

IKHLAAS

(SINCERITY)

A DISCOURSE

by

**HAZRAT MAULANA
YUNUS PATEL SAHEB
[Daamat Barakaatuhum]**

[Musjid-e-Noor]



**“...AND WHOSOEVER DESIRES TO MEET HIS LORD, LET HIM
WORK DEEDS OF RIGHTEOUSNESS AND
NOT ASSOCIATE ANY PARTNER IN THE
WORSHIP OF HIS LORD.”**

[SURAH KAHF 18 : 110]





FOREWORD

*All praise is due to Allah Ta'ala, the Inspirer of Faith,
The All Merciful and The All Beneficient.
Salaat and Salaam upon the Crown of the Believers,
Sayyedena Muhammad ﷺ, eternally.*

This booklet is a compilation of a discourse presented by my honourable Sheikh, Hazrat Maulana Yunus Patel Saheb (Daamat Barakaatuhum). At the time of this talk, Hazrat Maulana, who is a heart patient, was extremely ill. Despite Hazrat Maulana's ailing health, his deep-hearted love to impart the knowledge of Deen inspired him to continue.

...And this is the sincerity of Hazrat Maulana : no matter what his health may be, Hazrat immerses himself in serving Deen and serving the Creation of Allah Ta'ala. Such sacrifice, devotion and sincerity, which is rarely to be found, has been most instrumental in availing and benefiting the Ummah at large. And there are numerous recipients to the sincere kindness and assistance of Hazrat Maulana, who will acknowledge the same.

Since Hazrat Maulana is the epitome of sincerity, the discourse was such, that each word uttered, radiated with the noor and sincerity of his heart. So effective were his enlightened words that it was decided that the talk be transcribed for the benefit of others as well.

To further acquaint the reader to Hazrat Maulana Yunus Patel Saheb (D.B.) : Hazrat Maulana is the Khalifa of two great spiritual personalities : Hazrat Maulana Hakeem Muhammad Akhtar Saheb (his present Sheikh) and Hazrat Mufti Mahmood-ul-Hasan Gangohi (R.A.) and is, himself, the mentor and preceptor of many, including myself.

Alhamdulillah, Muslims, all over the world, are benefiting tremendously from the talks, books, tapes and Malfoozaat of Hazrat Maulana. Due to the *Fadhil* (Grace) of Allah Ta'ala, and the *Barakaat* (Blessings) of Hazrat's efforts, many have become practical and sincere believers and worshippers of Allah Ta'ala, as well as devoted followers to the way of life of Rasulullah ﷺ.

This humble servant elaborated a little more on the discourse, with complimentary and supplementary extracts from Hazrat Maulana's other Majaalis at Masjid-e-Noor and lessons at the Madrasa.

May Allah Ta'ala make this very, very humble effort, purely and solely for His Pleasure. May He grant this sinful, unworthy servant the *Haqeeqat* (reality) of Ikhlaas. May He make it a means of taubah, guidance, inspiration and steadfastness for all those who read it, and may He make it a *Sadaqa-e-Jaariyah* (perpetual reward) for my esteemed Sheikh, as well as for myself, and all those who kindly contributed in its publication.

May Allah Ta'ala grant Hazrat Maulana such complete cure that leaves no trace of illness. And may Allah Ta'ala grant Hazrat long life and the best of health and well being to continue with his exceptional services to Deen. (*Aameen*).

a thorn from a rose garden
[October, 2001]

NB. : Do not touch the Arabic script of the Ayaah (verses) of the Qur`aan Sharif if not in a state of Taharat (cleanliness) – Wudhu, or Ghusl (if required). There are many such verses in this book. You can touch the translation.



*Alhamdulillahi wa-ka-fa wassaalatu was-salaamu
‘alaa Sayyidinil Mustafa. Sallallahu ‘Alaihi wa’alaa aalihi
wa ashaabihi wa baraka wa-sallama tasleeman kaseeran kaseeran
kaseera.*

*Amma-ba’du. Fa-qad qaa-lallahu Tabaraka wa Ta’ala.
A’oozu Billahi minash Shaytaanir Rajeem.
Bismillahir Raḥmaanir Raḥeem*

“SAY (O MUHAMMAD ﷺ) : ‘VERILY, MY SALAAT (PRAYER), MY SACRIFICE, MY LIVING, AND MY DYING ARE FOR ALLAH, THE LORD OF THE WORLDS.’”

[SURAH AL-AN’AAM 6 : 162]

‘Ulama-e-Kiraam, most respected brothers and also our sisters at the Madrasah. Make dua that Allah Ta’ala gives me the strength to say something, since you have sat to hear something and I have sat to say something.¹

¹ The introduction to this talk (pages 5 - 12) was due to Hazrat Maulana’s

In whichever condition our Allah Ta'ala keeps us, we must be pleased and happy. Sometimes He decrees health, wealth, prosperity and gives to us everything we desire, and then tests us for *Shukr* (Gratitude); and sometimes He decrees ill health, poverty or some other trial and tribulation and then tests us for *Sabr* (Patience).

Once again that couplet of Shah Muhammad Ahmad Saheb (*Rahmatullah 'alaih*) comes to mind:

*"In whichever condition He keeps me,
It is the best condition for me;
Through whichever route He takes me
It is the easiest route for me."*

Once we develop this *Yaqeen* (conviction), then everything in life becomes easy. However, we are extremely weak, and hence, neither should we try to display our strength, nor should we ask for difficulty.

RASULULLAH'S ﷺ

VISIT TO THE SICK

Maulana Jalaluddin Rumi (*Rahmatullah 'alaih*) relates, in his Mathnavi Sharief, a story of a Sahabi (ؓ)* who fell ill. Having heard of the extreme sickness suffered by this Sahabi (ؓ), Nabi ﷺ visited him.

extreme weakness and ill health at the time.

The Sahabi (ع) was overjoyed with the blessed presence of Rasulullah ﷺ, and seemed to have been endowed with a new lease to life.

...As a poet aptly says :

*“ Seeing the shine on the face of him who arrives;
It is understood that the afflicted one is well.”*

*A Companion of the Holy Prophet ﷺ.

After having spent some time with the Sahabi (ع), Nabi ﷺ took leave. However, before departing, Rasulullah ﷺ asked him if he had made any specific dua whilst he had had his good health.

After reflecting a little, the Sahabi (ع) replied in the affirmative, saying that he had asked Allah Ta’ala to grant him, in this world, the punishment for his faults and shortcomings, which would be meted out to him in the *Aakhirah* (Hereafter).

Rasulullah ﷺ expressed his displeasure at this and forbade him from making such a prayer.

...A person making such a request is in reality making a bold claim that he has the power and strength to endure the punishment of Allah Ta’ala. This attitude goes against ‘*Abdiyat* (servitude).

Rasulullah ﷺ advised him to rather make dua :

**“O ALLAH, OUR LORD AND SUSTAINER, GRANT US GOOD IN THIS
WORLD AND GOOD IN THE HEREAFTER, AND SAVE US FROM THE
TORMENT OF THE FIRE.”**

When the Sahabi (ؓ) followed through with the counsel of Nabi ﷺ, he very quickly regained his health.

HAZRAT ‘UMAR [ؓ]

Once, Hazrat Umar (ؓ) was heard saying : “Ah! Ah!” due to pain.

...This reminds me of a beautiful exposition given by my Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*). He says that in the beautiful and exquisite name of *Allah*, lies the ‘Ah’ of the servants of Allah.

Out of His Loving Kindness and Compassion, our Beloved Allah has included the ‘Ah’ of our distress in His *Personal* name, *Allah*; so that when we experience pain, grief and sorrow we may remember Him and call upon Him.

The names of the numerous and diverse ‘deities’ of other religions do not have a name as the name of our *Allah*, which is not only sweet, as it is gentle, but also a name which includes the plea of His servant...

Nevertheless, someone said: “O ‘Umar, You are *Khaleefatul Muslimeen*, and so powerful and strong that the mention of just

your name instils fear and awe into the hearts of even the Persian and Roman Emperors; and here you are saying : ‘Ah! Ah!’ ?”

Hazrat ‘Umar (ؓ) replied : “*My Allah desires to show that despite the apparent strength of this ruler, look at his weakness. I am in pain and He wants me to reveal and acknowledge my weakness, whilst not complaining of Him (Allah Ta’ala).*”

In other words it is not permissible to complain **about** Allah Ta’ala.

...Who can have more *sabr* (patience) and *shukr* (gratitude) than the Beloved of Allah, Nabi Muhammad ﷺ ? ...Yet on one occasion, he had a cloth tied tightly around his blessed head, and was saying : “*Wa-raasaah*” (meaning : ‘*O, what a pain in my head.*’), due to the severity of his headache.

This was, however, not in complaint about Allah Ta’ala.

COMPLAINT

The complaints of the Ambiyaa (‘*Alaihimus Salaam*) were always **to** Allah Ta’ala and not about His decisions. Nabi Ya’qub (‘*Alaihis Salaam*), on being separated from his beloved son, Hazrat Yusuf (‘*Alaihis Salaam*), said :

**“...I ONLY COMPLAIN OF MY GRIEF AND SORROW
TO ALLAH...”**

[SURAH YUSUF 12 : 86]

Allah Ta'ala makes mention of Hazrat Ayyub (*'Alaihis Salaam*) :

“AND (REMEMBER) AYYUB, WHEN HE CRIED TO HIS LORD : ‘VERILY DISTRESS HAS SIEZED ME, AND YOU ARE THE MOST MERCIFUL OF ALL THOSE WHO SHOW MERCY.’”

[SURAH AMBIYAA 21 : 83]

To complain of one's grief, pain and distress to Allah Ta'ala does not go against '*sabr*' (patience), and so too, to make mention of the same, without complaining of Allah's decision, does not disprove one's '*sabr*'.

If a person has to go to a doctor and say that he has pain in his arm or in his chest, then this is information about the condition of his body. When a person makes known his sickness or problem, then it should be to inform, if necessary, and not complain about the decision of Allah Ta'ala.

Of course, that person should blame himself (or herself) if the pain, wound or ill health is self-inflicted e.g. smoking, drug taking or doing anything wilfully, which causes ill health or injury.

TREATMENT

In so far as health is concerned, it is the *Hukm* (order) of Allah Ta'ala that we take care of the gift of health and well being. The

body is the ‘vehicle’ given to us by Allah Ta’ala. It will, via the ‘fuel’ of Imaan and *Amal-e-Sawlih* (good deeds), transfer us safely to our home in Jannat, *Insha-Allah*.

...We should just reflect on the fact that we pay for spectacles, medication, ointments, etc. yet for this breathing, eyesight, hearing and other blessings, no bill has been posted to us. ...Imagine if Allah Ta’ala had to send us a bill for every *ne’mat* (bounty) that He grants to us ?

Nevertheless, it is a Sunnah of Nabi Muhammad ﷺ and his companions (ؓ) to take treatment.

Rasulullah ﷺ had stated : “*Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves, but use nothing unlawful.*”

Therefore, seek some cure and take treatment, but believe firmly that cure is in the ‘hands’ of Allah Ta’ala.

Hazrat Ibraheem (‘*Alaihis Salaam*) has also taught us this trust and faith in Allah Ta’ala :

“AND WHEN I AM ILL, IT IS HE WHO CURES ME.”

[SURAH ASH-SHU’ARA 26 : 80]

I had mentioned in a previous talk that there is effect in dua and ‘*dawa*’ (medicine). Whilst cure will only come by the will of Allah Ta’ala, the dua will never go to waste. It may be that Allah Ta’ala will give the person something better than what he had desired.

A *Mu'min* (Believer) is satisfied under all conditions. In fact, Nabi ﷺ has mentioned : *“The Mu`min is indeed wonderful. When goodness comes to him, he praises Allah and offers shukr (gratitude), and when misfortune strikes him, he praises Allah and adopts sabr (patience).”*

However, due to our weakness, we need to ask Allah Ta'ala for *Aafiyat* (well being), good health, long life, happiness, contentment and prosperity. Thereafter, whatever conditions befall us, we then accept.*

* For more on this subject, read the book, *'Tafweez'*; obtainable free from the publishers.

A RAHMAT

Haji Imdadullah (*Rahmatullah 'alaih*) was once explaining that sickness and ill health is a *Rahmat* (mercy) of Allah Ta'ala and should be appreciated as such. After all, in sickness, one's sins are washed away. For the pious and righteous, Allah Ta'ala grants them higher stages in Jannat.

No sooner did he make mention of this, a person arrived complaining of ill health and requesting dua to Allah Ta'ala, for a cure from his illness.

Haji Imdadullah (*Rahmatullah 'alaih*) then, in a splendid manner, removed any doubt that may arise in a person's mind. He prayed : *“O Allah, whilst sickness is no doubt, a Rahmat; due to our weakness we cannot endure the Rahmat of illness. Therefore, we ask of You to change it to the Rahmat of good health.”*

We should therefore, always seek *Aa'fiyat* (well being).

In fact, this was the advice of Rasulullah ﷺ to Hazrat Abu Bakr Siddique (ؓ); since a person could not be granted anything better than *Aa'fiyat* after having been blessed with Imaan :

“O Siddique, keep asking for well-being and forgiveness.”

