) was to deliver the Sunnah Khutbah.

Hadhrat Moulana Muhammad Ilyaas (رَحْمَةُ اللهِ عَلَيْهِ) advised him thus: **“Had you made the Niyyat that Allah Ta’ala conveys this message to all the people of the world, you would have then reaped so much more in Thawaab (rewards). You would have secured tremendous rewards on such a Niyyat.”**

Contemplating on this priceless gem, and thereafter on the intentions we make, it came to mind, that on undertaking any Khidmat of Dien – whether Khutbah, bayaan, writing, travel for the purpose of Dien, etc. – we should keep the following points and concerns before us, when formulating our intentions, including the above.

The following Dua is an extension and an explanation to the main intention to do solely and only for the Pleasure of Allah Ta’ala, and it also reflects the weighty responsibility we have when engaging in the services of Dien. We should make Dua, along these lines :

“O Allah, make this a means of Amal² and Hidayat³ for myself and for all; grant me the Taufeeq⁴ to convey it correctly, and explain it

¹ Khutbah: A sermon which includes Praise of Allah Ta’ala, together with conveying blessings to Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is an important *Sunnah* (practice).

² Amal : action

correctly; let it be understood correctly and let it be practised upon correctly.

O Allah, grant me 100% sincerity, as well as all the qualities of acceptance. Allow the message of Your Dien to spread to all mankind and jinn till the day of Qiyaamah. Wherever it reaches, in which ever way it reaches, by whatever means, let there be only good in it and let only good come out of it. Let there be no evil or harm in it, and let no harm come out of it.

O Allah, Bless me to convey that which is necessary and beneficial, according to each individual; let there be no test or trial in it, no mistakes or errors in it, and O Allah, save me from any kind of disrespect also.

O Allah, let each and every Ayat and Hadith be only for Your Pleasure. Seal this talk with Your Special Pleasure and Acceptance - whether of the sayings, actions and conditions of the pious, the analogies and the examples, the events, poems or anecdotes.

O Allah, let every single moment spent in the Khidmat of Your Dien be only for Your pleasure. You, out of Your Kindness, declare it to be only for Your pleasure, as far as the words, meanings, insinuations and body language are concerned.

O Allah, Crown our humble efforts and endeavours with acceptance, even though not worthy of acceptance.”

When formulating our intentions, we should keep before us this Dua. Insha-Allah⁵, it will assist us in understanding what a sincere intention should be, and also create the concern to carry out our work in the best possible manner, as would be pleasing to Allah Ta’ala.

³ Hidayat : guidance

⁴ Taufeeq : Divine assistance

⁵ Insha-Allah: Allah Willing

2 | HEARING IS BELIEVING

The age-old adage: *‘Seeing is believing and hearing is deceiving,’* is known to most of us, and it is also used in our speech, but without much thought and reflection.

However, on deliberating the message in these words, we come to understand that these words conflict and contradict the **essential** teachings of Imaan and Islam.

As Muslims, we understand that our Imaan (faith) is in the unseen. Our belief is **without** seeing.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

“WHO BELIEVE IN THE UNSEEN...”

[Surah Al-Baqarah 2 : 2]

In spite of this belief, the observation is that what we **see** of things happening about us are due to the causes of the material world. People generally go by the principle of *‘cause and effect’*. For example, a person takes medication (cause) and his health improves (effect). We **see** that he got better by taking medication, but we **hear** that it is Allah Ta’ala who gives cure. Our belief is thus on what we **hear** from Qur’aan and Ahadith.

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝

“AND WHEN I BECOME SICK, HE HEALS ME.”

[Surah Ash-Shu’ara 26 : 80]

We find that the indoctrination of ‘cause and effect’ also substantiates the belief that seeing is believing – **based on what is material, physical, visible, measurable or in solid form**. This is what is firm in the minds of people. And as a result, we

find that what is found in the Qur`aan and Sunnah is disregarded and flouted, because Dien is based on the Unseen.

Doubt is created in respect to what we **hear** from our elders, about Dien, because it is not what we **see** with our physical eye.

Since we only ‘hear’, and we do not ‘see’, many look upon different Islamic teachings as deceiving (نَعُوذُ بِاللّٰهِ مِنْ ذَلِكَ). Why? ...Because the concept of ‘cause and effect’, and ‘seeing is believing’, does not serve as a basis.

Even though not a water tight principle, the truth is, that hearing is believing and seeing is sometimes deceiving.

In the incident of Hadhrat Moosa (عَلَيْهِ السَّلَام), we read that the Bani Isra’eel were led out of Egypt, until they reached the Red Sea. They were also being pursued by Fir’aun and his army, and thus found themselves in a situation where, before them was the deep blue sea and behind them was Fir’aun and his army.

As is commonly said in English, and which holds so true in this instance: They were trapped **between the ‘devil’ and the deep blue sea**. At this point in time, the Bani Isra’eel saw their total destruction.

فَلَمَّا تَرَاءَا الْجَمْعَيْنِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ ۖ

“AND WHEN THE TWO HOSTS SAW EACH ANOTHER, THE COMPANIONS OF MOOSA SAID, "SURELY, WE ARE OVERTAKEN!"

[Surah Ash-Shu`ara 26 : 61]

They **saw** the water to be their destruction, but they **heard** from Hadhrat Moosa (عَلَيْهِ السَّلَام) that that was to be their salvation.

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ۝

**“HE (MOOSA) SAID, "NEVER! INDEED WITH ME IS MY LORD.
HE WILL GUIDE ME.”**

[Surah Ash-Shu`ara 26 : 62]

Allah Jalla Jalaaluhu commanded Hadhrat Moosa (عَلَيْهِ السَّلَام) to strike the water of the sea, with his ‘Asaa (staff).

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ۝

**“SO WE REVEALED TO MOOSA SAYING, "STRIKE THE SEA WITH YOUR
STAFF." SO IT WAS SEVERED APART AND EACH PART BECAME LIKE A BIG
MOUNTAIN.”**

[Surah Ash-Shu`ara 26 : 63]

What they **saw** to be their destruction immediately changed to their salvation. When Hadhrat Moosa (عَلَيْهِ السَّلَام) struck the waters of the sea with his staff, the waters parted, providing dry pathways for the Bani Isra’eel to cross in safety.

وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَّعَهُ أَجْمَعِينَ ۝

“AND WE SAVED MOOSA AND ALL THOSE WITH HIM.”

[Surah Ash-Shu`ara 26 : 65]

Fir’aun, on the other hand, saw the water as his salvation : He claimed that the water flowed by his command, and in turn, irrigated their lands and provided drinking water for them. However, that very water was to become the cause for his destruction.

We read that Fir’aun pursued the Bani Isra’eel into the sea. When he and his army were in the middle of the sea, the waters suddenly closed in, upon him and his men, drowning them all.

This was what was **heard**: that Allah Jalla Jalaaluhu would destroy him if he did not bring Imaan. But it was not believed, and that disbelief sealed his fate.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ۖ

“THEN WE DROWNED THE OTHERS.”

[Surah Ash-Shu'ara 26 : 66]

A Muslim should have the firm and grounded belief that ‘hearing is believing’ – that is, **hearing and believing in the words of Allah Ta’ala and His Rasul** (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ). This is our salvation and our success – in both worlds.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ط

وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۖ

“THE ONLY REPLY OF THE (TRUE) BELIEVERS, WHEN THEY ARE SUMMONED TO ALLAH AND HIS MESSENGER THAT HE (THE MESSENGER) MAY JUDGE BETWEEN THEM, IS THAT THEY SAY, "WE LISTEN AND WE OBEY." AND SUCH PEOPLE ARE THE SUCCESSFUL.”

[Surah An-Noor 24 : 51]

3 | THE BLOCKAGE OF SINS

Sometimes a car engine does not get enough fuel, or any fuel, and the car does not start. The problem can be due to different reasons: a blocked fuel line or fuel filter, or some fault with the fuel pump or carburettor.

We know that the fuel lines control and regulate the flow of fuel. If it is clogged or blocked, there is difficulty to start the car since fuel does not make its way to the engine. The engine generally does not restart until the blockage is removed.

A blocked fuel line also results in smoke, since the fuel overflows. If there is some leak and contact with an ignition source, such as the engine, then this results in smoke and can be dangerous, even causing a fire.

In the light of this example, we can draw parallels to the consequences of our indulgence in sins.

Sometimes a sin, for which there was no repentance, creates a blockage at the time of death. Due to commission of sins, persistence in sins, no concern and no effort to give up sins, the spiritual heart becomes clogged and blocked. This creates great difficulty at the time of death. There is no free flow for the Kalima Tayyibah⁶ to be recited and for the soul to leave the body with ease.

Sometimes the blockage of sins become so dangerous for one's Imaan that it **prevents** the person from reading the Kalima and this results in having to come into contact with the smoke and

⁶ Kalima Tayyibah : "There is none worthy of worship except Allah" - Declaration of the Oneness of Allah Ta'ala

fire of Jahannum – in the Qabr⁷ and in the Aakhirah (Hereafter). May Allah Ta’ala protect us all.

It is therefore necessary for us to engage in Taubah and Istighfaar daily. Through the blessings of sincere Taubah and Istighfaar, these sins, which would otherwise create blockages for an easy death, are removed.

Hadhrat Moulana Shah Wasiullaah (رَحْمَةُ اللَّهِ عَلَيْهِ) had said so beautifully and aptly:

اس طرح سے طے کی منزلیں، چلے گرے اٹھے چلے

*“We journeyed to Allah Jalla Jalaaluhu in this way:
We crawled, fell, got up, walked!”*

Let us not remain in the filth, dirt and grime of sins. ‘Repair’ the heart and soul with Taubah, and continue on our journey to Allah Ta’ala, adopting piety.

⁷ Qabr : grave / phase of existence after death and before resurrection.

4 | A VALUABLE ANALOGY IN UNDERSTANDING BAY`AT

Bay`at can be described as a kind of captivity, with a unique outcome. That outcome is **Freedom**.

Strange as it seems, it is a reality, and will be the experience.

Reflecting over this point, we will come to understand that there is freedom in captivity. We will also come to realize that there is captivity in freedom.

As an example: If a student is in the 5th year, and lives in “captivity” of his studies: strictly attending classes, diligent in completing his homework and sincere in his efforts, that student gets “freedom” - meaning, he is the successful one because he passes ‘with flying colours.’

As for the student who lives in freedom: He does not attend classes, he is indifferent to his studies, and makes no effort to complete his homework, then he becomes ‘captive’ in that same class - meaning, he fails. He does not make the grade, and does not qualify.

In a similar vein, the captivity of Bay`at will free us and will be a means and medium of our success, in both worlds, Insha-Allah – since Bay`at also serves to remind us of our allegiance to Allah Ta`ala and Rasulullah (ﷺ), which we have pledged with the Kalima, “La ilaaha illallaah Muhammadur Rasoolullah”.

We should not fear losing our freedom with Bay`at; rather, we should trade our freedom for this ‘captivity’ and experience true freedom.

