

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَلَدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

Riyadus Saliheen – Hadeeth No. 71

Du'a for Guidance, Piety, Abstinence from sins & Riches

Allah Almighty states in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

'O believers! If you will fear Allah, He will grant you that by which you may be able to distinguish between right and wrong and will remove off your evils and will forgive you. And Allah is the owner of great Grace.

(Al-Anfal 8, Verse 29)

Hadeeth:

عَنِ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى
وَالْعِفَافَ وَالْغِنَى-

(مسلم كتاب الذكر والدعاء والتوبة والاستغفار، باب التعوذ من شر ما عمل ومن شر ما لم يعمل، ص ١٤٥٧، حديث: ٢٧٢١)

Sayyiduna Ibn Mas'ood – may Allah be pleased with him – reported that the Messenger of Allah – may Allah send peace and blessings upon him – used to say, "Oh Allah, I ask of You for complete guidance, piety, abstinence from sins and riches of the heart."

(Translation based on *Mirqaat al-Mafateeh* of Mulla Ali Qari rahimahullah)

(Sahih Muslim)

Commentary:

There four things included in the Du'a:

1. Guidance
2. Piety
3. Abstinence from sins
4. Riches of the heart

Let us learn from the following incidents about the importance of each aspect mentioned in the Hadeeth.

Guidance:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

Guide us on the straight path.

Commentary:

In this verse we are asking the Almighty to not only let us reach the straight path but to also give us the strength to make sure that we travel on this straight path.

We are aware of the fact, that there are many people who wish to misguide us on this path, hence, without the Divine Help, it is impossible to remain steadfast on this path. At the same time, when we look at this verse, we clearly come to realize that we are not only asking for guidance for ourselves, but we are pleading to the Almighty to guide all of us.

Which path is Siraatal Mustaqeem?

The path of the Ahle Sunnah wa Jamaah is the Siraatal Mustaqeem. Allah mentioned in the Quran:

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

And that, this is My straight path, then follow it and follow not other paths for they will deviate you from His path. This He has ordered you that haply you may be self-restrained.

(Al-An'aam 6, Verse 153)

Mufasssireen say in the commentary of this verse on the accord of the following Hadeeth:

The Hadeeth is narrated by the great Sahaabi Hazrat Abdullah Ibn Mas'ood t:

عَنْ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَطَّ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطًّا، فَقَالَ: هَذَا

سَبِيلُ اللَّهِ، ثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ، فَقَالَ: هَذِهِ سُبُلٌ عَلَى كُلِّ سَبِيلٍ مِنْهَا

شَيْطَانٌ يَدْعُو إِلَيْهِ، ثُمَّ تَلَا وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ

سَبِيلِهِ ذَلِكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

Hazrat Abdullah t narrated, “The Messenger of Allah r drew a straight line for us, then He r said, ‘This is Allah’s path.’ and then He drew some lines towards the right and some towards the left then said, ‘These are the paths, on each of them, there is shaitaan inviting towards him, then He recited:

And that, this is My straight path, then follow it and follow not other paths for they will deviate you from His path. This He has ordered you that haply you may be self-restrained.”

(Al-An’aam 6, Verse 153)

For further commentary on the Hadeeth let us refer to Imam Nasafi who mentioned the finer details of this narration in his famous Tafseer Madaarik al Tanzeel:

روى أن رسول الله صلى الله عليه وسلم خط خطاً مستويّاً ثم قال ” هذا سبيل الرشـد وصراط

الله فاتبعوه ” ثم خط على كل جانب ستة خطوط مبالاة ثم قال ” هذه سبل على كل سبيل منها

شيطان يدعو إليه فاجتنبوها ” وتلا هذه الآية. ثم يصير كل واحد من الاثنى عشر طريقاً ستة

طرق فتكون اثنى عشر وسبعين ، وعن ابن عباس رضى الله عنهما : هذه الآيات محكمات لم

ينسخهن شيء من جميع الكتب.

It’s narrated that the Messenger of Allah r drew a straight line then He said, “This is the path of guidance and the path of Allah, so follow it.” And then He drew six lines on either sides and said, “These are the paths on which the shaitaan is inviting you towards him, so refrain from it, and then He recited this verse. Six lines were added to each of the 12 lines on both sides so they became 72 on both sides, and it is narrated from Sayyiduna Abdullah ibn Abbaas , “These verses are the clearest of verses, no other part of the entire Quran can cancel it (i.e. No Ayah of the Quran can make it Mansookh).

(Tafseer Al-Nasafi below the Verse No. 153, Surah An'aam 6)

Sufi commentary:

The sufis explain that guidance is given in different ways. The first is Ilhaami الهامى which is achieved naturally by a person. The example of this is the child which automatically knows that it must suckle from the mother's breast or when the child cries so that it can draw the attention of the mother. The second type of guidance is Ihsaasi احساسى. This type of guidance is achieved when one begins to mature and starts to differentiate between what is good and what is bad. The third type of guidance is considered as Aqli عقلى. This type of guidance is achieved through using one's intellect or powers of analysing. This is achieved using different proofs and at the end, a person is able to conclude what is correct and what is not.

The fourth type of guidance is considered as Ilaa hiyah الهيه. This type of guidance is achieved through the help of the Prophets and through the Divine Mercy of the Almighty. In other words, this type of guidance cannot be achieved through our intellect or analytical deductions. For this type of guidance, the Almighty has specifically sent to the Prophets.

In respect of this guidance, this is further divided into two types. The first type is common, and the second type is considered as special or unique. The first type is Islamic laws which are there for the guidance of people which are explained through the Prophets. These are laws of belief and various actions etc. They are also referred to as Taufeeqi. The second type of guidance is the special or unique type which is achieved through the Noor of Prophet-hood or through the Noor of Sainthood. (Tafseer Azeezi). It must also be remembered that the second type of guidance is considered as the last stage in our guidance, meaning the common man, but it is the first stage in guidance for the Holy Prophet – may Allah send peace and blessings upon him.

There are special servants of the Almighty who are born with guidance. We know that when Nabi Esa – peace be upon him – was born, he declared to everyone while in the cradle, that he was the servant of Allah. We also know that when the Holy Prophet – may Allah send peace and blessings upon him – was born, the first act which he performed was to immediately go into Sajdah. When the first revelation came to him, at that moment, he was in a state of I'tikaf and was busy in the Zikr of Allah. We also know that the great Shaikh, Syed Abdul Qadir Jilani never drank the milk of his mother during the days of Ramadan even though he was still a baby.