IKHLAAS - THE MISSING INGREDIENT

Returning to the *Ayat* (verse) which I recited at the beginning, in which Allah Ta'ala tells Rasulullah ﷺ to announce :

“...VERILY, MY SALAAT (PRAYER), MY SACRIFICE, MY LIVING, AND MY DYING ARE FOR ALLAH, THE LORD OF THE WORLDS.”

[SURAH AL-AN'AAM 6 : 162]

If we were to look within ourselves and reflect over our actions, we will find *Ikhlaas* (sincerity) is that ingredient which is lacking in our *Ibaadah* (worship), in our *Mu'aamalaat* (dealings), *Zikr, Tilawat* (i.e. recitation of the Qur'aan Sharief), *Ta'leem* (teaching), *charities, in the establishment of many of our Deeni Institutes and so too, in many of our religious activities.*

No doubt, there are those who participate in some field of *Deeni* (religious) works with *Ikhlaas*. There are also those who attend different programmes with the desire to be practising and good Muslims. However, this is a very small percentage.

A negligible number are found so sincere, that they think or say to themselves : ***All I want is to fill my heart with the noor of Taqwa, and do all that Allah Ta'ala has commanded me to do and abstain from***

all that Allah Ta'ala and His Rasul, Muhammad ﷺ, have declared as Haraam, and do so for the pleasure of Allah and Allah alone.

Due to our deficiency in Ikhlaas, we are not seeing the fruits of our efforts in the massive gatherings, hours and hours of lectures, conferences, seminars, the multitude of Islamic publications and everything else that we organise and participate in.

The possible reasons are : Either the speaker does not have Ikhlaas in his heart, or the listener does not have Ikhlaas in his heart, or the organisers do not have Ikhlaas in their hearts. Somewhere, along the line, there is the missing link of Ikhlaas.

...It may even be that neither the speaker, nor listener, nor organisers have Ikhlaas.

INSINCERITY

Despite the speakers being of exceptional calibres, **no effect, or very little effect is had on the hearts.** Such a negative outcome is the result of far too much of pretence and show business, accompanied by the echo of internal emptiness and hollowness.

Too often is it found that instead of inviting to Allah Ta'ala, the speaker is inviting to himself or herself.

The desire of the nafs is to draw larger numbers of people to oneself and gain 'name', 'fame' and 'recognition'. Consequently, rivalry, envy and enmity breed in the heart when other speakers have a greater attendance at their gatherings, or whose names have gained greater fame.

As a result of this insincerity, diseases such as *riyaa* (show), *hasad* (jealousy), *kibr* (pride), ill will, egoism, etc. abound in the heart. Most often, due to the dominating presence of pride in the heart, no effort is made of *Islaah* (reformation) and *Tazkia* (purification). Subsequently such a person will even reject the need for reformation.

Moreover, the evils of jealousy, malice and the likes, lead to disparaging remarks and negative criticism directed at so-called ‘rivals’. Major sins like *gheebat* (backbiting) and slander are also resorted to – even in respect to the Ulama-e-Haq and the Mashaa`ik.

If we are inviting to Allah Ta’ala and not ourselves, then we would be supportive, encouraging and an assistance to others rendering the same or similar tasks; not rejecting and condemning them. This, in itself, is a clear sign of insincerity and *takabbur* (pride). ...***How can we entertain a superiority complex when we have not an inkling as to whether any of our efforts have been accepted by Allah Ta’ala?...***

Maulana Sayed Sulaimaan Nadwi (*Rahmatullah ‘alaih*) has, very aptly, spelt out a reality :

***Whether we live like this
Or live like that,
What is left to be seen
Is how our stay there will be
(i.e. in the Hereafter).***

...If the weakness does not lie within the speaker then it can be found within the listener.

Many are the listeners who attend for show, or entertainment and pleasure, or just to accompany friends and meet others, or to buy or sell, or for some other reason besides the desire to listen, practise and convey to others. ...Whilst even such attendance does not go without its rewards, the real benefit is not obtained.

Sometimes a person goes to the *Khanqa* of a pious Sheikh so that he becomes known as one having a close relationship with a great *Wali* (friend) of Allah Ta'ala, or he goes desiring that he becomes the *Khalifa* of his Sheikh.

Then again, sometimes contact is made with such pious personalities just for '*Taweez*' or some worldly gain, e.g. If one is seen in the company of the pious it would be easy to procure a loan, or even someone's daughter in marriage.

Since mention has been made, and a very important point comes to mind, it must be understood that *Khilafat* is given on the basis of the condition of the mureed whilst he is in the Khanqa.

KHILAFAT

A person once objected and said that a certain Sheikh had given his *mureed* (disciple) *Khilafat*, and some time later the same *Khalifa** was seen flagrantly indulging in sins. How then could that Sheikh grant such a person the distinguished mantle of *Khilafat*?

...Therefore we have to understand as to when *Khilafat* is conferred.

Once, after giving *Khilafat* to one of his mureeds, Maulana Waseullah (*Rahmatullah 'alaih*), (May Allah Ta'ala fill his grave with noor) said : "*This Khilafat is based on your present condition.*" ...

and most of the *Ahlullah* say the same; that based on the commendable condition that the mureed has attained in their company, they are granting the '*Khilafat*'.

In fact, due to the responsibility and trust connected with the '*Khilafat*', Hazrat Maulana Ashraf Ali Thanwi (*Rahmatullah 'alaih*) was wont to present a name list of his Khulafa for every passing year, wherein mention would be made as to who had been granted *Khilafat* and whose *Khilafat* had been withdrawn, due to neglect and disregard of its conditions.

* Deputy or representative of a Sheikh.

One Khalifa's *Khilafat* was withdrawn after a severe chastisement from his Sheikh, because he had paid half the train fare for his son, who was 13 years old but who could easily pass for a child under the age of 12.

Nevertheless, it is not necessary that this spiritual 'health' and 'well-being' will prevail all the time. If such a person does not maintain his condition, then we cannot blame the Sheikh for that.

A CERTIFICATE OF GOOD HEALTH

This is akin to a person who goes to the doctor. The doctor checks his pressure, heart beat, sugar, etc. and on the basis of this check up declares him fit and healthy, and gives him a certificate to that effect.

If this person then goes to a bar, consumes alcohol or takes other intoxicants, smokes, overeats, does not exercise and indulges in

anything damaging to the health, thinking : “*Well I have been given a certificate of good health.*”, can you then blame the doctor for giving him a certificate of good health?

The doctor had endorsed and confirmed good health **based on this person’s condition at the time of his consultation**, and would have advised him to keep up his exercise and his healthy eating habits to maintain the same health.

He would have advised him : “*If you maintain your present, healthy diet and lifestyle then, Insha Allah, you will retain your good health; but if you don’t, then it is not necessary that this good health will remain.*”

The same applies to the spiritual world. Many progress to a certain level, and the Sheikh, on seeing their favourable condition, grants Khilafat. Such persons should not think that since they have been granted Khilafat, they do not have to do anything. If they remain complacent or neglect their own spiritual progress, then sooner or later such a person can well be found in the gutters of sin. (*May Allah Ta’ala protect us all.*)

On being entrusted with Khilafat, a person should be all the more mindful, attentive and even cautious. In fact, the person’s fear of Allah Ta’ala should be even greater. He should thus increase his *Zikr, Tilawat* and *Ibaadat*.

With sincerity and devotion he should adhere, comply and conform to the Sunnah – thus establishing a firm connection with Allah Ta’ala and Rasulullah ﷺ. This is the **only** medium of steadfastness and the **only** way to success – for anyone.

Allah Ta'ala states in the Qur`aan Sharief :

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

[SURAH AAL-IMRAAN 3 : 31]

On a concerted effort made, he will then reach a very high stage.

...Another point to be mentioned in regard to the Khilafat, is that sometimes a Sheikh confers Khilafat early, expecting the Khalifa to then make an effort and work on those aspects of his life which still require reformation. The Sheikh discerns and perceives, in such a person, the ability and potential to do so. Consequently, it is left to the Khalifa to fulfil this hope of his Sheikh.

Furthermore, there are other reasons whereby a person is granted Khilafat.

Unfortunately, the present trend of some worldly and materially inclined Sheikhs is their ‘dishing out’ Khilafat to large numbers of mureeds. Their evil racket and sham is a cause for concern, since their objective is just to trap more disciples in their nets.

Such corrupt and unethical doings have damaged the good name of *Sulook* and *Tasawwuf*. One will find, both the so-called ‘Peer’ and

his 'Khalifas' flagrantly and openly indulging in Haraam, without fear of Allah Ta'ala. Some even shake hands with *ghair-mahram** female mureeds, socialise and 'party' with them.

...In every profession and field you get the good and the bad.

THE TRUTH OF THE MATTER

Nevertheless, in most of our programs, either the speaker is not *Mukhlis* (sincere) or the listeners are not Mukhlis.

[* A *ghair-mahram* is one with whom marriage is permissible at some stage of ones life.]

...Degrees and exceptional qualifications are not the key to unlocking the hearts of listeners to convey the message of Deen. No matter what qualifications a person may possess or present, if the heart is not enlightened, the mind will not be enlightened. If the mind is not enlightened then the speech will not be enlightened; and if the speech is not enlightened then those words will simply rebound from the hearts of listeners.

Whilst such a person may be applauded for his eloquence, his intelligence, and his brilliant and innovative ideas to cure the ailments of our Ummah, there is no real effect. His words will fall on ears but his words will not fall onto hearts. Why ?

MINCE KABAAB

Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*) once stated, that such an orator's condition is likened to mince kabab...*uncooked*.

There is no desirable aroma from such a kabab, and although it has all the necessary ingredients, if a person has to take a bite therefrom, he will soon spit the same out. What is required is that the kabab be grilled over fire. Then its aroma will attract the attention of all.

Many a time, these so-called 'enlightened' scholars, who present flowery oration, have studied books by some authors who are modernists and Orientalists, even Shias and Qadianis. They are thus influenced to the same way of thinking and as a result, sometimes propagate '*baatil*' (falsehood) and even Kufr.

In fact, some of these self-styled Islamic Scholars – of whom there are plentiful in the world – will be found freely intermingling and socialising with the opposite sex at such conferences, missing their Salaah and even indulging shamelessly in other sins.

...There are so many who talk of '*The Rise of Islam*', '*The Rise of Islam*', yet are unable to 'rise' before sunrise to perform Fajr Salaah – which is a **Fardh** (compulsory) injunction.

Some of them will even be clean-shaven... and yet Rasulullah ﷺ had said : "*My Rabb commanded me to lengthen my beard and clip my moustache.*" To keep the beard one fist length is *Waajib* (compulsory) and to shave or shorten it less than this is forbidden.

Sadly, we will find so many Muslims presenting an argument, or even justification, in order to avoid, if not shun, the practical side of Deen (religion). How many are wont to say : ‘*The heart has to be clean.*’ ?

If the heart of the eagle is sound, but its wings are clipped, can it ever soar into the skies ? ...No doubt, the beard, in itself, is not the only requirement. Both the external and inner self have to conform to the teachings of Rasulullah ﷺ.

However, reflect on the serious insinuation, the grave implication, and derogatory and defamatory suggestion made, in such a justification : “*The heart has to be clean.*” ... Was not the heart of the Holy Prophet ﷺ, or the hearts of his companions, and all the righteous ones who followed them, clean ?

...Together with being clean-shaven, many are without any sign of Islam in their dressing. One hesitates to even make Salaam due to the doubt created by their outer appearance. ...How does one know that such a person is a Muslim, if he cannot be recognised as a Muslim ?

...Such people may have degrees, but they lack understanding of the purpose of Islamic knowledge.

If there is no practical implementation, in a person’s life, of the Shariah and the Sunnah of Rasulullah ﷺ, then such a person is deficient and weak in his *Ma’rifat* (Recognition) of Allah Ta’ala.

Thus, *knowledge* is one thing, and *recognition* is, by far, another.

THE ‘AARIFEEN

Therefore, Allah Ta'ala tells us in the Qur`aan Sharief :

**“...REGARDING RAHMAAN, ASK THOSE WHO ARE
AWARE OF HIM.”**

[SURAH FURQAAN 25 : 59]

If we want to know about Allah Ta'ala and His *Sifats* (attributes) then we have been instructed, in this *ayat* (verse), to ask **only** those who have recognised Him.

Even in the *Ahadith*, we have been instructed : ***“Certainly this knowledge is Deen, so you should see from whom you take your Deen...”***

How do we then recognise those who have ‘*Ma’rifat-e-Ilaahi*’ ? ...A mere glance at their lives will reveal their ardent love for Allah Ta'ala, and as such their fear for Him. Having recognised Him, they do not want to displease Him.

Rasulullah ﷺ recognised Allah Ta'ala the most, and he loved Allah Ta'ala the most; yet, at one and the same time, he also feared Allah Ta'ala the most.

Whilst none can attain unto the stage of *Ma’rifat* (Divine Recognition), *Ishq* (Love) and *Khauf* (Fear) as that of Nabi ﷺ, the Auliya Allah and the Mashaa`ik of the Ummah are able to attain a distinguished degree of the same by obeying Allah Ta'ala and following in the footsteps of Rasulullah ﷺ.

