

Maintaining a balance in all matters of life

By:-

Hadrat Maulana Abdul Hamid
Saheb D.B

اس طرح شکل بدل جاتی ہیں میرے پھر نہیں پہچان میں آتی
ہیں میرے

اور اگر پہچان میں آتی بھی ہیں پھر ذرا دل کو نہیں بھاتی
ہیں میرے

*In this manner the shapes change sir,
then it can no longer be recognised
sir,*

*And if it can be recognised, then the
heart dislikes it sir.*

Title: Maintaining a balance in all matters

Transcription of a Majlis delivered by: Hadhrat Maulana Shah Abdul Hamid Is'haq Sahib Dâmat Barakatuhum

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Edited By:-

First Edition: Rajab 1436 / April 2015

Publication no:- kab 037

Published by:

Khanqah Akhtari, Azaadville;

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Foreword

This is a transcript of a Bayaan delivered by Hadrat Maulana Abdul Hamid Saheb D.B. in Laudium on the occasion of an Islaahi Jalsa in Jumadal Ukhra 1436. The Bayaan focuses on the importance of Islaah as explained in Surah Shams. May Allah accept and grant us the understanding of the importance of making our Islaah. Ameen!

الحمد لله وكفى وسلام على عباده الذين اصطفى

الحمد لله منشاء الخلق من عدم..... ثم الصلوة على المختار في القدم

يا رب صل وسلم دائما ابدا على حبيبك على رسولك خير الخلق كلهم

مولاي صل وسلم دائما ابدا على بشير نذير محمدا

مولاي صل وسلم دائما ابدا على طه سيد المرسلين

بلغ سلامي روضة فيها النبي المحترم

يا خير من دفنت بالقاع اعظمه فطاب من طيبهن القاع والاکم

روحي الفداء لقبر انت ساكنه فيه العفاف وفيه الجود والكرم

هو الحبيب الذي ترجى شفاعته لكل هول من الاهوال مقتحم

يا رب بلغ بالمصطفى مقاصدنا واغفر لنا ما مضى يا واسع الكرم

اما بعد فقد قال الله تبارك وتعالى اعوذ بالله من الشيطان الرجيم

بسم الله الرحمن الرحيم

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ
مَنْ دَسَّاهَا صدق الله العظيم

As per the command of our Sheikh, Aarif Billah, The Rumi of our time, the second Tabrez, Hadrat Shah Hakim Muhammad Akhtar Saheb ﷺ, we will discuss one Sunnah of Rasulallah ﷺ. Hadrat says that we should discuss one Sunnah before every Bayaan. To illustrate from one aspect the greatness and importance of Sunnats, Mufti Taqi Uthmani Saheb ﷺ has stated that every person desires that Islam should be alive in the world. It is absolutely easy if we are sincere.

In every country there are various provinces and states. Similarly, the human body can be likened to a country with various provinces and states. The brains, eyes, ears, nose, tongue, heart, hands, legs, etc. are all different provinces. You are the president of this country and you are a lifelong president. You don't have to fight for elections to be the president, nor is there any opposition. Now, if you are sincere and want Islam to flourish throughout the world, then you bring Islam in the province of the eyes by only looking at those things which Allah ﷻ has permitted, bring Islam in the province of the brains by thinking in the manner that Allah ﷻ wants you to think, bring Islam in the province of the tongue by speaking and addressing people as Allah ﷻ wants you to do. Don't swear, don't be vulgar, don't accuse people, etc. If every person worries about himself and does this, Islam will be in the entire world without the need of huge budgets, offices, etc.

There are approximately two billion Muslims in the world. This number is sufficient for Islam to be in the entire world. By us

implementing Islam in our lives, Islam will spread throughout the world without any effort. May Allah ﷻ bless us with the reality.

Witr Salaah

We will discuss a few Sunnats in regards to the Witr Salaah. After the two Sunnats and Nafil of Esha, we perform the Witr Salaah which is Waajib (i.e. compulsory Salaah). There are some technical differences due to which it does not fall under the category of Fardh, else it is compulsory. The best time to perform the Witr Salaah is at the time of Tahajjud for such a person that is certain that he will wake up for the Tahajjud Salaah. It can be made after Esha Salaah as well. In Ramdaan, it is performed in congregation after Taraweeh. All perform with Jamaat whether it be Sheikh-ul-Hadith, Sheikh-ut-Tafseer, Mufti Saheb, etc. However, the best time to perform the Witr is the last sixth of the night which is the time when Tahajjud Salaah is performed.

