

Legacy of the Faithful: Prescriptions for Today's 'Aalim and Ummati of Truth

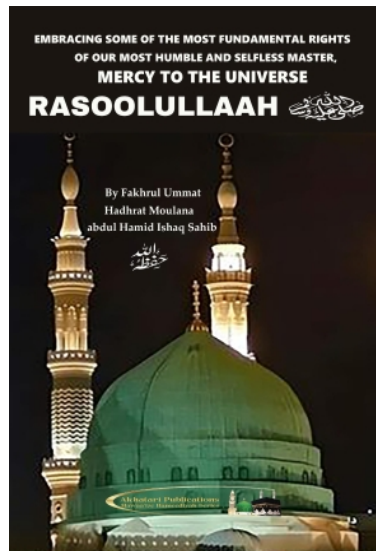
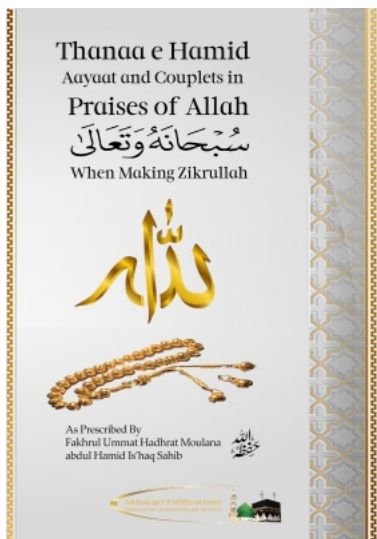
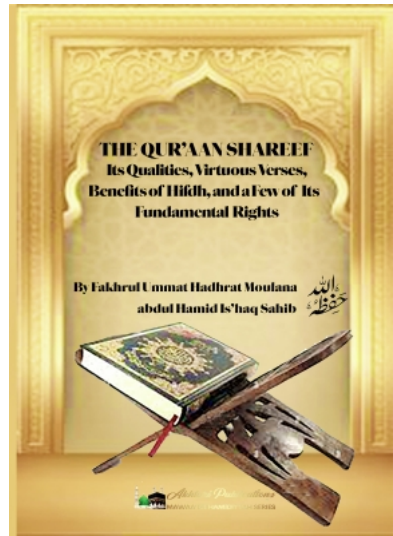
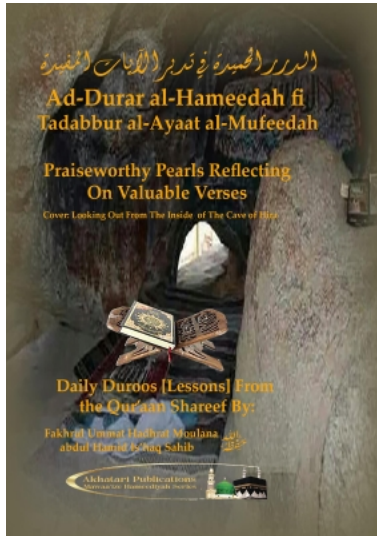
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for Today's 'Aalim and Ummati of Truth

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Preface

The rise of modern, liberal thinkers among Muslim scholars today is at an all-time high, and this creates more problems for the Muslim community. This group, influenced by various misleading ideas like Salafism and Shiism, includes YouTube evangelists, who care more about making money than guiding people. They often harass others to gain views and income online. They also promote interfaith relationships and agreements like the Abrahamic Accords, acting as spokespersons for ideas pushed by non-believers and enemies of Islam.

Some of these individuals may not realize what they are doing, while others lack proper qualifications. Some are even 'Ulama who studied at respected Daarul Uloom but have turned against true Islamic teachings, aligning themselves with non-believers and other misguided groups.

These enemies have tried hard to gain the trust of the broader Muslim community. Their plan is to infiltrate respected 'Ulama, hoping to exploit their weaknesses or entice them with money and political power.

Islam has always had dedicated defenders—faithful individuals who fight against false ideas. These reformers work hard to bring back the true spirit of Islam, uphold the teachings of Rasoolullah ﷺ, and challenge wrong practices

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influenced by outsiders. They stand up against tyranny, criticize the excesses of the wealthy, and assert that Islam is the right way for moral and political progress.

Today, many new 'Ulama have strayed from the straight path, leaving the community confused.

Whether knowingly, or unknowingly, this group— either lacking any scholarly credentials, or 'Ulama who have qualified at true, prestigious Islamic institutes which are sister and daughter institutes of Daarul Uloom Deoband have sold out to the disbelieving Kuffaar who are from amongst the People of the Book, Shia, and other deviant enemies.

However, senior 'Ulama in our country, as well as globally along with those who seek the truth, are bravely addressing this challenge. Together, they hold onto their faith and guide the community toward what is right.

We understand that following the path of truth requires help from Allah. Therefore, this book titled, "Legacy of the Faithful: Prescriptions for Today's 'Aalim and Ummati," has been created as a guide for both 'Ulama and the Ummat to follow.

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The Khutbah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَكَفَا وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَا
الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ
مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
بَلِّغْ سَلَامِي رَوْضَةً فِيهَا التَّيُّ الْمُحْتَرَمُ
قَطَابٍ مِنْ طَيْبِهِنَّ الْقَاعُ وَالْأَكْمُ
فِيهِ الْعَفْوَافُ
هُوَ الْخَيْبُ الَّذِي تُرْجَى شَفَاعَتُهُ
يَا رَبِّ بِالصُّلُوفِ بَلِّغْ مَقَاصِدَنَا
أَمَّا بَعْدُ فَعَدُوٌّ قَالِ اللَّهُ تَبَارَكَ وَتَعَالَى
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٢٦﴾)
وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"الدُّعَاءُ مَعَ الْعِبَادَةِ"

صَدَقَ اللَّهُ مَوْلَانَا الْعَظِيمُ

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Translation of the Khutbah

In the Name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, and enough is His grace,
Peace be upon His chosen ones, who stand in His embrace.

All praise to Allah, the Creator from naught,
Then blessings on the Chosen One, whose message was
brought.

O my Master, bless and send peace forevermore,
Upon Your Beloved, the best of mankind, whom we adore.

