

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

By Fakhru'l Ummat Hadhrat Moulana
abdul Hamid Is'haq Sahib

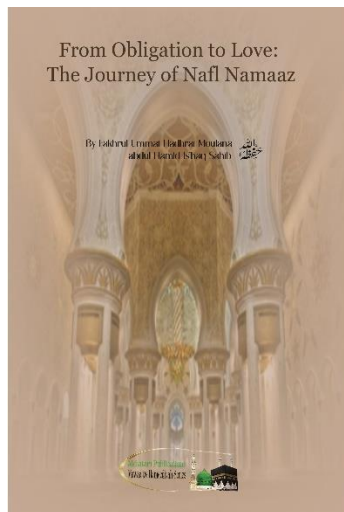
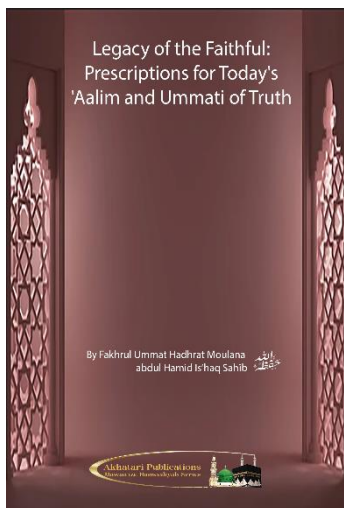
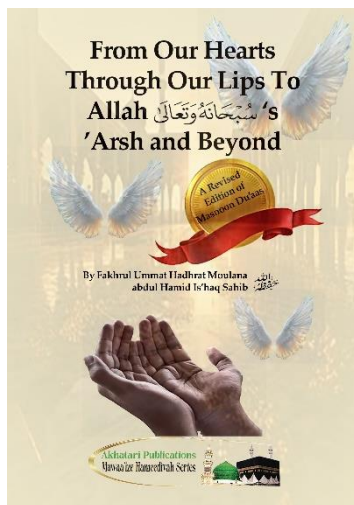
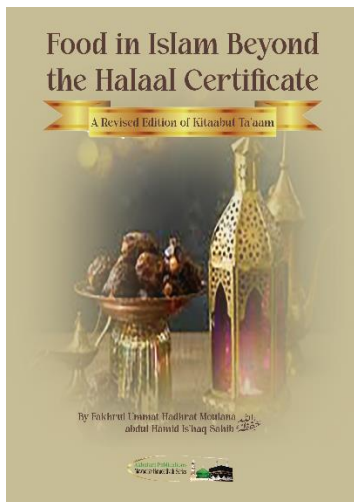
حفظہ
الہ

Akhatar Publications
Mawaa'ize Hameediyah Series



**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Our Publications



**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Title: The Eternal Journey of Learning,
Teaching, Advising, and Practicing on
How to Tread Siraatal Mustaqeem

Authored by: Hadhrat Moulana Abdul Hamid
Saheb Hafidhahullah

**Transcribed, edited.
and compiled by:** Rashid Kajee

First Edition: Muharram 1447 / June 2025

Published by:

**Khanqah Akhtari, Azaadville.
Tel :(+2711) 413-2785/6,
Email: enquiries@ka.org.za
Web: www.ka.org.za
Blog: hameediyah.blogspot.com**

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Contents

The Khutbah	8
A Translation of the Khutbah.....	9
Introduction	11
Seeking Siraat al-Mustaqeem (The Straight Path)	13
The Structure of Surah Al-Faatiha	14
What Are We Asking For?	15
A Guide To Life, Provided To Us By Allah ﷻ	16
The Path We Must Seek - Favoured by Allah.....	17
The Martyrs - The Shuhadaa'	18
The Righteous - The Saliheen	19
The Path We Seek In Every Namaaz	19
Following the Path of the Righteous and Overcoming Negativity and Focusing on Good	19
A Historical Example: Mujaddid Alfi Thaani رَحِمَهُ اللهُ	20
How to Respond to Negativity	21
Remove Negativity From Your Heart	22
Staying Focused on Our True Purpose and Recognizing Allah ﷻ's Favours.....	22
Recognizing Blessings Through Their Opposites.....	23
Appreciating Guidance After Misguidance	24
Responding to Doubts and Misunderstandings.....	24
Do Not Get Distracted By Conflicts Or Negativity	25

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

Recognizing the Path of the Righteous and Appreciating Allah ﷺ's Wisdom	26
Guiding Others with Wisdom.....	27
Appreciate Allah's Blessings By Remembering Times Of Hardship	27
Modern Ignorance and True Ignorance	29
A Deeper Look Reveals The Justice And Compassion Of Allah ﷻ's Commands	30
The Reality of Women's Rights, Work, and True Value in Islam	30
The True Value of This World Compared to the Path of Allah	32
Let's Break Down This Example for a Better.....	33
Understanding the Mosquito Wing Analogy.....	33
The Worthlessness of the World in the Sight of Allah	34
The Reality of Emulating Others	35
The Strategy of the Enemies of Islam	35
The Importance of Acting Upon Knowledge.....	36
Do Not Let The Attractions Of This World Distract Us From Our	36
The Consequence - A Clouded Mind	37
Value the Hereafter and Not be Deceived by the Temporary Beauty of This World.....	37
Who Should We Follow Holding Firmly to the Path of Truth?	38
True Unity and Leadership	39

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

Levels of Disbelief and the Importance of Avoiding All Wrong	39
Follow the Qur'aan and Sunnah, and Stand Against All Forms of Falsehood, Big or Small.....	40
Who Should We Follow?.....	41
Our Lifelong Mission	42
The Purpose of Life.....	42
Living with Intention - Every Moment on the Straight Path	43
Practical Steps to Stay on the Path.....	44
Avoiding the Path of Those Who Earn Allah's Anger	46
The Danger of Passive Listening.....	46
True Faith and Action.....	47
Our Duty is to Seek Out These People and Follow Their Example	47
True Imaan Means Loyalty to Allah ﷻ Alone.....	48
Distinguishing Between Sins and Belief	49
How to Interact with Non-Muslims and Choose the Right Guides	49
Levels of Interaction in Shari'ah	50
We Have Seen This In Practice	51
Helping in Times of Need.....	52
The Importance of Knowledge and Choosing the Right Company	52
Who Should Not Be Taken as Friends or Leaders	54
Close Friendship is Only for Believers.....	54
Incident Summary	58

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Wisdom and Lessons - Justice in Islam	59
Condemnation of Slander	59
Justice and Equality	60
Prevention of Corruption.....	60
Legal Principle.....	60
Wisdom and Lessons - Divine Justice	63
Qur'aanic Connection	64
Qur'aanic Context and Tafseer	65
A Fearful Hadeeth	66
Summary of Guidance in Interacting With non-Muslims.....	70
Business is Allowed	70
Do Not Befriend Those Who Reject Faith.....	71
Conclusion - The Eternal Journey on the Straight Path	71
Final Du'aa	74

The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem

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 النَّبِيُّ الْمُحْتَرَمُ
قَطَابٌ مِنْ طِينِهَا الْقَاعُ وَالْأَكْمُ
فِيهِ الْعَقْدُ الْغَفِيرُ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ
يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا
أَمَّا بَعْدُ فَقَدْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى
أَعُوذُ بِكَ يَا اللَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

صَلَّى اللَّهُ مَوْلَانَا الْعَظِيمُ

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

A Translation of the Khutbah

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

All praise belongs to Him, with peace for Mankind.

Praise be to Allah, who creates from naught,
And blessings on the Chosen One ﷺ, as we ought.

O my Sustainer, send blessings forever and ever,
On Your Beloved, the best of all—our treasure.

O Sustainer, send blessings forever and always,
On the Herald of glad tidings, in all ways.

O Sustainer, send blessings forever and always,
On Taha, the Leader of Prophets' displays.

Convey my greetings to Rasoolullah ﷺ so dear,
In the garden where he ﷺ rests, may peace be near.

O best of those buried beneath the ground's sway,
Your presence brings joy to night and today.

The earth is blessed by your noble remains,
The spirit of sacrifice in your domain.

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

In you is purity and in you is grace,
Generosity flows in your sacred space.

He is the Beloved whose intercession we seek,
For every calamity that makes us weak.

O Sustainer, through the Chosen One grant our desires,
Forgive us our past; let mercy inspire.

Now after this introduction so grand and divine,
Allah has spoken; His wisdom will shine.

I seek refuge in Allah from the Devil's deceit,
In the Name of Allah, with Grace and Mercy complete.

And for what follows, Allah, Blessed and Exalted, has said,

Show us the straight (righteous) path.
(Surah Fatiha: 1; Aayat: 7)

True is the Word of our Sustainer, so Sublime

Introduction

Siraat al-Mustaqeem is a central concept in deen and spirituality, most famously aroused in Surah al-Faatiha, the first chapter of the Qur'aan Shareef:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

"Guide us to the straight path".

Siraat literally means a path or a way, while mustaqeem is derived from the word istiqamah, which means straightness or uprightness. Thus, Siraat al-Mustaqeem literally translates as "the straight path," a path that is clear of deviation, bottlenecks, or crookedness.

The Qur'aanic significance of Siraat al-Mustaqeem is neither a figure of speech nor an abstract supplication repeated by Muslims in each rak'aat of namaaz, contrary to its significance in the believer's journey to Allah ﷻ. The Qur'aan refers to this path on numerous occasions - nearly forty times - always in the singular, stating that there is only one straight and true path to Allah ﷻ. Surah al-Faatiha, aayat 6, is the most well-known reference, but the concept penetrates the Qur'aanic vision.