We should try and recite Surah Aa'laa, Surah Kaafiroon and Surah Ikhlaas occasionally in the Witr Salaah. It is also Sunnat to recite Surah Ikhlaas in the first Rakaat, Surah Falaq in the second and Surah Naas in the third Rakaat. When reciting these Surahs, we should have the Niyat of Sunnat. Whether we are performing our Tahajjud Salaah before we sleep or after awakening, we should delay the Witr Salaah to be performed last.

After performing the Witr Salaah, we should recite 'Subhanal Malikil Quddus.' When we were young boys, we used to hear the elderly reciting this, but it is hardly heard nowadays. The first time it should be recited softly, then a little louder and finally more louder.

Surah Shams

I have recited the verses of Surah Shams. There is no literature that can compare with Quraan Sharif, it is the best literature and this Surah is an excellent piece of literature. Those that study literature will acknowledge that there is great enjoyment in literature. The enjoyment of literature is the philosophy. Can we then imagine the literature, subject matter of Allah ﷻ?

وفوق كل ذي علم عليم

And above every person of knowledge is one that is more knowledgeable

There is no literature in any language like that of the Quraan Sharif. You will see how beautifully Allah ﷻ has presented this entire subject and essay. This is the Quraan, when the Qari recites in the correct mode of recitation, with Tajweed, like the Imaams of the Haramain then it sweeps you off your feet, your legs buckle and your mind is overwhelmed with the beauty of the Quraan Sharif.

In this Surah, Allah ﷻ has taken up to 15 oaths. To swear under oath is a great thing and in this Surah Allah ﷻ is swearing under oath. Is there a need for Allah ﷻ to take a single oath. Allah ﷻ says,

ومن اصدق من الله حديثا

Who is more truthful than Allah in speech

ومن اصدق من الله قيلا

Allah is Haqqul Mubeen, That Being that makes the truth manifest to people. Allah is The Truth. Allah ﷻ takes an oath to convince us. For example, a father or a mother advising the child not to mix with certain people as they are druggies, they will take an oath and even say, "I am telling you from experience not to mix with such people so please listen to me."

Allah ﷻ has more affection and more concern for our welfare than all the mothers of the world, therefore Allah ﷻ takes an oath and gives us a message. Allah ﷻ is not in need of us in the least, if all the Ambiya and angels stay away from worshipping Allah ﷻ, it won't harm the grandeur and honour of Allah ﷻ in the least. If everyone worships Allah ﷻ to such an extent that even Shaytaan worships Allah ﷻ, it will not increase the greatness of Allah ﷻ in the least. Allah is as He is. We do not purify Allah by saying Subhanallah. Allah is pure. We are merely expressing the purity of Allah by saying Subhanallah.

The oaths in Surah Shams

Allah is so great, yet he takes up to fifteen oaths which indicate towards the importance of the subject matter. What a striking manner of taking these oaths? Allah ﷻ takes an oath of the sun and the moon, the day and the night, the heavens and the earth. What great contrasting things? All these oaths have been taken in pairs. Thereafter Allah ﷻ takes another oath but not in a pair, this is singular.

وَنَفْسٍ وَمَا سَوَّاهَا

By the soul and the One Who perfected it...

The Nafs here refers to the human being. How perfectly and balanced Allah ﷻ has made the human body!

In another verse,

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Undoubtedly, We created man in the best form.

We look at ourselves many a times in a mirror but seldom we take notice of the Qudrat of Allah ﷻ that is in us. We may be occasionally reciting the Dua,

اللهم انت حسنت خلقي فحسن خلقي

O Allah, You have beautified my appearance, so beautify my character

Everyone knows the dua, but do we recite the Dua? If we read it, did we ever think of the meaning? We are saying, O Allah! You have created me so beautiful physically, beautify my character as well.”

We will give an example so that we may understand how beautiful Allah ﷻ has created man. In the time of Haroun Ar Rasheed, Baghdad was a beautiful city. Perhaps there was no city as beautiful as Baghdad in that era. One minister was intimate with his wife on a summer’s night with the full moon shining. She was extremely beautiful. However, he told her that if you are not more beautiful than the full moon then you are divorced thrice. The moon is a symbol of beauty used by the ancient poets of the east and west. She was an alima and thought that how can she be more beautiful than the fourteen moon, so she adorned the Purda. He was extremely regretful and went to Haroun-Ar-Rasheed the next

morning to explain his foolish mistake and blunder. Haroun-Ar-Rasheed had summoned the Ulema to his court and asked the ruling. All admitted that his Nikah is over. Imaam Abu Hanifa ﷺ would generally not speak until asked to comment. Nowadays, we are not asked to speak yet from the peanut gallery everyone comments. In the matter of the moon sighting, everyone comments. With the chats that we have, the messages are broadcasted all the time. Sometimes, we even get wrong messages. Few years ago, someone said that I had seen the moon in Azaadville whereas I hardly knew about the moon.

