

# **PREVENTION FROM SINS**

## **FOREWORD**

In an age full of ignorance, the infatuation with sins is on the rise. Wherever you see, evil is witnessed. Every vice attracts hearts and catches the attention of eyes. No matter how hard man tries otherwise, he is surrounded by lack of religiosity. Extremely fortunate and blessed is he who does not let impurity fall on his heart, and, if he does commit a sin by mistake, he feels very embarrassed and guilty on it. Today, innumerable people, drowned in the flood of sins, are searching for a sea-shore; they are desperately looking for such a man whose company would cleanse their hearts, whose lectures and book would be a source of prevention from sins.

Seeing the desperation of people on the righteous path, Hazrat Maulana Zulfiqar Ahmed Naqshbandi held many talks on the subject of sinfulness and repentance as a result of which many people benefited and eventually changed their lives. On these important topics, many lectures were published in "Khutbaat-e-Faqeer". "Prevention from sins", however, is the collection of those lectures that were unpublished (although the last speech was published in the form of a magazine).

May Allah save this humble servant from sins. May Allah make me beneficial for the Muslim Ummah and spread the blessings of Hazrat Maulana Zulfiqar Ahmed Naqshbandi throughout the world – Aameen Ya Rabalil Aalameen

Muhammad Inam-ul-Haq Naqshbandi

**LEAVE SINS**

## **EXTRACT**

Imam Rabbani Mujaddid Alf Sani RHT used an extremely beautiful expression in his book. In Urdu, it is called as "deed-e-kasoor". What does it mean? It means that a person is granted the full realization of his faults. However, this trait is not very easy to acquire. That is why it is said that when Allah SWT is pleased with someone, He magnifies his sins in front of him.

Hazrat Maulana Peer Hafiz Zulfiqar Ahmed Naqshbandi Mujadaddi

## **LEAVE SINS**

Leave those sins which you do openly or while hiding. A sin is defined as disobedience to the orders of Allah SWT or to the ways of holy prophet SWS.

### **The similitude of a sin**

1. A sin is like a wound of cancer; the doctors say that the only way to treat a cancerous wound is to remove the cancerous organ via medical operation otherwise it will kill the entire body. Similarly, the only treatment of a sin is to leave it otherwise the habit would increase and will lead to spiritual death.
2. A sin is like a rod of fire which no wise person would touch irrespective of whether it is small or big.
3. A sin is like a scorpion which no wise person would touch irrespective of whether it is small or big.

### **Who is the biggest worshipper?**

A person said to the holy prophet SWS, “I want to become a big worshipper”. The holy prophet SWS said, “You save yourself from sins and you will become the biggest worshipper”. Thus the person who does not let sins be committed from his body organs whether it is the eye or the tongue or the ear or the sexual organ or the hand or the feet and, most importantly, the heart, will attain high ranks in the sight of Allah SWT without excessive worship.

### **The difference between Allah’s friends and common people**

A common man, although, does virtues which purify his heart but he is also involved in sins that dilute his otherwise pure heart. For example, he eyes a *na-mehrem*, backbites, lies, hurts others, listens to something wrong etc – all these activities would ruin the spirituality of the person. This can be likened to a container which has a hole in it. No matter how much water you pour in it, it will never be full. This is the difference between a common man and a friend of Allah. A friend of Allah maintains his spirituality by avoiding all sorts of sins. He does not have to do excessive worship. It is a great misconception to think that one has to do excessive optional worship to gain a rank in the sight of Allah SWT.

### **The deception of Satan and Nafs (lower-self)**

We should always keep a close eye on the lower-self because it beautifies the sins in front of us in such a deceptive manner that we do not even realize what we are doing. On the other hand, the same lower-self will magnify the sins of others. This lower-self is so wicked that even if we have the slightest of suspicion about someone, it will inject hatred in our hearts whereas even if

we have full conviction about our own faults, it will instill love for our own self. Similarly, Satan is such a cruel enemy that he is working 24 hours a day to ruin our hereafter.

Satan beautifies the deeds of people due to which people have no understanding of the fact that they are actually involved in bad actions. In other cases, Satan puts the thought in our mind that this is the last time we are doing something wrong. That last time never comes and a never-ending sequence, instead, starts. Thus we, on one hand, do *muraqba* (spiritual meditation), offer *tahajud* prayers, ensure joining the congregational prayers in *takbeer-e-oolah* and on the other hand, we do not lower our gaze and do not control our tongue. These sins become a hurdle in our path to Allah SWT. We can imagine that these sins are ropes which are repeatedly pulling us behind on that path. Thus we should get rid of them as quickly as possible.

### **Leaving sins is difficult**

If you strive on the path to Allah SWT, you will realize that it is easy to do good actions but very difficult to avoid sins. For example, the struggle to speak the truth can continue till death. A disciple was instructed by his master to speak the truth at all costs but it was his habit to lie. It took him 40 years to develop the habit of speaking the truth without any concern for blame or regret.

### **The impure heart**

When a person does not put in effort to avoid sins, he thinks it is very easy to do so but when he actually tries to leave sins, he realizes that his heart is full of impurities of all sorts. Such is the involvement in sins that Satan puts wrong thoughts in the mind even during prayers. Thus it requires strong will, determination, practical measures and constant seeking of help from Allah SWT. This is what is called *mujahida* (inner struggle). Inner struggle does not mean to stop eating and drinking. Inner struggle means fighting against the desires of the lower-self. This is a very difficult task indeed.

The fundamental purpose behind attending these gatherings is that we seek guidance from Allah SWT. O Allah! Grant us the courage to save ourselves from sins otherwise there is a lot of contradiction between our appearances and our inner realities.

### **Heart is a witness**

If a man wants to know his own reality, he should always ask his heart. The heart is such a witness which cannot be bribed; it will always speak the truth; it will tell us exactly where we stand. It will tell us that we present ourselves as extremely pious in front of people but we cannot deceive Allah SWT. Thus we have to save ourselves from sins otherwise we cannot attain any rank in the sight of Allah SWT.

### **The person who is granted “*deed-e-kasoor*”**

The Urdu term “*deed-e-kasoor*” has already been discussed in the extract at the beginning of the book. A person said to a religious elder, “Hazrat! The more I refrain from sins, the more faults I see in myself”. The religious elder said, “This is the sign of a complete human being” otherwise a man is pious in the eyes of the world but in secrecy he is the opposite of that.

### **Prevention from sins**

When you have full faith in the harms of something, it becomes easy to leave it. For example, a snake maybe very attractive to watch but no one would dare to hold it because of the awareness that it is a harmful creature. Similarly, a friend of Allah SWT has a vigilant eye on his spirituality. He does not go even near to any deed that would ruin his spiritual state. If someone presents a box of sweets to you in which there are 100 pieces with only 1 piece full of poison. Would you ever eat from such a box? Thus we are not willing to take even 1% risk when we truly have faith in the harm of something. Similarly, no one holds a wire of electricity with naked hands. People take precautionary measures without any personal experience because they have heard about someone who died due to electric shock. Similarly, pious people take heed from the experiences of impious people about the inevitable consequences of sins.

### **Humiliation on the Day of Judgment**

A young man visited a religious elder and said that he could not control his gaze while visiting the market. The religious elder said that he would help him in the matter provided he fulfilled a request. The young man agreed. The elder asked him to take a bowl full of milk and give it to someone near the market place. He strictly said that not a single drop of milk should fall on the ground. Furthermore, there would be a servant who would be sent along with the young man. The servant would hit him with shoes in front of everyone in the market if a single drop would fall on the ground. On this the young man became very serious. With extreme caution, he carried the bowl to the concerned person and came back. The elder asked him as to how many faces he saw during his small journey. The young man said that there so much fear of humiliation in his heart that he could not take his eyes off the bowl even for a second. On this the elder replied that the same case applies to friends of Allah SWT. They are so afraid of the humiliation on the Day of Judgment that they do not let the bowls of their pure hearts be tilted even for a second due to any sin; thus they also do not take their eyes off their hearts.

There is a beautiful saying by Imam Ghazali RHT, “the biggest scholar is he whose knowledge of the harms of sins is more than anyone else”.

Once there was a heart specialist with me who was eating only vegetables although there were plenty of delicious dishes on the table. On the repeated insistence of the host, he took only a

small portion of meat. When we asked why, he said that he was a surgeon who used to perform medical operations on the hearts of people. Thus he was fully aware of the adverse effects of meat on the heart. Hence, it was extremely easy for him to quit eating delicious foods made of meat. The same applies to a religious scholar. Despite the pleasures affiliated with sins, it becomes easy for him to live a life of piety because he fully knows the adverse impact of a sin. In his heart, there is fear of the humiliation on the Day of Judgment. That is why we are taught the following prayer:

It is a great bounty and blessing to be granted the fear and awe of Allah SWT.

### **Fear and Door of Allah SWT**

Listen carefully! There are two aspects that are very important i.e fear of Allah SWT and the door of Allah SWT. The person who is granted these two bounties is indeed very fortunate. Due to fear, he/she would stop sinning. Due to the door, he/she would feel pleasure in worship. Thus we should always ask Allah SWT to grant us both His fear and His door.

### **Suleman Bin Yasaar RHT's fear**

Suleman Bin Yasaar RHT was going with his friends to perform pilgrimage. During the journey, there was a shortage of eatables. His friends asked him to stay with the luggage while they would go and fetch some food. When he was completely alone, a woman walked in and gestured with her eyes. He thought she was a beggar; so he gave her a piece of bread. On this the woman said that she had come to indulge in sin with him. He was surprised that he was on his way to the house of Allah while Satan sent her to destroy his faith. He started crying when he thought that Satan had expectations from him and wanted to come in between him and Allah SWT. The woman became embarrassed and disappeared quickly. After weeping, he slept during which he saw Prophet Yusuf AS in his dream. Yusuf AS congratulated him on which Suleman RHT said that, "You are such a great man. When Zulekha seduced you, you feared Allah and were saved from any sin". On this Yusuf AS said, "I am a Prophet of Allah; there was Allah's assistance with me. My safety from sin is not that strange. However, your deed is extremely praiseworthy because you acted like a Prophet".

### **The pure life of the companions of holy prophet SWS**

A team of companions visited a city of Rome. The Romans asked their woman to wear semi nude clothes so that the Muslims, who had been far away from their home since a long time, would be forced to look at them and the special assistance of Allah SWT would leave the Muslims. On seeing this, the leader of the Muslim team immediately announced the Quranic verse in loud voice:

“Say to the believers to lower their gaze”.

The entire team lowered their gaze and crossed the city. On returning to Madina, they told the local people about what happened earlier. On this someone asked about how tall were the home-buildings in Rome. The reply came that after hearing the team leader’s pronouncement, the entire team did not even look at a single home.

When fear of Allah SWT enters the heart, then it becomes easy to avoid sins. If someone knows that a 5 year old child is watching him, he/she will not indulge in any vulgarity. Thus, when we truly believe that Allah SWT is watching us all the time, we will not sin.

### **An Intuition**

Among the companions of the companions of Holy Prophet SWS, there was a religious elder by the name of Ata Bin Rubah RHT. His name is included among the teachers of Imam Azam RHT. He said that once Allah SWT communicated with him through intuition, “Ata! Say to my people that when you are about to sin you close all the doors through which creatures see but you do not close the door through which your Creator sees. Is it that among the beings which see you, you consider me as the lowest?”

There are some people of Allah SWT about whom it is mentioned in the Quran:

“Cursed Satan, people who are my true servants will not succumb to you”

### **Two strange supplications of Rabia Basri RHT**

Rabia Basri RHT was a very pious woman who used to wake up for *tahajud* prayers. Her first supplication was, “O Merciful God, the day has gone and the night has come; all the kings of the world have shut their doors. Your door is still open. I present my lap before you; fill my lap”. Her second supplication was, “Allah! Just like you stopped the sky from falling on earth, stop Satan from getting hold of me”. If we pray to Allah SWT in such a way, He will create easiness for us. For us, it is difficult to avoid sins but for Him, it is easy to save us from sins. Thus we should present ourselves in front of Him so that He may save us from the humiliation of evil and grant us the respect of submission to Him.

Hazrat Ata RHT used to say that once Allah SWT communicated with him through intuition, “Ata, say to my people whenever there is a shortage of sustenance, you complain about me in front of your friends whereas your account of deeds full of sins are presented before me but I never complain about you in front of the angels” So amazing is the mercy and compassion of Allah SWT.

## **Knowledge and forbearance**

Two things are very strange; one is the knowledge of Allah SWT and the other is the forbearance of Allah SWT. Sometimes we act with lenience and forgiveness because we are not fully aware of the truth. So we give the benefit of the doubt. However, Allah SWT has full knowledge of all the details of a sin and yet does not catch humans instantly. That is why the Quran says:

In this verse both knowledge and forbearance are mentioned alongside each other. Thus whenever we sin, He does not punish us immediately. He grants us chances and opportunities to rectify ourselves through the process of repentance.

## **Do not consider any sin as small**

When man considers a sin as small, it does not remain small any more. Hazrat Allama Ibn-e-Qayam RHT said that, "O friend, do not see whether a sin is big or small. See the greatness of that Allah whose disobedience you are involved in". This can be understood by an example. If a person is involved in a small level of disobedience to the Prime Minister, it will be considered as a major breach of conduct because of the high rank of the PM. That is why the Holy Prophet SWS said, "Do not consider a sin as small".

## **The Purpose of *Tasawwuf* (Islamic Mysticism)**

Hazrat Syed Suleiman Nadwi RHT asked Hazrat Maulana Ashraf Ali Thanwi RHT that what is the purpose of *Tasawwuf*? The reply came that, "The stains of sins are removed from the veins of man and excessive *Zikr* (invocation)".

In our *Naqshbandi* order, a religious elder was asked that when does a human attain puberty? The elder asked, "Puberty of Shariah (Islamic law) or puberty of *tariqah* (spirituality)?" The person said, "both". The elder said that puberty of Shariah is attained when semen is emitted from the human body. And puberty of *tariqah* is attained when the human is free from semen" meaning he is free from the sins related to sexual desire.

Thus, as far as spirituality is concerned, we are still small children because we are not yet free from sins. When will we intend to change ourselves? When will we ask Allah SWT for succor? If we do so in the isolation of our homes, it is not certain that our prayer will be accepted. But if we do so in the special gatherings where Shayukhs (spiritual masters) are present, then the probability of acceptance is much higher. Thus we should ask Allah for perseverance.

## **Why are people deprived from the state of *wilayat* (friendship of Allah SWT)?**

It is a common observation that people working in different departments of religion, whether it is *zikr* or Dawah (preaching) or gaining knowledge, avoid big sins but are involved in one or two transgressions. For example, some people cannot control their gaze despite having love for worship. Some other people cannot control their tongue despite doing *muraqba* (spiritual meditation). Some other people cannot control their sexual organ despite being regular in Quranic recitation. Thus despite being pious, they have still not reached the destination although they are extremely close to it. It should be remembered that a strong relationship with Allah SWT is only developed on a life that is 100% free from sins.