Siraat al-Mustaqeem is termed the "main highway" to the ultimate goal - Allah ﷻ - with no left or right turns, the

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

shortest, most direct, and certain route to Him. It is a way of light and certainty, free from ambiguity and misguidance.

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ
مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ﴾

Translation: Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Aayaat (proofs, evidence, verses, signs, revelations, etc.) of Allah, then surely, Allah is Swift in calling to account.

(Surah Aal-i Imraan: 3; Aayat: 19).

The path of Islam itself, as Allah has informed,

"Surely the (true) religion with Allah is Islam."

The path of the Qur'aan and Sunnah, as understood and practiced by Rasoolullah ﷺ and his Sahaabah رَضِيَ اللَّهُ عَنْهُ.

The expression of correct 'aqeedah (belief) and righteous action, for without sound creed, one cannot possibly be upon the straight path.

The way of those whom Allah سُبْحَانَهُ وَتَعَالَى has blessed, elaborated. more in Surah al-Faatiha:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

guidance from Allah ﷻ Himself, and not from misguided leaders or the populace.

In sum, Siraat al-Mustaqeem is the straight, single way of Islam, characterized by adherence to the Qur'aan, the Sunnah, and the practice of the rightly guided. It is the way to the pleasure of Allah ﷻ and salvation, and the greatest supplication of every believer who seeks steadfastness and protection from deviance. The quest for the Siraat al-Mustaqeem is a lifelong endeavour, requiring sincerity, knowledge, and unwavering commitment to the guidance revealed by Allah ﷻ.

Seeking Siraat al-Mustaqeem (The Straight Path)

Allah ﷻ states in the Qur'aan Shareef:

﴿اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

Translation: "Guide us to the Straight Path."

(Surah Al-Faatihah: 1; Aayat: 6)

The ultimate purpose is to seek Siraat al-Mustaqeem – The Straight Path. All of the scriptures sent down by Allah ﷻ terminate in the Qur'aan, and the entire significance of the Qur'aan is encompassed within Surah Al-Faatihah – The Opening).

The Structure of Surah Al-Faatiha

The Surah is divided into two halves of equal length:

The First three and a half aayaat glorify Allah سُبْحَانَهُ وَتَعَالَى

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾﴾

Translation: "All praise is due to Allah, Lord of the worlds, the Most Gracious, the Most Merciful, Master of the Day of Judgment. You alone we worship."

(Surah Al-Faatiha: 1; Aayaat:1-4)

The Purpose of Praise and Gratitude to Allah سُبْحَانَهُ وَتَعَالَى shukr, is an act of supplementation of praise. Gratitude to Allah سُبْحَانَهُ وَتَعَالَى is obedience and appreciation. As Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned:

عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الدُّعَاءُ مُخُّ الْعِبَادَةِ
الدُّعَاءُ مُخُّ الْعِبَادَةِ"

Translation: "Supplication is the essence of worship."

(Jami` at-Tirmidhi 3371)

The Last three and a half aayaat which are a supplication for guidance:

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

﴿مَلِكِ يَوْمِ الدِّينِ ﴿١﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٢﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٣﴾
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٤﴾﴾

Translation: "And You alone we ask for help. Guide us to the Straight Path-the path of those You have blessed, not of those who earn Your anger or go astray."

(Surah Al-Faatiha: 1; Aayaat: 5-7)

What Are We Asking For?

Whereas humans prefer to request worldly assistance (health, wealth, etc.), the Qur'aan Shareef prefers counsel for the Aakhirah (Hereafter). The "Straight Path" has been referred to as the path of those whom Allah سُبْحَانَهُ وَتَعَالَى has sanctified:

And then the balance of the aayat are definition and exposition, opening up what is siraatal mustaqeem.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Translation: "The path of those people whom you have showered your sanctification upon."

And then that Allah سُبْحَانَهُ وَتَعَالَى explains in another aayat, who are those people whom Allah has favoured, showered his blessings upon. Those people whose Allah's in'aam (favours), Allah سُبْحَانَهُ وَتَعَالَى's have come.

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Surah Al-Faatiha instructs believers on how to approach Allah: initially in praise, and then in specific supplication, request. This reflects the conduct of a servant before his Master.

Half of the Surah establishes tauheed (Oneness of Allah), and the other half calls for endurance on the Righteous Path.

They are, Allah سُبْحَانَهُ وَتَعَالَى says,

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾ ﴿٦٩﴾

Translation: "Whoever is a follower of Allah and His Messenger will be with those whom Allah has blessed: the Messengers, the saints, the martyrs, and the righteous."

(Surah An Nisaa: 4; Aayat: 69)

A Guide to Life, Provided to Us by Allah سُبْحَانَهُ وَتَعَالَى

Allah سُبْحَانَهُ وَتَعَالَى in Surah Faatiha is a guide to life, provided to us by non-other than Himself. It begins by teaching us how to praise Allah and what to ask for: guidance to the Messengers,' martyrs,' and righteous path. Earthly possessions are secondary, saving ourselves first in the Akhirah.

The Last Du'aa

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ
الْوَهَّابُ﴾

Translation: "May our Lord not make our hearts go astray after He has guided us."

(Surah Aal - i 'Imraan: 3; Aayat: 8)

The Path We Must Seek - Favoured by Allah

The path we are meant to seek is the path of the Messengers. Alongside them are the Siddiqueen, those who are absolutely truthful and completely loyal to Allah. The foremost among the Siddiqueen is Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ, but there are many others who, despite facing immense difficulties, trials, and tribulations, remained sincere, steadfast, and firm in their faith.

This is precisely what we ask for in our namaaz, as Allah سُبْحَانَهُ وَتَعَالَى teaches us in the Qur'aan:

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

Translation: "The path of those whom You have favoured."

(Surah Al-Faatiha:1; Aayat: 7)

And Allah سُبْحَانَهُ وَتَعَالَى further explains who these favoured people are.

The Martyrs - The Shuhadaa'

Among those favoured are the Martyrs (Shuhadaa'), those who give their lives for Allah.

Consider, for example, the situation in Gaza today, where the oppressors forced a young 14-year-old boy to go behind a sand barrier, knowing well that he would be bombed. If he refused, his entire family would be killed. He asked his family for forgiveness and prayers, then courageously went forward.

These are the true heroes, who see the reality before them and know what they are sacrificing for. The pain of their martyrdom, even in the most brutal circumstances, is less than the prick of a pin. Sayyeduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا يَجِدُ الشَّهِيدُ مِنْ
مَسِّ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مِنْ مَسِّ الْقَرْصَةِ

Translation: "The martyr feels no more pain from being killed than one of you feels from a pinch."

(Sunan at-Tirmidhi 1668)

Before the first drop of their blood touches the ground, Allah سُبْحَانَهُ وَتَعَالَى forgives them completely, and they are granted the high ranks in Jannat. Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ described the lofty status of the martyrs, so high that the Sahaabah-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ looked upward until their caps fell off their heads in awe.

The Righteous - The Saliheen

For most of us, the path of the Righteous (Saliheen), the pious رَضِيَ اللَّهُ عَنْهُمْ and upright, is more accessible. We often recognize someone as pious – Salih, by their outward actions, though only Allah knows their true state. A truly righteous person is not someone who frequents places of sin or immorality, but someone whose actions and character reflect faith and obedience to Allah.

The Path We Seek in Every Namaaz

The path we seek in every namaaz is the path of Messengers, the Truthful, the Martyrs, and the Righteous. These are the people who, through sincerity, loyalty, and steadfastness, have earned Allah سُبْحَانَهُ وَتَعَالَى's favour. Whether through great sacrifice or daily righteousness, may Allah سُبْحَانَهُ وَتَعَالَى guide us to walk their path and grant us the strength to remain firm, sincere, and obedient.

Following the Path of the Righteous and Overcoming Negativity and Focusing on Good

We all know, in our hearts, who is a pious person. When we ask Allah سُبْحَانَهُ وَتَعَالَى for guidance on the path of the righteous, as He commands in the Qur'aan, we are seeking to follow the way of those who are truly devoted to Him.

However, Shaitaan often tries to cast doubts in our minds, whispering that a certain person's intentions are not pure, or

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

that their past is questionable. We may hear rumours or negative stories about someone's character or history. Despite these doubts, we should focus on the good in people and try to follow the positive examples we see in them.

Our Sheikh رحمه الله beautifully explained this with an analogy: Imagine a person who has not washed his clothes or bathed for six months or a year. Naturally, his clothes will be full of fleas, lice, dirt, and sweat, making him uncomfortable. But this does not mean he should stop wearing clothes altogether just because they have some impurities.

Similarly, in our homes, we might have mosquitoes or bedbugs. That does not mean we stop sleeping at night. Instead, we try to get rid of the mosquitoes and bedbugs.

The lesson is: remove the negative and focus on the positive. Take the good from people, follow it, and ignore their faults. This is the way to benefit from the righteous.

A Historical Example: Mujaddid Alfi Thaani رحمه الله

During the time of Mujaddid Alfi Thaani رحمه الله, a righteous Muslim ruler imprisoned him. Many of his followers were so upset that they wanted to revolt and even considered killing the king. They went to their Sheikh for advice.

Mujaddid Alfi Thaani رحمه الله said to them:

"If I am in jail and you love me, you want me freed, but violence will only create more conflict. The king has his supporters and

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

power, and you are my followers. If you fight, the conflict will grow, just like a fire that spreads when more fuel is added."