Everything comes from a central point and the central point receives guidance from the Almighty. The entire world receives its water from the ocean; however, the ocean is reliant on the Almighty for its water. All the stars receive their light from the sun, but the sun is reliant on the Almighty for its light. The ocean is the central point of water, the sun is the central point of light, however, the central point of guidance is the personality of the Holy Prophet – may Allah send peace and blessings upon him. Moulana Rum has explained that this type of guidance is not achieved even through the amazing intellect of such people as Fakhrudeen Razi, because this guidance is above the intellect.

It is for this reason that the Sufis explain that the reach of the world is only until external proof and testimony, while the reach of the Sufi is through sight and vision. In other words, the world, is able to present proof while the Sufi is able to present an action to prove this. The external world is reliant on speech and words while the Sufis rely on action and deeds . One is considered as Haal and the other is considered as Qaal حال قال.

In this verse, we are asking the Almighty for this type of guidance. In other words, that guidance which is above intellect and is achieved only through the Divine Grace of the Almighty. This is the reason that the word “Ih di” has been

used. Therefore, in relation to the previous verse, it means that when we had declared “Na’budu” and “Nas ta’een”, the person uttering this was the slave, in other words, wherever our intellect could reach, we have sought Divine Help, however, that which is beyond our intellect, “O Allah! Only You can bless us with this”. In this context, the subject is Allah who is performing this act of Mercy. The letter “Na” in this verse could also signify that we wish to travel on the road of the blessed and chosen people of Allah. In this way, the servant is asking Allah, “O Allah! We have placed our feet on this path, however, to remain on that path whose ultimate objective is to reach You, only You can guide us on this path.”

What is Siraatal Mustaqeem according to the Sufis?

They explain that there are different opinions on this. Firstly, Siraatal Mustaqeem is that path which is combined by both love and intellect. Another name for this is Sulook. They say that only intellect which is void of love and reverence for the Almighty is irreligious in nature and to only have love without having intellect (as a precautionary) measure is considered as Jazb. Both these paths consist of Ifraat and Tafreet or extremes.

When a person has love and reverence for Allah and possesses intellect which still remains intact, this is considered as Sulook and this is indicated in this verse. They also declare that the Saalik is higher in position than the Majzoob. An example of this is when Nabi Moosa – peace be upon him – is said to have seen a mere reflection of Divine Greatness and fell unconscious while the Holy Prophet – may Allah send peace and blessings upon him – continued to smile while He was blessed with the Vision of the Almighty without any veil in between during the journey of Meraj. The first state is the state of Jazb and the second state is the state of Sulook.

Secondly, only that path is considered as Siraatul Mustaqeem which leads to Allah. All other paths are filled with extremities. They are not satisfied by the news of Paradise or maidens in Paradise, they only look for that path which leads to Allah. They also supplicate to Allah in the following words, “O Allah! There are many paths present and there are many who call to different paths. Sometimes, it is the Satan who calls us, sometimes, our nafs call us, sometimes our inner and external enemies call us. Our friends wish us to go somewhere, our enemies wish us to go another way. However, O Allah! We are seeking that path which reaches only You”. That path is also the path where a slave is satisfied with whatever the Almighty has blessed him with.

The Ulama declare that the right path is achieved through good deeds, pure beliefs and noble acts which ultimately enable a person to enter Paradise. The Sufis believe that the right path is the path of the Mashaa'ikh and the various spiritual silsila that exists which would enable a person to reach the Almighty. From this, we can understand two things. During the time on earth, every person is on a certain path and would only see the result after death. As a traveller cares for his property while travelling, in the same way, a person should protect his deeds. Secondly, a person is very fortunate who has been blessed with walking on the right path and therefore, this dua has been repeated in the Surah Fatiha. Thirdly, it is clear, that a person would never be able to meet the Creator if he does not use a wasila, otherwise what is the meaning of using a road. After all, everyone is close to Allah, so what is the reason for using a path? Hence, the need of using a wasila to guide us on this path.

An interesting story of Hadrat Ebrahim bin Adham – may Allah be pleased with him

It is said that once he was on his way to perform Hajj when a villager who was on horseback saw him and inquired as to where he was going. Obviously, the villager did not know who he was. Hadrat Ebrahim bin Adham – may Allah be

pleased with him – replied that he was on his way to perform the Hajj. The villager was shocked and declared, “You seem like an insane person to me. You have undertaken such a long journey, and yet, you have no animal to transport you and neither do you seem to have food with you. Perhaps death has brought you on this journey.” Hadrat Ebrahim bin Adham – may Allah be pleased with him – then replied, “You have only one horse, but I have many animals. However, you cannot see them.” The villager asked about these horses and he again explained, “Whenever any calamity befalls me, I climb on the horse of patience. Whenever any good comes to me, I climb on the horse of gratitude. Whatever comes from the Divine Court of Allah, I climb on the horse of contentment. Whenever my carnal desires call me, I climb on the horse which displays my age and weakness (which protects me against the nafs)”. After he had explained this, the villager was surprised and burst out, “Without doubt, you are the person on horseback, and I am actually the person walking.”

This is the same as in the world. When we wish to travel to different locations, we may need different modes of transport. The sufis say that in this journey of religion also, we may need different transport while the reins of this transport are in the hands of someone else.

Thirdly, the Sufis declare, that to remain steadfast on religion is the actual meaning of the right path. They say that to remain steadfast for one moment is more valuable than a thousand miracles. They say that the meaning of being steadfast is to completely and totally surrender oneself to the Almighty. If the Creator commands one to jump into a river, there must not be a moment's hesitation. The examples of Nabi Yunus – peace be upon him – are a living example. If the Creator commands one to sacrifice one's child, then too, there must be no hesitation such as the example of Nabi Ebrahim – peace be upon him. If He commands to jump into a burning inferno, one must do it immediately as the example of Nabi Ebrahim – peace be upon him – again. If He commands that one learns from someone lower in rank, then too, there must be no hesitation

as the example of Nabi Moosa – peace be upon him – who was commanded to learn from Hadrat Khidr – peace be upon him – and happily acceded to this Divine Command. If one is commanded to face a saw which is to cut one to pieces, as is the living example of Nabi Zachariah – peace be upon him, then too, there must be no hesitation. The sufis declare that if one's wealth, one's life and one's children become an obstacle in this path, one must tear away this veil. At that moment, this action would not be considered as wasteful but a means of meeting the Creator Himself. It is said that Nabi Sulayman – peace be upon him – sacrificed a thousand camels when his Asar salah was missed, this was not wasteful spending. In fact, he tore the veil away. This is an extremely difficult action which is why we ask the Almighty for help and assistance to guide us.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ^٥

The path of those whom You have favoured.