Moving outside this example, we find the well-known Hadith, which conveys this reality, on a different level; in the context of Dunya (the material world) :

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“The world is a prison for the Believer and a paradise for the disbeliever.”**⁸

Here, we find that choosing ‘captivity’ (in Dunya) opens the Door to everlasting freedom in Akhirah⁹ (i.e. Jannah¹⁰). Choosing ‘freedom’ (in Dunya) leads to captivity in the Akhirah (i.e. Jahannum¹¹).

May Allah Jalla Jalaaluhu grant us the understanding.

⁸ Sahih Muslim 8/210

⁹ Akhirah : Hereafter

¹⁰ Jannah : Paradise

¹¹ Jahannum : Hellfire

Istighnaa is a condition of the heart, where the heart does not incline to the creation. **There is independence from creation, with the focus of the heart entirely on Allah Ta'ala, the Doer, the Provider.**

Istighnaa is such a noble attribute that it is free of any hidden expectations (Ishraaf). It is a great quality to possess and a quality that is found in our Auliya-e-Kiraam¹² and Ulama-e-Rabbaniyyeen¹³ – those who give practical expression to their knowledge and who have the Ma`rifat (recognition) of Allah Ta'ala. May Allah Ta'ala bless us all with it as well.

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), in fact, took Bay`at from the Sahaba-e-Kiraam (رَضِيَ اللهُ عَنْهُمْ) particularly on this quality; the effect of which was such, that if a Sahabi (رَضِيَ اللهُ عَنْهُ) was mounted on his conveyance and his whip fell down, he would not ask anyone for it; rather he would dismount and pick it up himself.

Of course, if something is offered and given, with no conditions, no strings attached, with respect and honour, especially for the recipient, and it being a Hadiyah (gift), then it would not at all be contrary to Istighnaa, to accept. **Declining is declining the Ni`mat (bounty) of Allah Jalla Jalaaluhu which He has sent for you.**

In fact, a gift is amongst the superior types of sustenance, with the others being, the earnings of one's hands, the booty of war and inheritance.

¹² Auliya-e-Kiraam: Noble Friends of Allah Ta'ala

¹³ Ulama-e-Rabbaniyyeen: Pious, righteous Scholars

There must be conviction at heart that it is only Allah Ta'ala who is the Giver, Doer and Helper, and if someone does offer some assistance also, it is due to Allah Ta'ala putting it into the heart of the person to do so. However, there is no trust on the creation; full trust remains on Allah Ta'ala.

We thus find that the quality of Tawakkul (trust) is attached to Istighnaa – that is, the person has complete trust, dependence and reliance on Allah Ta'ala.

A point to note is that Istighnaa has two sides to it: **If Istighnaa is due to Tawakkul, it is *Mahmood* (praiseworthy). If it is due to pride, it is *Mazmoom* (evil).**

6 | RECOGNISING, ACKNOWLEDGING AND BEING THANKFUL

The Ni`mats (bounties) of Allah Jalla Jalaaluhu upon us are innumerable. Countless reach us, without any effort or exertion from our side. ...And whilst we see different bounties, with our physical eyes, , there are billions and billions **more** which are not even known to us.

The oxygen we breath, the water we have on tap, our ability to see, hear, speak and move, are bounties we use all the time, but without thought or even appreciation – until the bounty is no more (May Allah Ta’ala protect us). **...It is a fact, that generally a bounty is recognized as a bounty when it is lost.**

So we find Allah Ta’ala’s bounties are all around us, in every way. On the highest level, are our Imaan and Islam, which are the greatest gifts.

As Believers in Allah Ta’ala, there are certain requirements in fulfilling Shukr (gratitude) to Allah Ta’ala. These are :

1.) MA`RIFAT (RECOGNITION):

To recognize these bounties as bounties and not take them for granted, heedlessly.

For example: To recognize that our homes, which offer us protection from the rain and cold, which offer us privacy, comfort and so much else, are **great** bounties – even if that home is not a palace or not located in a plush suburb.

Many complain about their homes, yet they do not look at the thousands living in shacks, on the streets

or in refugee camps. ...There is no recognition and no understanding that even a one bedroom flat or a little cottage is, in fact, a great, great bounty.

2.) I'TIRAAF/IQRAAR (ACKNOWLEDGEMENT):

There are two sides to recognition and acknowledgement:

a.) TO CONSCIOUSLY ACKNOWLEDGE ALLAH TA'ALA'S FAVOURS.

As an example: We will not just say: 'What wonderful weather today!'

We would say: **'Ma'shaAllah, Allah Ta'ala has blessed us with this wonderful weather.'**

We should bring Allah Ta'ala consciously into the equation! We must know and keep before us the source of bounties, and attribute it rightfully to Allah Ta'ala.

b.) TO RECOGNIZE AND ACKNOWLEDGE THAT WE ARE NOT DESERVING OF THESE BOUNTIES.

Our Sheikh, Hadhrat Moulana Hakeem Muhammad Akhtar Saheb (رَحْمَةُ اللَّهِ عَلَيْهِ) had taught us that Allah Ta'ala's Sifat of Kareem, alludes to The One Who Gives without the recipient deserving. So bounties are not given based on us deserving them. **Bounties are given out of Allah Ta'ala's Infinite Generosity and Kindness.**

3.) SHUKR (APPRECIATION AND GRATITUDE):

Shukr is the condition of that heart which has recognized and acknowledged. The tongue then automatically expresses appreciation.

For example: The person will then say, *'Alhamdulillah¹⁴, Allah Ta'ala has granted me cure from this ailment.'*

Or: *'Alhamdulillah, Allah Ta'ala has blessed me with a pious spouse,'* (or whatever the bounty may be).

4.) AMAL (ACTION):

This is using the bounties of Allah Ta'ala to earn His Pleasure; utilizing them in His Obedience.

For example: We will utilize our faculty of speech in noble deeds, such as Tilawat (recitation of Qur'aan Sharief), Zikrullah, enjoining good and forbidding evil, speaking to others amicably and politely.

We will **not** use this priceless bounty of speech in sinful deeds, such as engaging in nonsensical or shameless talk, swearing, speaking lies, gossiping about others, taking false oaths or spreading mischief.

Even in this effort to render Shukr and fulfil the Right of Allah Ta'ala, a person will not be able to do so adequately and completely. Despite this shortcoming, we do as is within our capacity.

¹⁴ Alhamdulillah : All Praise is due to Allah Ta'ala

Allah Ta'ala's Sifat is 'Shakoor' – The One who Appreciates the efforts and good deeds of His Servants - **efforts and deeds, which we have to acknowledge, are full of weaknesses and deficiencies. Yet, we fail to be 'shaakir' (appreciative and grateful) to Allah Ta'ala, for His Bounties, which have no weakness and no deficiency.**

...Just pondering on the contrast between the two and we would realize how deficient we are of Shukr. Yes, from our side, complaints are all too common.

When we imbibe these aspects of gratitude, the noble quality of humility will be nurtured within our hearts and souls. We will become humble. And the Hadith makes mention :

“WHOEVER HUMBLING HIMSELF FOR THE SAKE OF ALLAH, ALLAH ELEVATES HIM.”¹⁵

The one who has recognised his Rabb, recognises his nafs. The one who recognises the favours and greatness of Allah Ta'ala, recognises his lowliness and humbleness. He who humbles himself, Allah Ta'ala elevates him. Whom Allah Ta'ala elevates, Allah also protects.

Humility is the crown of Abdiyyat (servitude) which then becomes a means by which the person becomes beloved to Allah Ta'ala.

May Allah Ta'ala imbibe within us, these beautiful qualities of true appreciation, gratefulness, humility and servitude.

¹⁵ Al Mu'jamul Awsat Lit Tabarani 8307

7 | CONFORMING TO DIEN

Allah Ta'ala, out of His Infinite Grace and Kindness, gifted us with this beautiful Dien of Islam. It is unfortunate that we look at Dien today and see it to be something that does not fit into our lifestyles, something which does not comply with our whims and fancies, and something which needs to be amended because the societies of the world frown upon it... (نَعُوذُ بِاللَّهِ)

Due to our weakness, we look towards “trimming” Islam down.

On an individual level, many are lax in fulfilling the Faraa'idh¹⁶. They consider the Sunnats¹⁷ as trivial, and totally disregard those actions which are Mustahab¹⁸ and Nafl¹⁹.

The thinking is : I can leave out Fajr because I find it too difficult to wake up for. But this is okay because I will still be a Muslim. I can leave out the beard and I can be a Muslim without a beard... and I can leave off (this) and (that) and there is no problem because I will still be a Muslim.

Many women also think along the same lines: *I can leave off the Hijaab, I can leave off the scarf, I can do (this) and (that). ...As long as my heart is clean, I am still a Muslim ...* إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

We have been granted the priceless gift of Islam. **It is perfection.** Allah Ta'ala says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ط

¹⁶ Faraa'idh: Obligatory duties

¹⁷ Sunnats : The practices of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his noble companions (RA)

¹⁸ Mustahab : Recommended deeds

¹⁹ Nafl : Optional

“TODAY, I HAVE PERFECTED YOUR RELIGION FOR YOU, AND HAVE COMPLETED MY BLESSING UPON YOU, AND HAVE CHOSEN ISLAM AS DIEN (RELIGION) FOR YOU.”

[Surah Al-Maa'idah 5 : 3]

We cannot carve and chisel Islam to suit our nafs; rather it is for us to cut our nafs down to size, to humble ourselves before Allah Ta'ala – as slaves and servants, and conform and comply with Dien and Shariah²⁰.

Allah Ta'ala instructs us :

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً ص

“O THOSE WHO BELIEVE, ENTER ISLAM COMPLETELY...”

[Surah Al-Baqarah 2 : 208]

Furthermore, we cannot chop and chip Islam to fit into modern society. We cannot cut or trim Islam to fit into modern times. Let modern day fit into Islam!

To make society happy, to blend in with society, to be accepted by the society, we want to downsize Islam; **whereas, there is nothing as fresh, beautiful, progressive and “up-to-date” as Islam.**

What is the modern day of today?

It is immorality, adultery, pornography, drugs, rape, gambling, theft, deception and every kind of evil... Must Islam fit into that kind of filthy society? نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ

²⁰ Shariah : Islamic Law

Let us value this pure and beautiful religion by practising upon it **entirely**. Let us not subtract and divide, select and discard, as if we are an authority over Islam.

Through the practical implementation of Dien and Shariah – as it is, in its pristine and pure form - the societies of the world will be left in admiration for Islamic teachings, they will be left in awe and will be wonder-struck at the beauty of the Sunnah. This, then, will become the catalyst for thousands upon thousands entering into the fold of Islam.