During my childhood, when I was in class 2, a man used to cross our street while shouting, "Have your utensils painted". When we used to give him a container, he used to put it in fire and heat it. Then he used to clean it with a powder. Then he would use a piece of cotton to paint it and the utensil would start shining with a new color. One day I asked him that why didn't he simply apply paint on the container directly. He replied that the containers seem to appear clean enough but they were actually very dirty. If the paint would be applied directly, it would neither shine nor stick to the container. Today when I recall it, I understand that sins create a layer of impurity on the heart. Thus first we have to clean this unwanted layer otherwise we cannot attain proximity to Allah SWT.

### **Till impurities are not removed**

In 1976, this humble servant of Allah was blessed with the opportunity to stay for 4 months in Miskeen Poor Sharif. There used to be a building in the place where today there is a mosque. There were some rooms adjacent to which there was a 5-6 feet wall. There were water taps by which the students of the *madressa* used to take bath. Since the wall was not that tall, sometimes it would happen that the bathing student would throw water on someone passing across the wall or the person outside would throw a small piece of stone which would bother the student taking bath. Some students met a teacher and decided to increase the height of the wall. They brought a sack of cement, some bricks and sand. On a Friday, they worked on the wall and increased the height by two feet. This made the people both outside and inside the bathroom happy. However, it was discovered after a short while that the new portion of the wall was not properly built and eventually it fell down. Someone told the students that I was an engineer and thus should be consulted in the matter. On inspection, I saw that the original wall was made of mud. They had poured water without removing the mud of the upper-most brick due to which the new bricks could not be properly joined. I asked the students to bring a brush of steel with which we removed all traces of mud. Then we applied the same process again. The wall was perfectly built.

Today when I recall this, I understand that our hearts wish to build a strong relationship with Allah SWT but the impurities of sins do not let the union take place. That is why the first advice our elders give to someone who comes for guidance is to leave sins because if one does so, his heart attains union with Allah SWT through small effort. Allah SWT is pure and thus cannot enter an impure heart.

### **A sin is like a *Hakmi* Impurity**

In Shariah, there are two kinds of impurities; one is *Hakiki* e.g. urine; we consider these as impure because of their natural disposition. The other type is *Hakmi* which do not seem impure to us but we consider them impure because of the commandment of Allah SWT. For example, during certain days, women are considered impure even if they take bath and wear perfumes. During those days, they cannot enter a mosque; they cannot offer their prayers and they cannot touch the Quran. Similarly, if someone is an infidel, he may take bath 70 times but he will remain impure because Allah SWT says:

“An infidel is impure”.

Thus a sin is like a *hakmi* impurity. We cannot see it as impure but Allah SWT sees it as impure. The organ of the body that is involved in sin becomes impure in the eyes of Allah SWT. That is why it is mentioned in a hadith that when we perform ablution and wash our organs, we actually wash our sins. That is why our elders used to take great care of the fact that (after performing ablution) while going to a mosque, their eyes would not fall upon a *na-mehrem* so that they would remain pure. Thus if we analyze ourselves, our body is full of impure organs. How can we expect a strong bond with Allah SWT? Thus first we have to purify ourselves – this process of purification is known as repentance.

### **Till when we will lead an impure life?**

The sins of a person who repents with a sincere heart are erased. That is why it is mentioned in a hadith:

“The one who repents is like the one who never committed any sin”.

*Taharat* means to purify the physical body. Allah SWT mentions two things in the Quran:

“Undoubtedly, Allah loves the ones who repent”

“And those who purify their bodies”.

After attending today’s gathering, we should make a strong resolution to purify our inner and outer selves in front of Allah SWT.

### **At least we should try**

Our religious elders say that if we start leaving sins, Allah will stop rejecting our prayers. Thus we should intend with our hearts that we will stop sinning. And if we still indulge in a sin, we will repent. By such intentions, we would not become angels but we would join the list of those people who are loved by Allah SWT. Imam Rabbani Mujaddid Alf Sani RHT wrote: "In this Ummah, there have been such great people that their angel who writes bad deeds could not write anything for 20 years". What this means is that firstly they would not indulge in a sin intentionally and secondly if my mistake they committed a sin, they would immediately repent and get it erased from their account of deeds. This is because the angel of bad deeds does not write as soon as a sin is committed; according to a hadith, he waits for few days in case the person might repent or not.

### **The woman who used Quranic words as her speech**

Abdullah Ibn-e-Mubarik RHT wrote about a woman who used Quranic words as her speech. Her son said that in the last 20 years, she had never spoken any word other than those in the Quran. On the Day of Judgment, when such a woman will stand along with us in front of Allah SWT, He will ask us why we called someone as rascal or faithless; what will be our answer?

### **Special help on 3 deeds**

Our Shayukhs (spiritual masters) say that there are three deeds on which there is special help from Allah SWT. Firstly, if someone wants to build a mosque with pious intentions, Allah will definitely help him. Outwardly, there may be a lack of means and resources but Allah SWT will create different ways to assist that person from His own treasures. Secondly, if someone wants to arrange his daughter's marriage with good intentions, Allah will definitely help him. Thirdly, the person who makes a sincere intention in his heart to avoid sins will be granted special help from Allah SWT.

Allah SWT says in the Quran:

"If there would have been no mercy and compassion from Allah, no one among you would have been purified".

Thus Allah purifies whoever He wishes. Our entire case depends on a single sight of Allah SWT. If He grants a single look of mercy, the world inside our hearts would change.

### **The places of Shayukhs (spiritual masters)**

Imam Rabbani Mujaddid Alf Sani RHT wrote: “Prayers are accepted at the places of Shayukhs”. Thus we should derive full benefit from the blessings of Shayukhs. We will experience that we are able to attract Allah’s mercy in their presence. In our Naqshbandi order, there was a religious elder by the name of Khawaja Ubaidullah Ihrar RHT. He used to say that, “If I had been involved in the practice of *Pir-Mureed*, no *pir* in the world would have found a *mureed* but Allah SWT created me for the practice of Sunnah”. He once said something so beautiful that it is a source of delight for the heart: “The person who spends two days without any sin is like the person who spends two days in the company of the holy prophet SWS”.

### **Tears of Shame**

If you reach a friend’s doorstep, you will call him so that the door will be opened. In other cases, you will knock on his door for the same purpose. Similarly the method of knocking on Allah’s door is shedding tears of shame. These tears maybe silent but their voice can be heard on Allah’s doorstep.

### **O God! Make us your people**

O God! We are sinners but we want to become your people. We are tired of fighting against our *nafs* (lower-self) and Satan. Every weak one finds the support of a stronger one. We are weak and you are strong; thus we need your support. Please kindly grant us a pure life.

# **THE WITNESSES OF SINS**

## **EXTRACT**

Our deeds have both outer and inner appearances. The inner appearance has a correlation with the outer one. For example, the person who hurts others has an inner appearance of a scorpion. The person with greed for money is actually a dog. The person involved in vulgarity or adultery is a pig. The person who lies and deceives others is a monkey. The person who has knowledge but does not act in accordance is a donkey.

Hazrat Maulana Peer Hafiz Zulfiqar Ahmed Naqshbandi Mujadaddi

## **Bounties of Allah SWT**

Allah SWT created man with His own Hands and granted innumerable bounties. It is mentioned in the Quran, "If you try counting the favors of Allah, you cannot count them". We can count the leaves of the trees of this world; we can count the stars in the sky; we can count the drops of water in the seas of the world; we can count the drops of sand in the deserts of the world but we cannot count the favors of Allah SWT.

If we were not granted sight, we would have been blind. If we were not granted speech, we would have been dumb. If we were not granted hearing, we would have been deaf. If we were not granted health, we would have been ill. If we were not granted home, we would have been homeless. If we were not granted children, we would have been childless. If we were not granted bread, we would have been hungry. If we were not granted water, we would have been thirsty. If we were not granted clothes, we would have been naked. If we were not granted sanity, we would have been mad. If we were not granted wealth, we would have been poor. If we were not granted respect, we would have been humiliated. Thus, practically, we are drowned in the bounties of Allah SWT.

### **The worth of favors**

Humans value these favors only when they are deprived of them. Once when I was in Haram, I saw a man who was devoid of both arms. While looking at him, I wondered as to how would he change his clothes or eat food or take bath? If he had a wife and children, how would he interact with them? While sleeping, how would he take a bed-sheet over him? How could he drink a glass of water? I was thinking about him when an Arab met him and asked him about his condition. He recited the Quranic verse.

Then he said:

Then further he said.

When he recited this verse, tears came to my eyes. O Allah, we never reflected on the fact that these two arms are such a big favor which you granted us without asking. If someone suffers paralysis, his organs stop working; then, these organs are valued to the fullest.

During the past few days, a person was reciting a *naat* in a function when suddenly he suffered paralysis. His tongue became hard and he could not speak at all. Similarly, the exhaling and inhaling of breath is not a small favor at all. Once I saw a person whose breath was stuck; he could neither breathe in nor breathe out. It seemed that he would soon expire. The thought occurred to my mind that O Allah, at anytime, you can take away the favor given by you. How merciful are you to grant innumerable favors to ungrateful people like us.

### **The cost of an entire kingdom**

Haroon Rasheed felt thirsty; cold water was brought. Arif Billah Hazrat Bahlol RHT was present there. He said, "Haroon, listen to me before drinking water". Haroon agreed. Bahlol RHT said, "If you are feeling thirsty to such an extent that it is impossible to control your thirst; suppose that the whole world becomes devoid of water and there is only one person who offers you one glass of water; how much amount would you pay for that glass of water?" Haroon replied, "half of my entire kingdom". On this Bahlol RHT asked, "Suppose after drinking, you are totally unable to urinate due to which you start trembling out of pain just like a fish trembles outside water; a doctor comes and offers a medicine that will cause you to urinate properly; how much price will you pay for that medicine?" Haroon replied, "the remaining half of my kingdom". On this Bahlol RHT said, "Thus the worth of your entire kingdom is equivalent to a glass of water and discharge of urine from your body whereas you have consumed about 1000 glasses of water in your life; how many favors of Allah you must have used? What would be their cost?"

A friend of mine who was a doctor once visited me. After having dinner, I asked him to have some sleep. On this, he said that he would rest against a wall. I asked him why? He said that he had a medical problem. In normal human beings, the food goes inside a valve but does not come out due to a viper no matter which position the person is in. However, my friend's valve had developed a leaking due to which his food would come out if he tried to sleep in the normal way. Thus he could not lie down and sleep. He had been deprived of this pleasure since few years. On hearing this, I realized that how big was Allah's favor of letting us sleep in a normal manner.

### **The consequence of ingratitude**

It is a common practice that if we give something to someone, we want him/her to use it according to our wishes. For example if you acquire a home on rent, you have to keep it clean; you have to take care of the plants and flowers in the lawn otherwise the owner of the home would not allow you to live there. Just like that home, our 6-foot body is also given to us on rent. This is owned by Allah SWT, not us. He has granted us only for a limited amount of time. Thus we are like the driver who is steering the wheel of a car that has been given by Allah SWT. If the driver would take the car in the wrong direction, he/she would be held accountable for it.

Listen carefully! I would tell you something fundamental. Suppose there is a father who is extremely rich. When his son grows up, he tells him that he would hand over a portion of his business to him. If his son performs well, he would entrust him with the entire business. However, if his son does not perform well, he cannot give any responsibility at all. Similarly, Allah SWT has granted favors to test which one of us will use them in the right manner and which one will use them in the wrong manner. The person who will use in the right manner will

be rewarded by being granted infinitely more. The person who will use in the wrong manner will be punished by being deprived of all the favors.

### **Disloyalty in favors**

When a child is born, his mouth is devoid of teeth; his body is devoid of strength; his mind is devoid of thinking; his memory is very weak. However, Allah SWT slowly and gradually grants him all these favors till he reaches the age of 15 when he attains manhood. After this, Allah SWT tests him to see if he utilizes all the favors in the proper way or not. For example, the eye was granted to see the book of Allah, the house of Allah and the men of Allah but the gaze, instead, intentionally falls on *na-mehrem*. This is what is called disloyalty in favors. The tongue was given to recite Quran, to invite others to religion, to say good things to people but the same tongue is, instead, used to speak words of arrogance, backbiting, lying, falsely accusing etc. Thus all this comes under being disloyal to favors of Allah SWT. The one who is disloyal to favors is, later, deprived of all the favors.

Similarly, on death, Allah SWT takes away the favors of sight, speech, movement etc.

### **We were not blind?**

On the Day of Judgment, when man will be made to stand in front of Allah SWT, he would be held accountable for all the favors given to him. Allah SWT will ask, "how did you use all my favors?" The person who will say that he used the eye for the right purpose and his account of deeds would also affirm that, he will be granted such a sight that he would be able to see the prophets in heaven; above all, he would be able to see Allah SWT. On the other hand, the person who did not use his eye properly would be thrown in hell in the state of blindness. It is mentioned in the Quran:

"The person who turned blind in this world will be blind in the hereafter and will be astray".

He will ask.

Allah SWT will say "Our signs reached you but you ignored them; Thus today you will be ignored." The person will say, "In the world, I possessed eyesight. Why am I blind today?" He will be told, "You misused it; that is why today you do not deserve being granted this favor".

### **The food and drink of hell**

In this world, Allah SWT granted sustenance to human beings. If one earns lawful income and eats lawful food, Allah SWT will grant him/her all the desirable things in heaven. According to a hadith, when the dwellers of heaven will witness Allah SWT, they will be granted a special feast in which 70,000 plates of different food items will be placed in front of them. If one earns

unlawful income or indulges in dealing with interest (*riba*), what would be the food and drink of hell?

The blood coming out of the wounds will be poured in cups and presented to the dwellers of hell. This is because they had been drinking unlawful drinks in this world and showed ingratitude on the lawful favors of Allah. Thus they would be granted the beer of hell.

### **Deprivation from the glimpse of Allah**

In this world, one used to direct his face towards a *na-mehrem*; one used to beautify himself for the love of a *na-mehrem*. According to a hadith, some people will stand on the Day of Judgment in such a state that Allah SWT will not even bother to look at them.

But if one makes his face look like the Sunnah of the beloved of Allah SWT, on the Day of Judgment, he will stand in a state:

“The face would be shining openly”

“The day when a face would be white”

The light (*noor*) of their deeds would be apparent on their faces. On the other hand, the darkness of the deeds will be apparent on the faces of the sinners.

“The dwellers of hell would have black faces”

“Completely black would be faces”

### **Punishment would resemble the deed**

It is the habit of Allah that he gives punishment in accordance with the sin. For example, a person commits adultery and does not repent. According to a hadith, there is a cave in hell in which there are scorpions. This person would be thrown in it and the door would be closed. The scorpions would cling to his body just like honeybees cling to nectar. All the scorpions would bite him simultaneously causing unbearable pain. Why did he get this punishment? Allah SWT will say, “You committed a sin in which each and every tissue of your body gained immense pleasure. Thus your punishment would also be such that each and every tissue of your body will feel pain”.