The Ulama explain that there are two paths. The first is the path which is considered as the path of the creation towards the Creator and the second path is considered as the journey of the Almighty towards the creation. The path of the creation towards the Creator is a path which is filled with dangers and calamities and many travellers on this path have been robbed. There are also many places where people wait to ambush people on this path and the head of these robbers is Satan who is constantly watching.

He has also challenged the Almighty in these words which are found in Surah Araf, verse 16 that:

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ^{١٦}

Said he, I swear that because You have seduced me, I shall necessarily sit on Your straight path in wait for them.

It has therefore become necessary and vitally important that we are able to travel in the company of the people who would protect us and those who are superior in rank and status and in every corner of this path, there are people who would protect the traveller and accord him safety from those who wish to rob him. If these protectors are present, then the robbers would have no courage to attack the travellers. The protectors of travellers on this path are those who have already been mentioned in this specific verse.

The word “An amta”. This is derived from the word “In’ aam” انعام. This signifies to “give someone a gift or a present”. In Arabic grammar, the word Ne’mat also signifies “softness or gentleness”. This is the reason that the Arabs call soft and tender clothes as “Sau bun Naa’em” or soft leather as Jild Naa’em. Technically, this word also signifies happiness and taste. In this sense or in this verse, this word would signify comfort and ease which is achieved by man. This is the reason that wealth and health has been referred to as Ne’mat.

There are three types of Ne’mat or comfort. The first is that which comes directly from the Almighty and without cause or mean. They include such things as life itself, sustenance which is given to a small child and guidance. The second type of Ne’mat is that which seems to come to us through another person such as worldly wealth etc. The third type is that which seems to come to us through our effort and endeavour such as when we read something to increase our wealth or to acquire paradise etc. (Tafseer Kabeer).

The example of these three would be explained in the following way. We know that a person would attain Paradise through good action and pure faith. This is considered as an obedient servant of the Almighty. Secondly, we also know that a person would attain paradise through a certain reason such as the child of a Muslim who dies at birth. The third category of people are those creation whom have entered Paradise to populate it such as the maidens and servants in paradise. The first type of Ne’mat is further divided into two. The first type is considered

as wordily ne'mat or comfort, such as our limbs and the respective power of our limbs etc. The second type of Ne'mat or comfort is considered as religious in nature such as pure faith and guidance etc. In this specific verse, this second type of ne'mat or comfort and grace is being indicated, which is religious comfort or ne'mat.

Therefore, the true meaning of this verse would be: "O Allah! Give us the strength to travel on the path of those blessed people whom You have blessed with religious ne'mat or comfort". As to the question of who these people are. The Quran clearly explains who these people are:

In surah Nisa, verse 69, the Almighty declares:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ

وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

And he who obeys Allah and His messenger, then he will get the company of those who have been blessed by, Allah, viz. the Prophets, and the truthful, and martyrs and the righteous, and what good companions They are!

From this we clearly come to realize that that path which is adopted by the pious servants of the Almighty: that is the right path and that which is considered acceptable by these pious people as Mustahab should be accepted by other Muslims as also Mustahab.

The following hadith shareef clearly proves this. The Holy Prophet – may Allah send peace and blessings upon him – is reported to have stated that:

مَا رَأَاهُ الْبُؤْمُنُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ

Ma ra'al Mu'minoona hasana fa huwa 'indal laahi hasan". That which the Muslim sees as good, with Allah that is also good."

Another hadith shareef also explains that:

أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ

An tum shuhadaa' al laahi fil ardi “You are the witnesses of Allah on earth”.

Basically, that person whom you consider as good, with Allah, that person is also good because the tongue of the true Muslim is like the Divine pen of the Almighty. In this way, we come to realize that acts such as the Meelad, the fatiha for the deceased, the Urs of the pious saints etc which has been declared as acceptable by the pious Ulama of both the Arab and non-Arab world and also considered as Mustahab or permissible by numerous pious Muslims and Mashaa'ikh, to accept these acts as Mustahab, is to follow the Siraatal Mustaqeem because this is obviously that path which has been chosen by the pious and blessed servants of Allah.

From this, we also come to realize that the path of the Ahle Sunnah wa Jamaah is the right path because even if one misled Deobandi has condemned these meritorious acts, one cannot say that all of these pious servants of Allah have become Mushriks by this baseless condemnation. It is in fact much easier to condemn this one single Deobandi than to condemn such a great number of true Muslims. They have only gone about building their own places of worship with a few bricks and nothing else.

If we look at the history of the Bani Israeel. As long as their true religion existed, many saints and Awliya appeared among them such the Ashaab-e-Kahaf, Hadrat Asif bin Barkhiyah – may Allah be pleased with him, this is the saint who transferred the entire kingdom of Bilkis and placed it in front of Nabi Sulayman – peace be upon him – within the time it took to blink an eyelid! Even eminent saints like Sayyidah Maryam – may Allah be pleased with her, the mother of Nabi Esa – peace be upon him – who was also a saint and pious lady appeared in

that time. However, when this religion ceased to exist, the chain of saints also ceased. We can safely say that the arrival of saints within a certain religion is proof of its authenticity and truth. In fact, these saints are living proof of that religion. It is also interesting to note that the saints have only appeared within the ranks of the Ahle Sunnah wa Jamaah. No saint has ever appeared among the Wahabi, the Shia, the Qadiani, the Deobandi sect or any other misled sect. There are three major signs of a saint. They possess pure faith; they are pious in the highest sense and the common man accepts that person as a saint.

The Quran explains in Surah Yunus, verse 63 that:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٣٣﴾

Those who believed and keep up their duty.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٤٠﴾

Not of those who have earned Your anger and nor of those who have gone astray.

Who are the people of “Daaleen? In the Tirmidi shareef, it is explained that the first group are the Jews and the second group are the Christians. However, Tafseer Kabir has given a few other explanations to this. It is that, the first group are those sinful people who have no good deeds (Faasiq and Faajir) and the second group are the disbelievers. Another explanation is that the first group are the apparent and open disbelievers while the second group are the munaafiqs or disbelievers in disguise.