May Allah Jalla Jalaaluhu grant us the understanding, the appreciation, and bless us to live by Islam, die by it and be resurrected by it. (Aamien)

8 | AT THE WATERFALLS OF MERCY

Our Sheikh, Hadhrat Moulana Shah Hakim Muhammad Akhtar Saheb (رَحْمَةُ اللهِ عَلَيْهِ) had taught us that one of the ways to make one's Ziyarat²¹ of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) more valuable, is to meditate that Allah Jalla Jalaaluhu's mercy is pouring down upon Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Meditating on this, make Dua: **‘O Allah, let a few drops fall on me as well.’**

In fact, this mercy is one of the meanings of Allah Jalla Jalaaluhu sending Durood on Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

When a person is at the Victoria Falls or Niagara Falls, he has to wear a raincoat so that his clothes do not get wet with splashes from the falls. Even though the falls are at a distance from him, the spray of water from the falls is far-reaching.

Allah Jalla Jalaaluhu's special Mercies are cascading down upon Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) more than all the waterfalls of the world put together. And Allah Ta'ala has afforded us the great bounty of being so close to the Roudha-e-Mubarak²², whereby we can drench our hearts and souls with that torrential downpour of Rahmat and Noor.

At the Roudha-e-Mubarak and at Baitullah²³, we do not wear raincoats; rather we have to remove our raincoats – the raincoats of our sins!

²¹ Ziyarat : Visit

²² Roudha-e-Mubarak: Blessed Garden (reference to the blessed grave of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ))

²³ Baitullah : First house for worship (of Allah Ta'ala) on earth. Also the present structure on the ground, and the direction in which Muslims face during Salaah.

If we are wearing raincoats of sins, we will not benefit from that splendid and boundless waterfall of the Mercy of Allah Jalla Jalaaluhu. All that is required, to remove that raincoat, which deprives us of this special mercy, is sincere Taubah from all our sins. There should be a firm intention not to return to sins.

Another very important aspect regarding our visit to the Haramain Shariefain is: If we place a bucket upside down, under the Niagara or Victoria falls, not a single drop of water will come into it. If, however, we place a tumbler, the right side up, under a tap, where just a drop of water drips every hour, the tumbler will eventually fill up.

Similarly, if the vessel of the heart is kept upside down, we can spend ages at the Roudha-e-Mubarak, but we will not draw and imbibe the great benefits and bounties that are found there.

If the vessel of the heart is the right side up, in a single Hudhoori (presence), the heart will not only fill up, it will overflow with Noor!

It is for this reason that we need to go to the Ahlullah²⁴ and Mashaa'ik²⁵, and spend time in their company. They will turn the spiritual heart, the right side up and guide us as how to remove the raincoat of sins, that we may then benefit from every good deed, especially our presence at the Roudha-e-Mubarak!

Alhamdulillah, we see so many return with their hearts 'full' - great changes are witnessed in their outward appearances, and

²⁴ Ahlullah: People of Allah (Ta'ala)

²⁵ Mashaa'ik: (plural of Sheikh) Spiritual mentors

they themselves mention the great changes experienced within their hearts.

And sadly, there are some of us who go to the Mubarak lands, but return without change. **Where one would expect spiritual regeneration, there is spiritual degeneration.** For example: There was no punctuality on Salaah, no Sunnat libaas (dressing), no beard; or for the ladies, there was no Hijaab, and the person returns, still neglectful and heedless; sometimes, even more so.

May Allah Jalla Jalaaluhu grant us the Taufeeq of sincere Taubah, protect us all, and grant us hearts which will absorb the Anwaar²⁶, Rahmat and Barakaat²⁷ found in the Haramain Shariefain, which will be a means of improvement in our Dien and in our relationship with Allah Jalla Jalaaluhu and our Beloved Rasul (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Aamien.

²⁶ Anwaar: Spiritual effulgence and light

²⁷ Barakaat : Blessings

There is an incident, which has been recorded, of a Bedouin who came to Madina Munawwarah, and on entering Masjidun Nabawi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), presented himself at the Roudha-e-Mubaarak, and recited such beautiful couplets, which are now engraved near the *Jhaalie* (gold and green mesh/frame) of the Roudha-e-Mubaarak.

These verses are:

يَا خَيْرَ مَنْ دُفِنَتْ بِالْقَاعِ أَعْظَمُهُ

O You, the best, whose (blessed) body has been buried in this plain (sand)...

فَطَابَ مِنْ طَيِّبِهِنَّ الْقَسَاعُ وَالْأَكْمُ

Due to the fragrance of the blessed body of Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) – the surrounding sand (touching his kafan) and the hillocks have become fragrant.

The sand that is touching the blessed Kafan (shroud) of Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is greatly honoured. Due to this honour, it has become extremely blessed and sacred.

With regard to this sand, Imam Malik (رَحْمَةُ اللَّهِ عَلَيْهِ) had said that the sand touching the Kafan of Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is more blessed than the Ka'bah Sharief and the Arsh of Allah Jalla Jalaaluhu! سُبْحَانَ اللَّهِ

How blessed must these grains of sand be! ...And how blessed the sand that is touching those grains of sand, and the sand and the ground we stand on, which has contact with that same earth, near the Roudha-e-Mubarak? ...سُبْحَانَ اللَّهِ. This value is beyond any estimation; it is priceless.

From our side, we need to at least recognize and appreciate this great bounty, honour and privilege of Ziyarat. It is no ordinary visit.

When standing before Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), we should keep this in mind, and should present ourselves according to this honour and greatness. **Both our inward and outward conditions should be in conformity with what would please Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)!**

نَفْسِي الْفِدَاءَ لِقَبْرِ أَنْتَ سَاكِئُهُ

My soul is sacrificed for the mausoleum you are in.

The real value of man is his soul. His body is a container housing the soul. If there is no soul, the body has to be buried. Without the soul, the body does not have value.

In this verse, one is sacrificing one's soul for Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

However, the reality of this statement will only be proven and made manifest, when we give preference to the Sunnah – i.e. the lifestyle of Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) over everything else.

فِيهِ الْعَفَافُ وَفِيهِ الْجُودُ وَالْكَرَمُ

In it is purity, generosity and compassion.

These beautiful verses of poetry teach us the exalted, noble, honourable position of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the great favour and privilege of being present at the Roudha-e-Mubarak and so near to Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

This bounty and blessing, and the rewards which would accrue on such a visit, should not be destroyed by negligence, unmindfulness, raising one's voice, taking photographs, videoing, dressing immodestly, dressing in the garb of the enemies of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), presenting oneself clean-shaven to Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), etc.

May Allah Ta'ala grant us the understanding and the true appreciation for the priceless bounty of Ziyarat of our Beloved Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and accept our humble visit, despite our inadequacy in being able to ever fulfil the rights of such a visit.

Allah Ta'ala says in the Qur'aan Sharief:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝

“AND WE HAVE NOT SENT YOU BUT AS MERCY FOR ALL THE WORLDS.”

[Surah Al-Ambiyaa 21 : 107]

Rasulullah's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Ihsaan (favour) and Mercy upon us are so great, that we cannot ever truly express our appreciation adequately.

His kindness, compassion and benevolence upon each one of us cannot be repaid even in many lifetimes. If it had not been for his concern, sacrifices and Duas, we would not be the reciters of the Kalima today.

In spite of our shortcomings and deficiencies, we are still required – in fact, we are commanded to fulfil his rights to the best of our ability.

Some of these rights are :

1.) **Imaan bir Rasulallah** صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[Belief in Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ]

This Imaan in Rasulallah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is a condition of Tauheed. The Imaan of a person is not complete without, 'Muhammadur Rasulallah'. Without this, a person will not be able to gain any kind of salvation in the Akhirah.

There are 3 aspects of this Imaan:

- a.) As Believers, we are to have full faith that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) brought and conveyed the Message of Allah Ta'ala, of how we should live and how we should die.
- b.) We should have firm belief that Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Last and Final Messenger of Allah Ta'ala.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ط
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

“MUHAMMAD IS NOT A FATHER OF ANY OF YOUR MEN, BUT HE IS A MESSENGER OF ALLAH AND THE LAST OF THE AMBIYAA. AND ALLAH IS KNOWLEDGEABLE OF EVERYTHING.”

[Surah Ahzab 33 : 40]

Whilst we believe that Hadhrat Isa (عَلَيْهِ السَّلَام) is a Nabi of Allah Ta'ala, we believe that he will return to this world and will be an Ummati²⁸ of our Rasul (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). **He will not be a new Nabi.**

- c.) We should also have firm Imaan that the only way of salvation is following the Mubarak pattern of life of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Allah Ta'ala says :

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا ۝ ط

²⁸ Ummati : follower

“THERE IS INDEED A GOOD MODEL FOR YOU IN THE MESSENGER OF ALLAH - FOR THE ONE WHO HAS HOPE IN ALLAH AND THE LAST DAY, AND REMEMBERS ALLAH PROFUSELY.”

[Surah Al-Ahzaab 33 : 21]

2.) Muhabbat-e-Rasul ﷺ

[Love of Rasulullah ﷺ]

We should nurture within our hearts, such true and sincere love for Nabi (ﷺ), more than any other after Allah Ta'ala. And the proof of this love is Obedience to Rasulullah (ﷺ).

Our Imaan will not be perfected until the love of Rasulullah (ﷺ) takes precedence over the love of all creation.

Rasulullah (ﷺ) said: **"A man cannot be perfect of Imaan as long as his love for me is not more than his love for his whole family and for all people."**²⁹

It is recorded that on one occasion Hadhrat Umar (رضي الله عنه) said: "O Rasulullah! Most assuredly, I love you more than all things, but my own life."

Rasulullah (ﷺ) said: **"I swear by The Being in Whose Power is my life! One is not a perfect believer until one loves me more than one's own life."**

Hadhrat Umar (رضي الله عنه) then reflected and exclaimed: "I now love you more than my own life."

²⁹ Sahih Muslim 1/49

Rasulullah (ﷺ) replied : "Now you are a perfect Muslim."³⁰

Upon reflection, Hadhrat Umar (رضي الله عنه), realized that he would, without any hesitation, sacrifice his own life for his Beloved Nabi (ﷺ), which thus made evident that he loved Rasulullah (ﷺ) more than himself.

Similarly, every Believer should have this kind of love that supersedes the love of his own life.

3.) Azmat-e-Rasul ﷺ

[Honour of Rasulullah ﷺ]

The love of Rasulullah (ﷺ) must be accompanied with Azmat (great honour) and utmost respect.

It should not be like the love between husband and wife, between brothers or friends, who take one another for granted, and speak to and treat one another in any informal way.

Allah Jalla Jalaaluhu commands that we have the utmost respect for Rasulullah (ﷺ).

The Sahaba-e-Kiraam (رضي الله عنهم) were instructed not to raise their voices in the presence of Nabi (ﷺ), as raising their voices would count as disrespect in the Court of Allah Ta'ala, and could be a means of loss in good deeds.

³⁰ Sahih Bukhari 6632, 6257

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ۝

“O THOSE WHO BELIEVE, DO NOT RAISE YOUR VOICES ABOVE THE VOICE OF THE NABI, AND BE NOT LOUD WHEN SPEAKING TO HIM, AS YOU ARE LOUD WHEN SPEAKING TO ONE ANOTHER, LEST YOUR GOOD DEEDS BECOME VOID WHILE YOU ARE NOT AWARE.”