For the sake of Deen, we should make sure before quoting somebody. We shouldn’t quote somebody wrongly or out of context. We give our opinions in matters of Halaal and Haraam, divorce, moon issue, etc. and everyone becomes a Mufti. He is reclining on his coach, with a cigarette in his mouth, and issuing a Fatwa. He then bases it on his thinking as if Deen is based on the thinking of people. Deen is based on Quraan and Hadith which are the most solid foundations.

When electrical work, plumbing, carpentry is required then we look for experts to do the job. Why is it then that in matters of Deen we all comment? Anyway, when Imaam Abu Hanifa ﷺ was questioned, he said, “Talaq hasn’t taken place.” Everyone is surprised about the ruling. Imaam Saheb said that the Quraan Sharif states,

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Undoubtedly, We created man in the best form.

The perfect balance in the human body

This proves that the human being excels the moon as well. No matter how ugly one may be, he is the most handsome. We should be grateful for the bounties of Allah. Anyway, how perfectly and balanced Allah ﷻ has created the human being! Look at our eyes, if one eye was small like an eye of the needle and the other was big like a crocodile eye, how would we have looked? If one ear was a small pimple and the other like the ear of an elephant, how would we have looked? If we had huge lips, how would we have looked? If one leg was twelve inches and the other was a metre and we had to hop and walk, how would we have looked? We don't even recognise the Qudrat of Allah ﷻ.

Allah ﷻ says,

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَبْصَارِ
Verily in the (perfect and wonderful) creation of the heavens and the earth (and whatever is within these) and in the alternation (changing) of the night and day are signs (that show Allaah's great power) for those who have intelligence (who care to ponder).

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ
(Those who have intelligence are) They who remember Allaah while standing, sitting and lying down (they do not forget Allaah at any time), and they think about the creation of the heavens and earth (so that they may be able to see Allaah's greatness in this). (Then, amazed by Allaah's creation, they say) "Our Rabb You have not

created all this without a purpose! (These things certainly display Your power and greatness and have not been created in vain) We glorify Your purity (none can ever be equal to You) so save us from the punishment of the Fire (of Jahannam)."

In another verse,

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

Look into yourself and see Allah ﷻ. The greatest proof of the existence of Allah ﷻ is within you, O human being. How Allah has created the eyes, the brains, the lung and how don't they function, and how Allah has created the heart which is 24 hours on duty. Whilst sleeping or whilst running a marathon the heart is functioning. If the heart stops, your existence comes to an end. There are great details in regards to the functioning of the heart. There are so many vital organs such as the lungs, pancreas, kidneys, etc.

If the white cells are more than its required amount in the blood or the red cells are more than what a person requires, he has a problem. Anyway, Allah ﷻ has created the human being in a balanced manner. Then one's health is kept balanced. If the sugar levels are controlled then one is healthy, if the sugar levels are high one is a diabetic with health problems. If the sugar levels are too low, then one could faint. The blood pressure has to be balanced. If it is too high then one could suffer a stroke or heart attack. If the blood pressure is too low one will faint.

In a like manner, the Akhlaaq (character) of a person should also be balanced. When a person is happy, it shouldn't be of such a level of happiness that he carries out things that are impermissible. Neither

should a person become so sad that it leads to depression. If Allah has blessed you with wealth, don't let it go to your head that you start oppressing people. Maintain a balance. If you are poor, don't go to the extent of saying that if Allah is not poor then why he doesn't give me my food. These oaths have been taken so that this soul is balanced.

Regarding this balance of the Nafs, we will discuss the aspect that our body is made of two major parts. That is the physical body and the soul. The more important of the two is the soul. A person eats, drinks, etc. as long as the soul is in the body. As long as the soul exists, the wife will cook for the husband, the vehicles will be seen to, the business will be seen to. In other words, the body only exists as long as the soul is within the body. If a person falls ill and is admitted into hospital, he is given ICU treatment with various life supporting machines and ventilators attached to him. There are doctors and nurses attending to him. He is lying unconscious but the doctor cannot write out a death certificate as the Rooh is still within him. They will do everything within their means to assist such a person.

The Rooh

The moment the Rooh leaves the body, the machines are immediately unplugged, the nurses are no longer in charge of taking care of him. His body is no longer attended to. He is now transferred to the mortuary. We can understand from this that the Rooh is important. The moment the Rooh leaves the body, people start working out the time of Janaazah Salaah, who is going to lead the Janaazah Salaah, who is going to bury the person, etc.