...Thus, when a person carelessly commits sins, then this is a clear indication that he has not recognised Allah Ta'ala, unless he is one

who makes sincere Taubah. ...Even a good Believer can slip and commit an accidental sin. However, he will make sincere Taubah. He will not be persistent.

To revert to our discussion on '*kabaab*' : These Aarifeen and *Ush-shaaq* (lovers) of Allah Ta'ala are likened to the kabaabs that are grilled on hot, burning coal. When grilled, the aroma from such kabaabs creates appetite and desire, in all those within its reach, to enjoy the taste of such kababs.

THE FRAGRANCE OF THE HEART

When evil desires surface within a person's heart, and he sacrifices these desires for the pleasure of Allah Ta'ala; or when these evil desires are thrown into the burning furnace of Taqwa, Noor pours into such a heart.

It is this Noor, together with the fragrance emitted from that heart, which becomes instrumental in making a Disbeliever become a Muslim, and a weak Muslim become a strong Muslim.

When Sheikh Abdul Qader Jailani (*Rahmatullah 'alaih*) used to give discourses, Janazas left his Majaalis. An Englishman wrote in regard to Sheikh Mu`inuddeen Ajmeri Chisti (*Rahmatullah 'alaih*), after visiting Ajmer : '*For the first time I saw a man who has passed away still ruling his people.*'

In just one journey, 90 000 people accepted Islam at the hands of Sheikh Mu`inuddeen Ajmeri Chisti (*Rahmatullah 'alaih*). What was it? ...It was the fragrance of the heart.

He who 'burns' himself up for

*The pleasure of Allah
Fills the entire universe with his fragrance.*

Without *Mujahadah* (striving), nothing is attained.

INTENTION

Therefore, if the speaker has no Ikhlaas, then he can only convey some knowledge, but people who attend his talks leave in the same condition they arrived; there is no apparent difference or visible change.

If the speaker is *mukhlis* (sincere) then the listeners are not *mukhlis* [i.e. they are not really keen on making the *Islaah* (reformation) of their nafs, or it has become just routine to attend a weekly program, or go out for some ta'leem]. As a result, their hearts cannot receive that which the speaker is passing on.

If both these categories possess Ikhlaas then the third party – the organisers – may be defective in intention. Many a time the organisers of such programs are motivated by numerous worldly reasons, and as a result, there is no evident benefit.

In all Deeni programmes, either :

1. The speaker is sincere and the audience is sincere, *or*
2. The speaker is sincere but the listeners are **not** sincere, *or*
3. The listeners are sincere but the speaker is **not** sincere, *or*
4. Both the speaker and listeners are **not** sincere.
5. The speaker and audience are sincere, but the *organisers* are **not** sincere.

PUBLICATIONS

We can also draw parallels to the thousands of Islamic publications that are printed and distributed. We need to look deep into our hearts and question as to our intention behind writing or compiling a *kitaab* (book), or publishing a magazine, newsletter, etc.

...Is it for the propagation and dissemination of the knowledge of Deen (religion), for the recognition of Allah Ta'ala, and for the benefit of the Ummah; or is it for the propagation and dissemination of our name, for our self-seeking recognition, and for the benefit of our egos?

More often than not, the printing of Islamic matter, such as *Salaah times*, *Islamic calendars*, *Ramadaan timetables*, etc. is merely used as a medium of advertisement; to draw more business, and make more money.

Moreover, there are numerous publications that are not even necessary. These are printed only to earn a few extra coins.

Some authors of books, or publishers of magazines and newsletters go to prospective donors under the pretext that they wish to do a free distribution of their publication. Donations then pour in. The author publishes 10 000 copies of some booklet or magazine, at R10 a copy. However, the donors are informed that cost is R15 a copy. The author then pockets $R5 \times 10\ 000 = R50\ 000$Now where is the Ikhlaas ?

...If the author's intention was to earn a *Halaal* livelihood, then his books should be sold in a book shop as others do, or the donors should have been informed that he is selling to them at a profit.

This is a true incident that was brought to my attention by a donor who was led to believe by one such publisher, that his donation would be used to distribute 2000 copies free. The printers informed him that the book had been printed for the publisher at a very special price of R10 a copy, whereas the publisher had extracted from the donors, R15 a copy.

...Then there are Qiraat competitions. The best reader is promised some material gain, e.g. a ticket for Umrah. Which ‘Qari Saheb’ or Hafez is going to have so much of Ikhlaas that his reading will be solely for the pleasure of Allah Ta’ala ?

Thus, we find that insincerity abounds in every field. There are only a few exceptions.

ACTIONS AND INTENTIONS

Imam Bukhari (*Rahmatullah ‘alaih*) begins the first chapter of Bukhari Sharief with the Hadith:

**“VERILY ALL ACTIONS ARE JUDGED ACCORDING
TO THE INTENTIONS, AND VERILY FOR EVERY PERSON
IS WHAT HE INTENDED.”**

Such importance and virtue is attributed to this Hadith, that the Ulama state that this Hadith is, ‘*Nisful Fiqh*’ (Half of Jurisprudence).

There are also some Ulama who have stated that this Hadith is ‘*Sulusul Ilm*’ (A third of Knowledge). The reason for this is that our *A’maal* (Actions) are of three categories :

a.) *A’maal* connected to the heart,

- b.) *A'maal* connected to the tongue,
- c.) *A'maal* connected to the limbs.

If a good deed is motivated by a good intention and is done for the pleasure of Allah alone, then Allah Ta'ala rewards such deeds. Otherwise, such deeds, done with ulterior intentions, are simply rejected by Allah.

TASAWWUF

Sheikhul Hadith, Hazrat Maulana Muhammad Zakariyya (*Rahmatullah 'alaih*) had mentioned in his *Aap Beeti* (Biography) that a person had asked him to explain the reality of Tasawwuf.

In a capsule, Hazrat (*Rahmatullah 'alaih*) presented its reality, saying :
“*All it is, is to correct ones niyyat (intention). Nothing else. It's beginning is : 'Innamal a'maa-lu bin-niy-yaat' (Verily all actions are judged by the intentions) and the end is : 'An ta'-budallaha ka-annaka ta-rahu' (That you worship Allah as if you are seeing Him).*”

The former calls for the correction of one's niyyat. This facilitates the latter, which is otherwise known as the state of Ihsaan, and which is also termed as *Nisbat*.

A mere glance at the lives of our *Akaabireen*, from the time of Sahabah (ؓ), presents a history replete with wonderful examples. Let us take just one, which even our little children are familiar with : a well-known story, regarding the sincerity of Hazrat Ali (ؓ).

THE SINCERITY OF HAZRAT ALI (ؓ)

Once, during Jihad, Hazrat Ali (ؓ), having overpowered an enemy was to strike his final blow with his sword. However, just before he could do so, this enemy spat in the face of Hazrat Ali (ؓ).

Even though this created displeasure, Hazrat Ali (ؓ) immediately moved away, placing his sword into its sheath. Whilst he had had the upperhand and the opportunity to kill this disbeliever, he left him; not even considering that now his life was in danger.

Such strange behaviour confused the enemy and prompted him to question Hazrat Ali (ؓ) : *“What kind of behaviour is this ? After having insulted you, you should have killed me immediately. I was under your sword, and helplessly at your mercy. Why did you let me go?”*

Hazrat Ali (ؓ) replied : *“All the while, I had been fighting for the pleasure of Allah. When you spat in my face, my nafs was provoked. My anger was then not sincerely for the pleasure of Allah but due to personal injury. Had I killed you, this act would have been tainted with the anger of my nafs. Allah does not accept any deed done without sincerity. I would have then been questioned, on the Day of Judgement, about whether I had taken your life for my pleasure or Allah’s pleasure.”*

Hazrat Ali (ؓ) was prepared to become a *Shaheed* (martyr), but he was not prepared to accept victory whilst it was blemished with *nifaaq* (hypocrisy). His Ikhlaas had such an impact on the heart of this non-Muslim that he accepted Islam.

An important point had been mentioned : *“...Allah does not accept any deed done without sincerity...”*

Abu Umamah Al-Bahili (ؓ) narrated that a man came to Rasulullah ﷺ and asked : “*What is the reward for a person who fought in the path of Allah, seeking fame and compensation.*”

The Prophet ﷺ said : “*There is no reward for him.*”

The man repeated the question three times to Rasulullah ﷺ .
Nabi ﷺ replied : “*There is no reward for him.*”, and then said : “*Allah accepts those deeds which were performed purely for His Sake and which were meant to seek His Pleasure.*”

ABUL HASAN NOORI (R.A.)

An incident in the life of Hazrat Abul Hasan Noori (Rahmatullah ‘alaih) comes to mind : Whilst walking on the sea-shore one day, Hazrat Abul Hasan Noori (Rahmatullah ‘alaih) noticed barrels of wine which had been imported for the governor of that district, being offloaded from a boat.

Angered by the arrival of that which has been declared as *Haraam* (forbidden), he took a chopper and began to smash the barrels.

He broke nine barrels and left the last one. From amongst those who had witnessed the incident, some went and reported him to the governor.

Hazrat Abul Hasan Noori (Rahmatullah ‘alaih) was brought before the governor and interrogated : “*Why did you this? Who appointed you as our guardian?*”

Hazrat Abul Hasan (Rahmatullah ‘alaih) replied : “*My Allah has appointed me.*”

The governor then enquired : “*Why then did you leave the last of the barrels ?*”

He replied : “*The 9 barrels which I broke were broken purely for the pleasure of Allah. When it came to the 10th barrel, I detected the hidden hand of my nafs (ego) marring my action and intention. The thought surfaced in my mind : ‘What a great person you are to destroy all these barrels destined for the governor. What courage and what a feat!’ Since my nafs made its appearance, I immediately stopped.*”

Of course, this was a special condition or ‘*haal*’ of this Wali of Allah Ta’ala. It is not proper of any individual to just undertake such an action that could create conditions of *fitnah* (trial), which the person cannot then bear. Da`wah (an invitation to Deen) or advice must be given with wisdom or *Hikmah*.

AN AABID AGAINST SHAYTAAN

Imam Ghazali (*Rahmatullah ‘alaih*) had mentioned an incident of an *Aabid* (a great worshipper) of the Bani Israeel, who remained occupied in *Ibaadah* (worship) most of his time.

...It is not sufficient for a Muslim to confine himself to physical *Ibaadah* **only**. Just the performance of *Salaah*, or the recitation of *Qur`aan Sharief* and *Zikr* is not sufficient. It is the duty of Muslims to invite to Islam; and also call Muslims, by means of speech, *wa`z*, *nasihat* (advice), *Amr-bil-ma`roof* and *Nahy-anil-munkar* (i.e. the invitation towards good and the forbidding of evil) to the practical implementation of the *Ahkaam* (Laws) of Islam. However, this should be done in an appropriate manner.

Nonetheless, certain things were permissible for the Bani Israeel, hence this pious man engaged himself in Ibaadah.

A group of people informed the Aabid that a tribe nearby was worshipping a tree. He was naturally very disturbed and upset, and thus decided to cut down the tree. With an axe in hand, he set off to fulfil the task.

On the way, Shaytaan, in the form of an elderly man, met him and enquired : “*Hazrat, where are you going?*”

He replied : “*I am going to cut down a tree which is being worshipped by a people. It is my duty to destroy it.*”

Shaytaan persuaded him thus : “*Why concern yourself with such matters ? Let them worship what they wish. It would be better for you to continue with your Ibaadat. Why give up your Ibaadat for something that Allah has not assigned you to do ?*”

...Prior to the advent and *Nabuwat* (prophethood) of Rasulullah ﷺ, the other Nabis and their respective ummats had not been given the duty that Allah Ta’ala had assigned and entrusted to Nabi ﷺ and his Ummah.

Whilst the previous *Ambiyaa* (Prophets) were sent to a specific nation, or special groups of people, as the medium of their guidance, Rasulullah ﷺ was sent as a guidance for *all* of mankind.

No Nabi (prophet) came, or is to come after Rasulullah ﷺ – with the exception of Nabi Eesa (‘*Alaihis Salaam*) who will return as an *Ummati* (follower) of Rasulullah ﷺ, and not as a *new* prophet. Hence, this distinguished honour and responsibility of conveying the

message to Mankind has been delegated to the Ummah of Nabi Muhammad ﷺ.

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

**“O MUSLIMS! YOU ARE THE BEST OF PEOPLES, RAISED
FOR (THE GUIDANCE OF) MANKIND;
YOU ENJOIN THEM TO DO GOOD DEEDS, AND PREVENT THEM FROM
FORBIDDEN THINGS; AND YOU HAVE FIRM
FAITH IN ALLAH.”**

[SURAH AAL-E-IMRAAN 3 : 110]

Nevertheless, the *Aabid* (devotee) said to Shaytaan : “*Cutting the tree down is also an Ibaadat.*”

Shaytaan then tried to prevent him from cutting the tree. As a result, there followed a struggle between the two, in which the Aabid, with the help of Allah Ta'ala, overpowered Shaytaan.