[Surah Al-Hujuraat 49 : 2]

We find in these days that there are many matters and issues which are joked about, which are made the brunt of jesting and fun. **However, we should never ever make a joke about any single thing relating to our Beloved Rasul (ﷺ) or joke about any aspect of the pure Dien of Allah Jalla Jalaaluhu. This can lead one out of the fold of Islam.**

4.) Ita`at-e-Rasul ﷺ

[Obedience to Rasulallah ﷺ]

This necessitates, practically, complete obedience and conformity to the beautiful way of Nabi (ﷺ) on every occasion, practising on his Sunnah, together with complementing our A'maal with the respective Masnoon Duas.

Following the Sunnah is the easiest way to reach Allah Ta'ala. It is the road of success in both the worlds. Allah Ta'ala directs us to this great achievement:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ط
وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

**“SAY (O MUHAMMAD (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) : IF YOU DO LOVE
ALLAH, FOLLOW ME; ALLAH SHALL LOVE YOU AND FORGIVE YOU
YOUR SINS. AND ALLAH IS MOST-FORGIVING, VERY-MERCIFUL.”**
[Surah Aal-Imraan 3 : 31]

5.) Zikr-e-Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

[Remembrance of Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)]

We should remember Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) daily with Durood Sharief - which is that special capsule containing the Ibaadat of remembering Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), of Shukr (appreciation and thankfulness), Thana (praise) and Dua, and which is a means of us becoming the beneficiaries to great rewards and favours. **سُبْحَانَ اللَّهِ**

We should also bring into this Zikr, the recitation of the beautiful Duas that Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) taught us on awakening, sleeping, eating, drinking, etc. and follow his every action in regards to living life.

Added to this, we should remember Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) by talking about, writing or reading kitaabs about his Seerah³¹, his nobility, beauty and greatness, whereby love is created in the hearts.

³¹ Seerah: Life of Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

6.) Fikr-e-Rasul ﷺ

[Concern of Rasulullah ﷺ]

As Ummatis of Rasulullah (ﷺ), we should develop within us, that same concern that Rasulullah (ﷺ) had for the Ummah, for Accountability and preparation for the Akhirah.

We too should follow in his noble footsteps, making an earnest effort in spreading the message of Islam and sacrificing for the Dien of Allah Ta'ala, and being desirous of all and everyone coming into this beautiful Dien and gaining Najaat (salvation) in the Hereafter.

7.) Ziyarat-e-Rasul ﷺ

[Visiting Rasulullah ﷺ]

Visiting Rasulullah (ﷺ) is one of the most superior forms of Ibaadah, securing the most enviable of rewards. Thus, when a person has the means, it is greatly encouraged that he undertakes this journey to Madina Munawwarah, presents himself at the Roudha-e-Mubarak and offers his Salaam to Rasulullah (ﷺ), who is alive, listening, and responding to the Salaams which are offered and conveyed to him.

Rasulullah (ﷺ) said: **“He, who visits me, after I have left the world, is just like the person who visits me in my lifetime.”**³²

³² Baihaqi in Shu'abul Imaan, Darqutni

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“My intercession becomes necessary for the one who visits my grave.”**³³

May Allah Jalla Jalaaluhu grant us the Taufeeq of fulfilling the Rights of our Beloved Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with deep and sincere love, and may it be a means of our acceptance and Najaat in the Hereafter.

³³ Baihaqi

Many of us, who own printers, know that a good quality printer is required if we want good quality prints. A colour, laser printer will produce high resolution print-outs, with enhanced, clear and finely detailed images that are colourful and bright, in comparison to a black and white inkjet printer.

All of us who use printers know that there are times when the print is of poor quality. Sometimes the print is so faint, it is not even legible; or there are white or black streaks and lines running across the page or down the page, spoiling the print.

At such times, the light indicator flashes red, indicating the toner is low and needs to be replaced. The light indicators also tell us which colours need to be replaced.

Whilst there are other reasons for poor printing, it is the toner that makes the image. Printing is dependent on whether there is sufficient toner in the cartridge or cartridges.

**Our A'maal (actions) can be likened to print-outs.
Each Amal is like a print-out – a good one or bad one.**

The colours of the toners, for the cartridge of the spiritual heart, are: Taubah and Istighfaar, Ikhlaas and Ishq of Allah Ta'ala.

Unlike printers, where cartridges are generally changed every few months, there is a need to daily and **constantly** replenish our hearts with the toners and ink of Ikhlaas, Taubah and Istighfaar.

If we do so, the A'maal that are then carried out by the 'machine' of this human body, will be print-outs which are bright and clear and beautiful.

If there is no effort to maintain and upkeep one's Taubah and Ikhlāas, the print-outs of our actions begin to fade, and become lighter and lighter - until, sometimes even the Salaah, though performed regularly, comes out **“blank” - because the heart is empty of the toner of Ikhlāas.**

The Hadith also alludes to this:

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ) said : **‘When a person finishes his Salaah, he gets one tenth, one ninth, one eighth, one seventh, one sixth, one fifth, one fourth, one third or one half of the maximum reward (according to the quality of Salaah performed by him).**³⁴

...If the toners of Ikhlāas³⁵, Ihsaan³⁶ and Khushoo³⁷ are utilized in Salaah (and other Ibaadaat), the print-out will be clear and beautiful, otherwise blurred or faint, dependent on what was given in that Salaah or Amal (deed).

Sometimes the print-head becomes blocked ... and the print is poor. The same happens with our hearts: Sometimes, Riyaa (ostentation/show), Ujub (vanity/conceit), Kibr (pride), or some other defect in the spiritual heart, creates a block, and the print is ruined. ...This is what happens when nafs and shaitaan interfere with our intentions and deeds.

Indulgence in sins also depletes the Noor in the heart. The effects of our fasting, our Salaah, Umrah, Ziyarah, Tilawat, and other Ibaadaat are not experienced because the heart is empty due to sins. So our “prints” (A'maal) are blank.

³⁴ Abu Dawud 796, Nasai 612

³⁵ Ikhlāas : sincerity

³⁶ Ihsaan : Conscious awareness of Allah Ta'ala

³⁷ Khushoo : humility

When the darkness of sins settles in the heart, then the A'maal that are carried out, will be spoiled with streaks of Zulmat (darkness). ...Despite the sun shining brightly, one's life will be dark and gloomy.

We ask: Why can we not find peace of mind, contentment at heart; why is there no Noor in our hearts, no happiness in life?

...It is because of our indulgence in sins. Sin is darkness.

Many a time, our A'maal are like messy prints-outs, which are thrown away.

In a Hadith, Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **'When a person offers his Salaah at its fixed hours with proper Wudhu³⁸, with humility and submission, and with Qiyaam³⁹, Ruku⁴⁰ and Sajdah⁴¹ done satisfactorily, then such a Salaah rises up in a bright and beautiful form and blesses the person in words: 'May Allah guard you as you have guarded me.'**

...On a beautiful print out of good deeds, glad tidings are given, Allah Ta'ala's pleasure is obtained and Insha-Allah, many other rewards will be enjoyed in this world and the next.

The Hadith continues : **"...On the other hand, if a person is not punctual with his Salaah nor does he perform Wudhu, Qiyaam, Ruku and Sajdah properly, then Salaah rises up in an ugly and dark shape, and curses the person, saying: "May Allah ruin you as you have ruined me!" Then it is flung back like a dirty rag at the face of the person."**⁴²

³⁸ Wudhu : ablution

³⁹ Qiyaam : Standing posture for prayer

⁴⁰ Ruku : bowing (during the prayer)

⁴¹ Sajdah : prostration

⁴² Mu'jamul Awsat Lit Tabarani 263/3095

...The print-out of Salaah was ruined due to the defects of the human ‘machine’ (i.e. negligence in fulfilling the postures of Salaah) and insufficient toner (Ikhlaas and Khushoo).

Some of today’s photocopier machines come with a “smart panel” application which displays details and information of toner levels, printer status, setup, network, problem alerts, and so forth.

Allah Ta’ala has also given us a ‘smart panel’ application whereby we know the condition of our hearts and our actions : The Suhbat of the Auliya Allah.

In their company, the indicator lights flash when our Salaah is not in order, flash when there is deficiency in our Akhlaaq⁴³ or Mu’aasharaat⁴⁴, alert us when there is a block on Ikhlaas, when there is Takabbur (pride), Riyaa (show/ostentation) and so forth. ...In this manner, we can, accordingly, get the heart back, in good working condition, and learn how to replenish the toners for the heart and have beautiful print-outs of our deeds.

All of these details of Dien, as well as the **understanding** of Dien are learnt from the Ahlullah.

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

⁴³ Akhlaaq: character

⁴⁴ Mu’aasharaat : Social Dealings

There are many who take Bay`at, but without sincerely wanting to tread the path of Islaah (reformation). They are not genuinely interested in reforming themselves.

Sometimes, the intention is for Barakah⁴⁵, or for name and fame, or for Khilafat⁴⁶, or due to financial, health or other problems, or for some ulterior motive.

My respected Sheikh, Hadhrat Moulana Hakim Muhammad Akhtar Saheb (رَحْمَةُ اللَّهِ عَلَيْهِ) would tell such people: “Sort out your problems first, then come for Bay’at. Bay’at is for Islaah and not to sort out these kinds of problems.”

Sometimes, the person considers himself independent of Islaah because of his Ilm (knowledge) and his Khidmat of Dien. So Bay`at is taken out of formality, and just for the sake of finding some credibility and acceptance amongst people, due to one’s association with a Sheikh.

Those who are neglectful of their Islaah, easily become the toys of nafs and shaitaan. And any person who feels that he does not need anyone to guide him, is in deception.

Even if a person has made his Islaah and becomes a great Sheikh, with thousands of Mureeds, but he does not worry about his own Islaah, he will not remain a Muslih (one who reforms). He will not even remain Sawleh (pious).

⁴⁵ Barakah: blessings

⁴⁶ Khilafat : approved spiritual representative of the Shaykh

وہ کیا مصلح ہوں گے، صالح بھی نہیں رہیں گے

‘Where will he be a guide; he, himself, will not be righteous.’

جو اپنے آپ کو مستقل بالذات سمجھتا ہے

وہ مستقل بذات ہوتا ہے

‘He who regards himself as independent (and not in need of guidance or a Sheikh), will fall into evil.’

...Sometimes, the person gets Khilafat and that title and rank gets to his head. He thinks: *My work is done. I am in a position to make Islaah.*

Khilafat is only the starting point. There is a need for a lot more work. We have to keep an extremely vigilant eye on ourselves.

Moreover, Khilafat is generally given due to the spiritual progress of the Mureed, whilst in the company of the Sheikh. Khilafat usually indicates the potential of the Mureed to progress further in the field of Sulook if there is continuous effort, commitment and sincerity from the Mureed’s side.

Hadhrat Moulana Husain Ahmad Madani (رَحْمَةُ اللهِ عَلَيْهِ) had addressed some students who had graduated, saying: ***Those of you who think you have, today, become Aalim will remain Jaahil (ignorant). The one who continues seeking Ilm and continues teaching it, and becomes grounded in it, and strengthens his relationship with Ilm, by Amal, will become an Aalim.***

Finishing the course, is only commencing the real course, and this course continues until one's last breath comes out with Imaan. This course will continue until death.