This lesson applies to our own lives. Whether it is a national issue, a family argument, or even gossip among friends, if we respond to negativity with more negativity, the situation only gets worse. If someone says something hurtful, and we respond in kind, the conflict escalates. An eye for an eye makes the entire world blind.

Sayyeduna Abu Hurairah رَضِيَ اللهُ عَنْهُ narrated that Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"لَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا."

Translation: *"Do not envy one another, do not hate one another, do not turn away from one another, but be servants of Allah as brothers."*
(Sahih Muslim 2563)

How to Respond to Negativity

Do not add fuel to the fire. If you ignore the negativity and do not respond in kind, the conflict will die down on its own.

Focus on your purpose. If you get caught up in arguments and negativity, you will neglect your real purpose: worshipping Allah, working for deen, and preparing for the Akhirah (Hereafter).

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

By ignoring negativity and focusing on your duties, you may even turn former opponents into friends, and your life will become more peaceful and productive.

Remove Negativity from Your Heart

When seeking the path of the righteous, focus on their good qualities and positive actions. Remove negativity from your heart, ignore the faults and gossip, and strive to follow what is right. If you face conflict, do not respond with more conflict; instead, let it die out by not fuelling it. In this way, you will remain focused on your true purpose and earn the blessings of Allah.

Staying Focused on Our True Purpose and Recognizing Allah ﷻ's Favours

Moulana made a crucial point: if we become absorbed in arguments, conflicts, or negativity, we will neglect the true work we are meant to do. Our time, energy, and abilities will be wasted on disputes, and our purpose-worshipping Allah ('ibaadat), serving His deen, and preparing for the Akhirah (Hereafter) will be left behind. Instead, we must ignore distractions and focus on our responsibilities. By doing this, Allah ﷻ will grant us Barakat blessings (blessings), and conflicts will fade away. Not only will the fire of discord be extinguished, but relationships can even turn into gardens of friendship.

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Everyone, including the Saliheen (ordinary righteous), has weaknesses. We should focus on the good in people and follow their positive qualities. Allah سُبْحَانَهُ وَتَعَالَى has defined the path for us:

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

Translation: *“The path of those upon whom You have bestowed favour.”*

(Surah Al-Faatiha: 1; Aayat: 7)

Recognizing Blessings Through Their Opposites

Things are often recognized by their opposites. If you have never experienced discomfort, you will not appreciate comfort. If you have never faced poverty, you will not value wealth. For a poor person, being short of a small amount is a big problem; for a rich person, being short of a large amount is a problem. But if you always had enough, you would not appreciate it. Those who remember times of hardship are more grateful when they are blessed.

This is why Allah سُبْحَانَهُ وَتَعَالَى mentions the opposite in Surah Al-Faatiha:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Translation: *“Not the path of those who have earned Your anger, nor of those who have gone astray.”*

(Surah Al-Faatiha: 1; Aayat: 7)

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

The path we seek is that of the Ambiya (Messengers), the Siddiqeen (Truthful), the Shuhadaa' (Martyrs), and the Saliheen (Righteous), not those who have earned Allah ﷻ's anger or gone astray.

Appreciating Guidance After Misguidance

Allah ﷻ reminds us of His favour:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ
آيَاتِهِ ۚ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ
مُّبِينٍ﴾

Translation: "Allah has certainly bestowed favour upon the believers when He sent among them a Messenger from themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom, although they had been before in manifest error."

(Surah Aal-i 'Imraan: 3; Aayat: 164)

Those who have come out of misguidance appreciate guidance even more.

Responding to Doubts and Misunderstandings

Some people criticize Islamic teachings, for example, claiming that women do not receive their full rights in inheritance. They see that a son receives double the share of a daughter and think this is unfair. But this is a misunderstanding of the wisdom and

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

reality behind Allah ﷻ's laws. Those who only see the outward aspects of this world and ignore the Hereafter are unaware of the deeper wisdom of the Shari'ah.

﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفْلُونَ﴾

Translation: "They know only the outward aspect of the worldly life, but they are heedless of the Hereafter."

(Surah Ar-Rum: 30; Aayat: 7)

Instead of condemning someone who is lost or making mistakes, we should guide them kindly, just as we would show someone the right road if they were lost. If someone is wasting their wealth, we should gently advise them to use it for good, not criticize them harshly.¹

Do Not Get Distracted by Conflicts or Negativity

Stay focused on your true purpose, worshipping Allah ﷻ, working for His Deen, and preparing for the Hereafter. Do not get distracted by conflicts or negativity. Appreciate Allah ﷻ's blessings by remembering times of hardship and recognizing the wisdom in His laws. Guide others with kindness and understanding and always seek the path of those whom Allah has favoured.

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾^٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Translation: *“Guide us to the straight path, the path of those upon whom You have bestowed favour, not of those who have evoked [Your] anger or of those who are astray.”*

(Surah Al-Faatiha: 1; Aayaat: 6-7)

**Recognizing the Path of the Righteous and
Appreciating Allah ﷺ's Wisdom**

Every ordinary righteous person – Saliheen has weaknesses. Instead of focusing on faults, we should look for the good in people and try to follow their positive qualities. This is the path Allah ﷻ has defined for us in the Qur'aan.

People who do not understand the deeper wisdom of the Shari'ah, only see the surface. For instance, they see that a son receives R100 000.00, while a daughter receives R 50 000.00 and claim it is unjust. What they ignore is the fact that Islam places monetary responsibility on men, while women are not required to spend on the family. If a daughter stays at home and does not work, she is supported by her father, brother, or husband, while the son is expected to provide for others.

Instead of condemning those who misunderstand, we should guide them kindly. If someone is wasting their wealth, we should advise them to spend it on the poor and needy, not criticize them harshly.

Guiding Others with Wisdom

If someone is lost or making mistakes, do not mock or condemn them. Show them the right way with compassion, just as you would guide someone who is lost on the road.

Appreciate Allah's Blessings By Remembering Times of Hardship

Focus on the good in people and strive to follow their positive qualities. Appreciate Allah ﷻ's blessings by remembering times of hardship and recognize the wisdom in His laws. Guide others with kindness and understanding and always ask Allah to keep you on the path of those He has favoured.

Suppose a brother and sister, both around twenty years old, lose their father and inherit their shares. The son receives a larger share, but soon after, both get married. The son is required to pay mehr (dowry) to his wife. If he chooses to pay mehr-e-Fatimi, it is a considerable amount these days, perhaps around fifty thousand rupees. This means his wealth decreases.

On the other hand, when the daughter marries, she receives Meher from her husband, so her wealth increases. After marriage, the responsibility of hosting the walimah (wedding feast) falls on the groom, not the bride. The groom spends another hefty sum, while the bride simply enjoys the event and is honoured as the guest. She does not have to pay for anything or even serve the guests.

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

After marriage, the responsibility for accommodation also falls on the husband. He must either buy a house, which could cost millions, or rent a place, which is also expensive. The wife simply moves in and sets up her home, often making requests and giving instructions, while the husband bears the financial burden.

So, who is really at an advantage? Those who claim that women are disadvantaged in Islam often do not understand the full picture. It is a lack of understanding to make such claims.

The Status of Women During the Time of Rasoolullah ﷺ
During the time of Rasoolullah ﷺ, women were treated with the utmost respect and honour, unlike in other societies where they were degraded. For example, in some Jewish traditions, women were considered impure during menstruation and were not allowed to stay in the house or cook food. But Rasoolullah ﷺ elevated the status of women. He ﷺ said:

عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السَّلَمِيِّ أَنَّ جَاهِمَةَ جَاءَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ أَرَدْتُ أَنْ أَغْزُوَ وَقَدْ جِئْتُ أَسْتَشِيرُكَ فَقَالَ: هَلْ لَكَ مِنْ أَمْرٍ قَالَتْ: نَعَمْ قَالَ: فَالْزَمِيهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلِهَا

Translation: "Mu'awiyah bin Jahimah As-Sulami reported that Jahimah came to the Rasoolullah ﷺ and said: "O Messenger of Allah! I want to go out on a military expedition and have come to seek your advice." Rasoolullah ﷺ asked: "Do you have a

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

mother?" He replied: "Yes." Rasoolullah ﷺ said: "Then stay with her, for Paradise is beneath her feet."

(Sunan an-Nasa'i, Hadeeth 3104)

On one journey, when the camel driver was going too fast and the women were being jolted. Sayyerduna 'Anas رضي الله عنه narrates that Rasoolullah ﷺ told him to slow down, saying:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَنْجَشَهُ رِقَّةٌ فَإِنَّكَ تَحْمِلُ آنِيَةً مِنْ رُجَاجٍ.

Translation: "Be gentle, O Anjashah! You are carrying vessels of glass."

(Sahih al-Bukhari 5857)

This shows the great honour and care Rasoolullah ﷺ had for women, comparing them to delicate glass.

Modern Ignorance and True Ignorance

Today, some people claim that Islam does not give women their rights. Judge Akbar Ilahabadi famously described our times as an era of Roshan Jaahiliyat ("illuminated ignorance"). The ignorance of the past was darkness, but today's ignorance is just as real, only disguised by modern advancements.