It is said that the first group could also mean those people whose evil beliefs have reached the stage of heresy such as the Shia, the Qadiani and those Deobandis that have openly insulted the Holy Prophet – may Allah send peace and blessings upon him. The second group would be those misled people whose evil beliefs

have not reached that stage of heresy such as those Shia who only dispute the leadership of Hadrat Abu Bakr – may Allah be pleased with him – and those Deobandis who merely dispute issues such as Niaz, Fatiha etc. In all these interpretations, we are sincerely asking the Almighty to protect us from all of these people who have become entitled for the Divine Wrath of Allah and have become misguided.

Piety:

Imam's Shubah's Piety

Hadrat Sayyiduna Shu'bah bin Al Hujjaj's – *may Allah be pleased with him* – title was “Abu Bustaam” and he was from Basrah. He was one of the most respected authorities on Hadith and in the history of this science, he was awarded the title of “Ameerul Mo'mineen fil Hadith”. The list of his students could not even be counted. Hadrat Sayyiduna Imam Shafi – *may Allah be pleased with him* – states that, “If Imam Shu'bah – *may Allah be pleased with him* – was not present, there would have been no one in Iraq to convey the Ahadith.”

Imam Shu'bah – *may Allah be pleased with him* – was extremely soft-hearted and pious. In his time, he was considered as one of those people who were unmatched in Ibadah. People used to say that he spent his days in fasting and his night in Ibadah. Imam Muslim bin Ebrahim Imam Shu'bah – *may Allah be pleased with him* – used to say that whenever he went to meet him in his house, he was always in Ibadah. In fact, due to his immense Ibadah and piety, he had reduced weight quite drastically. He also disliked the idea of wasteful spending. If one of his students arrived in classes with a kurta whose material was eight Dirhams, he used to advise him to buy material for four Dirhams and give the other four in charity.

Imam Shu'bah's – *may Allah be pleased with him* – behaviour was such that, if anyone came to his house asking for anything, he was always prepared to take everything in his house and give to that person. If while on the road and on his donkey, had someone asked him for something and at that time, he had nothing to give, he would give the person his donkey and walk instead. If he was on a boat, he used to pay for everyone's fare.

It is mentioned that once the Khalifah, Mehdi Abbasi, sent thirty thousand Dirhams to him and within one sitting Imam Shu'bah – *may Allah be pleased with him* – had all of this distributed among his students, the poor and the needy. He did not keep a single Dirham for himself even though his family were in great need themselves on that day.

He used to wear brown clothing so that it did not appear soiled quickly. He only had one kurta, one lower covering and one shawl. In fact, all three of these things were less than ten Dirhams in value. When someone valued his saddle and the reins on his donkey, they were less than seventeen Dirhams. He passed away in 166 A.H. and was buried in Basrah.

(Tabqaat, Tahzeeb)

Piety of Imam A'zam

It is reported that Imam A'zam Abu Hanifah – *may Allah be pleased with him* – used to spend the entire night in Ibadah. He used to also complete the entire Qur'an in two rak'ah of Nafil Salaah during the night. He wept to such a degree in his Ibadah that even his neighbours used to feel sorry for him. It is reported that during the time Imam A'zam Abu Hanifah – *may Allah be pleased with him* – had spent in the jail in which he was killed, he had completed the recital of the Qur'an seven thousand times.

The famous Muhaddith, Mus'ar bin Kaddaam – *may Allah be pleased with him*, mentions, “One night I entered the Masjid and heard someone reading the Qur'an. The recital was so sweet and amazing that I stood on one side merely to listen to the recital. This person was reading the Qur'an while in the state of Salaah. After he had completed one Manzil, I assumed that he would go into Ruku. However, he continued to read the Qur'an until he had completed the entire Qur'an in one single rak'ah. When I went closer to see who it was, I noticed that it was Imam Abu Hanifah – *may Allah be pleased with him*.”

Likewise, another incident is mentioned by Imam Zaahidah – *may Allah be pleased with him*, another famous Muhaddith. He narrates that he performed the 'Isha Salaah with Imam A'zam – *may Allah be pleased with him* – and since he was there to inquire about a certain issue, he wanted to speak to the great Imam alone. However, after the Salaah, the great Imam did not notice him and since he felt the Masjid was empty, he continued to perform the Nafil Salaah. The famous Muhaddith continues, “He then continued to read the Qur'an and when he reached the 27th verse of Surah Tur which is: ‘So Allah did us a great favour and saved us from the punishment of the flame.’ He continued to read this verse until the Fajr Azaan.”

In the same way, another famous Muhaddith, Uztad Qasim bin Mo'een – *may Allah be pleased with him* – also narrates that Imam A'zam one night read one single verse and continued to recite this verse until the time of the Fajr Azaan. He was also weeping as he read this verse.

One Saint explains that once in the 'Isha Salaah, the Imam recited Sural Zil Zaalah and the great Imam was also in the congregation. After the Salaah, he noticed the great Imam in deep concentration, and he was also weeping. There was also very little oil in the lantern, and he lit the lantern and left. However, in the morning, when he arrived, he noticed the great Imam sitting in the same place making Du'a. The great Imam also warned him not to inform anyone of what

he had seen. The next morning, he also performed the Fajr Salaah with the Wudu of the 'Isha Salaah. (Taarekh Baghdad).

We have seen some of the amazing incidents from the life of the great Imam, Imam A'zam – *may Allah be pleased with him*. The 'Ulama have also mentioned that most of these amazing miracles were certainly miracles which unfolded in front of people.

It is also mentioned that for forty years, Imam A'zam – *may Allah be pleased with him* – performed the Fajr Salaah with the Wudu of the 'Isha Salaah. From this we come to know that in those forty years, every night was performed in Ibadah. It is also surprising when we come to realize his busy daily schedule. During the day, he conducted lessons in Islamic Fiqh and Ahadith. Some of his eminent students were in fact great Imams themselves such as Imam Abu Yusuf, Imam Mohammed Ash Shaybaani, Imam Zufar, Imam Daud Tai, Imam Fudail bin Ayyaz – *may Allah be pleased with them*. At the same time, he also had a little shop from which he used to sell material. There is no doubt that in spite of these daily activities and duties, for a person to then spend the next forty years performing the Fajr Salaah with the Wudu of the 'Isha Salaah can only be described as the quality of someone who was also extremely lofty among the ranks of the Awliya.

The Piety of the Young Man

Hadrat Sayyiduna Ahmed bin Ali Akhmimi – *may Allah be pleased with him* – narrates:

“We were once in the blessed company of Hadrat Sayyiduna Zun Nun Misri – *may Allah be pleased with him* – while he was speaking about the miracles of the Awliya. Suddenly someone in the gathering asked him, ‘O Abu Fayz! Have you ever seen a Saint that could display miracles?’