For the outward body of a person which is not the original, how much of effort is made. In Laudium and Tshwane, there are all types of shops in the shopping centres. All the businesses are for the comfort of the body. The universities and hospitals are all for this body. The government departments and offices are for the benefit of the body. There are hospitals for the eyes, nose, heart, etc. We have various workshops for our motor vehicles, garden services for our gardens, lawnmowers for our gardens, nurseries for the plants, etc. which are for the enjoyment and sake of the body. We have all the grocery shops and supermarkets to purchase food for the body. Almost everything is for the body. Is there any organisation or shop that caters for the Rooh? We shouldn't be mistaken by thinking that the Darul Uloom and Maktabas are for the Rooh. They are not for the Rooh.

Deeni institutes are not for the treatment of the Rooh

For example, we have medical schools where students study to become doctors. However, a person is not cured of his illnesses in these schools. You will have to go to a hospital for treatment. Similarly, the function of the Darul Uloom is to produce Ulema. We don't have a hospital in order for the Ulema to treat the ill. There isn't a single hospital which is termed as the Khanqah where the Alim who has become proficient in the treatment of the Rooh can practise. There isn't a single pharmacy for the Rooh. When this is the case, the existence of the world is purely the clemency of Allah ﷻ. Allah ﷻ has written that the world will continue for so long, else we with our own hands have brought total destruction to ourselves.

It is mentioned in the Hadith that as long as a single person takes the name of Allah, all the systems of the world will continue. The

winds will blow, the rains will fall, crops will grow, materials will be manufactured, food will be supplied, as long as the name of Allah exist.

In our limited understanding, we think that the worldly people have done so much for mankind. Whilst sitting here in South Africa a person sends a message to Russia or India or America and it reaches in a minute or two, and the recipient replies to the message. With technology, where has man reached and what progress has he made! A person sits in an aeroplane and reaches thousands of miles in a short span of time. This is the barkat (blessings) of the word Allah. This means that the real existence of the world is not based on the offices, shops and factories, but it is actually the name of Allah.

The day there isn't a single person to take the name of Allah ﷻ, the Ka'aba Sharif will be destroyed, and Deen no longer remains then Qiyaamah will occur. From this explanation we should understand that the Rooh which is within the body of a person is most important. This is what we got to make an effort for. Allah ﷻ says that we should balance the Nafs and Rooh as well.

This is the beauty of Islam and Deen. Islam is not like Christianity where the Christians went to the monasteries, lived their lives saying that they will not marry. The nuns and monks don't marry, yet the most number of children born are in the monasteries. This is the result of doing such actions which was the means of a human being. Allah ﷻ didn't ask them to adopt such a lifestyle. At the same time, we should not do things in excessiveness in our Deen as well. Don't try doing those things that Allah ﷻ has not made Fardh upon

you as you will not be able to sustain it. We are therefore required to follow the Sunnat lifestyle of Rasulullah ﷺ, don't go to extremes.

When we cannot sustain it, we will bring destruction upon ourselves. The Christians had destroyed themselves whilst having a good intention that they are waiting for Essa ﷺ. The nuns believed that they will marry Essa ﷺ. We are therefore required to always remain within the limits of Shariat. This balance is absolutely necessary.

We should not get so engrossed in the world that we have no time for Deen, no time for Salaah, no time for tilawat, nor any time to worry about the Akhirat, no time to worry about the Imaan and Islam of your fellow people and the non-Muslims, etc. The actual Dawat of Islam is supposed to be for the non-Muslims. As for Muslims, it is our responsibility to remind them of their duty. For example, if a person is invited to a wedding, he is not invited for a second time but he is reminded to attend. This means that Muslims are reminded whilst Tabligh is made amongst non-Muslims. When they accept, keep reminding them, teach them, mould them according to Islam, bring them into the field.

The Rooh and body has also to be balanced. We should not indulge so much in Dunya that there isn't anything for the Rooh. Islam has also taught that we shouldn't indulge so much with the Rooh that we have no time for the body. Rasulullah ﷺ has mentioned that the body of a person also has a right over him.

ولنفسك عليك حق

And your body has a right over you

Three Sahaaba had taken oaths, of them one said that I will spend the entire night in Ibaadat, the second said that he will fast throughout the year, the third said he will not have relations with his wife. Rasulullah ﷺ forbade them from doing so. Spend part of the night in Ibaadat fulfilling the right of Allah and have a rest as well fulfilling the right of the body, get married and fulfil the rights of the wife as well, sometimes fast and sometimes eat as well. There should be a balance, this is the beauty of a person.