According to a hadith, the punishment for the person who misuses his gaze and does not repent is as follows. There will be hot needles of steel which will be pushed in the eyes of the person.

If we correctly utilize the favors in this world, Allah SWT will grant us much better favors in the life to come. Allah SWT will say, "In the world, you lived according to my will; today, I will fulfill your will".

### **The inner picture of a sin**

Whatever deeds we do, there is an appearance as well as an inner picture of them. Hazrat Maulana Ashraf Ali Thanvi RHT wrote a comprehensive essay on this topic. He said that the person who hurts others without any reason is actually, from the inside, a scorpion. The person who is extremely greedy for wealth is actually a dog as far as his inner self is concerned. The person who is involved in vulgarity or adultery is actually a pig. And the person who is deceitful, who in today's world is known as smart, who indulges in lying is actually a monkey. Similarly, the person who does not act upon his knowledge is actually a donkey.

### **Where are human beings?**

The true friends of Allah are able to see the inner picture of people. Hazrat Maulana Ahmed Ali Lahori RHT said that once he was walking across a market where he met a man of spiritual vision who recognized Lahori RHT. The man asked the strange question, "Ahmed Ali! Where are human beings?" Lahori RHT was shocked to hear this and said that, "all these are human beings". On this the man, in amazement, said, "These are all human beings?" Lahori RHT said that when he heard this, he suddenly underwent a strange state in which he saw dogs, pigs and donkeys everywhere. When Lahori RHT regained his normal self, the man had gone.

Today we have time on our hands to repent on our sins and become closer to Allah SWT. We are extremely lucky to be granted such an opportunity. It is a blessing from Allah SWT. Thus, with a sincere heart, we should indulge in the act of repentance.

### **Fear of Allah on eating apple**

There is an anecdote about a religious elder who was walking across a stream of water. He was extremely hungry but had no money to spend at all. His eyes caught attention of an apple. He grabbed it and ate it. Suddenly it occurred to his mind that the apple must have belonged to someone else and that he should have acquired permission before eating. Thus he followed the direction from where the water-stream was coming. After some time, he reached a garden in which there were trees of apples. He met the owner of the garden. He told him about what had happened and asked for either forgiveness or payment of price in the form of labor. The owner said that he had a daughter who was blind, deaf, dumb and devoid of feet. The owner asked the pious man to marry her, serve her and keep her happy for the rest of her life.

The pious man started pondering on the pros and cons of the owner's offer. He knew it was going to be extremely tough but his heart said that the struggle in this life is light whereas the prospect of standing in front of Allah SWT as a culprit on the Day of Judgment was extremely fearsome. Thus he agreed with the owner and married his daughter. When he met his wife, he was shocked to see that she was beautiful and perfectly normal in all aspects. He asked her if she had another sister. She replied in the negative. The next day, his father-in-law asked him about his experience with his wife. The pious man said that he had found her to be perfectly normal in all aspects. The father-in-law said that, "This is my daughter. She has physical beauty and as far as inner beauty is concerned, she is a scholar of hadith and a memorizer of Quran. I wanted to find a husband for her who had fear of Allah SWT because such a person would be able to fulfill the rights of a wife (that is why if you read Surah Nisa, every now and then it talks about fear of Allah as a pre-requisite of fulfilling each other's rights properly). When you apologized to me just because of an apple, I saw fear of Allah in your heart. Thus I selected you for my daughter". The couple started living together. Allah SWT granted them a son which they named Nauman. Nauman grew up to become *Imam-e-Azam* Abu Hanifa RHT.

When the mother is Fatima and the father is Ali Al-Murtaza, the children are Hassan and Hussain. There have been such people in the world who lived in full accordance with the will and pleasure of Allah SWT. They used to fear sins just like one fears a wild lion. They did not used to go near to sins. That is why they were among the beloved of Allah SWT.

### **There are two ways**

Today we have two ways in front of us; one is to fulfill our own desires; this way leads to a punishment that is beyond our imagination. A mistake of few moments leads to a punishment of many years. Is there any wisdom in it? The second way is that of piety in which one indulges in only lawful acts and then meets Allah SWT in a state when He is pleased with him. A small example would elucidate the matter. If you give a toffee to a child and put the condition that he would be slapped twice after eating, he would not accept this deal. Isn't it strange that man, just for the sake of few pleasures of this world, is ready to enter hell for such a big punishment? Is he less intelligent than a small child?

The companions of the holy prophet SWS and our religious elders had such a clear vision of the hereafter that they knew exactly which action would lead to what consequence. That is they used to avoid sins. Allah SWT values such people to the fullest.

### **The shadow of cloud due to fear of Allah**

There was a young man whose heart was intensely inclined towards a female slave. One day he met her and told her about the state of his heart and that he could not live without her. On this she said, "My love for you is even more than your love for me but I fear Allah". Such was the

purity beneath her words that it left a deep impact on him and changed the state of his heart. Thus he decided to start the journey of seeking knowledge. On his way, he met someone who also wanted to go to the same place. They decided to go together. It was an extremely hot day but, due to the special Grace of Allah, a cloud appeared above them and moved along with them. The young man thought it was due to the blessings of his elder partner. The elder partner also thought it was due to himself. When they parted their ways, the cloud started moving in the direction of the young man. The elder partner asked the young man that, "which deed of yours earned such a high rank in the eyes of Allah SWT?" On this the young man replied, "I am a sinner and just repented but my Allah is so appreciative that He not only will save me from the heat of the hereafter but due to the blessings of repentance, He saved me from the heat of this world".

### **The eight witnesses of the hereafter**

On the Day of Judgment, there will be eight witnesses to the sins of people.

1. The place where sin will be committed will speak against the sinner:  
"Allah will order the earth and the earth will give news"  
In today's age, it is easy to understand because of the invention of video camera. In fact nowadays, even cell-phones have a digital camera inside them. Similarly, every particle of this earth will act like a camera. It will take picture of an act, preserve it and show it on that Day.
2. The day when the sin is committed will also stand against us as a witness. Allah will say:  
In a hadith, it is said, "Everyday calls and says "O human, I am a new day. On the Day of Judgment, I will stand as a witness to the act that you today.
3. The tongue of man. Allah says:  
"On the Day of Judgment, their tongues will speak as a witness".  
Today, we engage in vain talks or vulgar jokes for hours and forget that in the hereafter, we would be held accountable for them. It is very easy to curse or abuse someone but extremely difficult to prove it on the Day of Judgment that someone is bad when Allah SWT will inquire about it. It is not a small matter at all.  
It is written in books that when the Ummah of Hazrat Eisa AS will be brought in front of Allah SWT, they will be asked as to why they considered someone as equivalent to Allah SWT? On this, they will point towards Eisa AS saying that he asked them to do so. Allah SWT will ask Eisa AS, "Did you say so?" Shah Abdul Qadir Jilani RHT writes that there would be so much fear inspired in Eisa AS that his every hair would ejaculate a drop of blood. (In Tafsir-e-Mazari, this saying is attributed to Abu Roq).  
On that Day when prophets would be trembling with fear, what would be our state

if Allah SWT asks us that why we called such and such person as rascal? What would be our answer?

4. The organs of human body will speak as witnesses on the Day of Judgment. For example, when the hands will speak against a sin, the person will be shocked and say to the hand, "why are speaking against me? It was for your pleasure that I committed that sin". Those hands will say, "The same Allah who granted everyone speech has today granted us speech".

We consider our organs as mute in this life but actually they are the secret police forces of Allah SWT and they would submit a flawless report on the Day of Judgment regarding our actions whether done in privacy or openly.

5. Two angels

"Undoubtedly, there are supervisors appointed above you; they are respectable and they write whatever you do".

One angel writes our good deeds; the other writes our bad deeds; thus there is a sheet role that is being prepared as we live in this world.

6. The account of our deeds that the angels write will be another witness against us. When a guilty person will see his account of deeds, he will say, "Oh my bad fortune! What kind of report is this? There is not a single small or big sin which it has not mentioned". Allah SWT says, "Whatever they used to do, they will find it in front of them". "Your God will not treat anyone with injustice". That is why while taking people to hell, the angels will ask, "Did not anyone come to you with a warning?" The reply would come, "yes such people did come to us. If we had listened to them and if we had an iota of intelligence in our minds, we would not have belonged to hell".

7. (I feel panic while saying this). The beloved of Allah SWT, holy prophet SWS will be a witness. It is mentioned in a hadith that the angels deliver our account of deeds to the holy prophet SWS. On the Day of Judgment, Allah SWT will ask him to act as a witness. He is the person who will intercede on our behalf and whose intercession will grant us forgiveness. If, instead, Allah SWT asks him to act as a witness to our sins, what will we do? If our face does not have similarity with his face, what will we do?

There was a poet by the name of Mirza Bedal. He wrote a verse which was appreciated by a man of Iran who wanted to meet Mirza. When the man met Mirza, he saw that the poet was cutting off his beard. On seeing this, he was shocked because the poet had written a beautiful verse in love for the holy prophet SWS. Mirza said that he was cutting his beard but not tearing anyone's heart. The man said that, "you are breaking the heart of holy prophet SWS". In a hadith, it is

mentioned that a beardless man came in front of holy prophet SWS. The holy prophet SWS turned his face away from that man.

### **Do not humiliate us in front of the holy prophet SWS**

When our bad deeds are presented before the holy prophet SWS, how much grief would he feel on the fact that we, as his ummah, do not value the tears he shed for us during nights. That is why the pious men of Allah used to ask for forgiveness saying, "O Allah! On the Day of Judgment do not hold us accountable in front of the holy prophet SWS". Shaykh Abdul Qadir Jilani RHT used to pray, "Pardon my mistakes, forgive my sins but if your decision is to hold me accountable, make me stand in a state of blindness so that I am not embarrassed in front of the holy prophet SWS".

8. Last but not the least is the witnessing eye of Allah Himself. The Quran says: "Whatever you do, we will be witnesses on the Day of Judgment".

The God from whom we ask for forgiveness will be a witness. What will be our fate? Thus, with a sincere heart, we should repent on our previous sins; we should intend to change ourselves and adopt a life of piety. We should benefit from the fact that we still have time on our hands. Today, one sight of the Most Merciful is enough to change our vices into virtues.

### **Dive into the river of Divine Mercy**

There is a story about a man who was extremely filthy. When he reached a river, he started staring at the river. On this, the river asked him "why are you looking at me and not diving into me?" The man said that he was too filthy and if he would dive, it would make the river dirty. The river smiled and said that it was running water and even if thousands like him would dive into it, it would purify them all and remain pure itself as well. The same is the case with the river of Divine Mercy. O Allah! You stated in the Quran while addressing Satan:

"O Satan! There are some people of mine on whom you are powerless"

Allah, we are weak and thus seek your shelter and protection.

We should apologize to Allah SWT. Due to His favor, we recited the *kalma* by tongue. Now we ask Him to grant us the guidance and conviction to do justice to the *kalma*. We do not possess any good actions to deserve heaven. It is only due to your mercy, compassion and forbearance that we are living respectfully among people

otherwise if you unveil us, we are not worthy of any respect. O Allah, just like you did not expose us in this world, please kindly do not expose us on the Day of Judgment.

### **Plead of a broken heart**

O Allah! You sent Hazrat Musa AS and Hazrat Harun AS to Pharaoh who used to say:

He used to speak openly about his superiority. You sent both prophets to him with the instruction:

Go and speak with kindness. If you showed kindness to even such a big sinner, we are still among those who prostrate our foreheads before you and say "Subhana Rabi al Aala". We testify to your Oneness every day. O Allah, do not catch us because of our sins. If a person goes to a temple and ends up in hell, it is not surprising. However, if a person is in a mosque and ends up in hell, it is a matter of extreme gravity. There was a blind beggar who knocked on a door and asked for something. When no one answered, he thought that how stingy must be the owner of the house to not even open the door. Someone told him that he had come to the door of a mosque. On hearing this, the blind beggar threw his bowl, broke it and said that now since he had reached the door of Allah, he would not ask anyone other than Allah SWT for his needs. O Allah! We are also like that blind beggar; we are directly asking you for help. Make us among your special servants.

# **MEANS OF REPENTANCE**

## **EXTRACT**

Man sometimes thinks that there is no use of repentance because he would end up sinning again and again. This is just like saying that there is no use of taking bath as one would again sweat after that. Everyone would call such a person as foolish. Similarly, a sin is like a blemish on the heart. We have to wash our heart again and again. The water with which the heart is cleansed is called repentance.

## **The reasons behind lack of repentance**

The being that remains free of sins from birth till old age is an angel. The being that sins throughout his life is Satan. And the being that commits sins and then repents out of a guilty conscience is a human being. Pure goodness alone belongs to angels. Sheer evil alone belongs to Satan. The blend of goodness and evil is what we call as a human being.

## **The state of heart and soul**

The inner states of a human being keep changing. The heart is known as *qalb* because its states keep changing. Sometimes, man acts like a true servant of Allah SWT. Sometimes, he acts like a big sinner. If you witness the sky, sometimes it is clear and clean whereas sometimes it is very cloudy. Similarly, the heart and soul of man is sometimes full of inner light and sometimes totally devoid of light. Thus in the earlier case, man's heart is inclined towards worship of all sorts whereas in the later case, he is attracted towards sins. When a person struggles hard to purify his heart and soul, Allah SWT grants him perseverance on following Shariah and the person attains *nafs-e-mutmainah* (the satisfied soul). On reaching this state, the person avoids sins just like we avoid poison. A *momin* (true believer) fears Allah SWT all the time and becomes worried on even hearing the word, 'sin'.

## **The recognition of existence**

In countries abroad, there are big stores in which products of worth millions are displayed openly. Yet no one dares to steal anything because of the tight security system. Everyone knows that the eye of the video is watching and if they get caught, they will suffer humiliation of the highest order. Similarly, if a wife knows that her husband is watching her, she will not look at a *na-mehrem*. If a disciple knows that his master is watching him, he will not look at a *na-mehrem*. If a thief knows that the owner of the house is watching, he will not steal anything. Thus it is human nature that when man knows someone is watching him, he will not commit any sin. Similarly, if one has the strong belief that Allah SWT is watching him, he will avoid sins. Today what is lacking very dearly is the recognition of existence of Allah SWT otherwise it would be extremely easy to avoid sins.

### **The happiness of a true believer**

We thank Allah SWT for the fact that we never touched a wire otherwise we could have died. The same case is with a true believer. He does not say that he never committed any sin. Instead, he thanks Allah SWT for avoidance of sins. There was a religious elder who underwent through a lot of adversity. When someone asked him about his experience he said that he was happy that he had not been involved in any sins.

A person took bribery and put the money in his pocket. Then he came to know that the Police had arrived. Now he wanted to get rid of the money but could not find a place where he could throw it away. After some time, he did find a place where he threw away the money. On this he was extremely happy; this is the case with a true believer; he feels extremely happy on getting rid of sins.