This is the reality; otherwise the person misses the boat.

Many a time, a person's Ilm becomes a test for him. Sometimes Khilafat becomes a great test for the person. ...Because these stations can breed pride and arrogance. Then we find the person considers himself important, and there are great expectations from the people - that people must now do for him, people must now serve him, favour him, etc. He gets upset and angered if expectations are not met, or if someone has to advise and caution him.

The person even uses these positions to secure his name and fame, to secure Dunya – and in that agenda, he throws his weight around, and sometimes, many people are hurt, or wronged and oppressed.

We find the attitude of : ‘Ana’, ‘Ana’... *‘I can do what I want to. I do not have to ask anyone...’*

These are vices which creep and steal into the heart, and if not reformed, lead to many more base and evil qualities, and will ultimately be the cause of destruction, humiliation and disgrace. May Allah Jalla Jalaaluhu protect us all.

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“Two hungry wolves let loose on a flock of sheep cannot cause as much destruction to the flock than the damage inflicted to one's Dien by one's greed for wealth and fame.”**⁴⁷

⁴⁷ Tirmidhi 2482

...Sometimes the boss has to remind the employee: “You are just working here. You are not the boss; you are not in charge, despite your years of experience...”

Similarly, when we, who are the servants of Allah Jalla Jalaaluhu, start entertaining our own greatness and importance, and exploit the position of Ilm or Khilafat, **Allah Ta’ala then reminds the person as to who is in Authority** – and the person is humbled. Allah Ta’ala brings him down. May Allah Ta’ala protect us all.

Islaah is the main concern. And Islaah is not something we can do on our own. Unfortunately, many decide their own “ilaaj” (cure) and sometimes find themselves worse off than when they started. As is commonly said:

رَأْيُ الْعَلِيلِ عَلِيلٌ

***The opinion / remedy prescribed by the one who is ill, is ill
(i.e. harmful, detrimental).***

There are those who do not have the humility of seeking cure for their spiritual ailments. They recognize their weaknesses, they know their sins, but their pride won’t let them seek the cure.

Until the person does not submit to a guide, until the person does not humble himself and ask, the sickness will not be cured.

And if we are not conscious of our Islaah, nafs and shaitaan will assert their hold over us. Sometimes they keep the person in such a tight grip that the person, on his own, cannot free himself.

So this cannot be stressed enough : At all times, the concern should be of our Islaah, until our last breath. And for that, it is very important to have someone over us, to guide us.

If a child grows up without his parents, due to death or divorce (Allah Ta'ala forbid), in many cases, the child turns out to be a delinquent. In today's time, we find that even if the parents are present, many children do not take heed of the advices of their parents.

When that child becomes a young adult, he does not want to listen to anyone, does not want to take any advice or accept any guidance and direction. He even argues that he knows what he is doing and he knows what to do. Everyone else is wrong. This is his deception which he cannot see.

Similar is the case of those without 'spiritual' parents or those who think they do not need to draw from the experience and guidance of their spiritual guide. They are in deception. Nafs convinces and shaitaan whispers, that the person knows everything – he is, after all, an Aalim and even a Sheikh; there is no need for anyone to advise or admonish him; no need to consult and seek the wise counsel of a spiritual guide.

This kind of independence is walking a very slippery path, and whoever walked this path, slipped.

Moreover, for each person, shaitaan comes to him according to his status and position.

Imam Ahmad bin Hambal (رَحْمَةُ اللَّهِ عَلَيْهِ) is counted as one of our greatest Fuqaha⁴⁸, whose Madhhab⁴⁹ is established in different

⁴⁸ Fuqaha : Jurists

⁴⁹ Madhhab : School of Jurisprudence

countries. On his death bed, he was heard, repeatedly saying: 'Not yet! Not yet!'

When asked, he replied that shaitaan kept coming to him, saying: 'O Ahmad, you have succeeded! ...O Ahmad, you have succeeded!' ... trying to delude him.

Imam Fakhrudien Raazi (رَحْمَةُ اللَّهِ عَلَيْهِ) was a brilliant and gifted Scholar. Yet on his death bed, shaitaan came to him with strong arguments that Allah Jalla Jalaaluhu does not exist. He presented **one hundred** proofs of Allah Ta'ala's existence. His shaitaan was such an Aalim, who broke every single proof of his. He then saw his Sheikh in a vision, who said: **'Say: I believe in Allah without any proof!'**

سُبْحَانَ اللَّهِ ...Now which proof is shaitaan going to break?

So when the attitude is: *"I can manage on my own. I do not need guidance. I guide others,"* ...the person is in a very dangerous position. This kind of thinking indicates to *Ujub* (conceit) and *Takabbur* (pride). And the end of pride is disgrace.

Allah Ta'ala said: **"Pride is My cloak and greatness is My garment; so whoever competes with Me regarding these two will be thrown into the Hellfire."**⁵⁰

This Nasihah (advice) is not confined to the Ulama fraternity. These points have been brought up because the audience comprises mainly of students of Dien and Ulama-e-Kiraam. **We do not paint everyone with the same brush; nor should we look down upon any single person.**

⁵⁰ Abu Dawud 4090

Whilst we all have weaknesses, there is potential in all, for reformation and rectification of our weaknesses, and there is potential in all to reach the highest levels of Wilayat⁵¹.

These advices are extended to and include all Saalikeen and Mureedeen. Each person knows his or her weaknesses and should strive in the direction of Islaah (reformation).

Pride, vanity, ostentation, the love for name and fame, the love of Dunya are inherent weaknesses in man. Every person has a nafs to contend with – and nafs is our worst enemy. However, with a little Mujahadah (striving) and some sacrifice, these spiritual ailments can be cured; these weaknesses can be overcome or re-channelled to what is praiseworthy.

May Allah Jalla Jalaaluhu guide us all and give us the understanding of the purpose of Bay`at, the need for Islaah, and the Taufeeq and courage of working in the direction of self-reformation. May Allah Jalla Jalaaluhu protect us from the deception of nafs and shaitaan.

⁵¹ Wilayat: Friendship with Allah Ta'ala

An extremely wealthy businessman has to sign a cheque of millions. He has many pens in his pen holder, but he will choose one.

Figuratively speaking, if that pen boasts: *"I have signed a cheque of millions!"* ... This is the foolishness of the pen. The businessman could have chosen any other pen.

For those of us who are in the Khidmat of Dien, we should keep this example before us.

Allah Jalla Jalaaluhu has billions of servants. Out of His sheer kindness and favour, He chooses someone to render some Khidmat of Dien. ...Just like that pen is the means of a transfer of millions of Rands, Dollars or Pounds, there are those servants who are the means of conveying and transferring the knowledge of Dien to others, or become the means of transferring people from Fisq⁵² and Fujur⁵³ to Taqwa⁵⁴ and righteousness, from Kufr⁵⁵ to Imaan, from Jahannum to Jannat. **However, the real Giver and the actual Doer is Allah Ta'ala. Let us not forget that.**

We should not boast of what work we are doing; rather we should be most thankful and appreciative that we are being used to do some Khidmat of Dien – that Allah Jalla Jalaaluhu selected us from amongst billions, despite our many shortcomings and weaknesses.

⁵² Fisq: Transgression

⁵³ Fujur : Immorality

⁵⁴ Taqwa : Piety and abstinence from sins

⁵⁵ Kufr : Disbelief

Moreover, a pen is, after all, a pen. It holds a limited amount of ink. After using it for some time, the ink dries up or finishes. Either the cartridge is replaced or the pen is replaced.

Similarly, we have limitations and this worldly life has to come to an end. We are used for a certain period of time, and then we are replaced. **If, like a pen, we ‘dry up’ – that is, we ‘dry up’ our intentions and carry out our deeds for name, fame and material gain, and we ‘dry up’ the rewards of our Khidmat of Dien, with boasting or pride and arrogance, we will be thrown out, and replaced.**

No one is indispensable. Allah Ta’ala has many servants to serve as replacements. And Allah Ta’ala is not in need of us; rather it is His Favour upon us.

In the same way, if, figuratively speaking, a cheque of millions was made out, and that cheque page boasts: *“I am worth millions.”* ...This is its folly and ignorance. That amount of money could have been written on any other cheque.

Allah Ta’ala is using us for some Khidmat of Dien; which is in reality, priceless. Its rewards cannot be truly explained or fathomed, but will be enjoyed in both worlds, if there is Ikhlās (sincerity).

We should continuously express our Shukr (gratitude) to Allah Jalla Jalaaluhu for the bounty of serving His beautiful Dien. If we entertain pride and conceit, and we boast of the little we do, these are big "mistakes", which will invite big losses.

Whilst from Allah Ta’ala’s side, there is no mistake and no error, in worldly transactions, when there is a mistake made writing a cheque, ‘CANCELLED’ is written across the cheque. The cheque

is thrown away in the waste paper basket, and another cheque is utilized.

Similarly, if the person considers his Khidmat, to be his achievement and boasts about it, then 'CANCELLED' will also be 'written' - so to say - across the person's Khidmat, and he will lose the great rewards that could have been his.

Like that cancelled cheque is thrown away in the waste paper basket, this person is sometimes totally cut off from the Khidmat of Dien, or his Khidmat is not accepted in the Court of Allah Jalla Jalaaluhu, and sometimes there is even punishment which will be his lot in the Hereafter. May Allah Ta'ala protect us all.

In a lengthy Hadith⁵⁶, we have been told that the men who will be judged first, on the Day of Resurrection, shall be a man who was martyred, a man who acquired knowledge and taught it and who recited the Holy Qur'aan, and a man to whom Allah Jalla Jalaaluhu had been generous and had given great wealth.

These men will acknowledge Allah Ta'ala's favours upon them, and will claim that they carried out these deeds for His sake alone. However, each one will be exposed as a liar, for their deeds were contaminated with other intentions, and were not solely to earn the pleasure of Allah Ta'ala.

The martyr fought only to be called brave and courageous, **the Scholar or reciter of the Qu'raan had sought to gain a reputation – he sought name and fame**, and the third person acted thus, to be called generous and to be acknowledged for his generosity.

⁵⁶ Sahih Muslim 5032

Since deeds are according to their intentions, each one secured what he had sought through his deeds, but will not receive any reward on the Day of Judgment. In fact, each one will have to endure the punishment of the fire of Hell. (May Allah Jalla Jalaaluhu save us all.)

Just as a person can easily write out another million on another cheque, so Allah Ta'ala can easily replace with someone else.

...Allah Ta'ala uses whomsoever He wishes to. It is His Favour upon the person. However, acceptance will only be known on the Day of Qiyaamah.

We, who are rendering the Khidmat of Dien, yet are caught up in sins and disobedience, should be greatly worried by the Hadith wherein Rasulullah (ﷺ) said: **"Allah will strengthen His Dien, even if it be by the means of a sinful person."**⁵⁷

May Allah Ta'ala grant us recognition of our nafs, Taufeeq of complete Islaah and Tazkiyyah, Ikhlāas in whatever Khidmat is undertaken, and acceptance, despite our shortcomings and failings.