“When he heard this question, the great Saint replied, “Once, there was a young man from Khuraasan who stayed with me for seven days in a certain Masjid. During these seven days, he did not eat anything. I also invited him on many occasions to eat something, but he always refused. One day, a certain person approached and asked for something and this same young man replied, ‘If you leave the people of the world and ask the Allah Almighty, then He would make you independent of creation.’

“However, the person asking said that he had not yet reached that state. He then asked the man as to what was it he had wanted and the person replied that he wanted his hunger to disappear and be able to have clothes to cover his body. This young man then approached the Mimbar in the Masjid and continued to perform two rak’ah of Salaah. When he returned, he had a tray full of food and new clothes in his hand. He then handed this to the poor person.

Hadrat Sayyiduna Zun Nun Misri – *may Allah be pleased with him* – continues, “I then asked this young man, ‘O young man! There is no doubt that you have a very lofty status in the Divine Court of Allah Almighty and yet, you have never eaten anything in seven days.’

“When he heard my words, he replied, ‘O Abu Faiz! How is it possible that a heart which is illumined with the Nur of the Divine Pleasure of Allah Almighty should ask someone for anything?’

“I then asked, ‘Those who are satisfied with Allah Almighty do they not ask Him for anything?’

“He replied, ‘There are many types of people who ask Him. There are some who seek from Him in love and ecstasy. There are some who never ask Him for

anything. And there are some who do not ask Him for anything, but because they feel pity of others, they implore Him on behalf of these people.’

“While this conversation was going on, it was time for the Congregational Salaah. This person also joined us for the Esha Salaah and then took a container to fetch some water and left the Masjid. However, he did not return, and I have never seen him again.”

(Uyunul Hikaayah)

The Piety of Rabia Bassariyah Radi Allahu ‘Anha

Sayyidah Rabia Basariyyah *Radi Allahu ‘Anha* is indeed one of the most famous female Saints in Islam.

When Sayyidah Rabia Basariyyah *Radi Allahu ‘Anha* was born, her father passed away. When there was extreme poverty and destitution in her local area, her three sisters also disappeared. She decided to travel to another area and while travelling she was captured as a slave. After a few days, she was then sold for a few Dirhams. Her new owner also began to treat her very badly and made her work very hard.

One day, while Sayyidah Rabia Basariyyah *Radi Allahu ‘Anha* was walking on the street, a stranger suddenly appeared in front of her. Due to this, she fell heavily and broke her hand. At that moment, she placed her head in Sajdah and cried out, “O Allah *Almighty*! Even before this I was helpless and now my hand has broken. Yet, I am happy and satisfied with whatever is Your Divine Pleasure.”

When Sayyidah Rabia Basariyyah *Radi Allahu ‘Anha* declared these words, a Voice from the Unseen was heard saying. “O Rabia! Do not become sad. In the

future, you will be given such a stature and position that even the Angels will be awed by this state.” When she heard this, she happily returned to her master.

It was her habit to fast during the day and spend the entire night in Ibadah. One night, while she was in Sajdah, her master woke up and was shocked to see that there was a light or Nur which hung over her head. She was pleading with Allah *Almighty*, “O My True Master, if it was within my power, I would spend every moment in worshipping You. However, since you have made me the servant of another master, this is the reason that I always arrive late in Your Divine Court.”

When her worldly master heard these words, he became extremely concerned and he promised himself that in future, he would not allow her to do any work. In the morning, he freed her and then asked her, “If you decide to live in this house, I would, consider it a great honour. If you wish to go anywhere else, that is also your choice.” When she heard this, she left this house and busied herself thereafter only with the remembrance of Allah *Almighty*. (Tadkiratul Awliyah, 46)

Lesson

When a person reaches this lofty state, it does not mean that all trials and tribulations abandon a person. We see from this incident that when Allah *Almighty* wishes to test His beloved servants, He tests them with various trials to see their resolve and their sincerity.

The Holy Prophet *May Allah send peace and blessings upon him* has also stated, “When Allah *Almighty* wishes to befriend a certain nation, then He embroils them in various tests and trials.” (Ibn Maja)

In another statement, the Holy Prophet *May Allah send peace and blessings upon him* said, “Without doubt, the most amount of test and trial is placed upon the

Prophets, then the Martyrs and then those who are closest to them and then on those who are closest to them.” (Ihya ul Uloom)

When a person passes these tests and trials, then he becomes the beloved servant of Allah *Almighty*. He continues to grace them with Divine Favour, and He instils in the heart of creation, immense love and awe for these beloved servants.

However, we see that in the present age, the matter is completely different. When we perform a little Ibadah, we suddenly have this notion that from now on, no difficulty or trial should come upon us. When a person like this is suddenly faced with difficulty, he or she utters words such as, “what was the purpose of us making Ibadah. Allah *Almighty* has blessed another person with so much of power and wealth, yet that person continues to disobey Allah *Almighty* every day and we are not blessed with these things.” Perhaps the reason that these Muslim sisters have decided to perform Ibadah in the first place is so that they may gain some wordily benefit. This is the reason that they utter such words.

If this is the manner in which you think, than remember that even when you perform this Ibadah, you will never receive any reward for this action of yours. Ibadah should only be for the Divine Pleasure of Allah *Almighty* and nothing else. One should not associate any wordily gain in one’s Ibadah. If ones does this, there will certainly be no benefit in your Ibadah.

Our Muslim sisters should also adopt the mannerisms of Sayyidah Rabi’a Basariyah *Radi Allahu ‘Anha* who was always happy and satisfied with the Divine Decree of Allah *Almighty*.

The meaning of this is that when we see something which we may not consider to be in our favour, we should not complain. If, however, there is sadness experienced in one’s heart without intention, then this is excusable. However, even in this case, we should immediately recite the “La Hawla.”

Our Muslim sisters, besides performing any Nafil Ibadah as this great Saint used to perform, they make all types of excuses for the performance of even Fard and Waajib Ibadah. If they feel temporary relief and comfort in this type of behaviour, they should remember that this is only for this world and on the Day of Judgement, this comfort and relief would be transformed into discomfort and pain.