Helpless and defenceless, Shaytaan apologised for having angered the Aabid and meekly requested to be excused. When the worshipper released him, Shaytaan again said : “*Allah has not made the cutting of this tree obligatory upon you. If cutting it was necessary, Allah could easily have sent a Nabi to such a people to stop them from worshipping the tree, or Allah could have appointed His messenger to cut the tree.*”

The Aabid again started going towards the tree, determined and bent on having it cut. Yet again another bout ensued, and with the help of Allah Ta'ala, the Aabid was able to defeat Shaytaan.

Shaytaan then called for his attention and said : *“I propose a settlement that will be to your advantage.”*

The Aabid agreed to give him a hearing, and Shaytaan said to him: *“You are a poor man and it must be your heart’s desire to help the poor, the orphans, the needy and the widows ?”*

The Aabid replied : *“Yes, it is my heart’s desire that I spend on others.”* ...He was, after all, a pious one; an Aabid.

Shaytaan continued : *“If you desist from following through with this intention, I will pay you three Dinaars every day, which you will find beneath your pillow. With this, you will be able to attend to your own needs, the needs of others and do many other righteous deeds. Cutting the tree will be only one virtue, which will, in due time, be of no benefit because the people will worship another tree.”*

...In those days, three Dinaars (gold coins) was a considerable amount of money. Nevertheless, just recognise the shrewd and cunning nature of Shaytaan.

The Aabid contemplated for a while, and since the proposal appealed to him, he conceded to it. For the next two successive days he received the 3 Dinaars, as was promised, but on the third day, he found no Dinaars. Enraged at the betrayal and treachery, the Aabid again picked up his axe and proceeded towards the tree with the intention to cut it.

Shaytaan, in the form of the old man, met him on the way. He asked the Aabid as to where he was off to, and the Aabid shouted : “*To cut the tree!*”

Shaytaan said to him : “*I will not allow you to do so.*” A struggle between the two followed, and this time, Shaytaan, gaining the upperhand, overpowered the Aabid.

The Aabid helplessly pleaded for respite; and surprised at his defeat, asked Shaytaan : “*Who are you ?*”

He replied : “*I am Iblees.*”

The Aabid then questioned him : “*How is it that I was able to defeat you twice and now you have been able to overpower me ?*”

He replied : “*At first, your anger was purely to earn the pleasure of Allah; your intention was to cut the tree for the pleasure of Allah alone, hence Allah assisted you in overpowering me. This time, however, the three Dinaars was also included in your intention. Your sincerity was contaminated with a few gold coins. Since it was not solely for the pleasure of Allah, you lost.*”

The Aabid sold his ‘*amal*’ (good deed) for 3 Dinaars, and he sold his Ikhlaas for 3 Dinaars. ...Why ?

...Because he was an **ignorant** *Aabid* (worshipper). As a result, he fell easy prey to the schemes of nafs and Shaytaan.

He would not have succumbed to the ploy of Shaytaan if he was a *learned* worshipper, as well as an *Aashiq* of Allah Ta’ala.

It is therefore required of every Muslim to have that amount of knowledge and ***understanding*** of the Qur`aan Sharief and Sunnah which arms him against the tricks and conspiracies of nafs and Shaytaan; because their evil hatched plans take different forms and are extremely subtle.

...Hence the need and importance of the *Fuqaha* (Jurists) and the Ulama-e-Haq. They are the shepherds of the Ummah, protecting us from various evil elements and enemies – many of whom attack and harm whilst in disguise.

THE JURIST AGAINST SHAYTAAN

To elaborate on the importance of *Ilm*, Rasulullah ﷺ had said : “***One Jurist is stronger against Shaytaan than a thousand worshippers.***”

Firstly, this Hadith does not refer to ignorant worshippers. An ‘*Aabid*’ in the light of Shariah is one who sincerely and devotedly worships Allah Ta’ala in accordance with the Sunnah; but is not a Jurist or an Aalim.

Be that as it may, Shaytaan plots, plans, concocts and contrives various tactics and strategies to distract, obstruct and avert people from the *Siratul Mustaqeem* (the Straight Path). The Jurist or Aalim, having been divinely favoured with a deep understanding of *Ilm* (knowledge), accompanied with the *noor* (light) of that *Ilm*, as well as the *noor* of his Taqwa – since Taqwa is an essential factor in retaining the *noor* of his *Ilm* – is able to easily recognise the treachery and deceit of Shaytaan. He is thus able to counteract and offset the ploys of Shaytaan with mastery.

...Of course, he has to be an Aalim in the true sense of the word and not just anyone that spent a few months or years at a Madrasah, and then became known as an Aalim or Jurist.

Hazrat Ibn Abbaas (ؓ) had related a story which presents the security of Ilm against the *Shayateen* (devils).

The Shayateen say to Iblees : *“O Chief, we delight in the death of a man of knowledge more than we rejoice in the death of an Aabid (a worshipper). The man of knowledge cripples our efforts and endeavours, and the man of worship harms us not in the least.”*

Iblees says : *“Come with me.”* They then go to an Aabid and approach him whilst he is occupied in his worship, and tell him that they wish to ask him a question. Iblees then asks : *“Can your Lord put this world inside an egg?”*

The Aabid hesitantly replies : *“...I do not know.”*

Iblees says to the Shayateen : *“Do you see the weakness of this Aabid? There is doubt in his answer.”*

They then call upon a man of knowledge, sitting amidst his companions, engaged in some humour and wit, and Iblees says : *“We wish to ask you a question.”*

He says : *“Ask.”*

So Iblees asks : *“Can your Lord put this world inside an egg?”*

He replies : *“Yes.”*

Iblees asks : *“How so?”*

The man of knowledge says :

**“HIS COMMAND WHEN HE DESIRES A THING, IS THAT HE SAYS TO IT :
‘BE!’ AND IT IS.”**

[SURAH YA`SEEN 36 : 82]

Iblees then addresses the Shayateen, and says : “*Whilst the Aabid does not have any effect and influence beyond himself, this man of knowledge and insight separates and alienates much of the world from me.*”

...The Ulama-e-Haq are a means of security and protection for the Ummat but unfortunately, they are not appreciated and valued as they should be.

Once again, I am referring to the *Ulama-e-Rabbaniyyeen*; Ulama who practise on their knowledge.

Sheikhul Hadith, Hazrat Maulana Muhammad Zakariyya (*Rahmatullah ‘alaih*) had presented in one of his literary works, the following statement of Hazrat Umar (ؓ): “*The death of one thousand devoted worshippers of Allah, who continued in prayer throughout the night and fasted during the day, is lighter upon the Ummat than the death of one Aalim (of Haq) who is acquainted with what is lawful and unlawful in Shariah.*”

COUNSEL

Whilst the superiority of *Ilm* (knowledge) is evident, Students of Deen and Ulama in general, should not fall prey to and suffer the malady of *kibr* (pride) and *ujub* (vanity) due to their *Ilm*.

The *Ayaah* (verses) of the Qur`aan Sharief and the *Ahadith* (statements) of Rasulullah ﷺ, which highlight the excellence and merit of the *Ahle-Ilm* (People of knowledge) is in regard to those who *practise* on their knowledge, and who develop the reality thereof in their *Zaahiri* and *Baatini* ‘*a’maal*’ *.

That Aalim who entertains his own ‘greatness’, ‘distinction’ and ‘status’ at heart, making no effort in the direction of *Islaah* (reformation), *Tazkia* (purification) and *Fanaa`iyat* (Annihilation) is devoid of the reality and essence of his knowledge.

In fact, Hazrat Maulana Ashraf Ali Thanwi (*Rahmatullah* ‘*alaih*), in giving counsel to the Ulama, had stated that such an Aalim – regarding himself with an eye of vainglory – should know well that he is absolutely nothing.

One Aalim spent 10 years teaching Deen, but without effect and success. He, himself, was finding it difficult to practise on his preaching and teaching, and was noticing no change in his congregation and students.

He then adopted the *suhbat* (company) of a learned Allah Wala Sheikh of his time. The Sheikh accommodated the Aalim with the conditions that he remains with him for one entire year. Moreover, he was not to occupy that time in teaching, *Imamat* or any other service of Deen. During this time, people mocked both him and his Sheikh.

* *Zaahiri A'maal* refers to external deeds. For example : Salaah, Saum, Zakaat, Haj, monetary dealings, social etiquette, etc.

* *Baatini A'maal* refers to those deeds of the heart and mind. For example : Sincerity, Taqwa, contentment, Sabr, Shukr, etc.

However, after spending one year *sincerely* in the Suhbat of the Sheikh, the Aalim was granted permission to give discourses. His first speech alone created a revolution in the hearts of his audience.

...The *Suhbat* (companionship) of the *Ahlullah* (People of Allah Ta'ala) is imperative and can never be over-emphasized.

TRICKS OF SHAYTAAN

Whilst *Ilm* (knowledge) is indeed a security, we should not trust in our intelligence and knowledge alone. We should always understand that we are in need of Allah Ta'ala's protection and safety at all times, at every instance.

Once, whilst Hazrat Sheikh Abdul Qadir Jailani (*Rahmatullah 'alaih*) was occupied in *Ibaadat* (worship), he saw a brilliant cloud of noor. A voice called out from the cloud : “*We are so pleased with your Ibaadat that from now on you are exempted from the performance of Salaah and all other Ibaadah.*”

Sheikh Abdul Qadir Jailani (*Rahmatullah 'alaih*) recognising the nefarious trickery of Shaytaan, immediately recited : “*La hula wa la quwata illah billah.*”, and said : “*Despite Rasulullah's ﷺ closeness to Allah Ta'ala, he was not exempted from Salaah. How then can anyone else be absolved of the injunction of Salaah?*”

We also learn from this, that if a person sees a beautiful dream, but in that dream he is directed towards the commission of something that is evil and *Haraam* (forbidden), or something that is declared as *Shirk* (polytheism), *Kufr* (disbelief) or *Bid'at* (innovation), then that dream is from Shaytaan and should be rejected.

Even if one sees a great *Wali* (friend) of Allah in one's dream, directing one to transgression, then too, such a dream is disregarded. Otherwise, the interpretation must be taken from a person well versed in the science of interpretation. He will give the correct meaning of such a dream.

Shaytaan then told Hazrat Sheikh Abdul Qadir Jailani (*Rahmatullah 'alaih*) : “*Your knowledge saved you.*”

Even at this time, Hazrat Sheikh Abdul Qadir Jailani (*Rahmatullah 'alaih*) exercised caution and replied : “*My knowledge did not save me; my Allah saved me.*”

This is Ikhlaas.

ACQUIRING ILM-E-DEEN

It is binding and compulsory upon every Muslim to correct his *Aqaa'id* (Beliefs), by acquiring knowledge of Qur'aan Sharief and Ahadith. It is equally important for him to acquire that much knowledge of *Fiqh* (Jurisprudence) as is applicable to him in his daily life; as a father, husband, businessman, etc. Along with this, is the obligation of implementing the same practically.

When learning *Fiqh*, a Muslim should begin with that which pertains to him : the *Masaa`il* (rules) of *Taharah, Salaah, Fasting, Zakaat, Trade, Nikah, Talaah*, etc. and so too the categories of these *Masaa`il* : *Fardh, Waajib, Sunnat, Haraam, Makrooh* and so forth. Moreover, this knowledge needs to be obtained from Ulama-e-Haq or their writings; otherwise a person can easily be led astray.

An important point to also note, is that there are several *Ayaah* (verses) of the Qur`aan Sharief as well as Ahadith that require an explanation. Many persons are wont to interpret *Ayaah*, Ahadith and other Deeni issues based on the influence of their nafs, or based on reasoning which is not accompanied with the guidance of true learning, or based on even ignorance.

As a result, such people are easily led astray; in fact they become the means of others being led astray.

Shaytaan presents distorted and misleading interpretations. Whilst outwardly it may appear as correct; the reality is that the person has become far removed from Haq.

It is therefore necessary that such a person does away with his prejudices and finds out from the Ulama-e-Haq; for it is these Ulama that possess true learning and deep insight to the knowledge of Deen. They have been well grounded in the principles of knowledge. Therefore, request them for the explanation of that knowledge which requires comprehension and understanding.

Of course, and I repeat, do not ask just anyone with a title of '*Hazrat*', '*Maulana*', '*Sheikh*', '*Ameer*', '*Imam*' or '*Mufti*'. **First**

check his credentials. ...Because one of the cheapest commodities these days is titles. ...Certificates can be obtained, 'a cent, a dozen'. So check. Verify.

DIFFERENCES OF OPINIONS

Furthermore, differences of opinions are to be found amongst the Ulama-e-Haq, and they were also to be found amongst the Sahabah-e-Kiraam (ؓ), the four Imams, the Tabi`een and the *Fuqaha* (Jurists).

Thus, a difference of opinion does not mean that an Aalim, who is on Haq, is in the wrong. His opinion must be based on *Daleel* (proof) taken from the Qur`aan Sharief and Ahadith, and not from his 'pocket'. In fact, the scholars of Deen regard '*differences of opinions*' as a mercy for the Ummat. Hence these opinions should be valued.