⁵⁷ Sahih Bukhari 3062

In recent times, we find the development of utilizing the television and other video channels, as a medium to spread the message of Islam. Unfortunately and sadly, we even find some Scholars of Islam choosing to spread the teachings of Dien in this way. They host various programmes on television, or are interviewed on television, or they have their talks and lessons videoed and circulated via the Internet.

Despite the substantiation given, that this is required for the propagation of Islam and for the defence of Islam, not only is this a great compromise on Dien, it opens the doors to fitnah⁵⁸ and sin, and has us unwittingly playing right into the hands of the enemies of Islam. We now even have our women choosing the same methods of propagation, via television, YouTube, etc.

Despite the fact that the Ulama are a fortification for the Dien of Islam, **the measures of protection and security they employ for Islam will have to be in conformity with the requisites of Islam. This is a must.**

Whilst it is plainly evident that the disbelievers are utilizing television and films in their attack against Islam, and even use their women in their war against Islam, this does not justify following suit in repelling their attacks. They even sketch filthy cartoons in their hatred and attack against our Beloved Nabi (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ), but it is understood that we cannot and will not counter and respond in the same way.

... Whereas their assaults and condemnation are via immoral and corrupt ways, we cannot adopt the same course of action, in

⁵⁸ Fitnah: mischief / evil / trial

defence. As Muslims, and as Ulama, there is a demand to maintain the dignity of Islam, and not debase ourselves by taking on the same line of attack - that is, of immorality and vice.

Let them meet us on our terms, instead of us meeting them on their terms. Why should we compromise?

During the era of Rasulullah (ﷺ) and the Khulafa-e-Raashideen (رضي الله عنهم), in Makkah Mukarramah and thereafter in Madina Munawwarah, Islam witnessed the greatest of threats and attacks that shall probably ever be made against it.

However, the answer to these attacks was always given on our (Islam's) platform and not on the platform of the Kuffaar - that is, Islam counter-attacked all those assaults and objections solely on the basis, and with the aid of the Qur'aan Sharief.

The work of the Kuffaar and hypocrites was to object - and even today, many object just for the sake of objecting and creating doubts; not to understand or wanting to understand. ...The Qur'aan Sharief presented and presents answers to **all** the objections levelled against it. At the same time, Allah Ta'ala explains that these answers will only satisfy those who believe and those who are truly searching for the truth.

From the fact that Ayaat (verses) were revealed in answer to the objections of the disbelievers, we learn that it is our prime duty to provide answers to the doubts that the enemies of Islam attempt to create within the minds of Muslims. Thus, we should be more concerned about removing doubts from the Muslims and making them strong.

To do this however, there are more than enough permissible avenues that could be utilized; viz. the Masjid Mimbar - especially on the Day of Jumu'ah, pamphlets and literature, the talks of the Ulama-e-Kiraam, etc. The Internet is now being used by thousands of Ulama and other Muslims, to spread the message and teachings of Islam, **within the parameters of Islam.**

When we have sufficient means available, we just cannot allow ourselves to become followers of the enemies of Islam in choosing those methods of propagation which go against the grain of Islamic principles, and which open doors of fitnah.

Those who are interested in Islam will always be able to find their road to Islam, **without us adopting impermissible means and methods of Da'wah (Inviting to Islam). Over the centuries, millions have entered the fold of Islam without the means which are available today.**

Allah Ta'ala is Al-Haadi (The Guide). And Allah Ta'ala uses some of His servants as mediums for the guidance of others. **However, in the efforts made to guide or invite others, the means to the end have to be legitimate and acceptable to Allah Ta'ala. We cannot go the route of sin to win people over to Islam.**

Today, to a great extent, the enemies of Islam are giving more and more publicity to Islam, which becomes the means of more and more people enquiring about Islam, learning about Islam and accepting Islam. Inadvertently, they are doing a service to Islam, with their own resources.

May Allah Ta'ala grant us sound understanding and the ability to do the work of inviting others, on Allah Ta'ala's terms, without any compromise and without conceding to the terms of the disbelievers.

Allah Jalla Jalaaluhu has commanded us, in various Ayaat (verses) of the Qur`aan Sharief, to recite the Qur`aan Sharief.

Allah Jalla Jalaaluhu commands Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ط

**“RECITE, [O MUHAMMAD (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)], WHAT IS REVEALED TO YOU
OF THE BOOK AND ESTABLISH SALAAH...”**

[Surah Al-Ankaboot 29 : 45]

Tilawat (recitation) should thus form part of our daily programme.

When so many worldly and even useless activities are incorporated into our 24 hours, how much more time should then be spent for our Dien, for increasing and improving in our relationship with Allah Ta’ala, and accumulating the provisions for the journey to the Aakhirah?

We acquire material commodities of the world, which we will have to leave behind when we die – but we are extremely negligent in acquiring what we **need** to take with us, for the long journey ahead of us, after we die – and that is, good deeds.

When we make time to read newspapers, to listen to radio programmes, and even waste time on social networks, or in following cricket, soccer and other sports commentaries, this proves we have the time and we can make the time for the Qur`aan Sharief.

One of our Akaabir had said: **‘If a dirham is lost, you will find a man lamenting for the whole day: ‘My dirham⁵⁹ is gone. My dirham is gone’ – but when he wastes hours of his life, he does not say: ‘My life is gone!’**

This is our condition. ...When there is worldly loss, our grief exhausts us – but when there is spiritual loss, there is no realization also of the greatness of that loss, let alone any grief experienced. So many opportunities to do good deeds are lost to us, due to our negligence. ...May Allah Ta’ala forgive us.

Being neglectful of Tilawat will only be to our loss. Our disinterest in Qur’aan Sharief is cutting ourselves off from millions and billions of blessings - in our lives and homes and wealth.

Hadhrat Ali (رضي الله عنه) mentioned that for every letter recited there are a hundred blessings for the one who reads the Qur’aan while standing in Salaah, fifty blessings for one who reads while sitting in Salaah, twenty five blessings for one who reads in the state of Wudhu outside Salaah, ten blessings for one who reads without Wudhu, and one blessing for him who does not read himself but listens eagerly to the reader.

In respect to Tilawat, we should have five intentions:

1.

We are carrying out an Ibaadah (worship), for Allah Jalla Jalaaluhu, and to earn His pleasure.

2.

We are seeking the magnificent Thawaab (rewards) promised by Allah Jalla Jalaaluhu.

⁵⁹ Dirham : Silver coin

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Whoever reads a letter from the Book of Allah, he will have a reward. And that reward will be multiplied by ten. I am not saying that ‘ اَلَمْ ’ (Alif, Laam, Meem) is a letter, rather I am saying that “Alif” is a letter, “Laam” is a letter and “Meem” is a letter.”⁶⁰

3.

We are reciting the Qur'aan Sharief to gain Hidayah (guidance) – for there is no greater form of Hidayah than the Qur'aan Sharief.

Allah Ta'ala states:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ ۚ هُدًى لِّلْمُتَّقِيْنَ ۝

**“THAT BOOK HAS NO DOUBT IN IT - A GUIDANCE
FOR THE GOD-FEARING...”**

[Surah Al-Baqarah 2 : 2]

ۤ اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ
اَنَّ لَهُمْ اَجْرًا كَبِيْرًا ۝

**“SURELY, THIS QUR'AAN GUIDES TO THE WAY WHICH IS MOST UPRIGHT
AND GIVES THE BELIEVERS WHO DO GOOD DEEDS THE GLAD TIDINGS
THAT THERE IS A GREAT REWARD FOR THEM.”**

[Surah Isra 17 : 9]

4.

We are seeking to gain closeness to Allah Jalla Jalaaluhu

There is no greater form of gaining closeness to Allah Jalla Jalaaluhu than the Qur'aan Sharief.

⁶⁰ Tirmidhi 2910

Hazrat Abu Dharr (رَضِيَ اللهُ عَنْهُ) reported that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“You cannot turn to Allah and gain nearness to Him with anything superior to that which directly proceeded from Him (i.e. the Qur’aan Sharief).”**⁶¹

Allah Ta’ala describes the Qur’aan Sharief as the rope of Allah Ta’ala in this world :

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

“AND HOLD ONTO THE ROPE OF ALLAH, ALL OF YOU...”

[Surah Aal-Imraan 3 : 103]

It is a rope that will never break, which is held by the One Who is All-Mighty and All-Powerful – Whose hold is firm and secure.

It is for us to only hold on firmly to the other end if we want salvation. This is achieved by living our lives in conformity to the Commandments of Allah Ta’ala as outlined in the Qur’aan Sharief.

The Hafiz⁶² should have the fifth intention:

5.

To maintain his Dor and strengthen his Qur’aan Sharief

A Hafiz should realize the great trust and bounty that he has within his heart; the true appreciation will be evident in the Hafiz giving time, day and night, for Tilawat and Dor⁶³.

...For those who are not Huffaaz, the endeavour should be to read the Qur’aan Sharief at least once in Ramadaan and once in the remaining year. Imam Abu Hanifa (رَحْمَةُ اللهِ عَلَيْهِ) had stated that it

⁶¹ Tirmidhi 2911/2912

⁶² Hafiz : One who has memorized the Qur’aan Sharief.

⁶³ Dor : Revision

is the right of the Qur`aan Sharief that it must be read **at least twice a year.**

If a person reads three or four pages a day, he can complete one Khatam. Females should double this amount, to cover up for the days when they cannot read.

There should be a concerted effort – even if it is slow and gradual – in developing a strong connection, deep love and sincere appreciation for the Kalaam (Speech) of Allah Ta`ala.

If a person struggles with his recitation, but still perseveres, his reward is doubled – due to his sincerity in the extra effort he makes.

Hadhrat Ayesha (رَضِيَ اللهُ عَنْهَا) related that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “One who is well versed in the Qur`aan will be in the company of those angels who are scribes, noble and righteous. **And one who falters in reading the Qur`aan, and has to exert hard for learning, gets double the reward.**”⁶⁴

Besides the innumerable benefits in this worldly life, greater goodness lies in store for the reciter when he leaves this world and when he reaches the Day of Qiyaamah (Resurrection).

Sheikhul Hadith, Hadhrat Moulana Muhammad Zakariyya (رَحْمَةُ اللهِ) relates in his Fadhaa`il-e-Qur`aan, a narration, wherein it is mentioned that the person who is regular with Tilawat will have this recitation take the form of an extremely handsome man in his Qabr (grave), who will remain with him through the questioning by Munkar and Nakeer, who will reassure and

⁶⁴ Bukhari and Muslim

comfort him, and who will thereafter arrange his bedding from Jannah for him.⁶⁵

Hadhrat Abu Umaamah related that Rasulullah (ﷺ) said:
"Read the Qur'aan, for verily it will come on the Day of Standing (Qiyaamah) as an intercessor for its companions."⁶⁶

If a person keeps the Qur'aan Sharief before him, by reading it and by practising upon its teachings, the Qur'aan Sharief will lead him into Jannah, Insha-Allah.