The bridge of Siraat in this world

Mufti Zainul Aabideen Saheb رضى الله عنه used to say that Pul Siraat will come in the Aakhirat, but we are already walking on the Pul Siraat in the world. This refers to the balance that is necessary. On one side a person has his mother whilst on the other side he has his wife, now don't incline so much to your mother that the wife is left as nothing. On the other hand, don't do everything for your wife and you throw away your mother. A balance is required here which is a difficult task. In a like manner attend to your Dunya as well as your Deen.

A person is walking on a tight rope. If there is a little imbalance, he will fall down. According to our accuracy in walking in the world, we will walk on the bridge of Siraat. If we fall off Pul Siraat, we will fall head long into the fire of Jahannam. May Allah ﷻ reward our Aslaaf and Akaabireen who have taught us a great balance in Deen.

A lady had once written to us that she is unable to perform her Qadah Salaah as she is doing Hifz of the Quraan Sharif. I wrote to her that the balance is important, the Hifz is not Fardh but performing one's Qadah is Fardh. Similarly, the balance of the Nafs is necessary. A person that leads a life filled with moderateness will not have any problems with the people of the world, that they

regard him as lazy. He will not have any problem in Deen, that he is not performing his Salaah but is always engaged in Dunya. Allah ﷻ has kept certain people as rulers of certain groups. Their ruling is obviously different. As for the general masses, we should maintain a general balance in everything.

For the Nafs, there is a great test put on top of it. As Allah ﷻ has balanced the eyes, head, the health of a person, etc. the Akhlaaq of a person has to be balanced. The anger within a person must be balanced. A person is required to express anger at the appropriate places. The biggest balance is between the Nafs and the Rooh. Whenever there is a need to give preference, it is given to the Rooh.

Another test which Allah ﷻ has put before us,

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

...and then inspired it with (showed the soul all that entails) evil and (all that entails) piety (so that it may choose the path it wishes to follow).

Balance between good and evil

Allah ﷻ says that we have put evil and Taqwa in the system of man. Allah ﷻ mentioned evil first. However, there is a balance as both qualities are in Insaan. What is the balance? Don't commit sins by acting upon your desires, Allah ﷻ has kept a Halaal avenue to fulfil these desires. Every person has a desire for women, if he hasn't then he is not a normal person. Allah ﷻ has been given a Halaal wife to fulfil his desires. Every person has a desire to consume delicious food. Allah ﷻ has provided us with plenty of Halaal, eat the Halaal and abstain from Haraam. Balance the pride within you. You are not

proud and arrogant, but you are proud that you are a Muslim and dress like a Muslim. You wear a Topi and are not shy of it. You wear a beard as well.

Our Buzurgs have taught us that the correction of a person is not Izaala (removing the quality) but it is Imaala (channelled to the correct avenue). For example, a person suffers from anger, it is not that the anger must be removed totally. The spiritual doctor is not to take the anger out rather he should change the direction of the anger. The anger should be exercised when the laws of Allah ﷻ are trampled upon. When a person goes out in Jihaad and fights the non-Muslims then anger should be displayed. He should control his anger with others.

A person suffers from greed. This quality shouldn't be taken out from a person, rather it must be directed in the correct avenue. Previously a person had greed for material things, now the greed must be for the Akhirat. Now, a person should have desire to be a better Hafiz than others, and recitation of Quraan Sharif must be better. I must make more Ibaadat than others. This is the meaning of Imaala that is required. Allah ﷻ has placed the desire of righteous qualities as well as the desire of evil within a person. If you bring the balance between the two, you will be a perfect husband, a perfect father, a perfect son. On the other hand, if there isn't a balance then even the wife doesn't want us, the children don't want the father and they fight with the father, if the children are imbalanced the parents have got problems with them, so the balance is absolutely necessary.

The desire of sin is not sin

An important point is that Allah ﷻ has put in us the desire for sin, anyone that is not aware of this will think that he will never become a righteous person. We should understand this correctly that the desire of sin is not sin. The committing of sin is a sin. If you don't have the desire of sin then there isn't any test. Whilst I was in Germiston, a Mutawalli who was approximately 50 years of age told me that he never got a traffic fine ever, not for parking in the incorrect zone or speeding, or any road offence, etc. We were all very surprised at his achievement. He then said that he never drove a vehicle. If he never drove, how will he ever get a traffic fine. When a person has no desire of sin, how can he ever commit a sin? If a person says that there are extremely pious people at the graveyard then what achievement is that as they cannot sin.