It is most unfortunate that due to misunderstanding or plain ignorance, many Ulama-e-Haq are disliked, criticised, rejected and condemned because of their differences of opinions. Such an attitude is a most grievous and serious offence in the sight of Allah Ta'ala.

...Be that as it may, a significant point that comes to mind is that the station of *Ihsaan* can only be attained when *Islam* and *Imaan* are perfected in one's life. This has been deduced from the Hadith-e-Jibraeel, wherein Hazrat Jibraeel ('*Alaihis Salaam*) imparted the lessons of *Islam*, *Imaan* and *Ihsaan*.

HADITH-E-JIBRAEEL (A.S.)

The *summary* of the Hadith-e-Jibraeel, as reported in books of Hadith, is that one day Rasulullah ﷺ was sitting amidst his companions (ع), when a stranger suddenly appeared, with jet-black hair, very white clothes and with no apparent signs of the effects of travel.

The man passed through the companions (ع) that were present, and then sat before the Prophet ﷺ, in such a manner that his knees touched the knees of the Prophet ﷺ and his hands were placed on his thighs.

It has been recorded by Hazrat Umar (ع) that the stranger asked Nabi ﷺ : *“O Muhammad, tell me what is Islam ?”*

Nabi ﷺ replied : *“Islam is that you affirm that there is no deity but Allah and Muhammad is His Apostle, and that you establish Salaah, and pay Zakaat, and observe fasting during the month of Ramadaan, and perform the Haj, if you can afford the journey.”*

He said : *“You have spoken the truth.”*

The Sahabah-e-Kiraam (ع) were surprised that a stranger asks a question, only to confirm the answer as correct...

He thereupon enquired : *“Now tell me, what is Imaan?”*

Rasulullah ﷺ replied : *“Imaan is to believe in Allah, and His angels, and His scriptures, and His apostles, and to believe in the Resurrection, and the Last Day, and the Divine predestination of good and evil.”*

Yet again, he affirmed the reply : *“You have spoken the truth.”*

He thereafter asked : *“What is Ihsaan ?”*

Rasulullah ﷺ replied : *“Ihsaan means that you worship Allah as if you are seeing Him, and if you cannot see Him, then He sees you (i.e. that you at least have that conscious awareness of Allah Ta’ala watching you).”*

He then asked questions in regard to Qiyaamah and its signs, and Nabi ﷺ made mention some signs which indicate to the proximity of Qiyaamah. On confirming this as well, the stranger left.

When the Prophet ﷺ enquired of Hazrat Umar (ؓ) if he knew as to who the questioner was, he replied in the negative.

Rasulullah ﷺ said : *“He was Jibraeel, who had come to you to teach you your religion.”*

The Hadith has a lengthy commentary and explanation; however, just as Rasulullah ﷺ has emphasized the importance of Islam and Imaan in this Hadith, so too has Rasulullah ﷺ emphasized Ihsaan.

The fact that Nabi ﷺ presents to us the definition of Ihsaan after the definitions of Imaan and Islam, establishes its great importance. Just as we have to make an effort to acquire the knowledge of Islam and Imaan, we should endeavour to obtain the lofty stage of Ihsaan.

Thus, we can say that Ihsaan is realised via Islam and Imaan – because one cannot attain the stage of Ihsaan without correct beliefs (*Aqaa`id*) and practice upon the Shariah, which is Islam. However, a very salient condition and requirement of Ihsaan is the Suhbat of the Ahlullah.

ILM AND TAQWA

Even though a concerted effort has to be made in procuring the treasure trove of Ilm, its Nur and its understanding is realised only with *Taqwa*. Allama Jalaluddeen Suyooti (*Rahmatullah 'alaih*) has narrated that once a person came to Rasulullah ﷺ and said : “*O Allah’s Nabi ﷺ ! I desire to become a great Aalim.*”

Nabi ﷺ said : “*Keep on fearing Allah, you will become a great Aalim.*”

In sincere submission and obedience to the orders of Allah Ta’ala, the fountains of knowledge will spring forth from such a heart. ...Of course, sincere submission and obedience requires an initial acquisition of knowledge, as has just been stated; therefore the obligation to seek Ilm-e-Deen.

Rasulullah ﷺ has said : “*The acquisition of (Deeni) knowledge is compulsory on every Muslim.*”

Allah Ta’ala further says :

**“...IT IS ONLY THOSE WHO HAVE KNOWLEDGE AMONG HIS SLAVES
THAT FEAR ALLAH...”**

[SURAH FATIR 35 : 28]

The *Mufasssireen* (Commentators of the Qur`aan Sharief) have stated that the level of one’s fear of Allah Ta’ala depends on the level of one’s knowledge. Thus, the distinguishing attributes and qualities of the Ulama-e-Haq from that of those who just assume the semblance

of the Ulama is that in the lives of the Ulama-e-Haq is an expression of the fear of Allah. This engenders submission and obedience to Allah Ta'ala and Rasulullah ﷺ.

One who is not obedient to Allah Ta'ala, has no fear of Allah Ta'ala and is thus found persistent in sins. Such a person will not even be categorised amongst the '*Ulama*' or *Ahle-Ilm* (People of knowledge), even though he may have much knowledge.

Even Ulama-e-Haq can accidentally fall into sin, However, their fear of Allah Ta'ala facilitates *taubah* (repentance); and their *taubah* is on the level of their *Ilm* (knowledge).

Being well versed and acquainted in only the language of Arabic does not make one an Aalim, if the heart is barren of the *Ma'rifat* (recognition) of Allah Ta'ala. ...After all, Abu Jahl was recognised and renowned for his eloquence of the Arabic language, but his epithet is '*Abu Jahl*' (The father of ignorance).

ALLAH TA'ALA'S INDEPENDENCE

A very essential and fundamental fact to be understood is that Allah Ta'ala is not in need of us for the propagation of His Deen. We should not consider ourselves as indispensable.

Sometimes, Allah Ta'ala uses even the *Kuffaar* (unbelievers), *Fussaaq* (flagrant sinners) and *Fujjaar* (shameless and immoral ones), to aid His Deen. ...How often we have seen a non-Muslim member, of some government in the world, suddenly utter statements in defence of the Muslims. Even though it may be to gain votes, or political power, it helps the Muslim Ummah.

In fact, my Sheikh once mentioned that if we have to consider the labels attached to, or embossed on our Musallahs, Tasbeehs, etc., we will note : ‘**MADE IN KOREA**’, ‘**MADE IN CHINA**’, ‘**MADE IN JAPAN**’, etc. The majority of the companies manufacturing such items are owned by the Kuffaar. Thus, these Kuffaar are being used in service to Muslims. ...Who reads Salaah on those Musallahs, or praises Allah Ta’ala by means of a Tasbih ? The Kuffaar or the Muslims ?

...This service will not make these Kuffaar worthy of Jannat, or gain them the pleasure of Allah Ta’ala, unless they believe in Him. But it will be of benefit to the Believers. We know that their objective is Muslim business.

Therefore, when we consider and contemplate over such realities, then diseases such as pride, arrogance, *ujub* (vanity), *riyaa* (show), etc. will simply evaporate.

One of Allah Ta’ala’s *Sifats* (qualities) is that He is *Samad*. And the *Tafseer* (commentary) of *Samad* is : **That Being upon whom every single entity of Creation : every man, jinn, creature, atom, etc. is completely and utterly dependent upon, and who is, Himself, absolutely independent of every single thing of His Creation.**

A FOOLISH EXCHANGE

To revert to the lessons derived from the story of the Aabid : For a mere, paltry sum of three Dinaars, the rewards of a virtuous action was lost, and the Aabid’s *Muhabbat* (Love) and *Ma’rifat* (Recognition) of Allah was affected, and he became spiritually bankrupt of the bounty of Ikhlaas. (*Allah Ta’ala protect us all*)

This incident may have occurred centuries ago, in the time of the Bani Israeel; however, if we have to consider our condition in the light of this narration, it is no different.

The Noor of our *Ibaadah, Zikr, Tilawat, Khanqa, Ghasht, Ta'leem, Tableegh*, etc. makes a fleeting appearance for that little while. After such deeds, we are even prepared to sell our Imaan for a few insignificant coins gained through some lucrative Haraam dealing.

Sometimes we barter away our good deeds through pride, vanity, show, in seeking name and fame, etc.

BUSINESS

If a business deal is bringing us profit and if its acquisition is through Haraam avenues, **then at that time we quite conveniently forget that we are Muslims** because we will be amassing plentiful of this material world.

We forget that just a little while ago we had been sitting in '*Ta'leem*' in a Musjid, or attending a Majlis, or we had been occupied with the *Zikr* (remembrance) of Allah Ta'ala, or that we had been conveying : "*As salaatu was salaamu 'alaika, Ya Rasulullah*", to Nabi ﷺ, or that just a few days ago we were in Ihraam saying : "*Labbaik Allahumma Labbaik...*".

How quickly we forget that we had pledged our obedience. We had said : "*Here we are, O Allah, prepared to accept Your Orders.*" Now we are prepared to sell our Imaan for a few Dinaars or for a few Rands, Dollars or Pounds !

IMAAN

This precious commodity of *Imaan*, for which little gratitude is expressed, is the only means by which a person can gain *najaat* (salvation) in the *Aakhirah* (*Hereafter*), and entrance into Jannat.

Unfortunately, *Imaan* is not recognized as the priceless gift it is, because there has been no sacrifice for it. There are so many who confidently entertain the misconception that since they are born Muslims, they will most certainly die as Muslims, no matter how much in conflict their actions are with Islam.

...Our condition is akin to the unscrupulousness of that person who was walking with two pieces of an expensive shawl tied to his feet; while he carried his shoes on his head.

Someone questioned him : “*What is this upside down ‘amal’ (action)?* ”

The person replied : “*I received the shawl as part of inheritance, but I had to pay for these shoes with my own money. I am therefore saving the leather of the shoes because my hard-earned money has gone into the purchase of these shoes.*”

The condition of our *Imaan* is like that shawl. It means nothing to us because we have made no sacrifice for it. So we trample on *Imaan* and *Islam*. Because there was no effort made in obtaining it, we ‘evict’ that precious *Imaan* from our hearts.

It is due to this lack of appreciation that many leave the fold of Islam and die on *Kufr*...

Allah Ta’ala says in the *Qur`aan Sharief* :

**“...IF YOU ARE GRATEFUL, I WILL MOST CERTAINLY INCREASE FOR YOU
(MY FAVOURS) BUT IF YOU SHOW INGRATITUDE, VERILY! MY
PUNISHMENT IS INDEED SEVERE.”**

[SURAH IBRAHEEM 14 :7]

Thus, if we appreciate the gift of Imaan, Allah Ta’ala will increase us in Imaan and *Yaqeen* (conviction). If not, it may well be snatched away. (*May Allah Ta’ala protect us all.*)

...So we find that our Ikhlaas is lip service.

Allah Ta’ala’s complaint against His servants, has been appropriately portrayed in the poetry of one Wali of Allah Ta’ala:

“ YOU KEEP ME UPON YOUR LIPS
BUT NOT WITHIN THE DEPTHS OF YOUR HEART.
YOUR FAITH IS LIMITED TO YOUR LIPS;
YOUR FAITH IS NOT ENGRAVED UPON YOUR HEART.”

This is the reason why we do not retain any Noor of Taqwa within our hearts. We acquire a little and then we destroy the little : through the sins of our eyes, our ears, our tongues, our hands and our feet. How can we then expect other people to be impressed and convinced, when we cannot convince ourselves?

Islam and its teachings are, indeed, Haq and it’s implementation brings peace, happiness, satisfaction, contentment and is the *only* means of establishing a firm *Ta’alluq* (relationship) with Allah Ta’ala. Whilst we should have been the first ones to be convinced, our actions display that we are not convinced.

In fact, in our actions there is a resemblance of the attitude of the Jews in the time of Hazrat Musa ('Alaihis Salaam). When Musa ('Alaihis Salaam) presented them with the Tauraah, they said :

“...WE HAVE HEARD AND DISOBEYED...”

[SURAH BAQARAH 2 : 93]

Whilst, most of us do not say so with our tongues, because that would clearly expel a person from the fold of Islam, our actions have the same arrogance and insolence of the Bani Israeel.

So we find that our arch-enemy, Shaytaan, comes to us and tempts us with wealth, earned in a haraam manner and we foolishly consider, if not oblige. He entices us, by whispering : *“Take this, it will help you to give to the Musjids and for the Madrasas. When collectors call on you and appeal for funds, you will not be embarrassed by giving only R10. What is so serious if you take interest on your money and thereafter give large amounts to charitable causes... Allah will be pleased.”* (Na-oozu Billahi min zaalik.)

AT WAR WITH ALLAH

One person who charges interest on money that he lends, tried to justify his action by telling his client : *“I don't think that Allah will become displeased with me because if you go to the bank then they will charge you 23 % interest, whilst I am only charging you 10 %.”*

Can you see how Shaytaan ensnared him; presenting this stupid, deformed and distorted idea, that if he had to go to the bank, he would pay 23% ? *Is he not then helping his brother Muslim by*

charging him 10% ? Is he not showing sympathy and kindness ? How can Allah be displeased if you assist someone? (Na-oozu Billah)

... When a person takes interest then his 'aql' (intelligence) also suffers an imbalance.