O Sustainer, bless and send peace always, unbroken,
Upon the bearer of glad tidings, the one we've spoken.

O Sustainer, bless and send peace without end,
On 'Taha,' the leader of all who ascend.

Deliver my greetings to that blessed place,
Where the Respected Nabi ﷺ resides in eternal
grace.

O Best of those whose bones are laid in the earth,
The land and its soil are fragrant with Your worth.

From the sweetness of Your resting place,
The ground and hills are touched with grace.

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My soul is a ransom for Your resting space,
Where chastity and generosity grace.

He is the Beloved whose intercession we yearn,
For every trial and test, His help we return.

O Sustainer, through the Chosen One, fulfill our need,
Forgive our past, in Your boundless Mercy we plead.

After this, Allah, the Almighty, has said:

"I seek refuge in Allah from the accursed Shaytan the
accursed."

In the Name of Allah, the Most Gracious, the Most Merciful

"And your Sustainer says:

"Call upon Me, and I will respond to you. Indeed, those who
are too arrogant to worship Me will enter Hell in humiliation."
(Surah Ghafir: 40: Aayat: 60)

And the Messenger of Allah ﷺ said:

"Supplication is the essence of worship."

Truthful is our Lord, the Almighty.

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**Legacy of the Faithful: Prescriptions
for Today's True 'Aalim and Ummati**

The concept of legacy in Islam is very important, as it reflects what we leave behind for future generations. A good legacy can include material wealth, like property and money, but it also consists of spiritual and social values. The Qur'aan teaches that we should distribute our wealth fairly among our heirs, ensuring justice for our families and communities. Additionally, Rasoolullah ﷺ emphasized that our actions can create a lasting impact. For example, Sadaqah-e-Jaariyah (ongoing charity), beneficial knowledge, and raising righteous children who make Du'aa for us are all ways to leave a positive legacy. This idea encourages Muslims to think about how their actions today will affect others in the future, promoting a culture of kindness, respect, and responsibility within families and society.

The Importance of Taubah [Repentance]

Allahu Akbar! Our Sheikh رحمه الله explains that it is highly unlikely that doctors will ever invent a balm, even until the Day of Judgment, which could completely heal severe burns. Such a balm would not only stop the pain and burning instantly but also leave no trace of the burn on the skin, making it even better than it was before. A medicine like this has never been created, and it is very unlikely that it ever will be.

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However, Allah ﷻ, in His infinite mercy, has given the Ummah a spiritual "balm" that works in this way. This balm is the gift of Taubah (repentance). When someone commits a sin, they can apply this balm by sincerely repenting. Immediately, Allah ﷻ forgives them, and their spiritual state becomes even better than it was before the sin—just like the analogy of the skin becoming healthier than it was after applying an extraordinary balm. Regarding Taubah, the following are narrated in the Hadeeth Shareef,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

On the authority of Sayyeduna Abu Huraira رَضِيَ اللَّهُ عَنْهُ, who said, Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'The one who repents from sin is like one who has no sin.'

[Sunan Ibn Majah]

The 'Ulama and the pious also say,

لَتَّائِبُ حَبِيبُ اللَّهِ

'The one who repents is the beloved of Allah.'

This, though commonly quoted in a similar form, is derived in meaning from the Qur'aanic Aayat:

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﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ (٢٢٢)

Indeed, Allah loves those who repent and loves those who purify themselves.

[Surah Al-Baqarah: 2; Aayat: 222]

Thus, after sincere repentance, you are no longer who you were before — you are even better and closer to Allah. How this "mark"? It is the pain and regret felt when committing the sin. While the "balm" of Taubah provides immediate relief through forgiveness, the person may still feel the emotional and spiritual pain caused by their sin.

Our Sheikh رَحِمَهُ اللَّهُ also wisely advises that even if doctors were to create a miraculous balm for burns, no mother would deliberately pour boiling oil on her child, thinking it would be fine because she could just use the balm to heal them. Similarly, no one would intentionally place their hand in fire, relying on the balm for instant relief.

In the same way, Allah سُبْحَانَهُ وَتَعَالَى's mercy in giving us the "balm" of Taubah does not give us permission to sin carelessly or recklessly. Taubah is meant for emergencies—situations where a person sins unintentionally or out of a momentary lapse. For instance, if someone unintentionally falls into backbiting while sitting with friends, they should immediately recognize their mistake and apply the "balm" of Taubah by sincerely repenting

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and fulfilling its conditions. Through this sincere repentance, they can return to Allah سُبْحَانَهُ وَتَعَالَى in a better spiritual state.

Still, we must remember that sins displease Allah سُبْحَانَهُ وَتَعَالَى deeply. Therefore, we should not treat the mercy of Taubah as a license to sin but as a precious remedy for accidental slips and mistakes ever, it is important to remember that sins do leave their marks. What is this mark?

It is the pain and regret felt when committing the sin. While the "balm" of Taubah provides immediate relief through forgiveness, the person may still feel the emotional and spiritual pain caused by their sin.

Hence, we must make Taubah regularly. Allahu Akbar ! Our Sheikh رَحِمَهُ اللَّهُ says that doctors probably won't until the day of Qiyaamah be able to invent a balm that would immediately cure the severest of burns, not only from the pain and burning sensation, but to the extent that there would even be no evidence on the skin that would suggest that the person had burnt at that spot. Also, upon application, the skin would become even better than it was before the burn. A medicine of this nature has not, and probably, in all likelihood will not be invented in all time.

However, Allah سُبْحَانَهُ وَتَعَالَى has given us, the Ummat, collectively, a medicine of this nature, and has placed it in our spiritual medicine chests, that is the medicine, the balm of Taubah. When a person commits a gunah, just apply the balm of Taubah, make

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Taubah, sincere Taubah, and immediately he is forgiven, and the person is in even a better state than he was before, like the analogy of the skin becoming better than it originally was upon applying the balm after burning. Ahaadeeth on the authority of Sayyeduna Abu Huraira رَضِيَ اللَّهُ عَنْهُ are scripted below

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ"

Sayyeduna Abu Huraira رَضِيَ اللَّهُ عَنْهُ, said, The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: 'The one who repents from sin is like one who has no sin.'