Achievement is when a person has the ability to sin yet he does not sin due to the fear of Allah ﷻ. The more a person abstains from sins the greater is his connection with Allah ﷻ. Those that have excessive lust and desire and think that they can never become a Wali of Allah ﷻ, they can become the greatest Wali of Allah ﷻ on condition that they do not commit the sin. Allah ﷻ is so merciful that He didn't leave us like orphans in the world that Shaytaan and Nafs will batter and throw you on one side. There is good and evil within a person.

The angels constantly instruct a person to do good actions. They tell him to get up for Fajr Salaah, they command him not to look at Haraam. Allah ﷻ has balanced the two. We should also create balance that is by satisfying our desires in a Halaal manner. In fact, if it is feasible and all the requirements can be fulfilled then marry four women. You may eat Halaal as much as you want to but don't

touch Haraam. If a person learns to balance the Nafs and the Rooh then he will live a level headed life.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

Undoubtedly, the one who purified it (the soul from kufr, Shirk and all spiritual diseases) has succeeded...

A person that has done this has attained Falah which refers to all types of success of Deen, Dunya and Akhirah. The person that made an effort to purify the Rooh and the Nafs, he will abstain from fulfilling the desire in the incorrect manner. Sometimes a person is taken in a ball of fire of temptation and nothing can stop a person at such a time. Our Sheikh ﷺ has written that if a person had developed the quality of Taqwa then Taqwa will take a person to great lengths. The fear of Allah is the love of Allah, it is the fear not to displease Allah ﷻ. Allah is so loving, so kind and so compassionate, how can I ever displease Allah? It is not that fear that a person experiences when seeing a dog or snake. Allah is not to be feared in that sense; He is to be loved in that sense.

Allah gives love to you and Allah wants love from you as well. Allah has done so many favours to me, His mercies are being showered on me like pouring rain, how can I ever displease Him? This is the fear that a person should have. Taqwa will take a person to a certain level to abstain from sin but Nafs and Shaytaan sometimes attack a person in such a way that he is unable to keep away from the sin in spite of constant efforts to stay away. The only thing that can save a person at this stage is the love of Allah. This is what we need to develop. When this is within a person then no matter what temptations one is affected with, whether it be huge sums of

money, women, stolen goods, then a person will go a long way. The love of Allah is the only thing that will prevent a person from such attacks.

Temptations of the Nafs

Together with purifying the Nafs, one must understand the temptations of the Nafs. He must know how to control the Nafs. For example, a person has a horse and trains the horse. He has no problem. Similarly, a person has a vicious dog but he knows how to control the dog then such a dog will not harm him rather it will serve him. Our Nafs is worse than a horse and dog. If we are unable to control the Nafs then the Nafs will cause much greater harm than the dog and horse. If we learn to control then just as the dog will protect a person, the dog will also assist him. This is a whole field of its own which the Quraan has explained, but we are not aware. If we are aware then we are not conscious of the fact that the Nafs is our enemy.

وَمَا أُبْرِيءُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

I do not absolve myself (of all fault). Surely the soul insistently commands (a person to do) evil, except (the souls of those people) on whom Allaah showers mercy (people such as the Ambiyaa). Undoubtedly my Rabb is Most Forgiving, Most Merciful."

The Nafs continuously commands a person to indulge in evil. At the same time Allah ﷻ says,

ان الشيطان لكم عدو مبين

Verily Shaytaan is an open enemy to you

Two enemies

We are sitting with two enemies. These two enemies are here present with us. How many of us may be thinking, what sms have I received? How should I reply to this sms? How many may be wishing that the Bayaan ends so that I can watch the comedy, or watch some porn. These are the desires of the Nafs that are present all the time. Allah ﷻ has told us to learn to control the Nafs. Allah ﷻ hasn't given us a single command that is beyond our capacity. We can definitely control and if we do so what work won't it do for us. Your BMW has the ability to reach such high speed. If the vehicle is under your control, you will be cruising wonderfully. If the vehicle is out of control even at 60km/h then the vehicle will kill you and other passengers as well.

At the time of death there is a dialogue between the Nafs and the Rooh. If the Nafs was trained and brought under control then the Rooh gives Dua to the Nafs by saying, "You had supported and assisted me, May Allah be good to you." If the Nafs was not brought under control and was allowed to do as it wanted to like a wild beast and monster then the Rooh curses the Nafs at the time of death. The Nafs also curses the Rooh.

If a person does not control the desire of looking at porn and the desire of looking at other women, he does not control the desire of popularity, name and fame, he is not prepared to accept 'no' for an answer at home, he is filled with pride and the wife is also a victim of pride then a fire is burning in such a home all the time. If both spouses adopt humility then there is a garden of Jannat in such a home, there will be great understanding and love, else the husband wants to have the final word. When the spouses have a fight, the husband is on one corner of the king size bed and the wife is on the

other corner. They won't even go to sleep, everyone wants to have the last word.