Another person disclosed that prior to changing his life, he collected interest monies and utilised it for only the Haraam entertainment he indulged in. In fact, he had had a separate bank account for his Haraam money, and another that was strictly for Halaal.

His argument had been : Since he was using Haraam for Haraam, the one Haraam would offset and cancel the other Haraam. ...When a person makes 'mashwara' (consults) with Shaytaan, then these are the ridiculous arguments that are taken into consideration.

When Allah Ta'ala warns us in the Qur`aan Sharief that be prepared for war with Allah Ta'ala if we take or give interest, whether in small amounts or large amounts, then **who** can prepare for war with Allah Ta'ala? And is Allah Ta'ala in need of this kind of Haraam contribution and assistance?

A CURSE OF OUR SOCIETY

Allah Ta'ala mentions in Surah Baqarah :

“O THOSE WHO BELIEVE FEAR ALLAH AND GIVE UP WHAT STILL REMAINS OF THE ‘RIBA’ (INTEREST) IF YOU ARE BELIEVERS. BUT IF YOU DO NOT, THEN LISTEN TO THE DECLARATION OF WAR FROM ALLAH AND HIS MESSENGER...”

[SURAH BAQARAH 2 : 278/ 279]

Interest is such a *major* sin in the sight of Allah Ta’ala that He declares war with that person who does not choose to give it up. Such a severe warning should not go by without reflection.

In fact, Allah Ta’ala makes reference to the condition of the devourers of interest on the Day of Qiyaamah :

“THOSE WHO TAKE RIBA (INTEREST/USURY) WILL NOT STAND BUT AS STANDS THE ONE WHOM THE DEMON HAS DRIVEN CRAZY BY TOUCH...”

[SURAH BAQARAH 2 : 275]

The punishment of Allah Ta’ala is in keeping with the sin committed, in magnitude and gravity. Those who, in this worldly life, lost their sense of sanity in the pursuit of their greed for wealth, will be raised in the same kind of condition : **MAD**. Ranting and raving like one possessed by the devil.

FROM THE AHADITH

Rasulullah ﷺ has cursed the one who accepts Riba, the one who pays it, the one who writes it, and the persons who give witness to it, and said : ***“They are all alike.”***

The ‘*la’nah*’ (curse) of Allah Ta’ala and Rasulullah ﷺ is no trivial and trifling matter. A person bound by the noose of ‘*la’nah*’ is then completely deprived of the Mercy of Allah Ta’ala and utterly disgraced for his crime, until he sincerely repents thereof.

Nabi ﷺ has said : *“There are four kinds of people about whom Allah has decided not to admit them to paradise and not let them taste its bliss : the one who is addicted to wine, **the one who takes the Riba**, the one who exploits the property of an orphan and the man who is disobedient to his parents.”* (If they are Believers, then after punishment, they will get late entry into Jannat. Their forgiveness will also be secured if they make sincere taubah in their worldly lives.)

Beside the punishment mentioned by Allah Ta’ala to be meted out to the consumer of interest, the Ahadith make mention of various other severe punishments to follow in the *Aakhirah* (Hereafter).

Nevertheless, Ikhlaas is something that we cannot acquire by just reading a *kitaab* (book). If this was possible then everyone would just pick up a *kitaab* or even some transcribed lecture on Ikhlaas and Ikhlaas would have entered the heart.

...One scholar was reprimanded by his Sheikh and told that he was void of ‘*Akhlaaq*’ (good character). He got annoyed and wrote a lengthy book on *Akhlaaq*, and presented it to the Sheikh.

The Sheikh said : “*I did not say : ‘You don’t know ‘Akhlaaq’. I said : ‘You don’t have Akhlaaq.’.*”

MUJAHADA AND SUHBAT

Knowledge can easily be increased but *A’maal* and *Ikhlaas* will *only* accrue when we keep the ‘*Suhbat*’ (company) of the ‘*Sawliheen*’ (pious). Their hearts are reservoirs of *Ikhlaas* because they have made *mujahada*, and waged a struggle against their nafs.

Consider the examples already narrated, of Hazrat Ali (ؓ) and Hazrat Abul Hasan Noori (*Rahmatullah ‘alaih*) and the *mujahada* they undertook to become of the *Mukhliseen* (the sincere ones).

There are numerous other incidents in the lives of our pious predecessors ... Time, however, does not permit me to cite more.

The crux of the matter is that when they exerted themselves in *mujahada* against their nafs, then *Ikhlaas* followed. The net result of which was that not only did those Muslims who came into contact with them change their lives, but many non-Muslims also accepted Islam.

ANGER

Now let us take, for example, a malady of our society : Anger. Our anger is not for the sake of Allah Ta’ala. Even when we are engaged in the work of Deen; then too, we will find our anger to be motivated by our nafs.

Anger is not *Haraam* (forbidden). The positive expression of anger is for the pleasure of Allah, as in *Jihaad*; but the negative expression of

anger is when our notorious nafs plays the game of ‘double-dealing’. If we have to really x-ray our hearts, then we will find that insincerity dominates our hearts.

SELFISHNESS

A child fulfils all the rights of his father : he presses his head, runs his errands, sees to his needs, manages his business, cares for him and tells him : *“You relax and I will do everything. You worked hard, you developed this business, you took care of us and now it is our duty to care for you.”*

This son does everything for his father but the only thing *seriously amiss* in his life is that there is no obedience to Allah Ta’ala and Rasulullah ﷺ : He does not perform Salaah, has a clean shaven face, frequents the cinema, theatres and clubs, reads filthy magazines, brings home dirty movies, and has a girlfriend or even girlfriends. Will this father be angry with his son? He won’t be angry. Why? *...Because his son is a very obedient son. He fulfils the rights of his father dutifully and earns for him a fortune through the business.*

I am talking about the general community and not about exceptions. The father says that his son is the most obedient son : *“I don’t even have to get up in the morning. He opens the shop and everything he earns and accumulates he brings it and places it before me. I just have to open my mouth when I require anything and he is at my service.”* Although this child is disobedient to Allah Ta’ala there is no anger because he is obedient to his father.

On the other hand we have a child who is very obedient to Allah Ta'ala, but sometimes he does something that displeases his father or mother. Now the temper of this parent will reach boiling point, and that parent will then blow his top. Is this anger for Allah Ta'ala's sake? Was this anger because of the child's disobedience to Allah?

I hope you understand what I am saying : Our anger is not because of disobedience to Allah Ta'ala but because of disobedience to us. Because our nafs is hurt, we 'hit' the roof.

Many a time, parents dislike seeing the truth of their children's statements and actions, because the thoughts, opinions, beliefs and actions of these parents are in conflict with Islamic ideology. Even though these parents are clearly in the wrong, there is no compromise and acceptance; rather defiance, opposition and criticism. Such parents become an impediment and obstacle to their children's Deen.

Some parents are wont to even take advantage of such children. One small slip and they begin expounding their rights in the name of Shariah – The very same Shariah which many of them otherwise choose to ignore.

...We may ask such parents : *Is this a fair attitude considering that so many of their Shar'i rights, as children, have been violated ?*

So often parents go so far as to take out all their frustrations on their children. This is not right.

Of course this does not give a license for children, *“To give as good as they get.”*, as is the norm and trend we witness these days, of

children influenced by television, cinema, music, various base, corrupt and filthy websites on the Internet, and *absolute* 'literary trash' in the form of novels, magazines, newspapers, comics, etc. Retaliation, bad character and abusive language is **not** part of the disposition of a good Muslim child.

Nabi ﷺ has said : *“One who torments his parents will not leave this world till he experiences the punishment of his action.”*

A Sahabi (ؓ) questioned : *“What if parents are oppressive towards us.”*

Nabi ﷺ replied : *“Even though they oppress, even though they oppress, even though they oppress.”*

Due to our parents nurturing, caring and attending to our various and numerous needs and wants as their children, they have tremendous rights over us. If they are oppressive, then one should resort to dua and *sabr* (patience).

A STORY TOLD

Allah Ta'ala cites the most perfect example, in the Qur`aan Sharief, of a son's care, patience and dua for his very oppressive father. In Surah Maryam, Allah Ta'ala makes mention a very touching story in the life of His *Khalil* (friend), Hazrat Ibraheem ('*Alaihis Salaam*) :

**“AND MENTION IN THE BOOK (I.E. THE QUR`AAN SHARIEF) IBRAHEEM.
VERILY HE WAS A MAN OF TRUTH, A PROPHET.”**

**WHEN HE SAID TO HIS FATHER : ‘O MY FATHER! WHY DO YOU
WORSHIP THAT WHICH HEARS NOT, SEES NOT AND CANNOT AVAIL YOU
IN ANYTHING?’**

**O MY FATHER! VERILY THERE HAS COME TO ME OF KNOWLEDGE THAT
WHICH CAME NOT UNTO YOU. SO FOLLOW ME I WILL GUIDE YOU TO A
STRAIGHT PATH.**

**O MY FATHER! WORSHIP NOT SHAYTAAN. VERILY SHAYTAAN HAS
BEEN A REBEL AGAINST THE MOST BENEFICENT (ALLAH).**

O MY FATHER! VERILY I FEAR LEST A TORMENT FROM THE MOST BENEFICENT (ALLAH) OVERTAKE YOU, SO THAT YOU BECOME A COMPANION OF SHAYTAAN (IN JAHANNUM).

HE (THE FATHER) SAID : ‘DO YOU REJECT MY GODS, O IBRAHEEM? IF YOU STOP NOT (THIS), I WILL INDEED STONE YOU. SO GET AWAY FROM ME SAFELY BEFORE I PUNISH YOU.’

IBRAHEEM SAID : ‘PEACE BE ON YOU! I WILL ASK FORGIVENESS OF MY LORD FOR YOU. VERILY HE IS UNTO ME, EVER MOST GRACIOUS.’”

[SURAH MARYAM 19 : 41-47]

...Despite the fact that his father was an idol-worshipper, associating partners to his beloved Allah Ta’ala, Hazrat Ibraheem (*‘Alaihis Salaam*) addressed him gently, with kind and affectionate words, sincerely advising and encouraging his father to the truth.

Added to such a hurtful rejection of his beloved Allah Ta’ala by none other than his own father, Hazrat Ibraheem (*‘Alaihis Salaam*) had to still contend with harshness, abuse and threats. Yet again, exemplary character surfaces, when Hazrat Ibraheem (*‘Alaihis Salaam*) departs with Salaam, overlooking the treatment that his father meted out to him and still making dua for him.

A point to be noted is that it is not permissible to make Dua of *Maghfirat* (Forgiveness) for Disbelievers. Hazrat Ibraheem's ('*Alaihis Salaam*) dua for his father was made prior to him being informed not to do so.

Nevertheless, Hazrat Ibraheem's ('Alaihis Salaam) story presents a beautiful and sufficient lesson in treating parents with kindness, even though they may be disbelievers, or they may be unjust, unfair and oppressive...

Let us return to the insincerity of our anger...

THE SHEIKH'S REPRIMAND

Sometimes a Sheikh repeatedly corrects a mureed and still the mureed does not do as advised. If this Sheikh is a true and Kaamil Sheikh then his anger upon that mureed will not be because of his nafs. It will be due to the fact that this mureed is disobedient to Allah Ta'ala. As such, the Sheikh will constantly reprimand his mureed.

That Sheikh who is not '*kaamil*' and '*mut'taqee*', will get offended, if after the second reprimand, the mureed does not conform. His anger is based on the fact that he keeps before himself, his status as a Sheikh, whose every instruction has to be heeded and followed through by his mureeds. Due to him considering only himself, he gets angry when his mureed does not listen.

This anger is not for Allah Ta'ala but it is because : "*I told him three times and he still has not kept a beard. I told him half a dozen times and he is still taking drugs. I told him so many times and he is still committing zina.*"...This anger is not because the mureed is indulging

in Haraam, displeasing Allah Ta'ala and inviting the wrath of Allah Ta'ala.

A Kaamil Sheikh sympathises and feels for his mureeds. His repetition and anger is because : *“If he continues indulging in such Haraam, then one day he will destroy himself.”* ...What a world of difference between the two forms of anger.

Brothers, these are facts and matters which are not discussed in many Majaalis. These are serious weaknesses and deficiencies pertaining to the *Baatin*, to the heart. This is something that we tend to neglect because we don't attach much importance to the dimension of our inner selves. And yet, the Qur'aan Sharief places such emphasis and attaches so much of importance on *Tazkia* (purification).

Allah Ta'ala states :

“INDEED HE SUCCEEDS WHO PURIFIES HIS OWNSELF.”

And :

“AND INDEED HE FAILS WHO CORRUPTS HIS OWNSELF.”

[SURAH ASH-SHAMS 91 :9 /10]

We are concerned about *'zaahiri'* (outward) actions only. Yet, even in this, there are numerous flaws, faults and failings. What is the condition of our Salaah ? ...We are fully aware of the weaknesses in our Salaah.

THE ME'RAJ OF SALAAH

Hazrat Ayesha Siddiqa (ؓ) related that on the night of the 15th of Shabaan, the Prophet ﷺ requested her permission to spend the entire night in Ibaadah, since it was not a normal practice to spend the whole night in Ibaadat.