### **Tit for Tat**

Every sin has an impact on our heart and soul. It is said that, “to every action, there is an equal and opposite reaction”. Thus when we commit sins, Allah SWT catches us and puts us in hardships but we do not understand. For example, our business becomes stagnant; it is from Allah SWT but we ascribe it to some other cause. In truth, if Allah SWT wants to give us sustenance, no one can stop it. On the other hand, if Allah SWT does not want to give us something, no one can give it to us. We never think about our sins due to which Allah SWT can tighten our sustenance. A big benefit one derives from the company of the true servants of Allah SWT is that one’s heart adheres to repentance. One wants to live a life of purity.

### **Types of repentance**

1. If there is a disbeliever, he should repent on his disbelief and enter the fold of Islam.
2. If there is a believer, he should repent on his sins and become a true believer
3. If someone avoids big sins, he should repent on his negligence and be involved in remembrance of Allah SWT.
4. If someone remembers Allah SWT, he should repent on the whispers of Satan and *nafs* (lower-self)
5. If someone is free from false whispers, he should repent on the deficiency in the purity of intention behind worship.

No matter how much we worship Allah SWT, His rank is still above our worship. That is why the most beloved of Allah SWT, the holy prophet SWS said, "Allah! I could not worship you the way I owed to you".

### **Reward on what?**

The question occurs in our mind that if we cannot worship Allah SWT the way He deserves, on what thing is our reward? The scholars have explained everything in details. Suppose there is a child who goes to a school. When he comes back to home, his father asks him as to what did he learn in his school that day? The child shows his copy in which few numbers and alphabets are written in a haphazard manner. On this the father buys him few candies only to boost his morale. No one would say that the reward given to the child is due to his beautiful writing but it was due to the generosity and compassion of his father. The same is the case with Allah SWT who grants us big rewards on our worship full of flaws.

### **Repentance is like erase command**

The truth about repentance is like a piece of cloth that is full of dirt; once you wash it with soap and water, it becomes pure once again. Similarly, the heart of man becomes pure after repenting. It is mentioned in a hadith:

"The one who repents on sins is like the one who has not sinned at all".

This can be understood by the erase command of a computer. If you want to delete a file permanently, you just have to press the erase command and the file is gone. The same applies to repentance that deletes the sins of a human being.

Once the holy prophet SWS asked his companions a strange question. "Is it possible that a person commits sins and goes to heaven because of his sins?" The companions replied, "How is that possible?" The holy prophet SWS replied, "Yes it is possible that a person commits big sins but later repents sincerely. Allah will convert his sins into good deeds and he will enter heaven". How merciful and compassionate is Allah SWT.

### **The worst became the best**

Hazrat Musa AS prayed to Allah that he wanted to meet the most sinful person. He was told about a certain person. When Musa AS met him, he saw that the man's life was extremely devoid of piety. After some time, Musa AS prayed that he wanted to meet the most pious person. He was told about a certain place. When Musa AS reached there, he was shocked to see the same person. On this,

Allah SWT told Musa AS, "The man was sinful but when he went to his home, his wife taunted him on something. The taunt left such a deep impact on his heart that he repented in front of me with a sincere heart. I converted all his sins into virtues. Thus now he is the best person".

### **Turn your defeat into victory**

Due to repentance, we can convert our minus into our plus i.e. our defeat into our victory. It is mentioned in a hadith, "On the Day of Judgment, Allah will call a person and spread a sheet of His mercy around him. Then, Allah will count his sins and make him recall the amount of sins he committed on such and such day. The person will start believing that there is no way he could escape from hell. Eventually, Allah will say to him that "in the world, you did all this and yet we concealed your sins from everyone and gave you respect. If we concealed you in the world, we will conceal you today as well". Allah will convert all his sins into virtues and remove the sheet of mercy around him. The entire creation will be shown his account of deeds. They would see it with amazement".

Allah says in the Quran:

"Every one of you should repent; O people of faith, so that you are granted success".

Sometimes, man thinks that he has not committed any sins. Why should he repent? This is a big deception of Satan. He beautifies the sins in such a way that they do not appear as sins to the sinner. The scholars have stated that the sin which is considered as small by the sinner is not actually small in the eyes of Allah SWT.

### **The summary of certain sins**

#### **The 4 sins of the heart**

1. Disbelief in Allah from the heart
2. Belief is in Allah but the heart intends towards sins all the time. This is called mental adultery because the mind has dirty thoughts all the time
3. A person has no fear of the anger of Allah SWT
4. A person becomes hopeless as far as the mercy of Allah is concerned

#### **4 sins of the tongue**

1. False evidence
2. False oath
3. False accusation
4. Black magic

### **3 sins of stomach**

1. Eating from unlawful income or interest
2. Eating from the money of an orphan
3. Drinking wine

### **2 sins of the sexual organ**

1. Adultery
2. Masturbation

### **2 sins of the hand**

1. Theft
2. Killing someone

### **Sins of the feet**

1. To runaway while fighting against disbelievers in the field of holy war (jihad).

Allah SWT is pleased with the person who fights in the path of Allah and stands as a strong wall against the disbelievers. Some people make big claims about their bravery but when the time comes to actually take part in the battle, they runaway.

### **Sins of the entire body**

1. Hurting others
2. Displeasing parents
3. Disrespect for elders

Allah SWT says in the Quran:

“Undoubtedly, Allah loves the ones who repent”.

### **Whose love is more?**

Does man love Allah more or does Allah love man more? The truth is that the later is true; there are 4 arguments – they are all in the Quran.

Allah is the friend of the believers. Thus He attributed friendship to Himself. He could have said that the believers are the friends of Allah but He chose to mention the other way around. It is said that love and musk-scent cannot be concealed because they need expression.

That Allah loves them and they love Allah. Here again, the first step is taken by Allah SWT.

Here He says that He is pleased with them and they are pleased with Him. Again, the first step is by Allah SWT.

Allah-u-Akbar! Here again, Allah SWT first mentions His deed. Thus these are 4 verses from the Quran which prove that Allah has an intense love for His believers.

### **Reasons behind lack of repentance**

1. The weak belief in the hereafter and accountability on the Day of Judgment. A person of this category suffers from the spiritual sickness of *kibr* (arrogance) and should seek treatment from a spiritual master.
2. The desire of sin is so dominant that a person is unable to control himself. The cure lies in thinking that if that person continues to sin, Allah SWT will snatch away the favors and bounties bestowed by Him and that person will be deprived of the loving sight of Allah SWT. The sinner should think that he/she would burn in hell for such a long time; would he/she be able to bear the punishment? Such thoughts would weaken the desire to sin; slowly and gradually, the inclination towards sinfulness would fade away.
3. Man thinks that the world is like a “net-cash” whereas the hereafter is like borrowed money. Thus he thinks that he should prefer the earlier over the later. Thus he ends up doing whatever he is dictated by his caprice and does not repent. If this is the state of man’s heart, he should remember his death very often. He should ponder on the fact that death humbled big kings, extremely wealthy people and even those with wisdom – no one stayed in this world. Jibrael AS once came to the holy prophet SWS and said, “You may live as much as you want but one day death will approach you”. Thus since death will certainly approach us, why not repent before death?
4. Man commits sins with the intention that he will never do it again. This is also a big deception of Satan. The last time never comes and man gets caught in a vicious cycle. The habit of sins becomes stronger and such a person is deprived of guidance from Allah SWT due to which he never gets an opportunity to repent.

### **Satan became dominant**

In Bani Israel, there was a young man who was extremely pious. He came to know about a tree which was being worshipped. He took out his axe and went with the intention of cutting the tree. On his way, Satan appeared in the form of an old man. Satan asked him as to where was he going. He replied that people were involved in ascribing a partner to Allah in the form of a tree. On this Satan said, “Let the people do whatever they are doing. You do not leave your important worship because of them”. The young man said that this was also a form of worship. Satan, however, insisted that he would not let him cut the tree. There was a tussle between the two.

The young man got the better of Satan. On this Satan said, "It is not obligatory upon you. If Allah wanted, there were some prophets alive as well. They would have cut the tree". The young man insisted that he would cut the tree. On seeing the strong resolve of the young man, Satan played a game. He said that he would provide three dinars everyday to the young man which would be sufficient to support his family. The young man agreed and went back to his home. For two days, Satan kept up his promise but on the third day, there was no money for the young man. On this, the young man became angry and again went out with the intention of cutting the tree. On his way, he met Satan. Again, there was a tussle between the two. However, this time, Satan got the better of him. The young man was amazed and asked Satan that "how did you become stronger on this occasion?" Satan replied that "on the previous occasion, your anger was purely for the sake of Allah. Thus Allah made you dominant. This time your anger was due to lack of dinar and thus Allah made me dominant". Therefore it proves that the deed which has purity of intention involves Allah's special assistance; Satan becomes powerless. On the contrary, Satan becomes dominant in a deed which is devoid of inner purity. Similarly if we delay repentance, Satan will dominate us.

5. Man thinks that although he is a sinner, Allah is Most Merciful and Compassionate and would eventually forgive him. The cure lies in thinking that if he does not repent, it is possible that Allah might take away his faith and he may die in a state of faithlessness. One of the punishments of sins is that on the occasion of death, Allah makes it difficult for him to recite the *kalma*.

#### **Many could not recite the *kalma***

There was a man in Multan who was an M.B.B.S Doctor. He wrote a book on the topic of death. He said that he had spent many years of his life in an emergency ward. He used to advise all the patients to recite the *kalma* as often as possible. However, only 10 out of 100 people were able to recite the *kalma*. The remaining people died while talking about worldly matters. There was one person whom the doctor tried his best to make him recite the *kalma* but the patient could not. When the doctor asked him why, the patient indicated with his finger that his tongue had been paralyzed. Thus before our tongues become out of our control, we should recite the words of repentance.

6. Man sometimes thinks that there is no use of repentance because he would end up sinning again and again. This is just like saying that there is no use of taking bath as one would again sweat after that. Everyone would call such a person as foolish. Similarly, a sin is like a blemish on the heart. We have to wash our heart again and

again. The water with which the heart is cleansed is called repentance. We have to repent again and again.

### **See the impact of repentance**

It is written in books that when someone repents with a sincere heart, Allah SWT helps to the fullest in the avoidance of sins. As stated earlier, the sins are converted into good deeds. There are 99 names of Allah out of which 2 are related to mercy i.e. *Rahman* & *Raheem*. However, there are no two names that are related to wrath. The trait of *Rahman* is dominant in a father. The trait of *Raheem* is dominant in a mother. That is why it is said that a mother may hit her child but she never lets anyone else do the same. Allah SWT also loves His people just like a mother. "Allah's mercy surrounds everything".

### **They went to hell out of their own choice**

Once, the holy prophet SWS was coming back from a journey. He took some rest at a place near a community. There was a woman who had a clay-oven in which she prepared chapattis for the companions of the prophet SWS. When she was free, she asked the holy prophet a question, "I am a mother. I prepare chapattis in a clay-oven. I have a small child. I never let him come near fire. I myself stand close to the fire for inserting and taking out the chapattis but I have so much mercy for the child that I do not allow him to come even near fire. I have heard this from you that if we accumulate the love of all the mothers of the world, Allah SWT's love for His people is still 70 times more than that. Then how can He put His people in hell-fire?"

It is mentioned in the hadith that on listening to this, the holy prophet SWS's eyes became wet with tears. He cried till Jibrael AS came with the message from Allah: O my beloved, tell this woman:

"Allah did not inflict injustice on them; they inflicted injustice on their own selves" Allah SWT wants to save people from hell but people do not repent on their sins and instead follow the arrogant attitude of Satan. Thus they end up in hell due to their own deeds otherwise Allah SWT is always ready to forgive them.

### **Few words of pleading**

If Allah SWT deals with His people with mercy and compassion, we should take full advantage of it; we should let our sins be forgiven and pray to Him in the following words: My Lord, put one sight of your love upon us. From now on, save us from sins. Grant us a life full of piety and purity. We submit ourselves before you. Grant us the respect of obedience and save us from the humiliation of disobedience. O Allah, our state is like a robbed traveler. Everyone feels pity for such a person. Satan is a

robber; he attacks us repeatedly and wastes our deeds. O Allah you are the kindest, please have some pity on us. Make us steadfast on religion. Today we repent sincerely. You have the power to save us from sins.

Hazrat Maulana Ashraf Ali Thanvi RHT wrote that on the Day of Judgment, a man would be asked to stand. Allah SWT will say: "You kept on following Satan and sinning". The person will say, "Satan used to knock me down and make me indulge in a sin but I always felt extremely guilty and used to repent again and again". Allah SWT will make the angels as witnesses and order them to see his account of deeds. The angels would testify to the fact that the man was speaking the truth. Allah SWT will say to the angels, "Look at this man. He never gave up before Satan. He never stopped repenting. He was a man of perseverance and thus I will grant him heaven".

# **MEANS OF FORGIVENESS**

## EXTRACT

We should not think that we are involved in preaching or invocation or welfare or any service to religion but whatever we are doing cannot do justice to the true status of Allah SWT. Our elders offered the morning prayers with the ablution of the night prayers for 40 years. Even then, when they visited *bayt-ullah shareef*, they were drowned in humility and humbleness. About Imam Abu Hanifa, it is written that after performing *tawaaf*, he offered two *rakaat* in which he recite the whole Quran. Then he prayed, "" Allah-u-Akbar Kabeera When these leaders of the Ummah, after spending the entire night in worship, used to admit their deficiency, it is obvious we have to express our nothingness unconditionally.

## **MEANS OF FORGIVENESS**

### **Who is the blend of good and evil?**

Allah SWT has put in the nature of man the inclination towards both good and evil.

The Quran says:

But the person who lets goodness dominate and restrains evil becomes the favorite of Allah SWT.

### **The impact of sin**

One should remember that just like ice is cold and fire is hot, sins also have a characteristic impact i.e. they leave the heart discontented and restless. If any person in this world has the opportunity to sin without anyone to stop or ask him, even then his heart will feel worried after sinning. There will never be peace in his heart. Such people often suffer from depression. They cannot sleep properly at night. They have to rely on sleeping pills. Thus a lot of people themselves admit that they possess everything but satisfaction; this state exists due to sins. If people think that they will continue to live a life full of sins and yet be satisfied, they are in a big delusion. Thus if you travel around the world, you will see that people possess all the worldly belongings and yet say, "Life is very tough" – their sins have made their life tough.

### **Conviction taken back**

Another impact of sins is that Allah SWT takes back the conviction to do good deeds. A lot of people say that they do not feel like praying; some say that do not want to recite the Quran. I met a student who had completed *daura-e-hadith* nine years earlier and was a memorizer of the Quran. He said that in the last 9 years he had not completed the Quran even once. This happens when conviction is taken back. The same applies to people who complain that it is too difficult to wake up at *Fajar* (morning prayer). The sins become a hurdle in the path of conviction. In fact sins become a source of burden for the sinner. It becomes difficult for such a person to remove the heavy weight of sins from his soul and ends up in a state of laziness. Such a person's heart does not feel inclined towards worship. If such a person does worship, he does not feel any pleasure in it. Thus due to the nuisance of sins, the conviction is snatched away. Thus if a person wants to be granted a life full of contentment and virtue, he should prevent himself from sins.