May Allah Ta'ala grant us all, deep love and attachment to the Qur'aan Sharief, that we recite it day and night, for His Pleasure.
Aamien

⁶⁵ Musnad al-Bazaar 7/97 No. 2655

⁶⁶ Shu'abul Imaan 1980

16 | THE SUNNAH : OUR VALUE AND PROTECTION P‘RICE’LESS ADVICE

In today’s times, the methods of rice harvesting, cleaning and production are more advanced, with different and upgraded machinery. The rice we purchase today is well packaged and clean.

In previous times, when we purchased rice, we would find tiny stones, straw and little twigs with the rice. The merchants sold rice like this and we bought the rice, knowing fully well that the little stones are weighed with the rice.

When we bought the rice, we kept that rice in glass jars or storage containers, as a measure of protection, until we intended to cook it.

The stones and twigs were not only priced with the rice, but they were protected as was the rice. **Even though they had no value, they drew the same value and protection because they ‘kept company’ with the rice.**

When the rice was cleaned, these particles were picked out and thrown aside. ...Even today, when rice is cleaned, these stones, the straw, etc. are separated and thrown out. A de-stoner is used, and it serves the same purpose - to separate the stones, dirt, and other materials from the grain. On the one end of this machine, is the grain which has been cleaned. On the other end, the stones, straw and dirt are collected – to be thrown away.

Once thrown out, they immediately lose value. People walk over these stones, the hay, etc. Cats, dogs and other animals walk over them; even relieve themselves on them... because they have no worth when separated from the rice.

Our likeness is of the tiny stones, straw and little twigs that are found with the rice we purchased. **So long as we were joined to the Sunnats, we were priced as the Lovers of Allah Ta'ala and His Rasul (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). And we were also recipient to Allah Ta'ala's special protection.**

As long as we had Dien and we had the Sunnah in our lives, we were protected and honoured by Allah Ta'ala. When we separated ourselves from Dien and from the Sunnah; when we went the route of sins, transgression, Bid'ah, modernism and other 'isms', which have no share in Islam – it was a choice we made, which threw us out of the Protection of Allah Ta'ala. **Our value was lost, our protection was no more, and our honour was replaced with dishonour.**

Now we have the enemies of Islam – people, whom Allah Ta'ala has declared His enemies and our enemies – people who live their lives in rejection and rebellion to Allah Ta'ala...

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ ۚ

‘O YOU WHO BELIEVE, DO NOT TAKE MY ENEMIES AND YOUR ENEMIES FOR FRIENDS, EXPRESSING LOVE WITH THEM, WHILE THEY HAVE REJECTED THE TRUTH THAT HAS COME TO YOU...’

[Surah Al-Mumtahina 60 : 1]

We have such people trample upon us, murder our weak, elderly and children, rape our women, raze our homes and unjustly imprison and persecute our men. The oppression is so compounded, words fail – yet it seems as if there is no one to even sigh over this. This is the outcome of alienating ourselves from Dien and from the Sunnah.

Islam, as a religion and as a way of life, is easy and perfectly practical in every time.

For each and every Ummati, there is the ray of hope, the opportunity to salvage that honour of being an Ummati, and that promise of success – if only we connect with Dien and the Sunnah.

If we do, we will become recipient to that Special Divine Protection, our value will increase and we will become the beneficiaries of Allah Ta'ala's Promises:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ ط
يَعْبُدُونَنِي لَا يُشْرِكُ بِي شَيْئًا ۗ ط وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۝

“ALLAH HAS PROMISED THOSE OF YOU WHO BELIEVE AND DO GOOD DEEDS THAT HE WILL CERTAINLY MAKE THEM (HIS) VICEGERENTS IN THE LAND, LIKE HE MADE THOSE BEFORE THEM, AND WILL CERTAINLY ESTABLISH FOR THEM THEIR RELIGION THAT HE HAS CHOSEN FOR THEM, AND WILL CERTAINLY GIVE THEM PEACE IN EXCHANGE, AFTER THEIR STATE OF FEAR; (PROVIDED THAT) THEY WORSHIP ME, ASCRIBING NO PARTNER TO ME. AND WHOEVER TURNS INFIDEL AFTER THAT, THEN SUCH PEOPLE ARE THE TRANSGRESSORS. AND ESTABLISH SALAAH AND PAY ZAKAAH AND OBEY THE MESSENGER SO THAT YOU MAY BE FAVOURED WITH MERCY.”

[Surah Nur 24 : 55 / 56]

From another angle, considering the analogy of rice; it is a well-known fact that rice is a staple food which is consumed by billions and which is considered a vital grain for human

nutrition. Millions depend on rice for their survival, with many consuming rice every day of their lives.

In relation to this fact, **the Sunnah is the staple food for the soul**. And the Sunnah encompasses every good and noble deed, **including abstinence from all sins**. This is vital for the soul's nourishment and improvement. With it, the spiritual heart and the soul thrive. Without it, Imaan will suffer impairment and the soul will weaken.

Added to this, Allah Ta'ala's Love and Forgiveness are binding for the one who follows in the footsteps of the Beloved (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

“SAY (O MUHAMMAD صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) : IF YOU DO LOVE ALLAH, FOLLOW ME. ALLAH SHALL LOVE YOU AND FORGIVE YOU YOUR SINS; AND ALLAH IS MOST-FORGIVING, VERY-MERCIFUL.”

[Surah Aal-Imraan 3 : 31]

Hadhrat Moulana Abrarul Haq (رَحْمَةُ اللهِ عَلَيْهِ) had explained that every Sunnat is **أَسْهَلُ** (most simple), **أَكْمَلُ** (perfect) and **أَجْمَلُ** (most beautiful).

Hadhrat Moulana Umar of Palanpoor (رَحْمَةُ اللهِ عَلَيْهِ) had mentioned that on practising and living the Sunnah, a person becomes recipient to **Rahmat** (Mercy), **Barakah** (Blessings), **Hidayat** (Guidance) and **Muhabbat** (he becomes beloved to Allah Ta'ala and to the people).

May Allah Ta'ala give us understanding and the Taufeeq to appreciate every single aspect of this beautiful way of life called Islam, and to practise upon the Sunnah, on every breath and moment.

17 | UNDERSTANDING OUR ADVERSITIES

We hear of many incidents where people who are Diendaar (religious), who, while engaged in some Dieni Khidmat, or in Ibaadat, or in some good works, become victims to hijacking, robbery, loss, etc.

Some people then question: *How could this happen while he / she was engaged in Ibaadat?*

There is no doubt that every good deed has its benefits as well as offers us protection: Salaah, Zakaat, Sadaqah, Tilawat, Dua, Durood Sharief, Hajj, Umrah and various other Ibaadaat, including the many Wazaa'if⁶⁷ we read, offer protection from various kinds of harms and trials – as has been mentioned in different Ahadith.

However, the question: ***'How could this happen?'*** makes evident our naiveté and ignorance. ...Or people ask: *Why me?* And they say that they cannot understand being victim of such experiences since they are reading their Salaah, even waking up for Tahajjud⁶⁸.

Sometimes such questions are asked by people, to disprove the promises made by Allah Ta'ala and negate the benefits mentioned by Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ

Whilst many of us focus on our piety and good deeds, we fail to give any thought to the many actions which are carried out, which nullifies the benefits, the protection and the rewards that follow on Ibaadat, Khidmat of Dien, and so forth.

⁶⁷ Wazaa'if : invocations

⁶⁸ Tahajjud: The greatest of Nafl (optional) prayers which is preferably performed in the latter portion of the night.

Sometimes, it is our sins that block the effects of our A`maal.

For example: A person may be in the habit of reading Ayatul Kursi for protection, and Ayatul Kursi offers great protection. Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned that whoever recites Ayatul Kursi after the Fardh Salaah will remain in the protection of Allah Ta'ala until the next Salaah. If read, before falling asleep, Allah Ta'ala grants protection to the person's home and family as well.⁶⁹

So even though the person is reading Ayatul Kursi diligently after every Fardh Salaah, if he is also involved in sins, then the powerful effect of Ayatul Kursi is barred or obstructed by those sins.

...Perhaps the person is harbouring suspicions and bad thoughts about people, or he is venting unwarranted anger on his wife or his parents, or his Salaah is performed carelessly and hastily, without fulfilling the requirements and the postures of Salaah, or the person is casting lustful gazes, engaging in gheebat (backbiting), speaking lies, and so forth.

These are all sins – which we sometimes do not even recognize as sins – and this then blocks the effects of the good we do.

So this is what we should think when it comes to adverse conditions that befall us: That it is probably our sins which have caught up with us; that this is the consequence of our disobedience.

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“A person is deprived of his provision due to his sins.”**⁷⁰ ...Indicating that sins result in losses and difficulties.

⁶⁹ Shu'abul Imaan 2395, Mu'jamul Kabeer Lit Tabarani 2733

⁷⁰ Musnad Ahmad 22440, 22386

We should thus do a little introspection at such times, identify our sins, sincerely repent, and make amends to whatever extent we can – whether in regards to the rights of Allah Jalla Jalaaluhu or the rights of creation.

When we were in the United Kingdom, an incident was related to us, of a Sikh, who drove through the green traffic light and the camera flashed on him. He thought that the camera was faulty. He again came around and went through the green light, and the camera flashed again. Convinced that it was faulty, he took two more passengers as witnesses, and went through the green light for the third time. Again, the camera flashed. He thought that it was a good opportunity to sue the traffic department, since they give heavy fines, suspend and even cancel driving licenses.

Before he could take the matter further, he received his fines; not for going through a red light, but for not having his seat belt on!

Similarly, we may think we are doing all the right things, that we are “perfect”, but **Allah Jalla Jalaaluhu's Sight is on every single action of ours:** our beards, trousers above the ankles, our gazes, our hearts and minds, what we are thinking about and planning, on our jealousy, hatred, back-biting, and so many other weaknesses and sins.

We should not consider that we are so righteous and pious, as we imagine ourselves to be. We do not know where we are seriously faltering.

Adverse conditions, tests and trials also descend on a person to purify him and free him of his sins.

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **"A Muslim is not afflicted by hardship, sickness, sadness, worry, harm, or depression -**

even if pricked by a thorn, but Allah expiates his sins because of that."⁷¹

In another Hadith, Hadhrat Abu Hurairah (رضي الله عنه) related that Rasulullah (صلى الله عليه و سلم) said: **"Hardships continue to befall a believing man and woman in their body, family, and property, until they meet Allah (Jalla Jalaaluhu) burdened with no sins."**⁷²

And for some, Allah Ta'ala has a high position fixed for them in the Aakhirah (Hereafter). The person is unable to reach that high position with his actions alone. These conditions of adversity, loss and hardship, and the Sabr (patience) he exercises, becomes the means whereby he secures those high stages.

When it comes to the calamities which befall others, we should maintain *husne zan* (a good opinion), that their tests and trials are a favour and mercy, to secure them high stages in the Aakhirah.