Tolerance

Once in the gathering of Rasulallah ﷺ and other Sahaaba, one person came and bad mouthed Hadrat Abu Bakr ؓ. He uttered terrible words to Abu Bakr ؓ. Rasulallah ﷺ is listening to this person and smiling. When this person exceeded the bounds, Abu Bakr ؓ said one word in his defence. Immediately, Rasulallah ﷺ got up and left the Majlis. Hadrat Abu Bakr ؓ followed Rasulallah ﷺ and said, "O Rasulallah ﷺ, when he was uttering evil words against me you kept silent, when I defended myself you became upset and left." Rasulallah ﷺ said, "O Abu Bakr, as long as you remained silent Allah ﷻ had appointed an angel on your behalf who responded to this person. The moment you spoke the angel withdrew and Shaytaan came in his place. In whichever gathering Shaytaan is present, Allah's Nabie cannot be present in such a gathering." Then Rasulallah ﷺ said, "If somebody has wronged you and you make Sabr and forgive that person then you are given a palace in Jannat." These palaces of Jannat are offered to us but we refuse them. This happens commonly in the house that an argument takes place. If only we keep quiet we can secure a palace in Jannat. Maulana Ahmed Dockrat was giving a Bayaan after Asr Salaah so I timed it and found that every minute he was reciting Durood Sharif ten times. In twenty minutes he would have recited two hundred Durood. If we had some capacity within us, we should have also recited Durood when we heard Durood been recited. If we had all recited Durood the credit goes to the speaker. We hardly recite Durood Sharif and if we recite Durood then we recite it in the incorrect place. That is when the Muazzin calls out,

This is not the place to recite Durood Sharif. The Durood should be recited after Adhaan as the words “thumma” has been used which is a preposition that comes for delaying something, meaning after the Adhaan the Durood should be recited. The Hadith states that one should reply to the Adhaan and clearly mention the same words as the Muazzin except when the words ‘Hayya Alas Salaah’ and ‘Hayya Alal Falaah’ are called out. A person responding to the Adhaan should say, “La Howla Wala Quwwata Illa Billah” in reply. So Durood should not be recited during the Adhaan as explained. Similarly, when the Imaam of Jumuah is delivering the Khutbah then Durood Sharif should be recited in the heart and not audibly as the Khutbah is like Salaah.

Futile debates

Anyway, how many times we get involved in arguments? Today, we have arguments as to which player should be picked for the cricket team. Who will even listen to our comments? Once we came out of the Masjid in Zimbabwe and the youngsters were having a debate as to which players will be selected for the cricket team. Who will listen to them? They are simply wasting their time in these foolish activities. How much of Durood could have been recited in that time! How beneficial will it be in this life?

Then Rasulullah ﷺ added three more things on that occasion. A person that spends on needy people. The best source to spend on is the Ulema. There are so many widows and people in difficulty yet we have so much of food that we cannot even finish it. There are so many people that cannot even dream of the type of food that we eat. On the other hand, we are getting rid of our food by throwing it

into the dustbins. Our fruits are been thrown away yet there are so many people in need. Indeed fortunate are those people that will spend on the needy especially on the Ulema and students of Deen. Allah ﷻ in return opens his hands on such people and grants them in abundance.

A person that stretches his hand before people in whichever way, Allah will never end his needs. He will always remain a beggar. A beggar is always looked down upon with scorn.

Revenge

Another important aspect is of forgiving people. If a person has wronged you then you are entitled to take revenge. A tooth for a tooth, an eye for an eye. At the same time the Quraan has indicated that forgiveness is better. The reward is greater. We don't appreciate our Quraan Sharif, yet the non-Muslims have picked up the principles of the Quraan Sharif. For example, in their law books, the first time offender will be given so much of fine. The second time offender has to pay so much and the third time offender so much. The Quraan teaches that a first time offender should be forgiven. If a person then makes a habit, he should be taken to task and then too you are doing a favour to the person. There are so many men that treat their wives badly, swearing them and throwing them out of the house. When this person is a continuous offender that has abused his wife and by law he can be locked up, then get him locked up. In that case take the revenge, else he will continue doing so for the rest of his life. There are people involved in fraud and they are continuously involved in it. These people should be taken to task and imprisoned so that they learn a lesson. Yes, if a person errs for the first time and apologises then he should be forgiven. The balance is required here as well.

Allah ﷻ further mentions,

وَقَدْ خَابَ مَنْ دَسَّاهَا

...and the one who soiled it (by involving it in kufr, shirk and sin) has certainly failed.