A Deeper Look Reveals the Justice And Compassion Of Allah ﷻ's Commands

Islamic law is full of wisdom and balance. Outward appearances may seem unfair to those who do not understand the full context, but a deeper look reveals the justice and compassion of Allah's commands. Rasoolullah ﷺ taught us to honour women, to be gentle with them, and to recognize their special status in society and family. Modern criticisms often arise from a lack of true understanding. We must appreciate the wisdom of Islam and strive to follow its teachings with gratitude and respect. Allah® says in the Qur'aan Shareef,

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

Translation: *"And We have certainly honoured the children of Adam."*

(Surah Al-Isra: 17; Aayat: 70)

May Allah ﷻ grant us understanding and the ability to honour all His commands.

The Reality of Women's Rights, Work, and True Value in Islam

Today, many believe that sending women out to work is a sign of progress and freedom. They argue that a woman should not be "confined" to her home, serving her husband, as this is considered zulm (oppression). Instead, they claim she should

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

be “free” in the workplace. However, the reality is that in many workplaces, women are still under authority - now of a boss or superior. Sadly, it is common for women to face exploitation, harassment, and even demands for inappropriate favours, especially when they fear losing their jobs. This is not limited to ordinary jobs; it happens even in high-ranking positions, including government offices.

Who truly protects the dignity and rights of women? Islam teaches that a mother’s love and care for her children is irreplaceable. No one - not even the father - can give a child the same attention and affection as the mother. When a woman is forced to work outside her home, her children are often left in daycare or with strangers. The precious moments of a child’s first step, the first smile, or first word are deeply meaningful to a mother, but can never be replaced or valued by someone else.

Yet, many in our community hesitate to defend Islam’s teachings openly. Some even believe, in their hearts, that Islam does not give women their full rights. This is a misunderstanding. In reality, the greatest honour and rights for women are given by the Qur’aan and the teachings of Rasoolullah ﷺ.

Allah ﷻ commands:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

Translation: *“And live with them in kindness. For if you dislike them, perhaps you dislike something, and Allah makes therein much good.”*
(Surah An-Nisa’: 4; Aayat: 19)

Even if there are things you dislike, Allah ﷻ has placed countless blessings in women, regardless of their appearance or other qualities.

The True Value of This World Compared to the Path of Allah

Let us reflect on the true value of this Dunya (world) by using the example given in the teachings of Rasoolullah ﷺ. He ﷺ said that even a single morning or evening spent in the path of Allah is better than the entire world and everything it contains. Sayyeduna ‘Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasoolullah ﷺ said.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
لَعَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

Translation: *“A morning or evening spent in the path of Allah is better than the world and whatever is in it.”*
(Sahih al-Bukhari 2792; Sahih Muslim 1880)

Sayyeduna Sahal ibne Sa’aad رَضِيَ اللَّهُ عَنْهُ narrates that Rasoolullah ﷺ said:

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ كَانَتِ الدُّنْيَا
تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ.

Translation: *"If the world were worth the wing of a mosquito in the sight of Allah, He would not give a disbeliever even a drink of water from it."*

(Jami` at-Tirmidhi 2320)

**Let Us Break Down This Example for a Better
Understanding the Mosquito Wing Analogy**

Imagine the entire world as a single mosquito's wing. Now, about 70% of the earth is covered by water - the seven seas (Atlantic, Indian, Pacific, etc.). Subtract this 70% from the mosquito's wing, and only 30% remains, representing the land. - the seven continents (Africa, Asia, America, Australia, Europe, etc.).

But we do not live on all continents. Suppose you are in Africa, which is divided into 52 countries. Remove 51 countries; only South Africa is left. South Africa has nine provinces; take away eight, and you are left with just one province, leaving only Gauteng. Within Gauteng, there are many cities: Pretoria, Johannesburg, and others. Remove all except one-let's say Mogale City. Mogale City itself has many suburbs; remove them all except for one, Azaadville. Azaadville has many streets; remove all but one, Azaad Avenue. On Azaad Avenue, there are many houses; remove all but one – this Darul Uloom.

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Now, what do you have left of the wing of a mosquito? This is the reality of the dunya compared to the Hereafter.

The Worthlessness of the World in the Sight of Allah

Rasoolullah ﷺ taught us the insignificance of this world with powerful examples.

Once while walking with his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ on the outskirts of Madinah, they came across a dead, swollen baby goat with a terrible smell. Sayyeduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported that Rasoolullah ﷺ asked:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«أَتَرَى كَمْ قَلَّتْ قِيَمَتُهُ عِنْدَ مَالِكِهِ وَاللَّهِ إِنَّ الدُّنْيَا لَأَضعَفُ عِنْدَ اللَّهِ مِنْ
ذَلِكَ عِنْدَ مَالِكِهَا»

Translation: *"Do you see how little value this has to its owner? By Allah, the world is even less in the sight of Allah than this is to its owner."*

(Sahih Muslim 2957)

He ﷺ then asked,

"Who would buy this for one dirham?"

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied,

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

"We would not take it for anything."

Rasoolullah ﷺ explained that this world is even more worthless to Allah than that dead goat.

The Reality of Emulating Others

Despite having the Qur'aan and Surah Al-Faatiha, we often become obsessed with the things of this world. Many Muslims now try to copy the lifestyles, homes, and values of non-Muslims, forgetting that we are supposed to lead others to the straight path, not follow them blindly.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ

Translation: *"And do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them, the splendour of worldly life."*

(Surah Ta-Ha: 20; Aayat: 131)

The Strategy of the Enemies of Islam

For centuries, the enemies of Islam realized they could not defeat Muslims on the battlefield because of the strength of Jihad and Khilafah. When direct battles failed, they changed their tactics. They had orientalist authors write books, sometimes praising Islam, but always inserting subtle poison to weaken faith.

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

When that did not work, they began colonizing Muslim minds. They filled our heads with their philosophies and values until, eventually, colonizing our lands became easy. Today, our minds are not just colonized-they are fossilized, filled with the dirt and bacteria of foreign ideas.

The Importance of Acting Upon Knowledge

It is not enough to simply listen to Bayaan (discourse). If workers in a company attend a training session but do not act on the instructions, the company will not progress. Similarly, if we listen to religious advice but do not apply it in our lives, we will not benefit.

Rasoolullah ﷺ was known as Sadiq al-Amin (the Truthful and Trustworthy), and his words are always true. When he tells us that a moment in the path of Allah is better than the entire world, we must take it literally, not just as a figure of speech.

Do Not Let the Attractions Of This World Distract Us From

Our True Purpose

The reality is that this world, with all its lands, seas, and treasures, is nothing compared to the value of a single moment spent in the path of Allah. We should not let the attractions of this world distract us from our true purpose. Instead, we must act on the guidance we receive, value our time, and strive to please Allah.

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَعُ الْغُرُورِ

Translation: *"And the life of this world is nothing but the enjoyment of illusion."*

(Surah Aal-i 'Imraan: 3; Aayat: 185)

May Allah ﷻ grant us the understanding to value our time and efforts for His sake.

We now spend substantial amounts of money to send our children to schools and universities where they are taught these foreign ideas. We even call these institutions "Muslim schools," but in reality, we are tutoring our own children everything that weakens their faith.

The Consequence - A Clouded Mind

Just as old age can bring dementia, these foreign ideas have clogged our minds and clouded our judgment. The dirt and fossils of other cultures have made it difficult for us to think clearly and value what is tremendously important.

**Value the Hereafter and Not be Deceived.
by the Temporary Beauty of This World**

The world and all its attractions are insignificant compared to the value of faith and the path of Allah ﷻ. Rasoolullah ﷺ and the Qur'aan Shareef teach us to value the Hereafter and not be deceived by the temporary beauty of this

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

world. We must cleanse our hearts and minds, appreciate the blessings of Islam, and strive to be leaders, not followers, in goodness and guidance.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَّعُ الْغُرُورِ

Transliteration: *"And the life of this world is nothing but the enjoyment of illusion."*

(Surah Aal-i 'Imraan: 3; Aayat: 185)

May Allah **سُبْحَانَهُ وَتَعَالَى** protect our hearts and minds from confusion and guide us to value what truly matters.

**Who Should We Follow Holding
Firmly to the Path of Truth?**

When the mind is clouded and confused, it becomes difficult to think clearly or make sound decisions. Unfortunately, this is the state many Muslims find themselves in today. Our thinking has been shaped by influences that have led us away from the true teachings of Islam. Instead of guiding others to the right path, we ourselves have become uncertain about whom to follow.

Allah **سُبْحَانَهُ وَتَعَالَى** gives us clear guidance in the Qur'aan regarding whom we should take as our leaders and role models:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوعًا وَلَعِبًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

Translation: *“O you who believe! Do not take as allies those who take their religion as mockery and play, from among those who were given the Scripture before you or from among the disbelievers.”*

(Surah Al-Maa'idah: 5; Aayat: 57)

True Unity and Leadership

People often speak about unity, but unity with falsehood or with those who oppose the truth is not real unity. True unity is to stand together on the truth, to follow the straight path – Siraat al-Mustaqeem), and to oppose all forms of falsehood, whether big or small.

Allah سُبْحَانَهُ وَتَعَالَى says:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا

Translation: *“Your ally is none but Allah and [therefore] His Messenger and those who have believed.”*

(Surah Al-Maa'idah: 5; Aayat: 55)

Even if your own family prefers disbelief over faith, you should not take them as your close friends or leaders in matters of deen.

Levels of Disbelief and the Importance of Avoiding All Wrong

Imaam Bukhari رَحِمَهُ اللَّهُ explains that there are levels of Kufr (disbelief). Sometimes, even acts of disobedience or ingratitude are called Kufr in the Qur'aan, not because they make a person

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

a disbeliever, but to show the seriousness of the sin and to discourage it.