[Sunan Ibn Majah Hadith 2380]

Our ultimate accountability is to Allah سُبْحَانَهُ وَتَعَالَى, and it is his guidance that we should seek and follow. May Allah سُبْحَانَهُ وَتَعَالَى protects us from all forms of surveillance and guides us in a straight path.

We must also plea to Allah to guide us to attain the correct understanding and clarity of thought when we lack it or when our understanding is flawed or insufficient. Otherwise, we become susceptible to other influences, such as the media, government appeasement, or public opinion. Regardless of the source, ask Allah سُبْحَانَهُ وَتَعَالَى guide all of us towards righteousness and forgives our shortcomings. Masaajid hold immense significance in our lives, and it is our responsibility to safeguard them. We must ensure that our actions within the Masaajid align

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with the directives of Allah ﷻ and His Messenger; ﷺ. The excuse of being a minority will not be accepted by Allah ﷻ, as we are obligated to abide by his laws and not subordinate our Deen to the laws of the majority in non-Muslim countries.

We must obey the laws of Allah ﷻ, as his governance is supreme. Our focus should be on establishing a strong connection with Allah ﷻ, not allowing worldly forces to influence us. May Allah ﷻ protect, guide, and grant us success in practicing our Deen.

Ikhlaas - Sincerity

We should remind ourselves whenever we give a talk on Deen that it must not be tailored to what people want to hear or will like to hear. It should not be to play up to or gain the favours of the people or even seek their praise. It should not be that we talk or advise to make them happy, so that they say in return, "You gave a very good talk" ... "You are broadminded." ... "Your talk is very balanced," etc. If the intention is to be a 'people-person,' loved by all and sundry, then we have lost the plot.

The Sahaabah-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ would caution that if a scholar is extremely popular among the people, it often indicates a risk of Mudaahanat – meaning he is not speaking the truth but rather saying what will please the masses. This is because such a scholar is more concerned with public approval and favours.

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Frequently, this pursuit is driven by material gain or the desire for name and fame. Today, radio, television, and social media platforms are the easiest ways to increase one's following and/or earn money through YouTube and other channels. These platforms allow the masses to be flattered, hearing what they want, while the scholar gains what he desires in return.

In contrast, the Haq [Truth] is often bitter. When one speaks the truth, it is generally not well-received, nor is the person who delivers it. While people of truth will appreciate and follow it, the majority are motivated by their Nafs [desires] and will only be pleased with what favours them.

For instance, currently, there is much hype and publicity around unity. A scholar advocating for unity is praised, even if this unity means aligning with disbelievers or authorities. It was under this guise of unity that Masaajid were closed, and scholars participated in interfaith programs. However, under the banner of unity, the law of Allah ﷻ should never be subordinated to the law of the land. This is not true unity.

The Rope of Allah سُبْحَانَهُ وَتَعَالَى

True unity lies in holding firmly to the rope of Allah ﷻ, not the rope of the people,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ﴾

And hold firmly to the rope of Allah.

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[Surah Aali-Imraan 2; Aayat: 103]

Allah سُبْحَانَهُ وَتَعَالَى establishes unity through the divine system set forth in the Qur'aan Shareef. The Qur'aan Shareef is the rope of Allah سُبْحَانَهُ وَتَعَالَى, extending from the heavens to the earth. As the Creator of man, Allah سُبْحَانَهُ وَتَعَالَى knows what is best for mankind. If the Ummah collectively adheres to the teachings of the Qur'aan Shareef, unity will prevail. Conversely, if the Ummah diverges from the Qur'aan Shareef, disunity will ensue. Any other system is false and cannot foster true unity, which is only found in Haq [Truth].

When delivering a discourse, it is imperative that the message not be tailored to gratify to the audience or cater for personal desires, nor should it be used to admonish and rebuke for personal reasons. Our speech must be aligned with the will of Allah سُبْحَانَهُ وَتَعَالَى and His Rasool صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ. We speak to please Allah سُبْحَانَهُ وَتَعَالَى, to invite others to Him, and to connect creation with the Creator.

Hadhrat Moulana Shabeer Ahmad Usmani رَحِمَهُ اللَّهُ, the author of Tafseer Usmani, advised that when offering advice, it should be grounded in Haq [truth], the intention should be sincere, and the manner of delivery should be proper. Only then will our efforts be fruitful, Insha-Allah.

The life of this world is brief, typically spanning 60 to 70 years. An Aalim typically Graduates around the age of 25 and begins

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serving Deen. Initially, he is an unknown fresh graduate. By the age of 35 or 40, he may gain popularity. However, by 60 or 70, he departs this world. The years of fame are fleeting—just 20 or 30 years—compared to the eternity of the Aakhirah. Sacrificing the Aakhirah for a few decades of popularity is a grave error, yet it is a common pitfall.

In the pursuit of celebrity status, one often avoids speaking about Jahannam or reminding people of Allah ﷻ's punishment and prohibitions. Such individual's do not address the wrongs prevalent in society nor engage in Nahy anil Munkar [forbidding evil]. They refrain from warning about the Fitan [trials] that Rasoolullaah ﷺ forewarned us about. Instead, they offer general counsel, share inspirational messages, and spread glad tidings to keep everyone happy, stopping short of challenging the status quo.

People generally resist correction and prefer to live in denial. When advised or corrected, they often retort,

"People in glass houses should not throw stones."

To maintain peace, we neglect the duty of Amr-bil-Ma'roof and Nahy anil-Munkar. Some are even willing to compromise with non-Muslims, atheists, the LGBTQ+ community, and even Shaitaan, disregarding Allah ﷻ's displeasure and the jeopardy to Imaan.

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With Ma'rifat [recognition of Allah] and Yaqeen [conviction], our actions will be performed correctly, our intentions will be solely for Allah ﷻ, and we will not seek people's approval or favours. Our focus will be entirely on Allah ﷻ —His Generosity, His Tolerance, and His Attributes—knowing that His treasures are boundless. Understanding Allah ﷻ fosters hope in Him. Despite our weak efforts, Allah ﷻ is Shakoor; He appreciates even our small deeds.