However, in all conditions, the Believer is recipient to Mercy: If it is a punishment for sins, there is mercy – because Allah Jalla Jalaaluhu wants us to turn to Him, to make sincere Taubah and secure His Forgiveness.

Tests and trials are thus a means of Taubah and Forgiveness, a means of purification of our sins; otherwise an elevation of ranks.

May Allah Jalla Jalaaluhu give us the understanding, and give us the Taufeeq of Taubah, Tafweez⁷³, Tasleem⁷⁴ and Ridha bil Qadha⁷⁵.

⁷¹ Sahih Bukhari 5641

⁷² Ibn Abi Shaibah 119

⁷³ Tafweez : resignation to Divine Decree

A scholar from a university visited Darul Uloom Deoband during a trip to India. He was invited for a meal by Hadhrat Moulana Anwar Shah Kashmiri (رَحْمَةُ اللهِ عَلَيْهِ). The scholar asked the respected Moulana (رَحْمَةُ اللهِ عَلَيْهِ): “Why do you not also eat with a fork and spoon (as many others eat).”

Moulana immediately stretched out his hand, drawing attention to four of his fingers, and said: **“I am eating with a fork! Just as a fork has got four prongs, my hand has got fingers!”**

Hadhrat Moulana then said: **“My fork is better than your fork in four ways...”**

- 1. My fork can feel the temperature of the food, whereas your fork cannot.**
- 2. My fork can bend and catch hold of the food easily, whilst your fork cannot. I notice how you find difficulty to get hold of your food.**
- 3. If my fork hits against my teeth or gums, I do not feel any real pain, whereas your fork causes great pain if it pierces you – as does, sometimes happen when eating with a fork.**
- 4. My fork excretes a fluid after eating which helps with digestion, whilst your fork does not.**

On reading this wonderful response, Allah Ta’ala put in my mind a few more points, which add to the excellence of this Sunnah:

⁷⁴ Tasleem : Total submission

⁷⁵ Ridha bil Qadha : Being pleased with Divine Decree

- My fork is made by Allah Ta'ala; your fork is man-made. If it is made of plastic, it is likely to break in its first use.
- I personally wash my fork before meals (which is Sunnah); your fork is washed by somebody else, if it is washed.
- The greatest merit of all, is that my fork is Sunnah, whereas your fork is the custom of the non-Muslims.

As such, eating with my fork draws a guaranteed reward, whilst eating with your fork carries no reward.

And eating with my fork earns the Pleasure of Allah Ta'ala, whilst eating with your fork earns the displeasure of Allah Ta'ala.

Alhamdulillah, a sister from Reunion mentioned an additional point: **“My fork can clean the plate according to the Sunnah, whereas your fork cannot.”**

The Sunnah has such great benefit, goodness and advantage that the customs and culture of other faiths or societies cannot be compared to the Sunnah, nor can they rival with the Sunnah.

The way of life of Rasulullah (ﷺ) is priceless. Everything else is insignificant and worthless. **In fact, any other way of life is null and void in the Court of Allah Ta'ala.**

For a Muslim, his connection is with Rasulullah (ﷺ), and this should be evident with every facet of life conforming to the beautiful and noble Sunnah.

May Allah Ta'ala grant us the Taufeeq of appreciating and practising upon the Sunnah entirely, and throwing out, from our lives, the culture of the disbelievers.

Allah Jalla Jalaaluhu instructs us in Surah Baqarah:

امْنُوا كَمَا امَنَ النَّاسُ

“BELIEVE AS THE PEOPLE HAVE BELIEVED

(I.E. THE SAHABA-E-KIRAAM (رَضِيَ اللهُ عَنْهُمْ))...”

[Surah Al-Baqarah 2 : 13]

The Sahaba-e-Kiraam (رَضِيَ اللهُ عَنْهُمْ) set a unique and outstanding precedent for all of mankind – of submission, obedience and sacrifice, for Allah Jalla Jalaaluhu, His Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and His beautiful and perfect Dien.

They were always conscious of the reason behind their existence and their objective in this worldly life.

Allah Ta’ala has informed us all of the purpose of creating us:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝

“AND I DID NOT CREATE THE JINNS AND THE HUMAN BEINGS EXCEPT THAT THEY SHOULD WORSHIP ME.”

[Surah Az-Zariyaat 51 : 56]

The Sahaba-e-Kiraam (رَضِيَ اللهُ عَنْهُمْ) worked to achieve the Pleasure of Allah Jalla Jalaaluhu through different Ibaadaat, and in this manner, secured Aakhirah (the hereafter). **Their entire lives thus passed in Dien. They worked single-mindedly and tirelessly in pursuing the Aakhirah.**

Dunya took a **secondary** place in their lives. They lived in the world; they made use of it; but they did not make it their goal,

because they knew that they would soon be leaving it behind them.

Before them was the beautiful example of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who had explained the relationship we all have with this world, saying: ***“What have I to do with this world? I and this world are as a rider that takes shelter/shade beneath a tree. Then he goes on his way, and leaves it behind him.”***⁷⁶

Sadly, our downfall and failure is that we have made Dunya, our objective, whereas our purpose whilst living in this world, should be Dien and Akhirah.

We are caught up with the fashion, sport, trade, politics, entertainment, etc. of Dunya, and then we take out time for Dien. And we consider ourselves pious, based on the time we take out for Allah Ta’ala. ...This is not piety. This is far from piety.

Sometimes, there is an obsession of Dunya’s activities and no time is given to Dien. Hubbud Dunya⁷⁷ consumes the heart, and this easily leads to the destruction of Dien and Akhirah, if no effort is given towards reformation and Islaah.

Our whole life – everything of it – should be for Dien, and then we take out time for Dunya – for the necessities of Dunya. Dien takes precedence. Dien is priority. Dunyawī occupations are secondary and are undertaken and carried out because they need to be done and have to be done.

⁷⁶ Shu’abul Imaan 10417

⁷⁷ Hubbud Dunya: Obsessive love for the material world

Our endeavour is to work towards nurturing our Imaan, to believe like the Sahabah (رَضِيَ اللَّهُ عَنْهُمْ) believed, emulate them in their noble exertion for Dien, Aakhirah and of course, the Pleasure of Allah Jalla Jalaaluhu.

We need to understand that we are not here for the sake of Dunya; we are here for the sake of Aakhirah. Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **‘Verily, the world has been created for you and you have been created for the Hereafter.’**⁷⁸

Preparations have to be made here, if we want to live happily, there. This is intelligence.

Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“The intelligent one is he who suppresses his desires and practises for what is after death, and the foolish one is he who makes his nafs follow its desires and (he) places (baseless) hope on Allah.”**⁷⁹

⁷⁸ Shu’abul Imaan 10581

⁷⁹ Tirmidhi 2577

We are passing through time, but not taking notice of the bounty. We were born in time, we live in time, we undertake our deeds in time, and we will die in time. Great events have happened and happen in time.

Were it not for the bounty of time, we would not have the glorious timeline of Islam or the distinguished timeline of the life of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) : The Birth of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his marriages, the first revelation, the Boycott, the Mi'ra⁸⁰j, Hijrah⁸¹, Battle of Badr, Uhud, Khandaq, Fath-e-Makkah, etc.

Time is a great, great creation of Allah Ta'ala. It is so abstract that it is not perceived by most, as a creation of Allah Jalla Jalaaluhu.

...Together with being a great creation, it is also a great Ni'mat (bounty).

The mind has to be seriously focussed contemplating the creation of an abstract bounty such as time. In this, as well, we will recognize what a Great Creator Allah Jalla Jalaaluhu is!

Every passing moment of time is a Ni'mat which we are using, but we do not recognize it. We do not show appreciation for it until it is lost.

And this is generally the weakness of man : He appreciates a Ni'mat only when it is lost. Thereafter, there is regret, remorse and shame.

⁸⁰ Mi'raj: The Miraculous Ascension to the heavens

⁸¹ Hijrah: The Migration of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from Makkah Mukarramah to Madinah Munawwarah.

When we look back and think of the time spent in futility and sometimes even disobedience to Allah Ta'ala, then we wish we could go back in time, and spend that time differently, constructively and fruitfully. But this is not possible. **What is lost of time is lost – and lost forever. It cannot be retrieved.**

The Hadith, in fact, highlights this regret, to the extent that it will be felt even in Jannah: **“The people of Paradise will not regret anything (of this world) except that time void of the remembrance of Allah.”**⁸²

In another Hadith, Hadhrat Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) narrated that Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, **“Most of mankind are at a loss regarding two favours, good health and free time (opportunity).”**⁸³

In the Qur'aan Sharief, Allah Jalla Jalaaluhu takes an oath by time, bringing attention to its importance, greatness and excellence.

وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ ۖ وَتَوَاصَوْا بِالصَّبْرِ ۝

“I SWEAR BY THE TIME. MAN IS IN A STATE OF LOSS INDEED, EXCEPT THOSE WHO BELIEVED AND DID RIGHTEOUS DEEDS, AND ADVISED EACH OTHER FOR TRUTH, AND ADVISED EACH OTHER FOR PATIENCE.”

This Surah is guiding man as to how to maximise on the bounty of time; if not, he surely stands at a great loss.

My Sheikh, Hadhrat Moulana Hakeem Muhammad Akhtar Saheb (رَحْمَةُ اللَّهِ عَلَيْهِ) would say, that people say, they want to pass time, but

⁸² Shu'abul Imaan lil Bayhaqi 512/513

⁸³ Sahih Bukhari 6049

undeniably, most **fail** time. They fail time when their time is spent in negligence, heedlessness and disobedience.

And it is this bounty from amongst the foremost bounties which we will have to account for on the Day of Qiyaamah:

‘[On the Day of Judgment], the feet of a person will not move until he is asked regarding :

- (1) **His life; how did he spend it,**
- (2) His knowledge; how did he act upon it,
- (3) His Wealth; how did he acquire it (and)
- (4) How did he spend it, and
- (5) His body, how did he use it.’⁸⁴

We constantly check the time – whether on our watches, clocks, cell-phones, computers ... but are heedless that **every second passed, is bringing an end to our time in this world.**

Allah Ta’ala also created the **measurement** of time. What a magnificent bounty! Without the measurement of time, we would not know the times for the respective Salaahs, for Ramadaan, for Hajj, and so forth.

This too is another sign of the signs of Allah Ta’ala. Without the measurement of time, can we say when we will be undertaking a journey, carrying out some task, or when we will be doing this or that?

Imagine if we did not have time? ...What would have been our condition, without something such as time and the measurement of time?

O Allah! What another great creation and gift! - Just what would we have done if we did not have the measurement of time??!!

⁸⁴ Tirmidhi 2416

"Journey towards Allah" is a compilation of some of the noble teachings of our Respected Sheikh, Hadhrat Moulana Abdul Hamid Is`haq Saheb (Daamat Barakaatuhum).

Insha-Allah, the reader will find various discussions offering a beautiful understanding of Islam, recognition of the Greatness and Benevolence of Allah Jalla Jalaaluhu, appreciation and love for the Sunnah; as well as encouraging and inspiring guidance towards reformation of the heart and purification of the soul."

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