Whether the wrong is big or small, we must challenge it. Shaitaan tries to convince us that small wrongs do not matter, but in reality, every important thing starts small. As the saying goes,

“In our town, only babies are born”- meaning every great person started small.

**Follow the Qur’aan and Sunnah, and Stand
Against All Forms of Falsehood, Big or Small**

We must be clear about whom we follow. Our leaders and guides should be those who connect us to the true Islam of Rasoolullah ﷺ and guide us toward the Hereafter. We must hold firmly to the rope of Allah, follow the Qur’aan and Sunnah, and stand against all forms of falsehood, big or small. Only then will we remain on the straight path and fulfill our purpose in life.

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

Translation: “Guide us to the straight path.”

(Surah Al-Faatihah: 1; Aayat: 6)

May Allah grant us steadfastness and protect us from all forms of misguidance.

﴿وَوَجَدَكَ ضَالًّا فَهَدَىٰ﴾

Translation: "And He found you lost and guided [you]."

(Surah Ad-Duha: 93; Aayat: 7)

Allah ﷻ taught Rasoolullah ﷺ the Straight Path and, out of His mercy, Rasoolullah ﷺ taught it to the Ummah. The Hadeeth is as follows, Sayyeduna Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrated that Rasoolullah ﷺ said:

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«إِنِّي قَدْ تَرَكْتُكُمْ عَلَى الْبَيضَاءِ لَيْلُهَا كَنَهَارِهَا لَا يَزِيغُ عَنْهَا إِلَّا هَالِكٌ»

Translation: "I have left you on a clear path; its night is like its day."

(Musnad Ahmad 17182)

This means the path of Islam is clear, with no darkness or confusion.

Who Should We Follow?

The next important question is: Who are the people who will lead us to Siraat al - Mustaqeem, and who are those who mislead us? In every field - whether doctors, politicians, 'Ulama), or Mashaa'ikh - there are both genuine and false guides.

The first step is to realize that finding Siraat al-Mustaqeem is our greatest mission. Without it, we are lost in this world and

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

the Hereafter. When we die, if we have not found and followed the Straight Path, there is no limit to the misery and regret we will face.

Our Lifelong Mission

Therefore, our greatest worry should be: How can I find Siraat al-Mustaqeem? Who will guide me to it? We must ask Allah **سُبْحَانَهُ وَتَعَالَى** for this concern and strive to follow the right people—those who truly follow the Qur’aan and Sunnah.

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

Translation: “Guide us to the Straight Path.”

(Surah Al-Faatiha: 1; Aayat: 6)

May Allah grant us the ability to stay firm on Siraat al-Mustaqeem, to follow true guides, and to be raised on the Day of Judgment with the righteous and pious people whom we love and wish to be with in Jannah forever.

The Purpose of Life

Allah sent divine scriptures like the Torah, Zabur, and Injeel to guide humanity. The essence of all these scriptures is condensed in the Qur’aan Shareef, and the entire message of the Qur’aan Shareef is captured in Surah Al-Faatiha. The pinnacle of this chapter is the supplication:

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

Translation: *"Guide us to the Straight Path."*

(Surah Al-Faatihah: 1; Aayat: 6)

This aayat defines our ultimate purpose: to seek and follow the Straight Path. Yet, many of us live aimlessly, without consciously intending to walk this path. We perform daily routines, pray mechanically, and let life pass by without reflecting on our true mission. Allah تَبَارَكَ وَتَعَالَى reminds us:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ (115)

Translation: *"Did you think We created you in vain?"*

(Surah Al-Mu'minoon: 23; Aayat :115)

Living with Intention - Every Moment on the Straight Path

True believers live with the intention that every action-sleeping, eating, working, or resting-aligns with Siraat al-Mustaqeem. The Qur'aan commands:

﴿فَأَسْتَقِمَّ كَمَا أُمِرْتَ﴾

Translation: *"So remain steadfast as you are commanded."*

(Surah Hud: 11; Aayat: 112)

Sayyeduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ used to inform Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: «يَا رَسُولَ اللَّهِ! إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاطَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ». قَالَ: قَالُوا: نَعَمْ. قَالَ: «ذَاكَ صَرِيحُ الْإِيمَانِ».

Translation: Sayyeduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: Some people from among the companions Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said: "O Messenger of Allah! We find thoughts in our minds that we hate to speak of." He said: "Do you really find that (in your hearts)?" They replied: "Yes." He said: "That is clear faith."

(Sahih Muslim, Hadeeth Number: 132)

Rasoolullah عَلَيْهِ السَّلَام صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reassured them by teaching that Allah does not burden a soul beyond its capacity:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Translation: "Allah does not burden a soul beyond its capacity."

(Surah Al-Baqarah: 2; Aayat: 286)

Practical Steps to Stay on the Path

Daily Niyyat

Begin each day with the resolve to follow Siraat al-Mustaqeem.

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Muhasabah (Self-Accountability)

Reflect nightly on actions and seek forgiveness for missteps.

Avoid Complacency

Do not dismiss “small” sins. As Imaam Ibn al-Qayyim رَحِمَهُ اللهُ said:

“Major sins begin as minor ones, and minor sins are not forgiven unless repented.”

هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

Translation: “A guidance for the Allah -conscious (muttaqeen).”

(Surah Al-Baqarah: 2; Aayat: 2)

Once a person realizes that the main goal in life is to walk the straight path that leads to Allah, the next step is to seek out those who are already on this path. We must find the righteous and make them our companions and guides, holding firmly to their hands so they can lead us to Allah.

مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

Translation: “With those whom Allah has favoured: the Prophets, the Truthful, the Martyrs, and the Righteous.”

(Surah An-Nisa': 4; Aayat: 69)

Avoiding the Path of Those Who Earn Allah's Anger

Allah also makes it clear who we should not follow:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

Translation: *"Not the path of those who have earned [Your] anger."*
(Surah Al-Faatiha: 1; Aayat: 7)

In another aayat, Allah سُبحَانَهُ وَتَعَالَى warns:

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ

Translation: *"Have you not seen those who befriend a people with whom Allah is angry?"*
(Al-Mujadilah: 58; Aayat: 14)

We must be careful not to befriend or follow those who have earned Allah سُبحَانَهُ وَتَعَالَى's anger, whether they are from previous nations or from our own.

The Danger of Passive Listening

Allah also warns us not to be passive listeners in matters of deen. In every field, people are trained and given guidance on how to improve. If they ignore the advice and do nothing, no progress is made. Similarly, in deen, we often listen to talks - bayaans - nod in agreement but make no effort to change ourselves or correct our actions.

True Faith and Action

Allah praises those who have faith in Him and the Akhirah, and who act upon that faith. We must not be content with just listening; we must strive to implement what we learn and actively seek the company of the righteous.

مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ

Translation: *"And those who believe in Allah and the Last Day."*

(Surah Al-Baqarah: 2; Aayat: 62)

Our Duty is to Seek Out These People and Follow Their Example

The straight path is not just a theory; it is a practical way of life, lived and demonstrated by real people whom Allah سُبْحَانَهُ وَتَعَالَى has favoured. Our duty is to seek out these people, follow their example, and avoid those who have earned Allah سُبْحَانَهُ وَتَعَالَى's anger. We should not be passive in our imaan but must actively strive to correct ourselves and walk the path that leads to Allah's pleasure.

﴿هُدَيْنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾﴾

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Translation: *“Guide us to the straight path, the path of those upon whom You have bestowed favour, not of those who have evoked [Your] anger or of those who are astray.”*

(Surah Al-Faatiha: 1Aayat: 6-7)

May Allah grant us true guidance and make us among the righteous.

True Imaan Means Loyalty to Allah سُبْحَانَهُ وَتَعَالَى Alone.

A true believer is one who has firm imaan in Allah and the Aakhirah. Such a person will never befriend or show loyalty to those who oppose Allah ﷻ and His Messenger ﷺ, even if they are close family members.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ
كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

Translation: *“You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers, or their sons, or their brothers, or their clan.”*

(Surah Al-Mujadilah: 58; Aayat: 22)

This means that, in matters of imaan, our loyalty must be to Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ more than anything else.

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Distinguishing Between Sins and Belief

Every day in our witr namaaz, we recite:

وَنُخَلِّعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ

Translation:” We *renounce and abandon those who rebel against You.*”

‘Ulama explain that there are two types of wrongdoing: Fujoor.

- Fujoor-e-Amali:
- Sinful actions, like drinking or gambling. For such people, especially if they are family, we should not cut them off entirely but try to win them back with kindness and guidance.
- Fujoor-e-I ‘tiqadi:
Corruption in belief, such as denying Allah ﷻ’s commands, becoming a Shia, Qadiani, Christian, or leaving Islam. In such cases, we must sever close ties, as Islam demands clear boundaries in matters of imaan.

**How to Interact with Non-Muslims
and Choose the Right Guides**

When you want to bring someone closer to Islam (deen), it is important to understand the guidance of the Qur’aan regarding relationships with those who do not share your beliefs. Some

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

people get confused, thinking the Qur'aan commands us to avoid all contact with wrongdoers. In reality, the Shari 'ah recognizes various levels of interaction.

Levels of Interaction in Shari 'ah

The Four Levels of Interaction in Islam

While this is a separate topic, it is important to understand that our religion, Islam, is complete and comprehensive. The principles of Usool al-fiqh (The principles of Islamic jurisprudence) explain clearly that there are four levels of interacting and forming relationships with people. It is necessary for us to learn these rules so that we can practice our deen correctly.