Hikmah - Wisdom

True 'Ulama elucidate the wisdom behind Allah ﷻ's commandments. While the ultimate goal is to accept wholeheartedly even without understanding, many of us, due to our weaknesses, only comply when we understand. Therefore, presenting the wisdom behind Allah ﷻ's commandments encourage acceptance.

In Madrasah, one gains Sahih Uloom [authentic knowledge] from one's Asaatiza. If one's Ustaadh is Sahib-e-Nisbat, you will also receive the great treasure of Allah ﷻ's love and comprehend the profound wisdom of His commands. You will be willing to sacrifice your life for Deen, and as a leader, others will see the perfection and beauty of Islam.

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Zikrullah

In the company of a Sheikh-e-Kaamil, we learn how to make Zikrullah. Zikrullah brings Allah ﷻ's special Tajalli [divine Illumination] upon the heart, strengthening our connection with Him. When the heart is purified and attains Nisbat [connection] with Allah ﷻ, one becomes a source of Hidaayah [guidance] for millions, even after death. Scholars like Hadhrat Moulana Qaasim Nanotwi رَحْمَةُ اللهِ and Hadhrat Moulana Rashid Ahmad Gangohi رَحْمَةُ اللهِ were beacons of guidance in their time and continue to benefit people today.

The result of our study and efforts in Deen depends on our Niyat [intention]. If our goal is to please the government, the people, or to gain name, fame, or wealth, we have lost everything. Our intention must be to please Allah ﷻ, and our heartfelt Du'aa should be for the revival of Deen throughout the Ummah. Our concern should be our standing before Allah ﷻ.

May Allah ﷻ make us sincere and righteous 'Ulama, using us in the service of His Deen with acceptance.

Formulae for Sincerity in the Service of Deen

It is Allah ﷻ's Fadhl [grace] and Karam [generosity] that He chooses us to learn Deen and uses us in its service. This

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privilege and honour are not due to our abilities but His Ihsaan [kindness].

Our Akaabir and Aslaaf have shared various formulas and advice for serving Deen with Ikhlāas, drawn from the Qur'aan and Sunnah. Following their noble guidelines will help us nurture Ikhlāas and progress in our efforts, Insha-Allah.

Niyyah - Intention

The foremost aspect is having the right intention, seeking Allah ﷻ's pleasure. When beginning any good deed or Khidmat of Deen, rectify the intention. Let it be solely for Allah ﷻ. If our focus shifts, correct the intention again, make Taubah [repentance] over shortcomings, and ignore the whisperings of Shaitaan.

The famous Hadeeth,

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ"

On the authority of 'Amir al-Mu'minin, Abu Hafs 'Umar bin al Khattab رَضِيَ اللَّهُ عَنْهُ, who said, "I heard the Messenger of Allah ﷺ

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say, 'Actions are judged by intentions, and every person will have what he intended. Thus, he whose migration (hijrah) was for Allah and His Messenger, his migration is for Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated.'"

[Sahih Al-Bukhari Hadith 1]

"Actions are judged by intentions..." also suggests making multiple intentions for our actions. The Auliya Allah [friends of Allah] earn tremendous rewards due to their multiple intentions.

Niyyat is free of charge, with unlimited returns from Allah سُبْحَانَهُ وَتَعَالَى. Without Ikhlāas, there is great loss. Effort, time, and money discharged without Ikhlāas are in vain. May Allah سُبْحَانَهُ وَتَعَالَى purify our intentions and safeguard our deeds.

Surah Ikhlāas

One of our Akaabir advised reciting Surah Ikhlāas before beginning a Bayaan or talk. Insha-Allah, this will facilitate the noble quality of Ikhlāas.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝﴾

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Say (O Muhammad ﷺ): *"He is Allah, the One. Allah the Self-Sufficient Master. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him."*

[Surah Ikhlas:112; Aayaat: 1 to 4]

Seeking Protection from Riyaa

Rasoolullaah ﷺ said: "Shirk in my Ummah is more hidden than the crawling of an ant on a black rock." When asked the way out of this, Rasoolullaah ﷺ taught the following Du'aa, which frees its reciter from minor and major Shirk:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ

This Du'aa translates to,

"O Allah, I seek refuge with You from associating anything with You while I know (it is wrong), and I seek Your forgiveness for what I do not know."

[Majma'uz-Zawaid]

This Du'aa is derived from various Ahaadeeth, emphasizing the importance of seeking refuge from shirk (associating partners with Allah) and the need for forgiveness for unintentional sins. It reflects humility and awareness of one's limitations in knowledge.

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Through the blessings of the recitation of this Du'aa, the person will be protected from Riyaa and will develop Ikhlāas.

Aayat of Surah Anfaal

Another recommendation is to recite the Aayah from Surah Anfaal before commencing any Bayaan or Khidmat (offering a Deeni service),

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

Certainly, the believers are those whose hearts are filled with awe when (the name of) Allah is mentioned; and when His verses are recited to them, it increases their Deen; and in their Lord they place their trust.

[Surah Al-Anfal; 8: Aayat: 2]

Insha-Allah, by reading this Aayat, someone will benefit. And the first to benefit should be ourselves. Allah سُبْحَانَهُ وَتَعَالَى will inspire with beneficial thoughts. When a person has his Nisbat with Allah سُبْحَانَهُ وَتَعَالَى and Rasoolullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allah سُبْحَانَهُ وَتَعَالَى inspires his heart and uses the person as a means of Hidaayah.

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Aayat From Surah Ta-Ha

Insha-Allah, by reciting the Du'aa of Hadhrat Moosa عَلَيْهِ السَّلَام, Allah سُبْحَانَهُ وَتَعَالَى will open up Uloom and Ma'arif which will benefit us greatly.

﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾﴾

O my Sustainer expand me my breast and ease my task for me and remove the impediment from my speech, so they may understand what I say.

[Surah Ta Ha 20; Aayaat: 25-28]

Surah Ta-Ha presents the story of Hadhrat Moosa عَلَيْهِ السَّلَام. His entire life held challenges and difficulties, and his opponent was none other than Fir'oun. Those who follow the Ambiya عَلَيْهِمُ السَّلَام will also face challenges and tests. This Du'aa was made seeking Allah سُبْحَانَهُ وَتَعَالَى's assistance. We too should make the same Du'aa.