### **Path of repentance is the path of love**

Repentance is the intention to leave sins and the resolve to adopt piety. By repentance, a person becomes one of the friends of Allah SWT. It is mentioned in a hadith:

Allah loves the ones who repent; and the same is mentioned in Quran. The act of repentance carries so much reward that if its reward is distributed among all the sinners of the city, it would still be enough.

Allah says:

“O people of faith! You collectively repent together so that you may attain success”

The scholars say that the meaning of repentance is:

The heart should be purified in such a manner that the desire and attraction towards sins does not exist anymore; and if even just a thought of sin occurs, the heart feels remorseful.

That is why Hazrat Zoolnoon Misri RHT was once asked that who is the closest to Allah? He replied that, “if the desires of a person are given a physical form and displayed in a market in front of everyone and yet he does not have to feel an iota of embarrassment at all, that person is the closest to Allah SWT”.

### **The best method to avoid sins**

A question arises that if sins are so attractive, how can we save ourselves from them? If someone places a plate of delicious sweets in front of you and tells you that there is only one piece full of poison, would you eat a single piece from that plate? Similarly, when a true believer realizes that a sin would cause the displeasure of Allah SWT, he no longer feels tempted towards it.

### **Who is a scholar?**

Imam Ghazali RHT wrote something extremely beautiful: he said that, “A scholar is he on whom the disadvantages of sins become clear and comprehensive”. The person who is most knowledgeable about the adverse consequences of sins is the biggest scholar; the one with most information is not the biggest scholar at all. In fact, often it happens that the tongue of a person is scholarly whereas his heart is ignorant. The true scholar does not go even near to sins.

It has been observed that if someone is a heart specialist doctor, he does not eat anything that has a lot of oil or cream or fat in it. If we ask him why, he would reply that he knows the impact of the above-mentioned ingredients on one’s health. Similarly, he would not eat anything which has a lot of sweet in it. On the other hand, the person who is not aware will eat in abundance all the unwanted items.

Anyways, everyone should indulge in the act of repentance irrespective of whether they are students or scholars, pious or impious.

### **The ones who escape from disaster**

It is mentioned in hadith:

“All humans are in a state of loss except the scholars. All scholars are in a state of loss except the ones who act upon their knowledge. All those who act upon their knowledge are in a state of loss except those with purity of intention”. Even the ones with purity of intention are in a state of danger about the fact that whether they will retain it till their death or not.

Our religious ancestors used to cry due to the fear of losing the favors and bounties given by Allah SWT especially regarding guidance, conviction and purity of intention. Once a companion of the holy prophet SWS was crying. A friend asked him if he had committed any mistake. There was a seed of wheat on the ground. The companion pointed towards it and said that he had not committed any sin even of the weight of that seed. He said that he was not crying due to any sin but due to the fear of losing his spiritual state near death. Circumstances can change so quickly that we should be extremely cautious all the time.

It is mentioned in a hadith, “Near the Day of Judgment, there will come such a time when people would wake up in a state of faith but as the evening would set, they would become faithless”. A true believer should be in a state of fear all the time especially in our age when there are so many kinds of deviant paths. The state of spiritual masters is such that although they have a mountain of faith in their hearts but they are still fearful of Allah SWT all the time – they are never sure about the fact that whether they would die in a state of faith or not.

### **The ten means of forgiveness**

Allama Ibn-e-Taimiyah RHT has written in detail about this topic.

1. Repentance on sins and intending to adopt piety in future
2. *Istighfaar* is the act of recollecting one’s sins and feeling extremely guilty on them. It is mentioned in a hadith:

“Congratulations to the person who, on the Day of Judgment, brings his account of deeds with *istighfaar* written in abundance”. Allah SWT is very pleased with *istighfaar* because His trait of mercy and forgiveness emerges with it. In Sahih Muslim, there is a hadith:

“If you people do not commit any sin, Allah will eliminate you and, instead, bring forth people who will commit sins and then do *istighfaar* and Allah will forgive their sins” because it indicates recognition of Allah on their behalf.

### ***Istighfaar* – solution to every problem**

When a sinner weeps while saying “O Allah O Allah”, Allah SWT tells the angels that this person recognizes Him. A person came in the presence of Hazrat Hasan Basri RHT and said, “I am a big sinner. What should I do?” The reply was, “do *istighfaar*”. Another man came and said, “There is no rain. What should be done?” The reply was “do *istighfaar*”. Another person asked, “I am poor. What should I do? The reply was “do *istighfaar*”. Another person said, “I don’t have children. Pray for a son”. The reply was “do *istighfaar*”. Another person came and said, “Allah has given me a garden. Tell me about a deed by which more fruit will be produced”. The reply was “do *istighfaar*”. Another person asked, “Allah has given me a piece of land. Pray that it produces pure water”. The reply was “do *istighfaar*”. A person was sitting there and was amazed that Basri RHT had a general formula which he had given to everyone. So he asked Basri RHT about it. Basri RHT replied while reciting the following Quranic verses:

“You do *istighfaar* from your Lord; undoubtedly, He is most forgiving”.

“He will send down heavy rain”

“He will increase your wealth and children”

“He will make a garden for you”

“He will make streams of water flow from your land”.

Thus He will grant so many favors on *istighfaar*.

Today, if we look around us, people are grief-stricken on one of the above mentioned things. Here garden does not mean only a garden; and fruit does not mean only a fruit. If someone has a factory, that is his garden and the product is his fruit. Similarly whatever business someone is involved in is like a garden and the return is like a fruit. If anyone is worried about his sustenance, Allah SWT will create ease for him if he does *istighfaar*. Some people are worried about lack of children; they don’t need to go to any *amil* or wear any talisman. They just need to do *istighfaar* in abundance.

### **Worship without *istighfaar***

We have to do *istighfaar* throughout our lives because without it, our deeds go not acquire acceptance in the sight of Allah SWT. The reason is that no matter how much purity we have in our worship, it is still nothing when compared to the actual status of Allah SWT. However, Allah SWT is most generous and

compassionate. That is why he grants us reward on our extremely flawed worship.

### ***Istighfaar* after ablution**

Ablution is such an important worship to the extent that according to *ahadith*, it washes away the sins of the organs that are washed with water. However, even after ablution, we are instructed to recite the following words of *istighfaar*.

### ***Istighfaar* after offering prayers**

After ablution, one offers prayers which comprises of the most significant form of worship. In fact, a person is closest to Allah SWT when in the state of prostration. The scholars have written that suppose there is a tall grass on which a person offers his prayers; if his forehead does not feel the hardness of the ground while prostrating, his prayer will be invalid. The same applies to offering prayers on a thick carpet or mattress. This is because prostration is a sign of extreme humility and is achieved only when a person bows down to the fullest. Similarly, Allah SWT's mercy reaches its peak when the person is in that position. Thus the one who prostrates is in a state of spiritual ascension. In the Quran, the word "*wasjud*" appears along with the mention of proximity. Thus offering prayers is a means of extreme nearness to Allah SWT – it is labeled as the ascension of true believers. However, even after this special worship, we are instructed to recite the words of *istighfaar*. It was the Sunnah of holy prophet SWS that after completing his *salaat*, he would recite *Allah-u-Akbar* once and *Astagfirullah* thrice.

### ***Istighfaar* after *tahajud***

Similarly, *tahajud* prayers are of immense importance. It is mentioned in a hadith that Allah is so pleased at this time that He announces:

An angel announces, "Is there anyone out there who wants to ask for something". Allah SWT's mercy is in full fervor at the time. The one who offers *tahajud* prayers attains proximity to Allah SWT.

### **Point to be noted**

Allah SWT says in the Quran:

"And offer *tahajud* prayers in few parts of the night"

"It is hoped that your Lord will grant you lofty status"

The commentators of Quran state that due to the blessings of *tahajud*, the holy prophet SWS is being given the glad tidings of the highest rank. The person who will offer *tahajud* prayers regularly in this world, Allah SWT will grant him the intercession of holy prophet SWS on the Day of Judgment. Thus *tahajud* is such an important worship; even then, we are instructed to do *istighfaar* after it. In the Quran, it is mentioned about the prophets and companions of holy prophet SWS:

“They used to sleep very little at night and used to do *istighfaar* in the later portion of night”

These people were not involved in any major sin and, instead, were involved in bowing down and prostrating in front of Allah SWT. Yet, they used to do *istighfaar* after worship.

### ***Istighfaar* in pilgrimage**

Pilgrimage is such a big worship. In a hadith, it is mentioned:

“Its reward is nothing but heaven”. In another hadith it is mentioned that the person who performs pilgrimage, “returns to his home with his sins washed away just like the day when his mother gave him birth”.

It is mentioned in a hadith, “On reverting to Islam, a person’s past sins are all forgiven”.

“On migration, a person’s past sins are all forgiven”. In the same hadith, it is mentioned, “the past sins of the person who performs pilgrimage are all forgiven”.

In another hadith, the holy prophet SWS said that, “I never saw Satan as humiliated as when on the day of Badr or in the ground of Arafaat. He cried and put soil on his head in a state of sheer disappointment because all his efforts since a long time had now been defeated”. Allah SWT forgave the sinners. In the ground of Arafaat, there is so much forgiveness that whoever completes *waqf-e-arfa* and enters the ground of *muzdalfa* for *waqf-e-muzdalfa*, he attains complete forgiveness. Consequently, if a person performs *waqf-e-arfa* and still thinks that his sins are not forgiven, Allah SWT is extremely displeased with that person. What does that person think about the mercy of Allah SWT?

Even after such a big form of worship, Allah says in the Quran:

“You return from the place from where people return and do *istighfaar*”

Even those who have been totally forgiven are instructed to perform *istighfaar*.

### ***Istighfaar* after completion of religion**

Our deeds are not worthy of any caliber. When the leader of all the prophets, Muhammad SWS, whose entire life was the epitome of piety and purity, whose feet would become sore in worship, who did justice to the purpose of life, asked his companions in the ground of Arafaat, “have I not fulfilled my mission? Have I not delivered the message of Allah?” The companions were more than 1 million; they all replied in the affirmative. He pointed his finger towards the sky and said, “O Allah! Be a witness upon this”. When the prophet returned back, he received the following message from Allah:

Allah-u-Akbar! When I read the above verse, it amazes me that the person whose life was full of innocence and perfection was instructed to do *istighfaar*, who are we? Thus our entire life should be full of *istighfaar*.

### **Recite with shame**

When we do *istighfaar* with our tongues, our hearts should also feel extremely guilty. Thus there should be no negligence on our part. Hazrat Rabia Basri RHT used to say that the kind of *istighfaar* we do, we should do another *istighfaar* on the negligence involved in it. It is mentioned in a hadith that a remorseful heart is another name for repentance. Thus repentance and *istighfaar* are two means to forgiveness.

3. Due to good deeds, Allah SWT forgives sins. Just like sins are washed away by ablution and offering prayers, all good deeds nullify bad deeds. The holy prophet SWS asked his companions that if there is a stream of water outside someone’s home and he bathes in it 5 times a day, would it leave any dirt on this body? The companions replied in the negative. The holy prophet SWS said that the same applies to offering prayers – it leaves no sins on the soul.
4. Prayer of a true believer for a true believer. Thus it means that if we associate ourselves with pious people and become a part of their prayers, we will hopefully be granted salvation. Similarly, by attending funeral prayers, Allah SWT forgives the sins of the dead person. Thus we should try our best to befriend righteous people. Allah SWT saves from all sorts of deviant paths. Many times people are saved from afflictions due to the blessings of righteous people. Prayers of parents, teachers, spiritual guides and sincere friends protect us from unforeseen troubles. That is why the Quran teaches us this prayer:  
Note that before we pray for ourselves, we are instructed to pray for the people of faith who departed from this world before us. This is because our sins are forgiven by doing so.

### **Prayer from the heart**

We should try our best to be a part of the prayers of people of faith especially the pious ones. We should remind them about it and should treat them so well that they inevitably pray for us. Today how many wives receive prayers from their husbands? How many children receive prayers from their parents? How many students receive prayers from their teachers? This culture is slowly and gradually fading away.

Receiving prayers is not a difficult task. If you say few words of affection, it leaves a very good impact on the other person. If you help a blind man in crossing the road, you will receive prayers from him but this is only possible if we have the right intention. Our ancestors used to serve everyone with the intent that they would receive prayers from them and thus would be granted forgiveness by Allah SWT. In Sahih Bukhari, it is mentioned that in Bani Israel, there was a vulgar woman who gave water to a thirsty dog on which she was granted forgiveness by Allah SWT. If we give water to a pious man, wouldn't we be forgiven as well? Thus today's young people should serve their parents and elders to seek prayers from them due to which their sins will be forgiven.

5. The good deeds that are done for a dead person by his relatives and friends become a source of forgiveness for him. For example, you do charity or build a mosque on behalf of your late parents or a widow builds a *madressa* on behalf of her husband – these good deeds can become a source of salvation for the deceased person. Some people commit a grave mistake. They say that a person cannot be forgiven in such a way because it is mentioned in a hadith that when a person dies:

His deeds are discontinued except three deeds; firstly, a pious son or daughter who prays for his/her parents; secondly, a person who benefited others with his knowledge; thirdly, if someone did something that comes under the category of *sadqa-e-jaria*. Besides these, no other deed can benefit the departed soul. This is an incorrect view. The scholars have discussed this in detail. Here we would like to mention an important point. There are certain people in the world after whose death people arrange a dog-fight or a festival or a cricket match or a horse-race or a musical concert in their memory although these events won't benefit them at all. On the contrary, there are some people who have an affiliation with pious people. On their death, Allah SWT puts the love in the hearts of the pious people so that they continue to pray for them. These prayers also reach the dead people. Thus it is not correct to say that nothing reaches them.

If the pious people continue to dedicate their deeds to the dead people, the later receive the reward because of their love for the earlier. Thus you can perform any type of good deeds (e.g. Umra or Haj or Quranic recitation or Zikr etc) and let the reward be shared by those who have departed.

6. Whatever hardships we face in this world, Allah SWT erases our sins. However, we should never ask for adversity because we are not capable of any trial or examination. We should cry in front of Allah SWT and confess that we are weak people who cannot carry any heavy burden. That is why the Quran taught us this prayer, O Allah! Do not put a burden on us like those before us. Suppose there is a person who wears a shirt with two pockets. His habit is to put the money in the right pocket but by mistake he puts the money in the left pocket and forgets about it. When he puts his hand in the right pocket, he finds no money in it. He becomes worried and starts looking here and there for his money. After a short while he finds it in his left pocket. Even for this short period of time during which he was slightly worried, Allah will forgive his sins – this is the extent to which affliction purifies a person. Thus a true believer is in a state of advantage in both situations; if he is granted a bounty from Allah SWT, he gets reward on gratitude; if he undergoes hardship, he gets reward on patience.