1. Mawaddah (Hearty Friendship)

The first level is called mawaddah, which means forming a close, heartfelt friendship. This is when you spend time together, joke, eat, and talk openly. According to Islamic teachings, such deep and sincere friendship is only allowed between believers (Muslims). It is not permissible to have this kind of close friendship with non-believers. This is a special bond reserved for those who share the same faith.

2. Muwaasaat (Helping Others in Difficulty)

The second level is muwaasaat, which means helping people who are in difficulty or distress. This help can be given to anyone, regardless of their religion. For example, if someone is facing hardship-such as during floods, droughts, earthquakes, or any other disaster-it is encouraged in Islam to assist them.

We Have Seen This in Practice

When floods occurred in KwaZulu-Natal (KZN), South Africa, Muslims from other areas went to help, along with people of other faiths.

During the riots in KZN, Muslims helped protect the property of everyone, not just Muslims.

In Pakistan, when floods happened a few years ago, it was often the Moulvi, 'Ulama, madrassas, students and the Daarul Uloom who reached the most remote areas to help, even when NGOs and government departments could not.

This is the spirit of muwaasaat - helping all those in need, except those who are actively fighting against us because of our religion. However, if someone simply disagrees with us or does not like us, but is not in direct combat against us, we should still help them in their time of need.

3. Mudaaraah (Diplomatic Relations for Da 'wah)

The third level is called mudaaraah. This means having polite and friendly relations with people, not to form a close friendship, but with the intention of inviting them to Islam or correcting their misunderstandings.

For example:

If someone is a Christian, you may interact kindly, give them a gift, or invite them to Islam, but your intention should be to bring them closer to the truth.

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

If someone believes in practices contrary to Islam, like ancestor worship or permissibility of things that are haraam, you may maintain polite relations to try and guide them.

However, this relationship should not become a deep friendship. It should remain formal and with the clear aim of da 'wah (inviting to Islam).

4. Mu'aamalaat (Business Dealings)

The fourth level is mu'amalaat, which is serious and transactional dealings. This is permitted with everyone, except those who are in direct combat against us and would use the profits from business with us to fight Islam.

In daily life, we often do business with non-Muslims-hiring plumbers, carpenters, and other workers. This is completely allowed in Islam.

Helping in Times of Need

Even if someone does not share our beliefs, Islam teaches us to help anyone in difficulty. However, those who actively fight against Islam and its followers are not to be helped in ways that would strengthen their opposition.

The Importance of Knowledge and Choosing the Right Company

Islam is complete and perfect. If we lack understanding of the Shari 'ah, it is our own shortcoming. When choosing friends or

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

leaders, we must be careful. The straight path is not found by just reading the Qur'aan or other books at home. It is learned by following the right people.

Allah سُبْحَانَهُ وَتَعَالَى says in the Qur'aan Shareef:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ (119)

Translation *"O you who believe! Fear Allah and be with those who are truthful."*

(Surah At Toubah: 9; Aayat: 119)

When choosing a Skeikh or leader, it is important to select someone who has an isnad (proper chain of guidance) and has received permission from their own Sheikh. Our elders have said:

لَا تَتَّخِذُوا أَبَا مَنْ لَا أَبَا لَهُ

Translation: *"Do not take as your father the one who has no father."*
(Reported from the sayings of the pious elders)

This means: *"Do not take as your spiritual father (guide) someone who does not have a spiritual father (guide) himself."*

A person without a Sheikh or proper authorization should not be followed.

Who Should Not Be Taken as Friends or Leaders

The Qur'aan also warns us about whom we should not take as close friends or leaders:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا
الْكُفْرَ عَلَى الْإِيمَانِ

Translation "O you who believe! Do not take your fathers or your brothers as allies if they prefer disbelief over faith."

(Surah At Toubah: 9; Aayat: 23)

Imaam Bukhari رَحِمَهُ اللهُ in his Sahih has a chapter titled:

الكفر دون كفر

Translation: "Disbelief Less Than Actual Disbelief."

This means that there are various levels of disbelief, and not all are the same as outright leaving Islam.

Islam has clearly defined how we should interact with different people:

Close Friendship is Only for Believers

Helping others in need is encouraged for all, except those fighting against Islam. Polite relations for the purpose of da

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

‘wah are allowed, but not deep friendship. Business dealings are allowed with everyone, except those who use it to harm Islam.

We must always seek knowledge, choose the right company, and follow those who are truthful and have a proper chain of guidance.

Daily, we recite in our witr namaz,

وَنَخْلَعُ

We will come out.

وَنَتْرُكُ

is like pulling oneself out of something,

مَنْ يَفْجُرُكَ

We will give up all those people.

Those people who make fujur (open guna) with you. Which the ‘Ulama have explained, fujur-e-i’itataadi is not fujur-e- ‘amali.

That means, if your children or your close family, or anyone else, takes to drugs for example, do not throw them out.

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Somebody takes to liquor, somebody takes to gambling, womanizing, still, try to keep them and win them over.

By throwing them out, they become worse. However, when there is fujur-e-i'tiqadi, a person becomes a Shia, a person disbelieves in the commands of Allah ﷻ, becomes a Qadiani, becomes a Christian or something, then do not have any contact with that person.

Then, Allah ﷻ said on the negative side, in very many ayaat in the Qur'aan, Allah ﷻ has explained who we should take as our leaders, our guides, and who we should follow. And Allah has made it clear, who we should not follow.

In this aayat that I have read, Allah ﷻ says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ

Translation "*O you who believe! Do not take your fathers,*"

وَإِخْوَانَكُمْ ءُولِيَاءَ

Translation "*And your brothers as allies.*"

إِنْ أَسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ

Translation: "*as allies if they prefer disbelief over faith.*"

(Surah At Toubah: 9; Aayat: 23)

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

When one makes na shukri (shows ingratitude), this, too, is termed kufr. Being unthankful, is also termed kufr. All must understand this.

Our enmity for those people, our not associating with them, will be according to the level of their gunahs (sins).

Many of us do not understand, how we can dissociate with family and relatives when it becomes a family matter. We either sit befuddled, or argue,

"He is my father."

Or,

"She is my niece. "

Or,

"They are family."

The Qur'aan Shareef gives a narrative in Surah a Nisaa' where regarding a munafiq, but technically, we will say he was a Muslim, because outwardly he pretended to be a Muslim who wanted to steal armour from an Ansaari. The weapons were hidden in a bag of flour. It is narrated in the Qur'aan as follows:

﴿وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا

مُبِينًا ﴿١١٢﴾﴾

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Translation *"And whoever commits a sin or an offense and then blames it on an innocent person, he has burdened himself with slander and a manifest sin."*

(Surah a Nisaa': 4 Aayat: 112)

Incident Summary

Tu 'mah ibn Ubairiq, a hypocrite, stole armour from his neighbour, an Ansari Muslim. He hid the stolen armour in a flour sack. The sack ripped, leaving a trail to the house of a Jewish man, whom Tu 'mah later accused of the theft.

The case was brought before Rasoolullah ﷺ. Some of Tu 'mah's relatives tried to defend him and blame the Jewish man. Allah ﷻ revealed the following aayaat to absolve the innocent and expose the real thief:

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرْنَاكَ اللَّهُ وَلَا
تَكُنْ لِلْخَائِنِينَ خَصِيمًا﴾ (105)

Translation: *"Indeed, we have revealed to you the Book in truth so you may judge between people by what Allah has shown you. So do not be an advocate for the deceitful."*

(Surah a Nisaa':4; Aayat: 105)

Ibn Kathir رَحِمَهُ اللَّهُ, in his, "Tafsir, Ibn Kathir" details that Tu 'mah ibn Ubairiq stole the armour and hid it in a flour bag, implicating a Jewish neighbour. Allah ﷻ revealed these

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

verses to exonerate the innocent and rebuke those who defend the guilty.

Wisdom and Lessons - Justice in Islam

The aayaat emphasize that justice must be upheld, regardless of personal ties or community pressure.

Condemnation of Slander

The Qur'aan explicitly condemns blaming the innocent and carrying falsehood.

Rasoolullah ﷺ's Integrity

Rasoolullah ﷺ is instructed by Allah ﷻ not to defend the treacherous.

In another narrative, a woman from the tribe of Banu Makhzum committed theft during the time of Rasoolullah ﷺ. The

Quraish were concerned due to her noble lineage and tried to intercede through Sayyeduna Usama ibn Zaid رَضِيَ اللَّهُ عَنْهُ. Rasoolullah ﷺ became visibly upset and delivered a sermon emphasizing the equality of all before the law. He, ﷺ declared that even if his own daughter, Fatimah bint Muhammad, were to steal, he would conduct the prescribed punishment.

(Sahih al-Bukhari 6788)

Justice and Equality

The Hadeeth highlights the uncompromising justice of Islam, where even Rasoolullah ﷺ's family is not above the law.

Prevention of Corruption

Rasoolullah ﷺ warned that previous nations were destroyed because they applied legal punishments selectively, sparing the noble and punishing the weak.

Legal Principle

The prescribed hadd (punishment) for theft applies regardless of social status. The punishment for theft is legislated in the Qur'aan Shareef:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا

Translation: "As for the thief, the male and the female, amputate their hands as a recompense for what they committed..."

(Surah al-Maidah: 5; Aayat: 38).