Du'aa

Once, in our annual Jalsa, our Sheikh, Hadhrat Moulana Hakeem Muhammad Akhtar Sahib رَحْمَةُ اللَّهِ was to give a Bayaan. Before the Bayaan, Hadhrat read 2 Rakaats of Salaah. He then made Du'aa, crying to Allah سُبْحَانَهُ وَتَعَالَى, to guide and help him. Though Hadhrat was an Aalim of great learning, but Du'aa was

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made because it is only Allah ﷻ who assists and guides to what is best.

We should turn to Allah ﷻ and cry to Allah ﷻ in Du'aa, before serving Deen.

When asked, Hadhratjee Moulana Yusuf Khandlawi رَحْمَةُ اللهِ said that his Du'aa before a Bayaan was: "O Allah, let it be to the utmost benefit."

Let our Du'aas Not Be Just Customary – Du'aa is a Solution.

Unfortunately, our attention falls on the asbaab [means], but the only one who can do for us is Allah ﷻ. First turn to Him; ask Him and then adopt asbaab; with trust in only Allah ﷻ.

Instead of just talking about the oppression and persecution of our Muslim brothers and sisters, in various parts of the world, make Du'aa. This is more constructive. This will be a means of benefitting them and us. Du'aa is a great means to solving problems.

Our Own Islaah

Once, Qari Zaheer Sahib of the Tabligh Jamaat invited me to join their mission to Zimbabwe. As we were departing from Azaadville, I asked him,

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"What intention should I make?"

Qari Sahib replied,

"Solely and only for your own Islaah [self-reformation]. Not with the thought that you are a principal of a Darul Uloom, an Aalim, or to reform others."

In all our endeavours, we must assess whether we are improving ourselves, whether our advice is benefiting us, and contributing to our own Islaah. We should reflect, introspect, and examine our lives. Are we aligned with the noble Sunnah in character, dealings, conduct, and worship? Are we striving to cleanse our hearts of pride, jealousy, love of the world, and other evils? Has our Salaah [prayer] improved, or has it become routine? What is our condition during Ruku [bowing], Sujood [prostration], and Du'aa [supplication]?

The starting point is us. This is the command of Allah *سُبْحَانَهُ وَتَعَالَى* is:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels,

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harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

[Surah At Tahreem:66; Aayat:6]

This is our priority, followed by concern for the entire Ummah. Indeed, we must care for the Ummah, but we must not forget ourselves. If we are serving Deen but not seeing improvement in ourselves, we must question where we are going wrong.

Humour and Joking

Being light-hearted and humorous is part of the Sunnah. Rasoolullaah ﷺ joked with his companions. Humour can make people comfortable and sometimes it's necessary to break the ice so that people incline towards listening. However, we must draw the line when it comes to joking. It should never be about Deeni [religious] issues or people who are practicing Deen. We should never make Deen or pious people the subject of jokes. Our humour should stay within the boundaries of Shari'ah, and we should avoid lies when joking.

The Reminder Benefits

The reminder should benefit the speaker first. Our ears are closest to our mouths, so if we are speaking, we should be the first to heed what is being said. For instance, if droplets of water fall onto a rock, they will eventually leave a mark. Over time,

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when many droplets fall in the same place, the rock erodes. Our hearts are not as hard as rock—and even if they are hardened by heedlessness, speaking of Deen will soften them. The more we speak, the more it will affect our hearts, and Insha-Allah, the hearts of others.

Never lose hope in your efforts. Do not think negatively or believe there is no benefit, because Allah سُبْحَانَهُ وَتَعَالَى assures us that there is indeed benefit.

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ﴾

And remind, for indeed, the reminder benefits the believers.

[Surah Az-Zaariyat 51; Aayat: 55]

Our conviction must be in the words of Allah سُبْحَانَهُ وَتَعَالَى; on the entire Qur'aan Shareef.

Khidmat of Khalq – Service to People

The service of creation is the noble legacy of all the Messengers عَلَيْهِمُ السَّلَامُ, the Sahaabah-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ and all who have followed in their footsteps. Many jewels and gems within the Ummah continue to serve selflessly, seeking neither recognition, fame, nor material wealth.

We should never entertain thoughts such as:

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“I am the Imaam, I am the Sheikh, I am the Aalim, and others should serve me.”

Reflect upon the lives of our pious predecessors and learn from them. Observe how their dedication to serving creation elevated them spiritually. It is said about Hadhrat Moulana Muhammad Ilyas رحمہ اللہ, the founder of the Tablighi Jamaat, that he actively sought opportunities to serve others, whether by helping them draw water from the well or carrying their heavy loads. He would then offer two Rakaats of Shukr [gratitude] for the privilege of being able to serve. Subhan Allah. We should help and assist people solely for the sake of Allah سُبْحَانَهُ وَتَعَالَى, ensuring all our actions remain within the boundaries of Shari'ah.

Shukr

We are familiar with Allah سُبْحَانَهُ وَتَعَالَى's Promise:

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

...if you are grateful, I will most certainly increase for you (My favours) but if you show ingratitude, verily! My punishment is indeed severe.

[Surah Ibraheem 14; Aayat: 7]

However, on a little reflection, we will find ourselves wanting in this extremely easy Amal. We sometimes forget to express our

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gratitude on even the food and drink we consume... whereas the Hadeeth mentions:

The one who eats and is grateful has the status of the one who fasts and is patient.

True Shukr is to praise, thank Allah **سُبْحَانَهُ وَتَعَالَى** and use His bounties to earn His Pleasure. The greatest bounty is our Imaan.

Tawaadhu [Humility]

Rasoolullaah **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** taught us the beautiful Du'aa:

اللَّهُمَّ اجْعَلْنِي فِي عَيْنِي صَغِيرًا وَفِي أَعْيُنِ النَّاسِ كَبِيرًا

O Allah, make me small in my own eyes and great in the eyes of others.

[Tirmidhi]

This supplication expresses a profound desire for humility and self-awareness. The first part, "make me small in my own eyes," emphasizes the importance of recognizing one's limitations and shortcomings, fostering a sense of humility. It encourages individuals to view themselves modestly, avoiding arrogance or pride.