Hazrat Ayesha (ؓ) said that Nabi ﷺ stood up and began his Salaah. He then lay in sajda (prostration) for so long that she became afraid lest his soul had left his body. So she got up and began to feel his soles with her fingers...

This was the condition of the Salaat of Rasulullah ﷺ when reading in the privacy of his home. Such was his love for Salaah that he said: ***“The coolness of my eye is in Salaah.”***

It must be remembered that the *mas’ala* (ruling) in regard to Imamat is that it is necessary for the Imam to make the Salaat ‘light’, because there are all kinds of people in the congregation; some weak and some old.

Nabi ﷺ said : *“When you lead the prayer, you should make it short, because among those offering Salaat there may be some who are infirm, sick, and old.”* ...Yes, we may lengthen our individual prayers as much as we wish to.

However, that was the *‘kaifiyyat’** of the Salaah of Rasulullah ﷺ. Now let us consider if we have acquired any *‘kaifiyyat’* in our Salaah? ...Neither is our Salaah of the desired level, nor is our concern for the purification of our hearts apparent.

...Naturally, and it should go without saying; we should not discard the Salaah, because of a deficiency of *spirit*. We should develop that Salaah in spirit.

If attention is not given to the purification of the heart and the reformation of the nafs, then these evils of jealousy, greed, envy, pride, anger, lust, etc. will engulf the heart. When the evils of the nafs are yielded to, and when the nafs is then taken as '*ilaah*' (god), then such a heart is transformed into stone that will not be able to absorb the noor of Ibaadat, Zikr and Tilawat. Such a heart will then become sealed.

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

**“HAVE YOU NOT SEEN HIM WHO TAKES AS HIS GOD,
HIS OWN VAIN DESIRES; AND ALLAH KNOWING (HIM AS SUCH), LEFT
HIM ASTRAY, AND SEALED HIS HEARING AND HIS
HEART, AND PUT A COVER ON HIS SIGHT...”**

[SURAH AL-JAATHIYA 45 : 23]

* A feeling of ecstasy.

Consider the fact that all of our *Akaabireen* (elders) had a link with the Mashaa`ik, and all of them spent some time or the other in the Khanqas of their respective Sheikh. What was the reason for this ?

...It was for the purification of their hearts and souls. They knew that these Ahlullah are the reservoirs of Ikhlaas. They also understood that minus the ‘*Suhbat of the Ahlullah*’, their Ilm would remain just a ‘shell’.

Of course, the Khanqah must not just be for eating, drinking and partying; and the Sheikh must not be *milking* his mureeds of their hard-earned wealth.

DIVINE INSTRUCTION

What we need to understand is that Ikhlaas is founded with *Islahun nafs* and *Tazkia* (purification) of the heart. This purification of one’s self is based on Jihad against one’s nafs, and Jihad of the nafs cannot be correctly executed and accomplished without the direction and guidance of a spiritual mentor.

Therefore, Allah Ta’ala states in the Qur`aan Sharief :

**“O YOU WHO BELIEVE, FEAR ALLAH AND JOIN
THE COMPANY OF THE TRUTHFUL ONES
(THE PIOUS, THE AULIYA ALLAH).”**

[SURAH TAUBAH 9 : 119]

The very fact that Allah Ta’ala is directing us to keep company with the righteous and pious (Walis of Allah Ta’ala) indicates that such persons will **always** be in society, though they may be scarce.

We have to search for them, learn Ikhlaas from them, and purify our souls in their company, even if we are graduated in Islamic sciences.

This road cannot be traversed alone. If we want ease and success on this journey then we have to choose a righteous, learned, pious, experienced spiritual guide.

MY JOURNEY HAS BECOME EASY;
EVEN THE WINDS HAVE CHANGED DIRECTION.
...WHEN YOUR HANDS CAME INTO MY HANDS,
EVEN THE LAMPS OF THE ROAD LIT UP,

Therefore, do not adopt an attitude of ‘independence’ and ‘aloofness’ from the Mashaa`ik. Without their guidance, success is just ‘wishful thinking’. Such a person is living in a fool’s paradise.

However, great caution must be exercised in the choice of one’s Sheikh. He must be an Allah Wala and not a fraud.

THE ISLAAH OF A SHEIKHUL HADITH

One Sheikh-ul-Hadith* wrote to Hazrat Maulana Ashraf Ali Thanwi (*Rahmatullah ‘alaih*): “*I get angry very often... (Imagine a Sheikh-ul-Hadith is saying this)... and in this state I lose my self-control. I then give vent to my anger, which sometimes exceeds the limits of Shariah.*”

It was not necessary for him to expose his weakness. He could have continued to conceal it, continued receiving gifts from his students, shaking hands and listening to them sing his praises.

* A Scholar who is exceptionally qualified in the science of Hadith.

However, he was sincerely concerned about the condition of his nafs and also his condition and status in the sight of Allah Ta'ala. He knew that his anger was not for the sake of Deen.

Hazrat Maulana Ashraf Ali Thanwi (*Rahmatullah 'alaih*) replied, prescribing a severe remedy : “*The next time you lose your temper with someone, then hold his feet and plead with him : ‘Please forgive me.’*” ... Would holding the feet of a person and pleading for his forgiveness be an easy thing for a Sheikh-ul-Hadith ?

However, he started to practise upon this prescription and after a week wrote back and informed Hazrat Maulana that he was as yet not cured. Consider his concern and fear. ... This is exactly what we are found wanting in, and this is the point I am presenting to you : We must not die with malice, greed, pride, arrogance, *riya* and a host of other filth in our hearts. What will we face in the grave if we are going to enter it with this kind of heart ?...

Hazrat Maulana Ashraf Ali Thanwi (*Rahmatullah 'alaih*) advised him : “*Now ask the student or the person upon whom you expressed unjustifiable anger, to remove his shoes, turn it upside down and put it on your head for five minutes, and tell him that you are trying to cure your spiritual illness.*” This Sheikh-ul-Hadith wrote back saying that the ‘prescription’ was so bitter that before the completion of reading the letter, he was cured.

What would have been our reaction to such advice from a Sheikh? ... We would have said : “*Thank you very much for your advice. You can keep the Bai’at. I am going to another Sheikh.*”

In the case of this Sheikh-ul-Hadith, despite his distinguished status, there was extreme concern over the effects of his anger. This is that same anger which is causing havoc in society. Over petty matters we resort to extremes, like uttering Talaqs, or resorting to verbal and physical abuse, beatings, killings, etc. – all of which have become most common.

Nabi's ﷺ *akhlaaq* (character) was of such beauty that, without justification, he never resorted to any kind of action that would harm another ...be it a human being; Muslim *or* non-Muslim, or even an animal.

Hazrat Anas (رضي الله عنه) had attended to Rasulullah ﷺ for many years and said : *“I remained in the service of Rasulullah ﷺ for ten years. Not once did he utter : ‘Uff’ to me (i.e. in displeasure). When I did something, he never asked me : ‘Why did you do so?’. And when I did not do a certain task, he never asked me : ‘Why did you not do it?’. Rasulullah ﷺ had the best character among all people.”*

This, however, does not mean that it is forbidden to correct a person in the wrong, or a person not doing justice to work assigned to him. Whilst this is permissible, one should not exceed the limits.

...What I had intended to speak on and what was said ...

May Allah Ta'ala accept what has been said. May Allah Ta'ala grant to me as well, the taufeeq to say whatever I am saying with Ikhlaas. Make dua that Allah Ta'ala fill my heart with Ikhlaas because if I am going to speak with '*riyaa*' then I will get nothing here and nothing in the Hereafter.

Delivering such words and talks carries along with it the fear of accountability. Nabi ﷺ had said : ***“Whoever delivers a sermon will be questioned by Allah Ta’ala on the Day of Resurrection, about the motive behind his sermon.”***

Despite this, it is still necessary upon those blessed with knowledge to carry out their duty of imparting that knowledge.

Nevertheless, whilst Ikhlaas is not easily acquired, it is not impossible to procure. I always maintain that even if a person does not have Ikhlaas, then too, he should not discontinue doing good deeds.

To cite an example : If a person does not have Ikhlaas in his Salaah, which he is punctually performing 5 times a day, with Jamaat and in the Musjid, then this does not mean that he must stop the act of performing Salaah.

Without the action of Salaah, how will he develop sincerity in Salaah ? ...There must be a vessel to fill water in, and there must be an ‘amal’ (action) to ‘fill’ Ikhlaas in.

CLIMBING THE LADDER TO IKHLAAS

Hazrat Hajee Imdadullah (*Rahmatullah ‘alaih*) had said that sometimes an ‘amal’ (action) begins with *riyaa* (show), and then becomes a habit. Thus, a person initially performs his Salaah with *riyaa* but sooner or later it becomes a habit.

After performing Ibaadah for some time, out of *riyaa*, the person realizes that he will get nothing for his *Tuhajjad, Tilawat, Zikr, Ibaadat*, etc. because it is for show. Due to the fact that many forms

of Ibaadah are obligatory, or exceptional in virtue and reward, he continues, as is his habit. When he conceives and understands the bounty of the pleasure of Allah Ta'ala, that 'habit' finally becomes Ikhlaas.

If he had left it off at the beginning, saying that he has no Ikhlaas, then how would he have developed Ikhlaas?

Therefore, do not ignore or neglect Ibaadat because of a deficiency in Ikhlaas. Ikhlaas requires effort and perseverance.

Besides this, it is expected that Shaytaan too, will whisper various thoughts to discourage a person; but we should continue and devote ourselves to good deeds, be it *Zikr*, *Tilawat*, *Tuhajjad*, *Chasht* or *Umrah* and *Haj*.

Begin good deeds for the pleasure of Allah Ta'ala. In between and after the deed, make *taubah* from whatever riyaa may have blemished that good deed.

Then again, we should not be satisfied that we have got Ikhlaas-e-Kaamil and have reached the stage that great Auliya-Allah reach. We have to be very much on guard against the snares of Shaytaan.

He attacks the '*Aabideen* (people of worship) in a different form, and he attacks the businessmen and traders in the bazaars and market places in a different form, and he comes to those who are in the gambling dens, casinos and cinemas in a different form. He is a master in the field of deception.

We should thus sincerely connect ourselves with Allah Ta'ala and repeatedly and humbly request : "*O Allah, we are very weak. Save*

us from the webs, traps and tricks of nafs and Shaytaan. O Allah, we want to be Yours and we want You to become ours. If You are not going to guard us and protect us then we will not be able to protect ourselves.”

Dua for *Istiqaamat* (steadfastness) is the *sifat* (attribute) of an ‘*Abd*’ (a true servant of Allah Ta’ala). Insha-Allah, such concern will be the means of Allah Ta’ala granting to us the desired quality of *Ikhlaas*.

When *Ikhlaas* will develop within our hearts, we will then experience a ‘*kaifiyyat*’ (a very different kind of feeling) in our hearts. There will be ecstasy, happiness and joy that one’s *Ibaadah* was done for the pleasure of Allah Ta’ala.

A CONDITION OF HEART

The immediate reward which Allah Ta’ala grants to the *Mukhliseen* is happiness and contentment in the heart. In a similar vein, the immediate punishment for sin is restlessness, anxiety and worry, which afflict and torment the heart.

When ill health and sickness visit the *Ahlullah*, then their thoughts are focussed on the fact that : “*If I die then I am going to meet my beloved Allah Ta’ala.*” ...Whilst they take treatment and ask for life just to accumulate good deeds, these lovers of Allah Ta’ala look forward to death.

“DEATH IS THE BRIDGE WHEREBY THE LOVER MEETS
THE BELOVED”

When my Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*), had a heart attack, he made mention of a few requests that he had made to Allah Ta'ala, if that had to be his last illness. He said :

*“O Allah, become pleased with me.
O Allah, show me some Tajalli* of Yours so that
my soul may come dancing towards You.
O Allah, Forgive all my sins.
O Allah, grant ‘Sabrun Jameel’ to those who will
be remaining after me.”*

However, Allah Ta'ala willed his recovery and *Alhamdulillah*, he is still rendering tremendous service to Deen. (*May Allah Ta'ala grant him long life, accompanied with health, strength and well-being to continue with his services to Deen.*)

Thus, the sole concern of the Auliya Allah is that they must meet Allah Ta'ala in a manner that He is pleased with them...unlike us, whose only concern is the material things we have accumulated, or the business, property, family, etc.

In fact, the fear many have for death is not due to the fact that they do not know in what condition they will die, or what deeds they will be able to present to Allah Ta'ala. ...The thought and the fear is : *I am to leave this beloved wealth of mine behind. I am going to have to leave my beautiful home, my beautiful car, my gold and silver, and my expensive designer clothes behind.*

...When the heart is enamoured by sand, then the sand of the physical body is sacrificed and **wasted** over the sand of the material objects of this temporary, fleeting and perishable world. ...Such a

person has forgotten Allah Ta'ala; he has forgotten himself : the purpose of his creation, and the reality of the *Aakhirat* (Hereafter).

* A light or manifestation.