Abstinence from sins:

Fear of Committing Sins

Hadrat Sayyiduna Abu Bakr Kataani – *may Allah be pleased with him* – narrates:

There was a person who had the habit of calculating the amount of sin and transgression he had committed. One day, he calculated his age, it came to seventy. He then added the days which came to about 25,500. One day, he screamed out aloud and fell unconscious. When he regained his senses, he remarked, “Even if I committed a single sin every day, it would appear in front of my Creator with over twenty-five thousand sins. What about those sins which I am completely unaware of? There is no doubt that I have beautified my world and destroyed my Hereafter. When I do not like to leave one place and go to a place which is already destroyed, how can I escape from this? How can I face the punishment that awaits me there?” After saying these words, he fell on the floor and passed away.

The Holy Prophet – *may Allah’s peace and blessings be upon him* – has stated that, “Whoever can visit the grave should do so. However, besides good words, do not utter any other words. The deceased is also harmed by the same thing which causes harm to those who are living.” (As Sunnan Kabeer. Imam Nisaa’i)

Hadrat Sayyiduna Abdullah ibn Abbas – *may Allah be pleased with them* – narrates, “Whoever walks past the grave of someone whom he knew and greets him, the person (in the grave) recognizes this person and also greets him.” (Tafseer ibn Katheer)

Once, Khalifah Sulayman bin Abdul Malik asked the eminent Saint, Hadrat Sayyiduna Abu Haazim – *may Allah be pleased with him*, “O Abu Haazim! Why is it that we dislike death?”

He replied, “The reason is that you have (completely immersed yourself) in this world and have destroyed your Hereafter. It is obvious, that you will not like to travel from a place where you reside to a place of desolation or one which has been destroyed.”

He then asked, “O Abu Haazim! How will we be presented in front of Allah Almighty?”

He replied, “O Ameerul Mo’mineen! The pious person is like that person who was lost and returns to his family in a state of joy and happiness. As for the sinful person, he is a like slave who has escaped from his master, he does not wish to meet his master. Therefore, because of his opposition to the laws of Allah Almighty, how will he be happy to meet the Creator?”

It is mentioned that when the blessed companion, Hadrat Sayyiduna ‘Uthman Ghani – *may Allah be pleased with him* – used to visit the cemetery, he used to weep so much that his beard became wet. He used to stand for a long period of time weeping. People then informed him that he never wept in this manner when the subject of Jannah or Hell was mentioned; how come he wept like this when remembering the grave. He replied, “I have heard the Holy Prophet – *may Allah’s peace and blessings be upon him* – declare that, ‘Among the stages of the

Hereafter, the first stage is the grave. Whoever achieves salvation from this, the affairs after this would become easier. If one does not achieve salvation from this, then the affairs after this will become even more difficult.” (Tirmidi Shareef)

To Think Little of your Sins

Hadrat Sayyiduna ibn Mas’ud – may Allah be pleased with him – narrates that, “There is no doubt that a Muslim thinks of his sin like a person who is sitting below a mountain with the fear that it does not fall on his head. And a Faajir thinks of his sins like a fly which sits on his nose and when he moves his hand towards it, it flies away from his nose.” (Sahih Bukhari)

When we look at the two examples mentioned below which are found in the Sahih Bukhari, we will understand the essence in meaning of these words.

Hadrat Sayyiduna Aanis – may Allah be pleased with him – mentions that, “You people perform such deeds which is even thinner (or smaller) than a piece of hair in your eyes. Yet, in the time of the Holy Prophet – may Allah’s peace and blessings be upon him – we used to think of these actions as deeds which will lead to our destruction.” (In other words, they never thought of minor sins as minor sins but as major sins, unlike in our period). (Sahih Bukhari Shareef)

Will those people not learn who read such words?

The Holy Prophet – may Allah’s peace and blessings be upon him – has stated that, “Protect yourself from thinking nothing of sinning because when it gathers on a person, it leads to his destruction.”

(Ar Roud)

The Definition of Sin

There was a person by the name of Kareem. Once he went to the market to buy something for Iftaar. When he approached the shop, he saw a long queue of people and it went longer as the time of Iftaar came closer. The shopkeeper himself was Muslim so was also worried whether he will be able to make it by the end of that day's fast or not. It was almost the time of Iftaar when Kareem's turn had come, and the shopkeeper was totally exhausted. Kareem bought the groceries for the value of R50 and gave the shopkeeper a note of R100 but the shopkeeper returned more than R50 as change. Kareem hesitated at first and looked at the shopkeeper in surprise.

The shopkeeper asked, "Is there something wrong?"

Kareem kept the money inside his pocket and told him, "Nothing."

When he sat to eat, he was worried and when it was time to sleep and Kareem went to bed, his worries went even more extreme. He felt as if someone is shaking his heart and asking, "Why did you do this, Kareem? Who gave you the right to slide the money into your pocket that did not belong to you?"

For that moment, Kareem thought of going to his mother and narrating this incident but then the next moment he changed his mind and did not tell her anything, because he knew that his mother will go red in anger after knowing this. He kept changing sides the whole night in restlessness but could not sleep on either sides and when he woke up in the morning, he could not even breathe freely. His sight fell onto a piece of writing on an Islamic calendar hanging on the wall which changed the state of his heart. He rushed and went to the shopkeeper and quickly returned his money.

The piece of writing he saw written on the calendar was actually a very beautiful and true Hadeeth of the Holy Prophet – may Allah send peace and blessings upon him:

أَلَا تَمَّ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطْدَعَ عَلَيْهِ النَّاسُ

A sin is something which causes disturbance to your heart and you would dislike it if people were to find out.

(Sahih Muslim, Hadeeth No. 4232)

Allah Pardons all Sins

Hadrat Sayyiduna Abdullah ibn Mas'ud – *may Allah be pleased with him* – narrates that once a Jewish scholar appeared in front of the Holy Prophet – *may Allah's peace and blessings be upon him* – and said to him, “O Muhammad! Allah Almighty has carried everything on one finger and had shaken it and has stated that ‘I am the King, I am the Owner.’”

Hadrat Sayyiduna Abdullah ibn Mas'ud – *may Allah be pleased with him* – mentions that when the Holy Prophet – *may Allah's peace and blessings be upon him* – heard these words, he smiled to such a degree that his beard became apparent.

He then recited the 67 verse of Surah Zumar (39) which is:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَ

السَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٧﴾

“And they did not realise the importance of Allah as was His right; and on the Day of Resurrection, He will compress the lands and the heavens will be rolled up by His power; Purity and Supremacy are to Him, from all what they ascribe as partners.”

(Imam Bahiqi, Hayaat As Sahaabah)

The actions of the blessed Ashaab.