The second part, "and great in the eyes of others," reflects a wish for respect and acknowledgment from others. It highlights the

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aspiration to be perceived positively by the community while maintaining inner humility. This duality is significant in Islamic teachings, as it balances self-perception with social perception.

Contextual Significance

This Du'aa is often recited by those seeking closeness to Allah while navigating their relationships with others. It serves as a reminder to prioritize humility over ego and to strive for goodness that earns respect from others without becoming boastful.

Context and Interpretation

This supplication Du'aa must be recited by individuals seeking humility and a positive perception from others. The request to be "small in my own eyes" emphasizes the importance of humility, while the desire to be "great in the eyes of others" reflects a wish for respect and acknowledgment from the community.

The Essence of Shukr and Tawaadhu in the Pursuit of Sincerity

Both Shukr [gratitude] and Tawaadhu [humility] are profound facilitators of Ikhlaas [sincerity]. Through these qualities, Allah ﷻ draws us closer, making us His cherished friends. Humility is a trait Allah ﷻ dearly loves to see in His servants, and it is a hallmark of His chosen ones. They walk on this earth with the grace of humility. When the greatness of

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Allah ﷻ fills our hearts, and the reality of our own insignificance dawns upon us, pride and arrogance find no place. May Allah ﷻ bless us with this deep understanding.

The Path of Our Aslaaf

Regardless of the challenges we face, we must steadfastly adhere to the Tariqah and Manhaj of our Akaabir. This path, grounded in the teachings of the Qur'aan and Sunnah, ensures our success. We are not inherently worthy of serving Deen, yet it is our duty to strive with utmost dedication.

We are but temporary travellers in this world, destined to return to Allah ﷻ. He ﷻ has graced us with a drop of His infinite Ilm [knowledge], and it is incumbent upon us to share this gift, connecting the creation with the Creator. This can only be achieved if we ourselves have established a profound connection with Allah ﷻ [Nisbat ma-Allah].

The Wisdom of Our Elders

Hadhrat Moulana Shabeer Uthmaani رَحْمَةُ اللَّهِ offers timeless wisdom:

"Invite to Haq [truth], in a Haq manner, with a Haq intention."

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We must unite in our efforts to serve Deen, avoiding criticism of those sincerely striving for the same cause.

Formulating Noble Intentions

On one occasion, when Hadhrat Moulana Yusuf Kandhlawi رَحْمَةُ اللَّهِ delivered the Jumu'ah Khutbah, his esteemed father, Hadhrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ, inquired about his intention. Moulana Yusuf responded that his intention was to deliver the Sunnah Khutbah. Hadhrat Moulana Muhammad Ilyas advised: "Had you intended that Allah سُبْحَانَهُ وَتَعَالَى convey this message to all the people of the world, you would have reaped much greater rewards."

This insight is invaluable. When engaging in any service of Deen, whether it be delivering a Khutbah, giving a speech, writing, or traveling for Deen, we should formulate intentions with the following considerations:

A Du'aa for Sincere Intentions

"O Allah, make this a means of action and guidance for myself and for all; grant me the ability to convey it correctly, to explain it correctly, to have it understood correctly, and to have it practiced upon correctly.

O Allah, grant me 100% sincerity, as well as all the qualities of acceptance. Allow the message of Your Deen to reach all

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mankind and jinn until the Day of Qiyaamah. Wherever it reaches, in whichever way it reaches, by whatever means, let there be only good in it and let only good come out of it, with no evil or harm in it and no harm coming out of it.

O Allah, bless me to convey what 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 as well.

O Allah, let each Aayah and Hadeeth be only for Your pleasure. Seal this talk with Your special pleasure and acceptance — whether of the sayings, actions, and conditions of the pious, or the analogies and examples, or the events, poems, or anecdotes.

O Allah, let every single moment spent in the service of Your Deen be only for Your pleasure. 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 they may not be worthy of acceptance."

Gratitude for Divine Assistance

Alhamdulillah may Allah **سُبْحَانَهُ وَتَعَالَى** grant us the Taufeeq to perform various acts of worship and goodness. It is truly His

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kindness and grace that enable us to do any good. We should always remember the words of Hadhrat Shuaib عَلَيْهِمُ السَّلَامُ:

﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ﴾

And my ability to do things comes from none except Allah.

[Surah Hud, 11: Aayat: 88]

Recommended Du'aas at the End of a Deed

Before commencing any good deed, the foremost aspect is having the right intention, seeking the pleasure of Allah ﷻ. Start any work or good deed with the name of Allah ﷻ. Establish one's deeds upon the Sunnah and begin with,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Bismillah or Bismillahir Rahmaanir Raheem], inviting Allah ﷻ's blessings.

Gratitude and Humility

Recognize that any ability to do good is from Allah ﷻ and express gratitude for this divine assistance.

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By adhering to these principles, may Allah سُبْحَانَهُ وَتَعَالَى purify our intentions, safeguard our deeds, and grant us sincerity and acceptance in all our efforts.

Upon completing any work or good deed, we should try to recite the following four Du'aas, acknowledging that all success comes from Allah سُبْحَانَهُ وَتَعَالَى, and seeking His continued guidance and support.

The First Du'aa

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ (127)

Our Lord, accept (this) from us. Indeed, You are the Hearing, the Knowing.

[Surah Al-Baqarah 2; Aayat: 127]

This is the Du'aa of Sayyeduna Ibraheem عَلَيْهِمُ السَّلَامُ when he built the Ka'abah Shareef. Who can bring more Ikhlaas [sincerity] than a Nabi of Allah سُبْحَانَهُ وَتَعَالَى? Who can bring a purer intention?

What a great undertaking yet look at his humility in asking Allah سُبْحَانَهُ وَتَعَالَى to accept from him. We should take lesson, do likewise and adopt the same humility. Often, our intentions are tainted by Nafs and Shaitaan and we find that Riyaa [ostentation] or Ujub [conceit] or Takabbur [pride] steals into our hearts. So together with repeatedly correcting our intentions - before the Amal, during the Amal and at the end of the Amal - we should read this Du'aa as well.

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"Taqabbal" actually means and signifies that whatever we did is not worthy of acceptance. We ask Allah *سُبْحَانَهُ وَتَعَالَى*, that He, out of His Kindness, accepts it, despite our failings and shortcomings.