#### **Increase in status on hardship**

A lot of people become too worried during hardships whereas Allah SWT does not put a burden on someone that is beyond his strength. Furthermore, there is wisdom behind that burden. It is highly possible that a person has a true longing to attain a high status in the eyes of Allah SWT but his deeds are not worthy of that status. In such a case, Allah SWT puts him in hardships. If that person practices patience, Allah SWT grants him the high status. Sometimes, Allah SWT makes someone extremely jealous of him. He obviously feels extremely worried because jealousy breeds enmity whereas Allah SWT grants that person a high status as a result.

Once Hazrat Aisha RZA came in the presence of the holy prophet SWS. A lamp was giving off light. Suddenly, the wind blew and turned off the lamp. The holy prophet SWS said,

Hazrat Aisha RZA was surprised because these words are uttered when someone passes away. The holy prophet SWS said, “No; these words are said whenever a hardship reaches a person”.

### **Reward on every affliction**

It is mentioned in a hadith that Allah does not grant two forms of happiness together and two afflictions together; it means that the person who suffers in this world will be happy in the hereafter and the person who is extremely happy in this world will have to bear the affliction in the hereafter. Thus we should not start complaining on small afflictions. We should be satisfied with whatever state Allah SWT has kept us in. We should show gratitude.

It is mentioned in a hadith that “a true believer never undergoes through any suffering, pain or affliction but Allah forgives his mistakes in return”. We are not living in heaven where everything will be perfect. We should pray to Allah to grant us the trait of patience.

### **When the grave will jolt**

7. The seventh means by which sins are forgiven is the experience in grave. When a person is inserted in a grave, he is jolted by the grave. This happens to both a sinner and a true believer. However there is a difference. The sinner will be jolted in such a way that his ribs will intermingle; but the purpose behind jolting the true believer is to let his mistakes be forgiven.

### **Did not even leave the companion of holy prophet SWS**

When Hazrat Saad Bin Maaz RZA died and his body was being taken to the graveyard, the holy prophet SWS was walking on his toes. A companion asked about it on which the prophet SWS replied, “There are so many angels who descended from the sky to attend the funeral of Saad that I do not have the space to put my feet”. Then Saad RZA was buried. The prophet SWS said that on the death of Saad RZA, Allah SWT’s throne started moving.

When pious people die, that piece of land cries where they used to do worship; that door of the sky cries through which his deeds used to ascend; that door of the sky cries through which his sustenance used to descend; the Quran says:

“The sky and earth did not cry on them”

The commentators of Quran say that the sky and earth do not cry on the death of disbelievers whereas a true believer is the source of the descent of Allah’s mercy. One can imagine the high status of Saad RZA; however, according to the prophet SWS, even Saad RZA was jolted by the grave.

Why does this happen to every true believer? The scholars state that the pleasures of this world have a certain cost which has to be paid. That is why

some of our religious elders used to avoid delicious foods due to the fear that they might have to bear more jolting in the grave; some of them even used to pour water in their soup to deprive their *nafs* (lower-selves) of good taste.

### **The dreadful scene on the Day of Judgment**

8. The eighth means by which sins are forgiven is the anxiety and fear that a person would be in on the Day of Judgment. People would have to stand in heat. On that Day, people would be sweating, some till their ankles, some till their backs and some till their necks. Just like a thing boils in hot water, people would boil in their sweat. Due to this extremely tough experience, Allah SWT would forgive the sins of people.

### **Intercession of the businessman of Madinah**

9. On the Day of Judgment, the holy prophet SWS will intercede on behalf of the sinners of his Ummah. Allah SWT will forgive the sinners and grant them heaven. According to Sahih Bukhari, the prophet SWS said:

“My intercession will be for those people of my Ummah who indulged in major sins”.

In another hadith, it is mentioned:

“I was given the authority to choose between two options; either to take half of the Ummah to heaven or to attain the status of intercession; I chose the later because as a result I would take more than half of my Ummah to heaven”.

It is mentioned in another hadith that every prophet was allowed to make one prayer before Allah SWT which would be accepted at all costs. Eventually every prophet prayed and Allah accepted his prayer. The companions asked the prophet SWS if he too was allowed to do so. The prophet SWS said “yes but I did not make any prayer. I delayed this offer till the Day of Judgment. I will pray on that Day and will not go to heaven till the person of my Ummah will enter heaven”.

Thus the intercession of the holy prophet SWS would not be only for those who were pious but also for those who were sinners and Allah SWT will forgive them due to intercession.

### **The ocean of Allah’s mercy**

10. There will be no means from the side of humans; infact Allah SWT Himself has extreme mercy and compassion towards His people due to which He will forgive the sins of people. We cannot estimate the magnitude of His benevolence.

“My mercy surrounds everything”. Hazrat Qari Muhammad Tayyab Sahib RHT writes something strange in his works; on the Day of Judgment, Allah SWT’s

mercy will be in such fervor and so many people will be forgiven that for a short while, even Satan would hope that he may be forgiven.

### **If the sight of mercy falls upon us**

Thus we should pray to Allah SWT, try to build a bond with Him and be in a state of remembrance so that on the Day of Judgment, we are surrounded by His mercy. That is why our elders told us:

“O Allah! Your mercy and forgiveness is way beyond my sins and I have much more faith in your mercy than my own deeds”. We are not worthy of any accountability and examination. Our deeds are devoid of quality. Even our offered prayers are full of negligence. However, our salvation is contingent on your mercy.

That is why Allah SWT says in the Quran:

“Tell my people that I am most Forgiving and most Merciful”. This is to raise the morale of human beings so that they try to make Allah SWT happy.

### **O neglectful one!**

My friends! If someone turns away from the door of Allah SWT, he should have been kicked out and the door should have been closed forever but this is not how Allah SWT deals with people; He calls upon such a person and says:

“O human! What caused you to be in a state of deception regarding your compassionate God?” If a small child becomes displeased with his mother, the mother tries to make up with the child. In the same manner, Allah SWT, out of His mercy and compassion, is trying to do the same in this verse.

That is why it is mentioned in a hadith that a mother does not wait for her lost child as much as Allah SWT waits for a sinner to revert back to piety. The state of such a mother is that of extreme desperation. She cries and neither sleeps nor eats; her peace is lost. If the door opens slightly due to wind, she anticipates the return of her child. Thus we can imagine the extent to which Allah SWT waits for a sinner to return to His door.

### **What have you come to ask for?**

Suppose there is an old man who spent his entire life in sins; he does not have anyone to look after him. He used to live in a friend's house but was driven away because his coughing used to upset the children in the house. Now he starts thinking if he had adhered to the path of Allah SWT, he would not have been humiliated to such an extent. This old man, in a state of extreme worry and fear,

reaches the door of Allah's house. Allah SWT is so full of kindness that He does not say to the old man, "What have you brought?" Instead, He says, "what have you come to ask for?" Allah does not say, "what did you do in your youth?" or "what did you do with your wealth?" or "what did you do with your beauty?" Allah is so compassionate that His mercy rushes to greet that old man. When the old man walks towards Him, He runs towards him. Thus we should pray that on the Day of Judgment may Allah include us among the forgiven people.

# **PROVIDER OF THE RIGHTEOUS**

## EXTRACT

If Allah SWT can grant *man-o-salwa* to Bani Israel for forty years, can't He grant sustenance from His treasures to the Ummah of holy prophet SWS? We are the guilty ones. We do not let ourselves be dictated by the guidance of Allah SWT; we stubbornly adhere to our own desires. This can be understood by an example; if a person is admitted into a hostel, he starts getting food from the kitchen of the hostel. If a person does not acquire admission, no one will give him food. We do not try to join the list of the righteous people of Allah SWT. We keep the Shariah at bay. Thus we are expelled from that list. If, for the pleasure of few moments, a person gets his name removed from that list, how immense is his state of loss?

### **Who is the provider?**

In the Quran, Allah SWT says:

“Allah is the provider of the righteous”

Here, the word ‘provider’ means being responsible for every need, for every benefit and loss. For example, a father is the provider of his son. Thus the father is responsible for all the needs of the son whether they are related to health or dress or food or education or happiness. That is why if a small child throws a stone and breaks someone’s glass, it is his father who is asked to pay in compensation of the loss.

It is human nature that one is free of worries in the presence of a provider. A child told his friend that he was going for pilgrimage. His friend asked him, “do you have money?” he said, “no”. The friend asked him, “Did you submit the application?” he said “I don’t know”. The friend asked him, “did you prepare the passport?” he said, “I don’t know”. The friend asked him, “do you know the method of pilgrimage?” he said, “no”. The friend asked him, “Did you book any hotel in Makkah and Madinah? He said, “I don’t know”. The friend asked him, “Did you get the air ticket?” He said, “I don’t know”. On this the friend asked in amazement, “How will you perform pilgrimage?” The child smiled and said, “I am going with my father”. This one line answered all the previous queries. Since his father would be taking care of everything, he didn’t need to worry about anything at all. This is the correct definition of a provider.

### **Provider of a true believer**

Allah SWT becomes the sustainer, protector and provider of the person who leaves sins and adopts the path of piety. Allah SWT assists him in his endeavors; He removes the hurdles on his path; He grants him respect out of the ways of humiliation. Our task is only to forsake sins and adhere to piety. Once we are able to do that, the rest of the things would inevitably fall in their proper places due to the system governed by Allah SWT. If someone clings to the rope of Allah’s mercy, his ship reaches the shore without any difficulty. However the criterion is righteousness; that is why the word used here is *saliheen* which means the righteous one.

It is mentioned in a hadith (Allah says), “O man! You offer few *rakaat* of prayers in the start of the day. I will help you throughout the day in all your endeavors”

## **The backing of Allah SWT for pious people**

Allah SWT grants pious people abundant sustenance from His unseen treasures. Hazrat Maryam AS was an extremely pious woman who used to worship Allah SWT in *bayt-ul-muqadas* throughout the day. Hazrat Zakria AS was a prophet of Allah who was responsible for her needs. He had to pursue a journey. Due to certain reasons, his trip took longer time than expected. On his return he was very worried about whether Hazrat Maryam AS had something to eat or not. However, the case was totally different. The Quran says:

When Zakria AS met Maryam AS, he saw that she was eating fruits that did not belong to that weather. On this he asked her in amazement, "O Maryam! Where did you get these fruits from?" She replied, "From Allah". The Quran says, "Allah grants to whomever He wishes without any measure". "

Thus we should learn how Allah SWT acts as a backup for pious people.

Hazrat Ibrahim AS left his wife, Hazrat Haajra RZA and his son, Hazrat Ismail AS near *bayt-ullah*. This was a place where there was neither a tree of green leaves nor water. The mountain was dry and the heat was intense. Hazrat Haajra RZA asked, "Why are you leaving us here?" Hazrat Ibrahim AS was ordered by Allah SWT to retain silence. He was asked second time. He remained silent. On the third time, Haajra RZA asked, "Are you leaving us due to the orders of Allah?" Hazrat Ibrahim AS nodded his head to reply in the affirmative. On this Haajra RZA said that "if you are leaving us due to the orders of Allah SWT, He will not let us be wasted".

How strong was the faith of that lady! Her own resources of eating and drinking were consumed in few days. Now she and her son were thirsty. What was to be done? Haajra RZA ran in the middle of *safa marwa* to fetch water for her son. On that occasion, a mother's desperation ignited Allah's fire of mercy; consequently, out of a stoned place, Allah SWT created a stream of water from the feet of her son. This was a practical demonstration of the above mentioned Quranic verse in which it is stated that Allah SWT is the provider of pious people.

## **Provider of the children of pious people**

Where Allah SWT becomes the provider of pious people, He also becomes the provider of their children. The evidence lies in the Quran. Hazrat Musa AS and Hazrat Khizer AS reached a community where the people did not even bother to offer any food at all. Despite this, Hazrat Khizer AS helped in building a home's wall which was about to be demolished. On this Hazrat Musa AS asked him why had he done so. Hazrat Khizer AS narrated that the wall belonged to two orphans

whose parents were pious; the parents had put treasure beneath the wall so that after their death, their children would benefit from it when they would grow up. If the wall had not been built, the people of that community would have taken away the treasure and the orphans would have been deprived of their wealth. Thus this anecdote proves that Allah protects even the children of pious people. If we want ourselves and our children to come under the shade of Allah's protection, we should avoid sins as much as possible. To understand this point, let us hear few true stories.

Umar Bin Abdul Azeez RHT was a religious elder. Allah SWT granted him the rule of government but he lived a life full of piety and simplicity. He always tried to please Allah SWT. When he was near his death, one of his friends said to him that he had treated his sons unwell. Umar RHT asked him how; his friend said that the rulers before him had left treasures, lands and loads of wealth for their children whereas Umar RHT had 11 sons and yet had left nothing for them. On this, Umar RHT stood up and said, "Listen to me! If I have given my sons proper moral training and taught them the path of piety, it is the promise of Allah: "Allah is the provider of the pious".

I am leaving for my sons the support of Allah. And if they turn out to be sinful, I would not support them in any way at all".

After Umar RHT's death, the new ruler was in search of pious and competent people for the senior positions of government. He could not find anyone more suitable than the sons of Umar RHT. Eventually, all 11 sons were appointed as governors of 11 different provinces. They all lived a life of peace, success and happiness. On the other hand, a religious elder said that he saw that the sons of the previous affluent ruler underwent through such circumstances that their entire wealth was consumed and they ended up begging at the door of *Jamia* mosque.

Thus people who think that they should leave a plot or a factory or a shop or a business for their children – these are nothing but castles of sand or spider webs.

### **Shortage of sustenance**

We should try to adopt piety and inculcate the same in our children so that Allah becomes their provider. Allah is He who removes the difficulties related to sustenance and grants the path of respect.

There was a religious elder in our Sufi order by the name of Khawaja Abdul Malik Qureishi RHT. I got an opportunity to see him in the mosque of Miskeen Pur

Shareef. He said that he would narrate an incident from his life in a state of ablution. He said that when he was first granted *ijazah* and *khilafat*, he had an extreme shortage of resources. His parents got him married. Sometimes, he and his wife had to undergo through starvation. He used to ask his spiritual mentor to pray for increase in sustenance. His mentor would say:

“Allah is with those who are patient”

On an occasion, his mentor sent him a sack which had about 10 kg of wheat. There was a letter attached to it as well. In it was written, “Abdul Malik, put this wheat in a container in a closed place; put this letter as well and close the lid of the container. From the hole, keep taking the wheat and eat it”. In the letter, the following verse was also written:

Eventually, he followed the instructions of his mentor. He said that 40 years had passed since then and he was still eating from that wheat. Thus it was the practical demonstration of the fact that Allah is the provider of the pious.

### **Nine engagements in 2 minutes**

There was a *Qari* who used to live in Madina. He had 9 sons all of which were extremely pious and grew up to become religious scholars. Once, I met him in *Masjid-e-Nabwi*. From his face, he looked extremely worried. I inquired about it. He said that his eldest son had reached the age of marriage. The big family lived in only 3 rooms. He did not have a new room for his son. In Saudi, the financial burden of marriage rests with the family of the husband. He said that his salary hardly fulfilled his own needs and thus he could not afford the entire expenditure at all. On that same day, he had met a close friend. His friend had said to him that he had been extremely foolish to make all his sons into mullahs. Had they been doctors, engineers or businessmen, they would have earned and provided money to him. His friend had broken his heart into pieces and he was in a state of depression. He was going to offer salutation at *roza-e-aqdas* so that he could pray for his son. He asked me to join him as well. Thus we went there, offered greetings and prayed.