Hadrat Sayyiduna Ali bin Rabee'ah – *may Allah be pleased with him* – mentions that once, Hadrat Sayyiduna Ali – *may Allah be pleased with him* – made him sit behind him and travelled towards Hurrah. He then raised his head towards the heavens and made Du'a, "O Allah! Pardon my sins without doubt, You are the One who pardons sins and besides You, there is no one else."

He then turned to me and smiled. I then asked him, "O Ameerul Mo'mineen! You had sought pardon from Allah Almighty and then turned to me and smiled. (What is the meaning of this?)."

He replied, "Once, the Holy Prophet – *may Allah's peace and blessings be upon him* – also allowed me to sit behind him and we travelled towards Hurrah and he also picked up his blessed head towards the heavens (and recited the same Istighfaar) and then looked at me and smiled. (I also inquired about this) and replied, "I have smiled because Allah Almighty has also displayed amazement at someone who (should understand and bear in mind) that no one pardons except Allah Almighty".

(Hayaat As Sahaabah)

Riches of the Heart:

لَمْ يَسْغِنِي أَرْضِي وَلَا سَمَائِي وَوَسَّعَنِي قَلْبُ عَبْدِي الْمُؤْمِنِ اللَّيِّنِ الْوَادِعِ

"Indeed, my earth and my heavens could not contain me but the soft peaceful heart of my believing servant can."

(Hadeeth Qudsi in Ihya 'Uloom Al-Deen of Imam Muhammad Ibn Muhammad Al-Ghazali Vol. 3, Bayaanu Mithl Al-Qalb Bil Idaafah Ila Al-'Uloom Khaassah)

"إِنَّ السَّمَوَاتِ وَالْأَرْضَ ضَعُفَتْ عَنْ أَنْ تَسْعَنِي، وَوَسْعَنِي قَلْبُ الْمُؤْمِنِ". رواه أحمد عن وهب بن منبه.

Indeed, the heavens and earth cannot contain me, but the heart of the believer can.

ش - هذا إشارة إلى أن المؤمن أفضل من السموات والأرض؛ لأن قلبه أوسع منهما، وفيه ما تقدم والخلاف في ذلك بين السلف، والخلف. فعلى الإنسان أن يؤمن بذلك، ويسلم.

It is said by way of indication that the honour of a believer is greater than the heavens and earth, for his heart is greater than both. There are arguments within that and difference of views between the earlier and latter scholars, so it's better for one to just believe in it (as is [without forming an opinion]) and make peace.

لم نجده بهذا اللفظ، وهو بمعنى ما يروى: قال الله تعالى: "لم تسعني أرضي ولا سمائي ووسعني قلب عبدي المؤمن الوداع" قال الحافظ العراقي في تخرجه للإحياء "3/ 15" لم أر له أصلاً.

We do not find this Hadeeth with these words, but the one which is narrated as: Allah Almighty stated, "Indeed my earth and my heavens could not contain me, but the peaceful heart of my believing servant can." Haafiz 'Iraqi said in his Takhreej of Ihya Uloom Al-Deen Vol. p. 15 "I could not find any base for this Hadeeth."

الكتاب : الإتحافات السننية بالأحاديث القدسية

المؤلف : محمد منير بن عبده أغا النقلي الدمشقي الأزهرى (المتوفى : 1367هـ)

قال العراقي في تخرجه: لم أر له أصلاً (كشف الخفاء للعجلوني 2/ 195 باختصار). وقال السيوطي في الدرر المنتثرة: قلت اخرج الامام احمد في

الزهد عن وهب بن منبه: ان الله فتح السموات لحزقيل حتى نظر الى العرش فقال حزقيل: سبحانك ما اعظمك يارب! فقال الله: ان السموات والارض ضعفن ان يسعني ووسعني قلب المؤمن الوادع اللين» اهـ . قال ابن حجر الهيتمي في الفتاوى الحديثية: وذكر جماعة له من الصوفية لا يريدون حقيقة ظاهره من الاتحاد والحلول لأن كلا منهما كفر، وصالحو الصوفية اعرف الناس بالله وما يجب له وما يستحيل عليه، وانما يريدون بذلك ان قلب المؤمن يسع الايمان بالله ومحبته ومعرفته. اهـ .

Al-'Iraqi said in his Takhreej: "I could not find a base for this Hadeeth"
(Kashf Al-Khifa of 'Ajlooni)

Imam Suyooti said in Al-Durar Al-Muntathirah: I say that Imam Ahmad did its Takhreej in Al-Zuhd, from Wahb Ibn Munabbah, "Indeed Allah Almighty opened the skies for Hizqeel and then he looked at the 'Arsh, and Hizqeel said, 'Glory be to You on how great You are, my Lord! Then Allah Almighty stated, 'Indeed the heavens and earth are too weak to contain me but the soft peaceful heart of my believing servant can'."

Ibn Hajar Al-Haithami said in Al-fatawa Al-Hadeethiyah: "When the group of soofies mention it, their objective is not the real apparent meaning of it which is merging and physical landing, for indeed both of those two meanings are kufr. The pious soofies who have more intense recognition of Allah than general people, it's not impossible for them to reach the stage, and what they mean by it is that the heart of the believer contains the faith in Allah, His love and recognition."

الكتاب : إشارات الإعجاز في مظان الإيجاز

تأليف / بديع الزمان سعيد النورسي

حديث ما وسعني سمائي ولا أرضي، ولكن وسعني قلب عبدي المؤمن.
لا أصل له.

Imam Suyooti said:

The Hadeeth: “Indeed my earth and my heavens could not contain me but the heart of my believing servant can.” Has no ground.

الكتاب : الدرر المنتثرة في الأحاديث المشتهرة

المؤلف : السيوطي

الحديث الثامن عشر ما وسعني سمائي ولا ارضي ولكن وسعني قلب عبدي المؤمن- قال بعض الحفاظ هذا مذكور في الاسرائيليات وليس له اسناد معروف عن النبي

Imam Zarkashi said:

The Hadeeth: “Indeed my earth and my heavens could not contain me but heart of my believing servant can.” Some Huffaaz (of Hadeeth) have said it to be mentioned in the “Israeliyaat” (a fairytale taken from jews) and there is no known chain for this to be narrated from the Prophet – may Allah send blessings and peace on him.

الكتاب : اللآلي المنتورة في الأحاديث المشهورة

المؤلف : الزركشي، محمد بن عبد الله بن بهادر

493 - حديث : ما وسعني أرضي ولا سمائي ، ولكن وسعني قلب عبدي المؤمن . كذا في الإحياء ، ومعناه : وسع قلبه الإيمان لي وبمحبتي ، وإلا فالقول بالحلل كفر . قال العراقي : لم أر له أصلا . وقال الزركشي : وضعه الملاحدة .