The Second Du'aa

The Du'aa which is mentioned in Surah Al-Kahf:

﴿مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾

That which Allah wills! There is no power but with Allah.

[Surah Al-Kahf; Aayat: 39]

Sayyeduna Anas *رَضِيَ اللَّهُ عَنْهُ* had related that Rasoolullaah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* said,

"When Allah blesses someone with a bounty, be it with regard to his family, wealth, or children, and he says 'Masha Allahu la Quwwata illa Billah', no harm (including the evil eye) will come to it except death."

[Hadeeth Reference: This Hadeeth has been reported in collections such as Al Mu'jamus Saghir and Al Mu'jamul Awsat, indicating its acceptance among 'Ulama].

The phrase "Masha Allahu la Quwwata illa Billah" translates to This expression is used to acknowledge that all blessings and

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bounties come from Allah alone and that no harm can befall them unless it is decreed by Him.

Explanation and Context

The significance of this phrase is that it serves as a protection against envy and the evil eye. By uttering this phrase, a person acknowledges that their blessings are solely due to Allah's will, thereby attributing no power to themselves or others.

Relation to Qur'aanic Aayaat

The phrase echoes sentiments found in the Qur'aan, such as in Surah Al-Kahf (18:39), where it emphasizes reliance on Allah's will,

"If only you had said, upon entering your property, 'This is what Allah has willed! There is no power except with Allah'"

This Aayat reinforces the importance of recognizing divine authority over all aspects of life.

Practical Application

Muslims are encouraged to recite this phrase when they admire something or when they receive blessings. It acts as a reminder of humility and dependence on Allah's mercy and power.

Protection from Harm

The Hadeeth assures that by saying this phrase, one can safeguard their blessings from potential harm, including the

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evil eye. This belief underscores the communal aspect of faith where individuals seek protection not only for themselves but also for others through Namaaz and Du'aa.

In summary, this Hadeeth highlights the importance of recognizing Allah ﷻ's role in our lives and the protective power of invoking His name when faced with blessings. It serves as a reminder for believers to remain humble and grateful for the bounties they receive.

"When Allah blesses someone with a bounty, be it with regard to his family, wealth or children and he says 'Masha- Allahu la Quwwata illa Billah', no harm (including the evil eye) will come to it except death."

Hadhrat Moulana Idris Khandelwi رَحْمَةُ اللهِ هَا had explained that on whatever Ni'mat this is read [that is, Masha-Allahu la Quwwata illa Billah], that Ni'mat will, Insha-Allah, not be taken away.

Hafidh Ibn Katheer رَحْمَةُ اللهِ هَا had said:

"Some of our Aslaaf [pious predecessors] had taught: When one is amazed at his condition, wealth or children, he should recite Masha-Allah la Quwwata illa Billah." ...And thereafter said that this is derived from the verse in Surah Kahf, Aayat; 39.

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Hafidh Ibn Katheer رَحِمَهُ اللهُ had said,

"Allah سُبحَانَهُ وَتَعَالَى has given us so many gifts: spiritual, physical, and material. Our Imaan and Ibaadaat are priceless gifts and bounties; our health, wealth; our families, children, business and so forth are all bounties from Allah سُبحَانَهُ وَتَعَالَى - all of which pleases us. So, we should read this Du'aa. Allah سُبحَانَهُ وَتَعَالَى will preserve them, Insha-Allah. Of course, for safety and preservation of Allah سُبحَانَهُ وَتَعَالَى's bounties, we have to also stay away from sins. Sins deprive us of Barakah and invites tremendous loss.

In saying: "La Quwwata illa Billah" which means: "There is no power and strength but with the help of Allah," there is admission and affirmation that on our own, we are unable to do or achieve anything. We are 100% fully dependent on Allah سُبحَانَهُ وَتَعَالَى. This is Abdiyyah [servitude], which Allah سُبحَانَهُ وَتَعَالَى loves from His servant.

The Third Du'aa

الْحَمْدُ لِلَّهِ الَّذِي يَنْعِمُ بِهِ تَتِمُّ الصَّالِحَاتُ

All praise and thanks are only for Allah, the One who, by His blessing and favour, perfected goodness/good works are accomplished.

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The word Du'aa is often recited as a supplication after performing good deeds. Here are specific references and context regarding this supplication from Hadith literature:

Sayyeduna Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ used to teach this Du'aa to others after the Tashahhud in Namaaz. He would say,

"When one of you has finished reciting the Tashahhud, let him say: 'O Allah, I ask You for all that is good, what I know and what I do not know, and I seek refuge with You from all that is evil, what I know and what I do not know'".

This supplication encapsulates the essence of gratitude towards Allah for His blessings that enable believers to perform righteous deeds. It serves as a reminder to acknowledge that all goodness comes from Allah's grace.

By reading this Du'aa, we are acknowledging that whatever is accomplished is from Allah سُبْحَانَهُ وَتَعَالَى. It includes the Shukr and Praise of Allah سُبْحَانَهُ وَتَعَالَى, which will earn us the pleasure of Allah سُبْحَانَهُ وَتَعَالَى. These noble qualities signify one's Abdiyyah before Allah سُبْحَانَهُ وَتَعَالَى - that we recognise the Giver; praise Him and increase in submission to Him. A person can achieve wonderful things and the world can praise him, but with the Barakah of this Du'aa, pride will not enter his heart. He will be protected from pride and conceit because there is the understanding that whatever good has been done is from Allah سُبْحَانَهُ وَتَعَالَى, on His Taufeeq.

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Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا had said:

When Rasoolullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw something that pleased him, he would say: 'Alhamdulillahil- lazee bi ni'matihi tatimmus Sawlihaat', and when he saw something that displeased him, he would say: 'Alhamdulillah 'alaa kulli haal' (All praise and thanks are only for Allah in all circumstances).

The Fourth Du'aa

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

O Allah, You are pure; all praise is for You and I testify that there is none worthy of worship besides You. I seek forgiveness and pardon from You.

[Sunan Abi Dawood 1210].

Towards the end of his life, Rasoolullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would supplicate before leaving a gathering,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

"O Rasoolullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! You have spoken such words as you have never uttered before."