The next day I was sitting in *Masjid-e-Nabwi* when he suddenly appeared with a box of sweets while smiling. I asked him what had happened. He said something extremely amazing had happened due to the mercy of Allah SWT. He had come to know about an engineer from Pakistan who had died in a car accident. That person had a young, educated and beautiful daughter. The *Qari* had gone with his wife to meet that family. The mother of the daughter sent a message to the *Qari's* wife that she wanted to speak privately with her. His wife went to talk to

the mother. After two minutes his wife came back while she could not properly breathe in excitement. When he asked her what had happened, she told him that the late father of the girl was a pious man who had written in his will that all his daughters would be married to religious scholars. There were 9 daughters. In 2 minutes, the *Qari's* wife had got all her 9 sons engaged to those 9 daughters.

Thus, when Allah SWT becomes the provider of pious people, He creates ways out of unimaginable sources. On the other hand, when His assistance is lacking, even if there is only one daughter, parents may not find a match for her and thus end up crying in vain.

### **An interesting incident of a youngster**

There is a city in Germany by the name of Hamburg. Here, for the first time, the Quran was printed. Once I got an opportunity to visit it to deliver a lecture. Afterwards, an engineer from Pakistan came to meet me. He had a very charming personality. He said that Allah SWT favors people with beards. I said that yes that was true but I asked how he came to know about it. He said that there was a German girl who used to work in his office. She was a beauty queen. All the young men in the office wanted to marry her but she was wise enough to not let anyone approach her. One day during lunch break, he did not have lunch. She came to him and asked what the reason was. He said that the month of Ramadan had started and he was fasting. She did not know anything about Ramadan or fasting. So she kept asking questions and he kept answering them. Soon, she developed some interest in Islam. He advised her to visit the Islamic centre and consult the *Imam* who could guide her in all affairs. So she started communicating with the *Imam* on a regular basis and gained some knowledge about Islam. After few days everyone was surprised to see her coming in office wearing a head-scarf. When people asked her what had happened, she told them that she had accepted Islam. On this he became extremely happy because he was the only Muslim in the office. He thought that now she would eventually marry him.

When the time came for the holidays, he persuaded her to come to Pakistan to learn more about Islam and Muslims. He had an affluent family. He was sure that after seeing the wealth in his family, she would be impressed very quickly. She agreed and stayed at his home with his mother and sister. His mother and sister treated her in the best possible manner thinking all their efforts would eventually convince her to marry him. Finally, after few days, his mother did mention the possibility of the two engineers getting married and living a happy

life. To the utmost disappointment of the entire family, she rejected the proposal.

He had an uncle who was affiliated with the *Tableeghi Jamaat* whose son had become a religious scholar at *Jamia Ashrafia*. In his entire family, this scholar was the least affluent person. Coincidentally, this scholar visited his home. She noticed this man having a beard and wearing a cap on the head. She asked his mother as to who was this man? His mother told her who this man was. She spoke with this man on matters regarding Islam. When this man was about to leave, she took his phone number as well. The next day, she called this man and had a lengthy discussion about Islam. At the end of the conversation, she asked if she could marry him. This man said that he would first consult his father. When the Pakistani engineer came to know about it, he started praying that his uncle may reject the proposal. However, his uncle accepted it and the two got married in a mosque. The next day she took her husband to the German Embassy in Islamabad and demanded a visa for him. Her husband successfully acquired a multiple visa for 10 years. The new couple reached Germany. On this the Pakistani engineer said that Allah SWT favored people with beards.

### **Allah's help on every way**

What is our task? It is only that we repent on our sins and Allah will help us. The word favor may not be most appropriate. However, just to explain a simple point, I would use it. For example, there is an officer who gives a special preference to one of his subordinates and goes out of the way to favor him. Exactly in the same way, Allah SWT treats people who adopt the path of piety. There is nothing impossible for Allah SWT. In today's world, the person with more contacts and resources is considered someone with big hands. I swear by Allah, that in truth the friends of Allah SWT are the ones with big hands. They have direct access to the treasures of Allah SWT. A religious elder used to say that the hands of the friends of Allah SWT are in the pocket of Allah SWT.

### **Provider sometimes takes revenge**

There was a religious elder by the name of Mulla Jewan RHT. On one occasion, the king sent a soldier to him to ask for a *fatwa*. Mulla Jewan RHT was giving a lecture to his students and thus could not attend the soldier immediately. After one hour, he attended him and gave the answer to the question. The soldier was extremely offended by the fact that despite being an important person he had to wait for such a long time. When he returned to the king, he said that Mulla Jewan had treated him in a very bad manner. He lied and said that Mulla Jewan

was preparing a force against the king. On hearing this, the king ordered to arrest Mulla Jewan. Coincidentally, the king's son was a student of Mulla Jewan. He told his teacher about the orders of the king. On hearing that, Mulla Jewan performed ablution and intended to offer two *rakaat* of optional prayers. His student was wise and he went to his father and warned him that if the hands of Mulla Jewan would be lifted in a prayer, the king and his future would be ruined. On knowing this, the king ran to Mulla Jewan and begged him to not pray against him otherwise Allah SWT would have taken revenge and his descendants would have been ruined as well.

### **Shadow of the Provider**

When man becomes pious, Allah SWT becomes the protector of his wealth and property. Just like a tree has a shadow, the protection of Allah SWT has a shadow which encircles a true believer.

Rabia Basri RHT was once performing worship when she fell asleep. A thief entered her home and saw that there was nothing but a piece of cloth in the home. The moment he touched the piece of cloth, there was darkness in front of his eyes. He became extremely panicky and left the cloth right there. Then he caught sight of the door; he was running towards it when a voice from the unseen said: "if one friend is asleep, the other friend is awake".

### **O God! You were here**

There was an old woman who had a small house. The king wanted to extend his palace which was adjacent to that house. Thus his officers came to the old woman and said that she should leave her house so that the palace could be built. She refused to do so. Coincidentally, she had to go to a family meeting and thus left her house. After one month, when she returned, she was shocked to see that there were no traces of her house at all. She looked at the sky and uttered the following words: "O God! If I was not here, you were here". Suddenly, the roof of the palace fell down. Thus Allah SWT took revenge from the king on behalf of that pious woman.

The Quran says:

"O people of faith! If you will help Allah's religion, He will help you. He will make you steadfast"

Today, women complain that they do not receive love from their husbands. They should first try to adopt piety and then see that Allah will grant them a home full of love, peace and happiness.

There is a true anecdote about an Arab. On a Friday, while he was preparing himself for Friday Prayers, he received the message that the state of his gardens was in deep trouble and if he would not attend them immediately, his gardens would be ruined. Then, he received another message that his camel had disappeared and had to be fetched as soon as possible. The Arab said that it was the order of Allah SWT to go for the Friday Prayers and he could not miss them at any cost. Thus he decided to attend both urgent matters after the prayers. Later, when he went to his garden, he was shocked to see that it had been properly watered. He said, "Alhamdulillah". Then he returned to his home and was surprised to see his camel tied to the ground. Happily, he said to his wife, "Look! I fulfilled the order of Allah. Allah helped me in my worldly matters.

### **Unseen sword, unseen rifle**

When man adopts the path of righteousness, Allah puts fear into the hearts of his enemies. Before partition of the Indian subcontinent, Hazrat Khawaja Abdul Malik Siddiqui RHT formed a *madressa* near Delhi. The *madressa* gained a lot of success as many hundreds of students enrolled in it. After partition, where the Sikhs and Hindus would be in majority, they would beat the Muslims. Thus Hazrat Khawaja RHT advised the people of his *madressa* to remain inside with their doors closed. However, a teacher had to go out for some work. In a state of extreme fear, he went out while trying his best to hide himself. As he was walking, he came across a Sikh. The Sikh asked him, "Are you going to an army?" He replied, "No". The Sikh said, "Have you brought an army?" He replied, "What do you mean?" The Sikh said, "Three times, we went with weapons to your *madressa* to kill the students. However, there was an army equipped with swords and rifles to protect them and thus we returned back".

When the teacher returned to his *madressa*, he narrated the incident to Hazrat Khawaja RHT who said that this was the support from the unseen forces of Allah SWT because he had given such training to his students that they avoided sins to the fullest. Allah becomes the protector of His true believers; that is why they put their faith on Allah SWT. Today our trust, reliance and expectations are affiliated with human beings and resources because we do not leave sins.

### **First, come on my door**

If there is a billionaire and his son goes here and there desperately seeking a job of thousand rupees, the father would deem his son to be extremely stupid. Exactly similar is the case with the people who have recited the *kalma*. They

have direct access to the unlimited treasures of Allah SWT and yet go through so much humiliation in getting their tasks done. This is because they lack a strong bond with Allah SWT.

Assume there is a king who loves his wife and has given her all the luxuries of the world. Suppose a toilet cleaner tries to draw her attention towards him, would she even bother to look at him? The toilet cleaner is Satan; the king is Allah SWT and the wife is us. Thus we have chosen Satan and left the king. We hear the call to prayer and yet do not come to the mosque. The entire day passes and we do not recite the Quran.

### **How to be included among the pious ones?**

The first step towards piety is the repentance on previous sins and the resolve to not commit any further sins. However, since we are not angels and are bound to commit mistakes, we should repent as soon as we indulge in a sin again.

What is included in *rizq* (sustenance)? Shop, home, job, clothes, food, health, wife, children, respect and inner peace are all part of sustenance. It is a noteworthy point that all of our problems are related to one of the above mentioned aspects of sustenance. Thus if we please Allah SWT, He will provide us best form of sustenance.

### **Bow down at the door of the beloved**

Today if we bow down at Allah's door, He will grant us bounties and blessings. In fact so immense is His mercy that He gives not only to His believers but also His disbelievers.

### **Am I not enough?**

Allah SWT says in the Quran in such a beautiful manner:

“Isn't Allah enough for His people?”

I feel like crying after reading this verse. It seems as if Allah is saying, “O my people! Why do you go here and there? Why are you so worried? Why are you dissatisfied? Why are you caught in troubles? You have recited the *kalma*. Don't you want to benefit from the treasures of Allah SWT? For that, you have to become pious. If you will not leave sins, you will not come under the shade of my protection. I am pure and I like pure hearts. Impure hearts have no place in my kingdom”.

Today, we should remove the dirt from our hearts and then see what happens. O my Lord! How kind are you. Whoever leaves your door and, instead, knocks on worldly doors, finds nothing but humiliation.

# **THE VEILS OF REPENTANCE**

### **The Impact of Sin**

Man, influenced by his circumstances or forced by his habits, disobeys the commandments of Allah SWT; this disobedience is known as sinning. This also involves deviating from the Sunnah of the Prophet SWS. Sins lead man far away from Allah SWT whereas piety brings him closer to Allah SWT. Due to sins, life becomes devoid of blessings whereas piety attracts the blessings of Allah SWT. Due to sins, man undergoes through humiliation whereas piety brings him respect.

Some spiritual masters say that repentance is man's act of reverting back to Allah SWT. Repentance is essential for every human being.

### **How should I repent?**

The heart of man is a bounty which draws his attention towards Allah and makes him feel regretful; thus man feels embarrassed after sinning. Now the question is that how can he repent properly? This is a full-fledged topic in its own right. Before repenting, it is essential to understand a very important point. Due to sins, there exist veils between man and Allah SWT. The scholars have written that there are 10 veils which have to be lifted before man develops a strong bond with Allah SWT.

### **Veils between man and Allah SWT**

The first veil is that of ignorance. A person is ignorant of the attributes and true status of Allah SWT; he doesn't know that no matter how many sins he has committed, the doors of repentance are open till death. It is mentioned in a hadith that Allah says, "O my man! If you fill with sins the entire space between the sky and the earth, I will forgive you and I will not bother about it at all". Thus no matter how sinful man acts, his sins are still less than the all-encompassing mercy of Allah SWT. When man gains knowledge about the Divine traits, his relationship with Him becomes stronger. Otherwise, Satan injects hopelessness in man who starts considering himself doomed to go to hell. This is a false perception of religion. The Islamic conception of God is not that of a cruel and revengeful being who does not understand the weaknesses and imperfections of human nature. For example, Allah SWT is also the one who hides our faults from others; this is because it is His attribute of being *sataar*.

### **Allah is most knowing yet forbearing**

There are two attributes of Allah that are awe-inspiring; they are mentioned alongside each other in a single verse of the Quran:

Allah SWT is *aleem* which means He is most knowing to the extent that He even knows the plans for sins people hide deep in their hearts. At the same time, He is *haleem* which means He has a very high level of forbearance and thus does not catch a person instantly on sinning. The combination of these 2 qualities in the same being is very surprising. If a father comes to know that his son is speaking against him, it would be enough to expel him. However, Allah SWT sees people making secret plans of sinning and yet does not expel them from His mercy. And if a person practically commits sins, Allah waits till his last breath so that he may have ample time to repent and be forgiven.

### ***Hanaan and Manaan***

Allah SWT is both *hanaan* and *manaan*; the later means He is sensitive to the feelings of His creation; the earlier means that He does not let people go away from His door in a state of displeasure. Some people have this trait that if someone is displeased with them, they will not sit patiently till they make up with that person. This is the trait of Allah SWT. The real etiquettes of His kingdom should have been that if a person would have left His door, he should have been expelled and humiliated but Allah, out of His compassion, does not close the door on the person who turns away from His path. On the other hand, Allah tries to catch the attention of that person and says in the Quran: "O man! What put you in a state of deception regarding your kind Lord?"

### **Admit your mistake**

Every human being is bound to commit mistakes; only the prophets are innocent. Thus we should confess our faults in front of Allah SWT and apologize to Him. Thus the first veil between Allah and man is that of ignorance; it is lack of knowledge about His attributes. The person who really recognizes Allah cannot live without falling in love with Him; on the other hand, the person who recognizes the reality of this world cannot live without hating it.

### **The difference between fear of Creator and fear of creation**

The person who fears the creation (e.g. a lion or a snake or a thief) runs away from it whereas the person who fears the Creator attains further proximity to Him. Therefore, a person should be satisfied by the Divine Decree of Allah SWT;

he should see his respect in whatever Allah decides for him; he should see his goodness in the fact that Allah is *sataar* i.e. the One who hides people's sins from other people; he should consider it a blessing that Allah accepts the repentance of people; he should consider that it is the compassion of Allah SWT that He is always fully willing to forgive people.

### **The 2<sup>nd</sup> veil between man and Allah**

The 2<sup>nd</sup> veil that exists between man and Allah and which man does not even consider as a veil is that of *biddah* (innovation in religion). Such a person does some deeds thinking they are part of religion whereas in truth he is moving farther away from Allah. That is why in our Naqshbandi Sufi order, as much as we put emphasis on adherence to Sunnah, we also emphasize on the prevention from *biddah*.