Ponder over the words of Rasulullah ﷺ : *“Verily, the world has been created for you and you have been created for the Aakhirah.”*

Allah Ta'ala kindly informs, cautions and warns us, time and again in the Qur`aan Sharief :

**“YOU PREFER THE WORLDLY LIFE (TO THE AAKHIRAH), WHEREAS THE
HEREAFTER IS BEST AND EVERLASTING.”**

[SURAH A'ALA 87 : 16 /17]

**“KNOW THAT THE LIFE OF THIS WORLD IS ONLY PLAY AND
AMUSEMENT, POMP AND MUTUAL BOASTING AMONG YOU, AND
RIVALRY IN RESPECT OF WEALTH AND CHILDREN. ...
...AND WHAT IS THE LIFE OF THIS WORLD, BUT GOODS AND CHATTELS
OF DECEPTION ?”**

[SURAH HADEED 57 : 20]

**“WEALTH AND SONS ARE THE ADORNMENT OF THE LIFE OF THIS
WORLD. BUT THE GOOD RIGHTEOUS DEEDS, THAT LAST, ARE BETTER
WITH YOUR LORD FOR REWARDS
AND BETTER IN RESPECT OF HOPE.”**

[SURAH KAHF 18 : 46]

**“AND THIS LIFE OF THE WORLD IS ONLY AN AMUSEMENT
AND A PLAY! VERILY, THE HOME OF THE HEREAFTER – THAT IS THE
LIFE INDEED (I.E. THE ETERNAL LIFE THAT WILL
NEVER END), IF THEY BUT KNEW.”**

[SURAH ‘ANKABOOT 29 : 64]

Therefore, give preference to the everlasting, over that which is temporary, short-lived and so fleeting. If we do not, we will reach the Aakhirah with much regret.

**“O YOU WHO BELIEVE, LET NOT YOUR WEALTH AND
YOUR CHILDREN DIVERT YOU FROM THE REMEMBRANCE OF ALLAH;
AND WHOSOEVER DOES THAT, THEN THEY
ARE THE LOSERS.”**

[SURAH MUNAFIQOON 63 : 9]

This is a subject matter which, in itself, calls for much discussion and explanation. However, this much suffices as ‘food’ for our thoughts.

SIMPLE PRESCRIPTIONS

Allah Ta'ala wants that every Believer, every Muslim, you and I, no matter how far away we may be, and no matter how much we may have distanced ourselves from Him to still become His friend. And this is not an impossibility. Do not regard *Wilayat* (friendship with Allah) as a very difficult thing.

In these times, none of the Mashaa`ik will prescribe that a person stands on the shores of the ocean, on one leg, and reads one tasbeeh, ten thousand times... nothing of the kind.

The prescription of the times is the simplest and easiest, and the only effort that we really require to make in these times of *fitnah* (trial) and corruption, is that together with fulfilling those Rights which are Fardh, Waajib and Sunnat, we restrain ourselves from *all* sins. A little Zikr, accompanying this, will then yield great results. We will then, Insha-Allah, see what Ikhlaas Allah Ta'ala grants to the heart, and what rewards follow on Ikhlaas.

EASY WILAYAT

My Sheikh sights a beautiful analogy : He says that in the times of past, to cook a meal took a lengthy period of time : wood had to be chopped, a fire had to be kindled, and then after some time a meal would be prepared. In our time, there is no need for any of this. Allah Ta'ala granted to man the intelligence to invent the stove, the microwave, the pressure cooker, etc. In a matter of minutes, food is cooked...

In the times of past, to become a Wali of Allah required much more effort. Since *Fitnah* and *Fasaad* was still at its minimum, the *mujahada* (spiritual striving) was in positive Zikr. Thus, a person was required to read thousands of tasbeehs in a day and hundreds of rakaats of *nafl* (optional) Salaah, and also keep plenty of *nafl* fasts.

Like it takes a minimum amount of time to cook a meal in our times, it takes even less than this to become a Wali of Allah : a person makes *taubah* from all sins and then abstains from everything Haraam and displeasing to Allah Ta'ala and fulfils all the Rights of Allah Ta'ala, His Rasul ﷺ and creation.

IMMEDIATE WILAYAT

It reminds me : A young person, after listening to a talk, experienced a revolution in his heart. He asked me : *“With my past, with the sins in my life, how is it possible for me to become a Wali ?”*

I said : *“It is extremely simple. It takes just one minute to become a Wali. Raise your hands and with deep regret and remorse in your heart, shed a few tears and pray to Allah : ‘O Allah, I have wasted my life, but I want to become Your Wali; I want to become Your friend. So forgive all the sins which I have committed since maturity, and grant me the Taufeeq to do that which pleases You in my future life.’*

You have immediately become a Wali. Now make an effort towards fulfilling those rights which had been violated. The effort made indicates to the sincerity of your Taubah.”

If Salaah and Fasts were missed then *Qaza* must necessarily be

made. If *Zakaat*, *Qurbaani* and *Sadaqatul Fitr* were not fulfilled then such monies must necessarily be paid. The same applies to monies that are owing to people. Pay back to whomsoever, what is due, or ask them to forgive. If not, then that Taubah will not be complete. And if harm and injury was caused to another, then his forgiveness should be sought.

If there are a number of outstanding Salaah or fasts due, then it is obvious that a person cannot read all the Qazas² in one day, or keep all his missed fasts in one day. This will take due time. However, the intention of the person, to fulfill all dues of Allah Ta'ala and Creation, and the effort made in that direction makes the person a friend and beloved of Allah Ta'ala.

Allah Ta'ala states in the Qur`aan Sharief, regarding those who make Taubah :

“...VERILY ALLAH LOVES THOSE WHO REPENT...”

[SURAH BAQARAH 2 : 222]

...Now let us make dua to Allah Ta'ala.

² Qaza : Religious duty performed after the expiry of its time.



DUA

O Allah, bless us all with Aml, Ikhlaas and Maqbooliyat.

O Allah, forgive us our past sins and give us the courage to restrain ourselves from indulging in any form of disobedience to You in future.

O Allah, bless us with the purification of our hearts, from greed, pride, malice, insincerity, show, anger, envy and jealousy.

O Allah, bless us all with the best of Dunya And Aakhirat.

O Allah, fill our hearts with Your Love and the Love of
Rasulullah ﷺ

O Allah, bless us with such a bond with You that nafs and Shaytaan cannot distance us from You.

O Allah, protect us, as well as the entire Ummah, from all the fitnahs that are lashing at us from all sides

O Allah, forgive all those who have passed away. And when our time of death arrives then let it be in a state of Imaan, and at a time when You are pleased with us.

O Allah, we ask of You all the goodness which had been asked for, by Your Messenger, Muhammad ﷺ ; and we seek Your protection from all evil things from which Your Messenger, Muhammad ﷺ had asked protection from; Only You are capable of helping us.

(Aameen)



DUA FOR PROTECTION FROM MINOR SHIRK.

Hazrat Abu Bakr Siddique (رضي الله عنه) has narrated that Rasulullah ﷺ said : *“Shirk in my Ummah is much more hidden than the pace of an ant crawling upon a black stone.”*

Shirk is very hidden. It enters the heart very silently and very few are saved from it.

Upon hearing this, Hazrat Abu Bakr Siddique (رضي الله عنه) asked : *“How can one be saved from it?”*

Rasulullah ﷺ said : *“ Should I not show you such a supplication (dua) that if you recite it, you will be free from minor and major shirk.”*

Hazrat Abu Bakr (رضي الله عنه) requested him to do so. Rasulullah ﷺ instructed him to say :

“Allahumma innee a’oozu bika min an ushrika bika shay-a`w wa-ana a’alam wa-astaghfiruka limaa laa a’alam.”

“O ALLAH, I SEEK PROTECTION IN YOU FROM THAT I ASCRIBE PARTNERS TO YOU KNOWINGLY AND I SEEK FORGIVENESS FROM YOU FOR THOSE THINGS WHICH I DO NOT KNOW.”

- *Minor Shirk is the doing of good actions for show, name, fame or recognition.*

PRESCRIPTION FOR REFLECTION AND REFORMATION

Allamah Jalaluddeen Suyuti (*Rahmatullah ‘alaih*) has recorded from a narration to be found in Kanzul Ummaal, that once a person came into the blessed company of Rasulullah ﷺ and asked Rasulullah ﷺ several questions regarding some important matters. After praising Allah Ta’ala, Nabi ﷺ answered the person’s questions. The dialogue was as follows :

The person : “O ALLAH’S NABI ﷺ ! I DESIRE TO BECOME A GREAT AALIM.”

Rasulullah ﷺ : “*Keep on fearing Allah, you will become a great Aalim.*”

(By fearing Allah and obeying His Orders, the treasure of knowledge and wisdom will manifest itself within you.)

The person : “I WISH TO BECOME WEALTHY.”

Rasulullah ﷺ : *“Choose contentment, you will become wealthy.”*

The person : *“I DESIRE TO BECOME THE BEST OF PEOPLE.”*

Rasulullah ﷺ : *“The best of people is he who benefits people.”*

The person : *“I WANT TO BECOME THE MOST JUST PERSON.”*

Rasulullah ﷺ : *“If you do for others what you like for yourself, you will become the most just person.”*

The person : *“I WISH TO BECOME THE FAVOURITE IN THE COURT OF ALLAH.”*

Rasulullah ﷺ : *“Engage yourself in the remembrance of Allah, your desire will be fulfilled.”*

The person : *“I DESIRE TO BE COUNTED AMONG THE PIOUS.”*

Rasulullah ﷺ : *“Worship Allah as if you are seeing Him. If this is not possible then know that definitely He is seeing you.”*

The person : *“I WISH THAT MY IMAAN SHOULD BECOME PERFECT.”*

Rasulullah ﷺ : *“Rectify your character, your Imaan will be perfected.”*

The person : *“I WISH TO BE INCLUDED AMONGST THE OBEDIENT.”*

Rasulullah ﷺ : *“Continue performing your obligatory duties, you will be counted amongst the obedient.”*

The person : *“I DESIRE TO STAND IN THE PRESENCE OF ALLAH IN THE CONDITION THAT I AM FREE FROM ALL SINS.”*

Rasulullah ﷺ : *“Perform the bath of Janaabat, (through its blessings you will be resurrected) on the day of Qiyaamah free from all sins.”*

The person : *“I WISH TO BE RESURRECTED WITH LIGHT ON THE PLAIN OF RESURRECTION.”*

Rasulullah ﷺ : *“Do not oppress anyone, you will be resurrected with light on the day of Qiyaamah.”*

The person : *“I DESIRE THAT ALLAH SHOULD SHOW HIS MERCY UPON ME.”*

Rasulullah ﷺ : *“Show mercy upon yourself and the creation of Allah, Allah will show mercy upon you.”*

The person : *“I WISH MY SINS TO DECREASE.”*

Rasulullah ﷺ : *“Seek forgiveness from Allah, your sins will decrease.”*

The person : *“I WISH TO BECOME HONOURED.”*

Rasulullah ﷺ : *“Do not complain to people in times of difficulty and calamities, you will be honoured.”*

The person : *“I DESIRE ABUNDANCE OF SUSTENANCE.”*

Rasulullah ﷺ : *“Remain constantly in the state of purity, there will be blessings in your sustenance.”*

The person : *“I WISH TO BECOME THE FRIEND OF ALLAH AND HIS RASUL ﷺ.”*

Rasulullah ﷺ : *“Like that which Allah and His Rasul like and dislike that which Allah and His Rasul dislike.”*

The person : “I DESIRE PROTECTION FROM THE ANGER OF ALLAH.”

Rasulullah ﷺ : “*Do not become angry on anyone without any valid Shar’i reason, you will be saved from the anger of Allah.*”

The person : “I WISH TO BECOME A PERSON WHOSE DUAS ARE ACCEPTED IN THE COURT OF ALLAH.”

Rasulullah ﷺ : “*Abstain from Haraam (unlawful) things and Haraam talk.*”

The person : “I DESIRE THAT ALLAH SHOULD NOT DISGRACE ME IN FRONT OF EVERYONE ON THE DAY OF QIYAAMAHA.”

Rasulullah ﷺ : “*Hide the faults of your brother, Allah will cover your faults.*”

The person : “HOW WILL MY ERRORS BE PARDONED?”

Rasulullah ﷺ : “*By crying out due to the fear of Allah, by humbling oneself in front of Allah and by sickness.*”

The person : “WHICH IS THE MOST EXCELLENT DEED IN THE EYES OF ALLAH?”

Rasulullah ﷺ : “*Good character, humbleness, to exercise patience in difficulty and hard conditions and to express happiness on the decision of Allah.*”

The person : “WHICH IS THE MOST EVIL ACTION IN THE SIGHT OF ALLAH?”

Rasulullah ﷺ : “*Bad character and stinginess.*”

The person : “WHICH ACTION PREVENTS THE WRATH OF ALLAH ?”
Rasulullah ﷺ : “*To give charity secretly, to fulfil the rights of the relatives and to meet them with kindness.*”

The person : “WHAT EXTINGUISHES THE FIRE OF JAHANNUM ?”
Rasulullah ﷺ : “*Salaah and fasting.*”

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