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied,

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He ﷺ said: "It is a reward of that which goes on in the assembly."

Rasoolullaah ﷺ used to recite these Aayaat after the completion of Salaah. It has been mentioned that the person who reads this, three times after Salaah, will obtain the full reward of his Salaah.

This supplication is a beautiful expression of glorifying Allah, acknowledging His greatness, and seeking forgiveness. It is often recited in various contexts, including after prayers and during moments of reflection.

In the Tafseer, Ma'ariful Qur'aan, Hadhrrat Mufti Muhammad Shafi رَحْمَةُ اللَّهِ عَلَيْهِ related that Sayyeduna 'Ali رَضِيَ اللَّهُ عَنْهُ had said,

While this specific saying may not be directly sourced from a well-known collection, it aligns with the principles found in various Islamic teachings that emphasize the importance of gratitude and remembrance of Allah ﷻ. It is often cited in discussions about the virtues of reciting certain phrases or making Zikr (remembrance) after gatherings.

In the Tafseer, Ma'ariful Qur'aan, Hadhrrat Mufti Muhammad Shafi رَحْمَةُ اللَّهِ عَلَيْهِ related that Hadhrrat Ali رَضِيَ اللَّهُ عَنْهُ had said:

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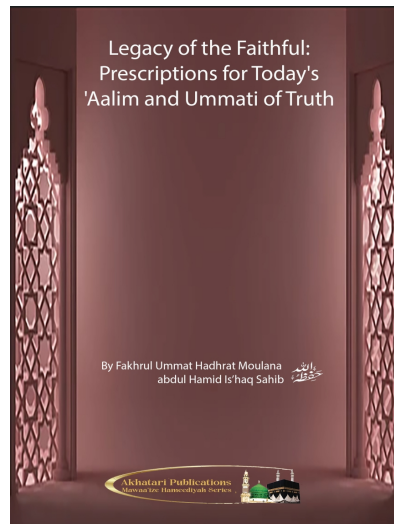
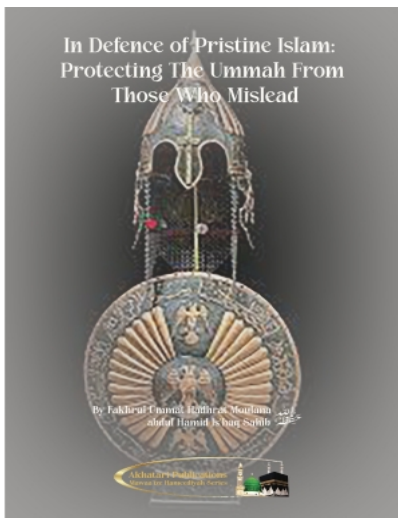
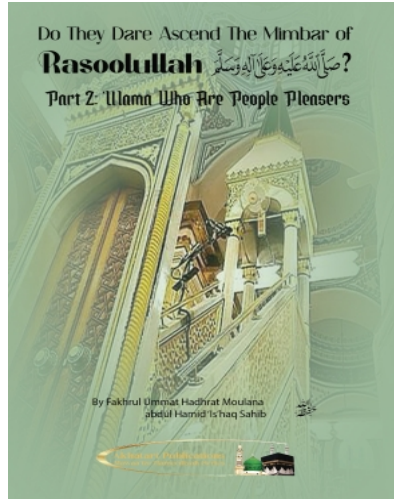
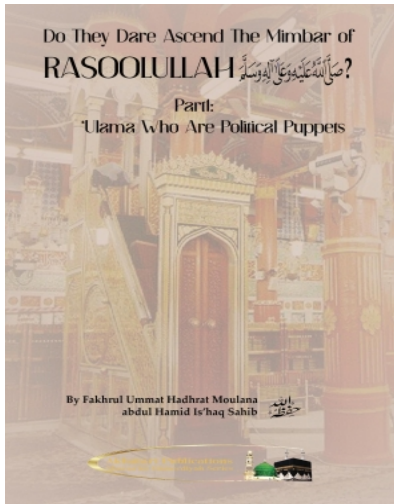
"Whoever wishes to have the best of return, filled to the brim, on the Day of Judgment, should recite this at the end of every sitting attended."

The reward of the Amal will be magnified and increased immensely. Insha-Allah, we will, through the blessings of these Aayaat, secure a greater measure of rewards.

May Allah Ta'ala grant us the Taufeeq of charitable deeds with Ikhlaas, accept from us and forgive us our shortcomings, and save us from those who are going and taking others astray.

Aameen.

OUR PUBLICATIONS



Legacy of the Faithful: Prescriptions for Today's 'Aalim and Ummati of Truth

Regarding today's new wave of 'Ulama who have departed from the Siraatul Mustaqeem (straight path), where the Ummah is left confused and perplexed, senior 'Ulama of our country, combined with the forces of Ahle Haq (people of truth), have gallantly taken up this onslaught and together with holding fast on the Rope of Allah Subhaanahu wa Ta'aala guiding the Ummah towards what is right.

Our pious elders have passed on the concept of legacy of Islam to us. It is our duty to leave for our future generations what our pious elders have left for us, a continuing legacy that consists of spiritual and social values. The recitation and teachings of the Qur'aan Shareef and what Rasoolullah ﷺ left for us in his Seerah. This will not only benefit them, but the Aqaa'id (beliefs) and their A'amaal-e-Saaliha (good actions) will benefit us despite our Qabrs being cracked and hollow when no memory of us ever would exist as Sadaqah-e-Jaariyah (ongoing charity). Beneficial knowledge, a raising of righteous and pious children who can distinguish the true 'Ulama from those who are of the Siraatul Mustaqeem (the straight path), following the Deeni values we instilled in them, their Du'aas for us and the good actions that they carry out which were taught to them by us will leave them and us a successful Deeni legacy for a joyful eternal Akhirah. This idea encourages Muslims to think about how their actions today will affect others in the future, promoting a culture of kindness, respect, and responsibility within families and society.

We know full well, that treading on the path of Haq cannot be done without Allah's assistance. Hence this book titled, 'Legacy of the Faithful: Prescriptions for Today's 'Aalim and Ummati' has been compiled as a guide for 'Aalim and Ummah to apply.