Rasoolullah ﷺ's statement affirms the divine command and its universal application. Whereas we will look and appease that he is a Muslim, so they must cover up. If it is a Moulana, so for Moulana, we must 'cover up.' That also goes for,

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

"He is my brother, he is my father, she is my mother, she is my daughter, I have to cover up for them."

We will break the law of Allah سُبْحَانَهُ وَتَعَالَى, but we will cover up.

Whereas a Mu'min, who is on Siraat al-Mustaqeem, the prerogative is not his, the prerogative is but only in the law of Allah سُبْحَانَهُ وَتَعَالَى.

The annals of Islamic history are replete with incidents of this nature. Another incident reflects to Sayyiduna 'Umar ibne Khattab رَضِيَ اللَّهُ عَنْهُ is narrated:

جَاءَ رَجُلٌ مُنَافِقٌ يُقَالُ لَهُ بِشْرٌ وَيَهُودِيٌّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَتَقَاضِيَانِ فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْيَهُودِيِّ. فَقَالَ الْمُنَافِقُ: نَأْتِي
عُمَرَ! فَاتَّيَا عُمَرَ فَقَالَ الْيَهُودِيُّ: قَضَى لِي مُحَمَّدٌ وَأَبِي صَاحِبِي. فَقَالَ عُمَرُ:
أَكْذَلِكَ قَالَ: نَعَمْ. فَدَخَلَ عُمَرُ دَارَهُ وَأَخَذَ سَيْفَهُ ثُمَّ خَرَجَ فَضْرَبَ عُنُقَ
الْمُنَافِقِ حَتَّى بَرَدَ وَقَالَ: هَذَا قَضَائِي فِيمَنْ رَضِيَ بِقَضَاءِ اللَّهِ وَرَسُولِهِ ثُمَّ رَجَعَ
بَعْدَ ذَلِكَ فَأَبَى!

Translation: "A hypocrite named Bishr, and a Jew came to the Messenger of Allah (سُبْحَانَهُ وَتَعَالَى) to settle their dispute. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ruled in favour of the Jew. The hypocrite said: 'Let us go to Umar!' So, they went to Umar. The Jew said: 'Muhammad ruled in my favour, but my companion rejected it.' Umar asked: 'Is this so?' He replied: 'Yes.' Umar entered his house,

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

took his sword, then came out and struck the hypocrite's neck until he was dead. He declared: 'This is my judgment for one who accepted the judgment of Allah and His Messenger then afterwards rejected it!'"

(Ibn Kathir's Al-Bidayah wan Nihayah Volume 7, Page 141)

Qur'aanic Revelation

This incident is linked and referred to in the Qur'aan, which condemns those who seek judgment outside Allah ﷻ's laws:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ
يُرِيدُونَ أَن يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۖ

Translation: *"Have you not seen those who claim to believe in what was revealed to you and what was revealed before you? They wish to refer legislation to Taghut [false deities/judges], while they were commanded to reject it..."*

(Surah An-Nisa: 4; Aayaat: 60–65)

Ibne Kathir رحمه الله narrates the incident in detail, identifying the hypocrite as Bishr ibn Ubairiq and the Jew as his opponent. The ruling of Rasoolullah ﷺ and Sayyeduna Umar رضي الله عنه's subsequent execution of Bishr is described.

It is explained in Tafsir al-Qurtubi that Sayyeduna Umar رضي الله عنه's action exposed the hypocrisy of Bishr, leading to the revelation of Qur'aan. Jibril عليه السلام later praised Sayyeduna Umar رضي الله عنه, calling him Al-Farooq ("the distinguisher between truth and falsehood").

Wisdom and Lessons - Divine Justice

The incident underscores Islam's insistence on impartial justice, even against oneself or fellow Muslims. It also is a condemnation of hypocrisy. Rejecting Rasoolullah ﷺ's judgment exposes nifaq (hidden disbelief). Sayyeduna Umar رضي الله عنه's Title (Al-Farooq) was earned for distinguishing truth from falsehood definitively.

Sayyeduna Umar رضي الله عنه displayed the emphasis that when Allah سبحانه وتعالى's Rasool ﷺ made the decision, there the greater prominence was, that once Allah سبحانه وتعالى, or his Rasool ﷺ decide, we have no right to make any decision. And the other fact of the matter is, that whether it is a Jew, an idol or fire worshipper, but in any matter, who is in the right decision must be made.

Even with us, whether it is a Muslim, or a pious person, who is in the wrong, is in the wrong. May Allah سبحانه وتعالى give us toufeeq, to see who we make our leaders. Irrespective of it being an uncle, or grandfather, a brother, whoever.

All of us must undertake and make it an ambition to aim to live life on the straight path. This clearly indicates that Allah سبحانه وتعالى knows best. The Hadeeth Shareef, makes clear as to who you must make the person who you must follow are:

"Those who, when they are seen, Allah is remembered."

Qur'aanic Connection

While this exact phrase is not a Qur'aanic verse, the concept aligns with descriptions of Allah تَبَارَكَ وَتَعَالَى's righteous servants in the Qur'aan:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾﴾

Translation: *"Unquestionably, the allies of Allah have no fear, nor do they grieve. Those who believed and were fearing Allah."*

(Surah Yunus: 10; Aayaat: 62–63)

Hadeeth Sources

Hadeeth from Sayyeduna Ibn Abbas رَضِيَ اللَّهُ عَنْهُ:

Translation: *"The allies of Allah are those who, when they are seen, Allah is remembered."*

(Tafsir Ibn Kathir: 4:2731) via Sa'id ibn Jubair

In another Narration:

Translation: *"Sa'id ibn Jubayr reported: Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked, 'Who are the allies of Allah?' He said: 'Those who, when they are seen, Allah is remembered.'*

(Musnad al-Bazzar Hadeeth 13140).

And we have not even thought that we are ordered,

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

﴿فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

Translation: "So, remain steadfast as you have been commanded, along with those who have turned [to Allah] with you, and do not transgress. Indeed, He is All-Seeing of what you do."

(Surah Hud: 11; Aayat: 112)

Qur'aanic Context and Tafseer

This aayat emphasizes the stories of earlier Messengers and the consequences of rejecting divine guidance. The command to "remain steadfast" is directed at Rasoolullah ﷺ and his followers, urging them to adhere strictly to divine laws.

Ibn Kathir رَحِمَهُ اللهُ explains that "steadfastness" here encompasses unwavering adherence to Tawheed (monotheism), obedience to Allah ﷻ's commands, and avoidance of innovations. The phrase "as you have been commanded" refers to the comprehensive obedience required by Islamic teachings.

Imaam Qurtubi رَحِمَهُ اللهُ highlights that "do not transgress" prohibits extremism in religion, whether through excessive strictness or negligence.

Al-Tabari رَحِمَهُ اللهُ notes that the verse reassures believers of Allah's omnipresence:

"He is All-Seeing of what you do,"

urging mindfulness in actions.

A Hadeeth That Instilled Fear

Rasoolullah ﷺ said:

"Surah Hud and Surah, al-Waqi 'ah have turned my hair white."
(Sahih al-Bukhari)

When asked why, he ﷺ explained that Surah Hud's stern warnings - including the command to "remain steadfast" - deeply impacted him due to the gravity of its message.

Imaam Ibn Taymiyyah رَحِمَهُ اللهُ stressed that istiqamah (steadfastness) is the essence of Islam, requiring balance between fear and hope, and avoiding both laxity and extremism.

Imaam Al-Ghazali رَحِمَهُ اللهُ linked istiqamah to ikhlas (sincerity), stating that true steadfastness arises from aligning one's heart and actions with divine will.

Allah سُبْحَانَهُ وَتَعَالَى warns severely, but also do not go out of line, stay in lane all the time.

The above ayat brings to the fore that one should – neither even from one's heart, have an inclination, nor outwardly, even one must not have inclination of the kuffar, and also, do not have the slightest inclination to the kuffar. For if you do,

﴿إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Translation: *"And do not incline toward those who do wrong, lest the Fire touch you. You have no protectors other than Allah, nor will you be helped."*

(Surah Hud: 11; Aayat: 113)

This aayat warns believers against forming alliances or showing loyalty to oppressors and unjust people. To give an inkling of the severity of the above aayat, other related Qur'aanic aayaat are referred to:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ
بَعْضٍ وَمَن يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنَّهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾﴾

Translation: *"O you who believe, do not take the Jews and Christians as allies. They are allies of one another. Whoever takes them as allies is indeed one of them."*

(Surah Al-Ma'idah: 5; Aayat: 51)

﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَآءَ كَمَثَلِ الْعَنَكَبُوتِ اتَّخَذَتْ بَِيْتًا وَإِنَّ
أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنَكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾﴾

Translation: *"The parable of those who take allies other than Allah is that of a spider spinning a web. The flimsiest of homes is the spider's home, if only they knew."*

(Surah Al-Ankabut: 29; Aayat: 41)

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

Hence, deviate from the path, then find anyone to help you, and nobody will be there. Hence, Siraatal Mustaqeem, is the path to follow. It is Siraatal Mustaqeem, we must adhere to in order to be guided to who our leaders, our 'Ulama must be to lead us.

Also, the clear directions are given, and this is all from the Qur'aan and Hadeeth, and this is what is what will help us in the qabar as well. When a person reaches the qabar, and he had yaqeen, on the things of dunya, and there he will be asked,

"Who was the one who created you? Who is the one who did everything for you? Who is the one who saw to all your needs. Mar Rabbuka." If we cannot answer, then those Malaa'ika, start smiting, hitting the person, snakes of Jahannam are let loose on him, the fire of Jahannam is let loose on him. May Allah ﷻ protect us, so it is extremely important."