The height of the Surah is that the Nafs should be brought under control. If it is done then you will enjoy every type of success and if you don't then you will experience every type of destruction. A person didn't bring Imaan but is very charitable, assists the poor, kind to his family, he doesn't drink nor take drugs then too he is zero in the Akhirah. On the other side, a person has brought Imaan, he is performing five times Salaah and all his Nawafil Salaah of the day but he doesn't have sincerity then his Ibaadat will also be zero. Zero plus zero is equal to zero, and if you add ten zeros to zero the result will still remain zero. If you add one (i.e. you are doing it for one Allah), now add a zero and the result will be ten. If you add another zero, it will be hundred and so forth. This is the result of making one's Islaah, then our eating will also be Ibaadat. Our going to toilet according to Sunnah will also be a great Ibaadat. We eat our meals without an intention. A person that does actions without an intention is like a lifeless body. It is like a still born child, now you are preparing to make the Janaazah. There isn't any happiness in the home. Similarly, if our Aamaal don't have Ikhlāas they are dead Aamaal. For such Aamaal, we won't only be deprived of reward but we will be taken to Jahannam for it.

One cannot make his own Islaah

Also, remember that you cannot make your own Islaah. You need another person to make your Islaah. We know how to read Quraan but you have to go to an Ustāad to become a Hafiz. A young girl sees

her mother making Roti and then decides to make a Roti on her own. The shape of the Roti will be such that geometry won't have a name for that shape. It won't be a hexagon, pentagon; there wouldn't be any name for that shape. The hands of the little girl is dirty and the dough is white, so it will be black in colour. When she puts it on the tawa, the one side will be cooked whilst the other side will be raw. The girl learns from her mother and perhaps takes a few spankings from her mother, auntie, elder sister and very shortly she makes a perfect roti. Now, a person just can't wait to eat the hot ghee roti with the sugar in it, he won't even wait for supper as it is so enjoyable. This is the result of the little training.

You are driving on the road and experience a puncture, but you didn't learn how to change the wheel. You are an intelligent man, so you take a four pound hammer and a chisel and start changing the wheel by knocking off the bolts. You somehow managed to get the bolts off but you damaged everything. You get 10 people to lift up the car so you are able to change the wheel. What problems won't you experience? If you had trained yourself, you may be an old man or old lady but you will easily change the tyre. With the current technology, you plug your jack or bolt opener into the cigarette lighter socket and you can easily get your work done. This is when you had trained yourself.

Another deception is that we feel that we can do it ourselves. We can't do it ourselves, we need a trainer and teacher. Without a trainer, a person is doing some electrical work and he reads in the book about a male socket and a female socket and you don't know, what male and female socket will you think about? A teacher can explain the different sockets.

At the end of this Surah, Allah ﷻ gives a beautiful example of the people of Thamud. When Islaah is not made a person will commit the worst of sins, whether it be drugs, womanising, gambling, etc. The people of Thamud requested that a she pregnant camel comes out of a rock. They saw it happen with their very eyes but they went to the extent of killing the Naaqatullah (camel of Allah), to that extent will a person defy the laws of Allah ﷻ. All vice and sin will be a picnic if the Islaah of a person is not made.

Continue with your life but attend to your Islaah

Whilst being a shopkeeper, a husband, a Tablighi, a person will make his Islaah. One is not required to give up his basic duties. The only difference is that he will now see things better. An Ustaaad teaching in a Darul Uloom must continue teaching, but now he won't only be teaching Nahw and Sarf but he will be making Islaah of his students. He will now teach the love of Allah. We are seeing this with our eyes. Those Ustaads that have undergone this process are teaching Nahw and Sarf, Tafseer and Hadith but the taste is completely different. Previously they were teaching without any salt in the food, but now there is salt in the food. If you read a Hadith after making Islaah, you will comment by saying, "I had never seen this Hadith before." The meaning is being understood so beautifully. After making Islaah, the attitude of a person towards his wife and workers will be completely different. Therefore we should realise that Islaah is absolutely necessary. We should therefore align ourselves to some Allah Wala and follow his teachings. If we are involved in the work of Dawat and Tabligh, continue with our work but make our Islaah as well and just add the dimension of the love of Allah ﷻ.

People stay away from a person that didn't bath for a few weeks to such an extent that even his wife will stay away from him due to the

stench emitting from his body. Once he cleanses himself by taking a bath, then things immediately change. Similarly, Tazkiya is cleansing and purifying the soul. Due to our spiritual condition; the husband tells the wife to get out and the wife tells the husband to get out. If we cleanse ourselves we will be embraced by all. May Allah ﷻ grant us the Taufeeq!