Imam Taraablisi said:

The Hadeeth: “Indeed my earth and my heavens could not contain me but the heart of my believing servant can.” As it is mentioned in Ihya. It means that his heart is capable in faith for Me and in My Love. If the meaning of merging is taken, then it’s kufr.

Iraqi said, “I could not find its base.”

Zarkashi said, “The kuffaar have fabricated it.”

الؤلؤ المرصوع فيما لا أصل له أو بأصله موضوع
محمد بن خليل بن إبراهيم المشيشي الطرابلسي

The State of the True Heart

Hadrat Data Saheb – *may Allah be pleased with him* – in his world famous masterpiece, “Kashful Mahjub”, presents the advice of the eminent Saint from Balkh, namely Hadrat Abu Abdullah Muhammad bin Fadl Balkhi – *may Allah be pleased with him* – who states that, “The one who recognizes Allah Almighty the most, is that person who is extremely severe in his followance of the Divine Laws and is (extremely punctual) in his followance of the Sunnah.”

He also explains that, “I am extremely surprised by that person who travels through various valleys, jungles and barren areas and then returns home. The Sunnah and the behaviour of the Prophets are (there to be seen) however, he does not travel through the valley of his nafs and carnal desires thereby seeing the true state of his heart? This is the place where he will find the true symbols of his Creator!”

The reason that the heart of a Muslim is considered as greater than the Ka’ba is because the Ka’ba is an exterior symbol of Ibadah or worship, while the heart is a place in which a person will find the Divine Manifestation of Allah Almighty.

Hadrat Hatim Asim – *may Allah be pleased with him* – whom Hadrat Data Saheb – *may Allah be pleased with him* – refers to as “Zubda Ibaad” and “Jamaalul Awtad” and who Hadrat Junaid Baghdadi – *may Allah be pleased with him* – considers as the “Siddique” of his age, explains that, “There are three types of carnal desires. The first is eating, the second is speech and the third is seeing.”

He has also explained that, “The desire of eating can be controlled by precaution. The desire of speaking and speech can be controlled by speaking only the truth

and the desire of seeing can be controlled by looking at the various lessons in history.”

My Heart is filled with Imaan

It is reported that Hadrat Sayyiduna Amaar bin Yaasir – *May Allah be pleased with him* – was the slave of the Bani Makhzum. He also accepted Islam with his blessed parents.

The Kuffaar of Makkah Shareef made sure that he suffered all types of punishment because of his acceptance of Islam. They used to make this blessed family lay on the hot sand and placed large boulders of their chests. In the books of Islamic history, it is said, “The Mushriks of Makkah at the time, and among whom Abu Jahl was at the forefront, used to wait for the weather to become extremely hot. They then used to place the blessed family on the sand and deliver all types of punishment to them.” (The name of his blessed father was Hadrat Sayyiduna Yaasir, the name of his blessed mother was Sayyidah Sumayyah – *May Allah be pleased with them*)

It is also mentioned that when the Holy Prophet – *May Allah’s peace and blessings be upon him* – used to pass by, he used to declare, “Adopt patience, O Ale Yaasir. Without doubt, the promise made to you is Jannah.” (Mustadrak, Imam Haakim)

In fact, such was the severity of this oppression that finally, the blessed companion, Hadrat Sayyiduna Yaasir – *May Allah be pleased with him* – passed away. Sayyidah Sumayyah – *May Allah be pleased with her* – was killed with a spear by Abu Jahl. In fact, in the history of Islam, this was the first female who gave her life for Islam.

After his blessed parents had passed away, the Kuffaar continued to punish Hadrat Sayyiduna Amaar – *May Allah be pleased with him* – with all forms of tyranny and hardship. At times, he was placed on the hot desert sand with no clothes on his back and at times, large hot rocks were placed on him. At times, he was immersed in water. He was told that, as long as he did not insult the Holy Prophet – *May Allah's peace and blessings be upon him* – or did not say something good about their idols, he will continue to suffer this torment.

Hafiz ibn Katheer reports from ibn Jareer that at certain times the Kuffaar placed such immense punishment on him that involuntarily, he did mention a few words against the Holy Prophet – *May Allah's peace and blessings be upon him*. Later on, he did come and complain to the Holy Prophet – *May Allah's peace and blessings be upon him* – that when the kuffaar placed such immense punishment on him, he was guilty of uttering a few words against the Holy Prophet – *May Allah's peace and blessings be upon him*.

The Holy Prophet – *May Allah's peace and blessings be upon him* – then asked him, “How did you find your heart at this moment.” He replied, “My heart was still filled with Imaan.”

The Holy Prophet – *May Allah's peace and blessings be upon him* – declared, “If they force you, then you have permission.” At that time, the Holy Prophet – *May Allah's peace and blessings be upon him* – recited the verse from Surah Nahl, (verse 106):

وَلَا تَقُولُوا لِمَا تَصِفُ السِّنُّ كُمُ الْكَذِبِ هَذَا حَلَلٌ وَ هَذَا حَرَامٌ

لَتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ط إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا

يُفْلِحُونَ ط

“The one who disbelieves in Allah after accepting faith – except him who is forced to and whose heart is still firmly upon faith – but whoever is wholeheartedly a disbeliever, upon them is the wrath of Allah; and for them is a great punishment.”

Bilazari narrates from Mohammed bin Ka’ab that, “Amaar was sometimes punished to such a degree (that in a state of where he lost his senses), he had no idea what his tongue was saying.”

Ibn Sa’ad also reports from Mohammed bin Ka’ab that, “That person informed me who himself saw the wounds on the back of Hadrat Sayyiduna Amaar – *May Allah be pleased with him* – and asked him about it and he replied, ‘When the Quraish of Makkah used to place me on the hot sand and punish me, these are the signs (of that punishment).’”

(Musnad Imam Ahmed, Mustadrak, etc)

Lesson:

- ✓ This beautiful Du’a encompasses many important facets of a Muslim’s life and is thus a treasure for us.
- ✓ May Allah grant us Taufeeq to recite this Du’a and make it a part of our lives.

- ✓ May Allah bless us with the taufeeq to tread the path of guidance, attain piety, abstain from sins and the riches of the heart.
- ✓ Ameen
- ✓ Through the Waseelah and Barakah of Sayyid al-Mursaleen