Coming back to questioning in the qabar,

"What was your way of life? Did you have a way like the way of the westerners? What was your way of life? Was it liking the people of the dunya. The holidays that were in their lives, our houses their education system the way they had brought up their children. When a baby was born, and its clothes were full of murat (pictures and sketches of animated objects) etc, that baby did not buy those clothes itself, there used to be murat on its nappies there are murat on everything all the time."

So, what is our way of life, our houses, how are they, any resemblance with the Sahaba رَضِيَ اللَّهُ عَنْهُمْ's houses, any resemblance?

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

with the pious people, or we make a joke of the pious people's life, pious people, we say that they live a life like – and we even use words like - they are dirty, they are not clean, and we who live like the westerners, who live like the people of the dunya, and our houses are shining, we are proud about that, our houses which are more anti-Islamic, we are proud of, and had it been a little bit towards deeni side, then we find fault in that.

Then, what will our reply be? What was your way of life, what do you say about this man? The sunnats of Rasoolullah ﷺ. Miswak, topi, beard, and niqab, are not the only Sunnats, those are the outward Sunnats.

Alhamdulillah, thumma alhamdulillah, through the great bounty of Allah we have come this far, but now the reality of that has to come into our life, so we have to see who the person we have to follow is? Are those people who are on their path, who when we look at, do we get reminded of Allah? When they give their discourses, do their talks bring amal into our lives, and we are reminded of amal?

Are we are not reminded of taking vaccines during the Covid-19 time, or that you must give your children education, send your girls to university, whether they are breaking hundreds of Allah ﷻ's laws, yet we must send them there, and we must send them to schools, where they learn all the wrong things, like the Grade 3 child in Roshni who had to match the 'Rainbow' coloured flags that signifies freedom in choice of gender like homosexuality and lesbianism among other things? Are parents aware of this?

The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

Then the third aspect, look at their lifestyle, how much of it signifies the Akhirah, compared to dunya. We only need dunya according to necessity, but is our object the Akhirah? How much are we engaged in Akhirah?

These are extremely important, and especially important, this is like for example, at work, and particularly important, establish what is my purpose of life, which Allah has made for us, Allah gave me my life, I am going to return to Allah. He made my purpose, and for that, it is not a path in books and the like, it is not a path in the lives of the people, I have to look for such a person, and I have to keep away from all those people, who go against us. I must not socialize with them, see how much of this is in our life, and the series of penultimate questioning is going to be in the qabr, where here we pay attention, we do not pay attention.

Summary of Guidance in Interacting With non-Muslims

Interact with wisdom. Show kindness and diplomacy to those you want to guide, but do not form deep friendships with those who oppose Islam.

Business is Allowed

Dealings with non-Muslims are permissible unless they are enemies of Islam. Choose guides carefully only follow those non-Muslims with authentic spiritual lineage and permission.

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

Do Not Befriend Those Who Reject Faith

Even if they are close relatives, if they choose disbelief over faith, do not take them as close friends or leaders.

You will be free from success. You will be free from eternal loss. May Allah enable us all to do this.

Conclusion - The Eternal Journey on the Straight Path

Hidaayah (guidance) is the compass of existence - a divine light that illuminates the path of Siraatal Mustaqeem (the Straight Path). It is not a singular event but a continuous journey, demanding vigilance at every step. As the Qur'aan profoundly states:

﴿وَالَّذِينَ أَهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ﴾

Translation: *"As for those who are guided, He increases them in guidance and grants them their righteousness."*

(Surah Muhammad: 47; Aayat: 17)

This aayat encapsulates the essence of guidance, a dynamic process where each step forward deepens clarity, fortifies imaan, and invites further divine grace.

Every moment presents crossroads - choices between truth and falsehood, justice, and oppression. The Mu'min's du'aa,

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

Translation: *“Guide us to the Straight Path”*

(Surah Faatiha: 1; Aayat: 6),

is a perpetual plea, acknowledging that human intellect alone cannot navigate life’s complexities.

Societal harmony hinges on divine principles, not human whims. There are critical arenas that demand this spiritual balance:

Power must align with justice, not tyranny. The Qur’aan warns,

﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ
أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾

Translation: *“Do not incline toward the oppressors, lest the Fire touch you”*

(Surah Hud: 11; Aayat: 113).

This eternal refrain echoes that the Mu’min’s journey to recognition of what guidance is, begins and ends with Allah
سُبْحَانَهُ وَتَعَالَى.

In Jannah, the successful will proclaim:

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ

Translation: "Praise be to Allah, Who has guided us to this. We could never have been guided if Allah had not guided us!"

(Surah al-A'raf: 7; Aayat: 43)

To walk Siraatal Mustaqeem is to embrace humility yet keeping in mind the detours along this path that can mislead many. Especially during these times when modernism, liberalism, secularism, are being sanctioned by 'Ulama who were taught by legends of deen. They say they are "Ulama" and are called the same by their followers. Those who go about embracing the Shia, Yahood, Nasaarah, and have with affiliation with interfaith kufr. They allow those treasures that were passed onto them by 'Ulama who were tutored by Mujaahideen which they had learnt slip through their fingers, taking their followers off Siraatal Mustaqeem.

It is to acknowledge that even the most enlightened mind cannot replace divine wisdom. Rasoolullah ﷺ, though the best of guides, supplicated fervently:

"O Turner of Hearts, keep my heart firm upon Your religion."

(Sunan al-Tirmidhi 2140)

This book, "The Eternal Journey on Siraat al-Mustaqeem," is an invitation to this lifelong journey - a reminder that guidance is not a destination but a sacred pursuit. Let us tread with hearts.

**The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem**

open to revelation, minds anchored in the Qur'aan, and souls yearning for the Eternal.

Final Du'aa

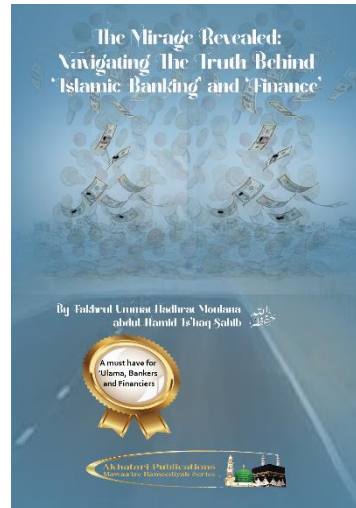
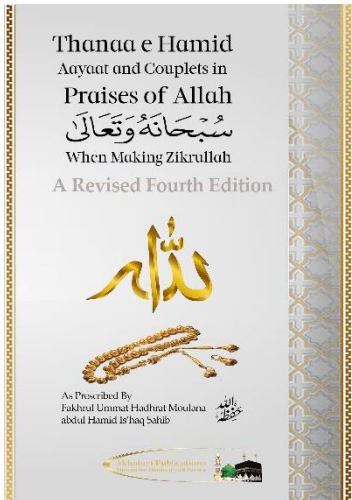
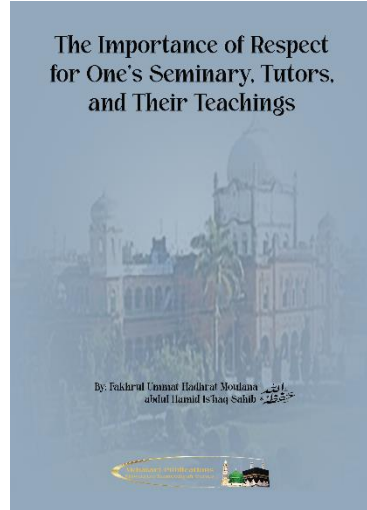
﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ
الْوَهَّابُ﴾

Translation: "Our Lord, do not let our hearts deviate after You have guided us. Grant us mercy from Your Presence. Indeed, You are the Bestower."

(Surah Aal-i 'Imran: 3; Aayat: 8)

The Eternal Journey of Learning, Teaching, Advising,
and Practicing on How to Tread Siraatal Mustaqeem

Our Publications



The Eternal Journey of Learning, Teaching, Advising, and Practicing on How to Tread Siraatal Mustaqeem

What does it mean to live a life truly guided?

Teaching, Advising, and Learning About Siraatal Mustaqeem invites readers into the heart of Islam's central quest: seeking and steadfastly treading the Straight Path. Drawing on the wisdom of the Qur'aan Shareef, the Sunnah, and the insights of 'Ulama.

This book explores why guidance is not a one-time gift but a lifelong journey - one that demands self-reflection, humility, constant renewal, and most important, during the times we are living through, carefully choosing who our leaders are.

The Straight Path (Siraat al-Mustaqeem) is more than a metaphor; it is the direct, unwavering route that leads to Allah Subhaanahu wa Ta'aala, traversed by the Messengers, the righteous, the Martyrs and all who sincerely seek truth and justice. This path is the righteous way of clarity, compassion, and balance - where faith, intellect, and action unite to fulfill life's highest purpose. In a world of distractions and detours, the book reminds us of the importance of continually asking,

“Guide us to the straight path”
(Surah al Faatiha: 1; Aayat: 6),

and of remaining steadfast through every stage and challenge. Accessible and profound, this book is both a practical guide and a spiritual companion for anyone yearning to understand, teach, and tread the path that leads to lasting peace, righteousness, and the pleasure of Allah Subhaanahu wa Ta'aala.