### **The nuisance of *biddah***

Imam Rabbani Mujaddid Alf Sani RHT refuted innovations in religion to such a high extent that the reader is amazed. He states that the nation which indulges in *biddah* is deprived of following the Sunnah. It is mentioned in a hadith that the person who reveres an innovator helps in making religion fall down.

In Sahih Bukhari, it is mentioned that "the person who innovates something new in religion is cursed". Remember that all ways to Allah SWT have been blocked other than the way of Holy Prophet SWS. Only this path leads to the ultimate destination.

### **Did the friends of Allah remain deprived?**

Satan, the cursed one, whispers in man's ear that there is nothing wrong with doing something new with respect to religion. This is a very dangerous line of thinking. If something wasn't practiced by the Holy Prophet SWS, by his companions and by his true followers and we do it thinking it is part of religion, then we are implying that all those great ancestors were deprived of this virtue. This is not a small error but something of consequence. Initially, *biddah* seems to be a small deviation but slowly and gradually, it evolves into a big sin. People who have been granted inner sight by Allah take precautionary measures from the very start.

### **The horrific consequence of *biddah***

In the age of ignorance (i.e. before the advent of the holy prophet SWS), there was a woman by the name of Naila and a man by the name of Isaaf; they both had an illicit relationship with each other. Once they visited *bayt-ullah* and indulged in a sin with one another. On this, the wrath of Allah descended upon them and they were converted into stones. When the people of Makkah saw them, they were enraged by the fact that firstly they were sinning and secondly they did it in the house of Allah. They gathered together and collected opinions from people as to how would they punish these two sinners. Someone advised that they should keep one sinner at Safa and the other at Marwa so that whoever would perform *Haj* or *Umra* would visit them and would beat them with his/her shoes. In this way the two sinners would be humiliated till the Day of Judgment. These people thought it was a wise decision but they forgot a very important point – they were introducing something new in Shariah. Eventually, what happened was that initially their descendants followed the original practice of hitting with the shoes. However, as time went by and following generations came, their practice changed to slapping with the hand. Then some people thought that the real purpose was touching with the hand. Then some people thought these two stoned people were actually two extremely pious people whom people would touch for acquiring blessings. Thus they started kissing them and would pray near them. Slowly and gradually, the practice changed to such an extent that when the holy prophet SWS was born, people would prostrate before the stoned sinners. Thus one can imagine how a *biddah* starts and how it ends.

### **An extremely big veil**

It has been an observed fact that *biddah* starts in a very subtle manner. For example, reciting the *durood* before the call to prayer; there is no harm in doing it if one wants to but one should do it within his heart. However, to recite it in such a loud voice that the entire neighborhood is disturbed is a new addition in religion. It is not impossible that in the future people may start assuming it as a part of the call to prayer. Thus since *biddah* is considered to be part of religion, people do not get the opportunity to repent quickly. Thus it is a very big veil.

### **Two conditions of every deed**

There are two criteria on which each and every deed will be evaluated by Allah SWT. 1) *Ikhlās* i.e. sincerity and purity of intention. The purpose should be to earn the pleasure of Allah SWT and not for any ostentation at all. 2) Proximity to

the Sunnah of the prophet SWS because if we indulge in an innovation even with *ikhlaas*, it will not be accepted by Allah SWT. Thus the method has to be in accordance with that of the Sunnah.

### **Universal Sunnah and local Biddah**

A big difference between Sunnah and Biddah is that the earlier is universal whereas the later is local. If you go anywhere in the world, you will find the practice of Sunnah exactly the same. However the practice of innovations varies from place to place.

### **The 3<sup>rd</sup> Veil**

The third veil is that of the sins of the heart e.g. jealousy, arrogance, ostentation, spite, love of the world etc. These are big sins in the eyes of Allah SWT.

Arrogance is disliked by Allah to such an extent that He says:

“A person will not enter heaven even if he has an iota of arrogance in his heart”.

Moreover, He says that arrogance is a bigger sin than adultery, theft and drinking wine. Even then we are inflicted with arrogance and sometimes say something which is an inadvertent expression of arrogance.

We should keep this in mind that the path towards Allah SWT is not crossed by footsteps but by the heart. Thus if there is arrogance in the heart, this journey cannot be traversed at all. Arrogance puts a break on the heart just like if there is dirt in the petrol, the car stops. Thus one cannot attain proximity to Allah SWT with arrogance in the heart.

### **The 4<sup>th</sup> Veil**

The major sins of organs other than the heart e.g. adultery, theft, drinking wine and dealing with *riba* (interest) – these also form veils between man and Allah.

### **Sin and transgression**

There is a difference between a sin and a transgression. Sins are bad deeds which people commit due to the strong impulse of their *nafs* (lower-selves) but they consider themselves as the culprits. Transgressions are bad deeds which the transgressor commits while not even considering them as bad. This attitude drives people towards disbelief. This can be understood by an example. If you have a currency note that has been torn to a little extent, it can be exchanged with a Bank. However if you tear apart a note right in front of the Banker, will he ever exchange it? Thus a sinner has chances of returning back to Allah but a

transgressor has very little chances of a return. Therefore man should always remain in a state of embarrassment in front of Allah SWT.

### **5<sup>th</sup> Veil**

The fifth veil is that of minor sins.

#### **How small sins turn into big ones**

1. Persistence on sins: When someone repeatedly commits a minor sin again and again, it becomes a major sin.
2. When someone considers a sin as small, it falls into the category of a big sin because this disobedience is to a Creator who is extremely big in status. One should remember that small droplets of water can form an ocean.

There was a religious elder in the nation of Bani Israel. Once, he came out of his house and his gaze fell upon the mountain which was totally devoid of greenery. He thought that if there would have been some greenery, a water-stream and spring, it would have been so much better. People who are extremely close to Allah are shaken even on small mistakes. On this thought, he received a message from Allah through intuition, “my servant, you have left servant-hood and have become an advisor; you have started giving suggestions to me and you are now seeing faults in my creation”.

Immediately, he realized his mistake and to give punishment to his *nafs* (lower-self), he intended to not eat till Allah would forgive him.

Coincidentally, he travelled to a place where there was a special function and food was being served. He refused to eat. When people asked him the reason, he narrated the incident. On this the people casually said that there was nothing to worry and that they would bear the burden of punishment. Suddenly Allah communicated to him through intuition that “O my beloved leave this place immediately; I will give punishment to these people because they considered my punishment as insubstantial”. Eventually, those people were destroyed and swallowed by the earth. Thus the moral lesson of this true story is that one should never consider the punishment of Allah as something light because it provokes the anger of Allah.

3. The third factor which converts a small sin into a big one is the fact that a person derives pleasure from it without any shame.

4. The fourth factor is the fact that Allah SWT conceals the sins of people; so people start taking advantage of this concealment and thus continue sinning which makes the minor sins turn into major ones.
5. When people openly commit sins and make a show of it in front of others. The holy prophet SWS said that, "Every mistake of the people of my Ummah will be forgiven except those sins that were done openly".
6. If someone is an Imam or a teacher or a Qari or a lecturer or a Sufi or someone people follow and he commits minor sins, he would not only be responsible for his own sin but also bear the burden of the sins of his followers because they imitated him. Thus if a father brings TV to his home, he would be responsible for the sins of his wife and children whenever they watch TV.

### **6<sup>th</sup> Veil**

The sixth veil between man and Allah SWT is that of *shirk* i.e. ascribing partners to Allah. Imam Rabbani Mujaddid Alf Sani states that there are two types of *shirk* i.e. outer and inner. Outer *shirk* is prostrating before idols whereas inner *shirk* is that a person develops love for something or someone to such an extent that he does not care about the commandments of Allah SWT. The heart that has been given to us for the love of Allah SWT should not be filled with the love of His creation. Until and unless a person does not repent on both forms of *shirk*, he/she cannot attain proximity to Allah SWT. Sometimes, people make their *nafs* (lower-selves) as their God. That is why Allah says in the Quran: "Did you see that person who made his desires as his God?" Thus all types of passion other than that purely for Allah are actually different forms of *shirk*.

### **7<sup>th</sup> Veil**

People who have been granted by Allah a lot of wealth and sustenance enjoy their lives. For example, when they return to their homes, they take their wives out for eating at a restaurant. Such a practice is not in accordance with the Sunnah of the prophet SWS. If there is something lawful which you like and you want to eat it, you can buy and bring it to your home. We cannot find any reference from the life of the Prophet SWS when he went out with any wife for eating. Thus such practices become a veil between man and Allah SWT.

### **8<sup>th</sup> Veil**

The eighth veil between man and Allah is when people are forgetful of Allah and are drowned in worldly affairs to such an extent that they do not remember Allah at all. Such people do not have any time for religion but they have ample time for other matters.

### **9<sup>th</sup> Veil**

Norms, culture and habits also form a veil between man and Allah. For example, especially on the occasion of weddings, strange practices are carried out to such an extent that everyone is pleased but Allah and His prophet SWS.

### **10<sup>th</sup> Veil**

Last but not the least is the veil of having so much confidence in one's own opinion that one is not ready to follow anyone else; one does not consider anyone else as superior to him/her; one despises intellectual imitation. One thinks that it is enough to just read the Quran and Hadith. However my experience is that everyone imitates someone whether it is the 4 Imams or some mosque's mullah. If you ask those who say that they do not imitate anyone about a certain issue – they too would speak unintentionally with reference to a scholar. Thus if they can imitate some scholar, why cannot we imitate the 4 Imams? These 4 Imams were people whose piety and knowledge have been testified by all the great scholars throughout the world. Today the germs of "self-taught scholarship" are spreading very quickly because people want to follow their own desires. Especially in colleges and universities, this mindset is being promoted.

### **Today Muslim and Tomorrow Bukhari in hand**

Once, this humble servant of Allah got an opportunity to deliver a lecture in New York. A local man reverted to Islam and said to me to give him a new name. I suggested few names of prophets and companions of the holy prophet SWS but he did not agree. Finally, he asked me as to what was my son's name. I said, "Habib-ullah" which means the "friend of Allah". He instantly liked it. I taught him few basics of Islam and asked him to come to me again the following day. The next day when he arrived, he had something in his armpit. When I asked him what it was, he said that it was the English translation of Sahih Bukhari. I asked him who gave it to him. He said that an Arab had congratulated him on becoming a Muslim. The Arab had said that there was no need to follow anyone and that what was required was just to read this book and act on it. In

*madressas*, it takes 7 years of formal learning before which Sahih Bukhari is introduced in the 8<sup>th</sup> year. Just imagine how wrong was the advice given by the Arab. Such people have a disliking for Imam Abu Hanifa. The strange thing is that they do not have any problem with the other 3 Imams even though the later were directly or indirectly students of Imam Abu Hanifa. It is not possible for anyone of today to acquire the same level of understanding.

#### **The 40 of Imam-e-Azam RHT**

Imam-e-Azam Abu Haneefa RHT had 40 students who were themselves big scholars of various disciplines e.g. Arabic language, Quran, Hadith, Sufism, Qiyaas (reasoning by analogy) etc. These people used to get together and discuss on different issues. When they used to agree on something, Imam would give his arguments and when everyone was unanimous, Imam Abu Yusuf RHT would write it down.

#### **Additional prostration on the utterance of holy prophet SWS's name in a state of negligence**

On one occasion, the topic under discussion was as follows. Suppose a person is offering 4 *rakaat* of obligatory prayers. Due to forgetfulness, he does not get up after reciting the words "abduhu warasulu" and he starts reciting the *durood*. What is the ruling on such a case? Imam-e-Azam Abu Hanifa said that if he recited the words before "Muhammad", there would be no extra prostration in the 4<sup>th</sup> *rakat*. However if he recites the word "Muhammad", then he has to perform the extra prostration in the 4<sup>th</sup> *rakat*. When Imam issued this fatwa, he saw the holy prophet SWS in a spiritual vision; the holy prophet SWS said that, "Nauman, you order the person who recites my name to perform the additional prostration". Imam replied, "I order the person who utters your name in a state of forgetfulness to perform the additional prostration". On this the holy prophet SWS smiled and said that, "you did the right thing". Subhanallah! Allah SWT bestowed such an intellectual level on the Imam.

#### **Heart's Yusuf and the shirt of repentance**

In any case, the 10<sup>th</sup> veil (as mentioned earlier) is a very deceptive one by which Satan easily leads man astray. Some wise man wrote that, "You put your heart's Yusuf in the well of your desires and you diluted the shirt of repentance with the blood of lies". Thus man should avoid all the 10 veils and constantly repent on each veil.

### **What should be the intention behind repentance?**

The scholars have written on this subject. There can be different intentions.

1. The person should intend that he/she was completely astray and now wishes to follow the straight path

Allah says in the Quran:

“O sons of Adam! Haven’t I taken this oath from you that do not worship Satan; he is your open enemy and you worship me”.

“This is the straight path”.

2. The person should intend that I am performing the act of repentance as per the following order of Allah SWT in the Quran:

“O people of faith! You all repent so that you prosper”. Here the word repent comes under the category of an order rather than a suggestion.

3. One should intend that one is saving his *nafs* (lower-self) from wrongdoing and to acquire success. Allah says in the Quran:

“And the one who does not repent is the wrongdoer”

4. One should intend that one is saving oneself from the punishment of Allah. Allah SWT says in the Quran: “Run towards Allah”. Thus repentance is like migration towards Allah. The holy prophet SWS said, “*Muhajir* is he who migrates from sins”. Thus one can say in his/her heart that, “I am migrating towards Allah”.

### **The parts of repentance**

1. *Ikhlaas* i.e. sincerity and purity of intention. The intent should be to earn the pleasure of Allah SWT. For example if a person is involved in games of bribery. If he loses and intends to stop playing such games to avoid the financial loss, then this is against the concept of *ikhlaas*. The same applies to someone who is involved in theft and gets caught and is humiliated. If he intends to stop stealing to avoid humiliation, it is not repentance for the sake of Allah. Thus repentance should be due to the fear of Allah SWT.
2. *Iqlaa* means practically refraining from sins. Some people recite words of repentance from their tongues whereas they continue to be involved in the same sins. This is against the etiquettes of repentance. The higher the struggle in leaving a sin, the higher the assistance from Allah SWT.
3. Embarrassment and feeling guilty. It is mentioned in a hadith that a person should feel remorseful on his deeds. In truth, man is extremely ungrateful. Allah says in the Quran, “They did not value Allah the way they should have done”. And again, “You did not give Allah the grandeur

He deserved". Thus a person should be apologetic while repenting. Repentance is like a spiritual injection; it grants a spiritual renewal to man.

### **The method of repentance**

The scholars have written on this subject.

1. One should give spiritual advice to his own self. The holy prophet SWS said that first he used to advise his own self and then others. Today, people only advise others. Thus one should advise his *nafs* "Before death, you should do as much repentance as possible".

### **Today's friends tomorrow's enemies**

2. One should stay away from the places and occasions where sins are taking place. For example, if someone used to backbite or drink wine or watch movies at a place, he should stop visiting that place. Today, the people whom one considers as friends will turn out to be the biggest enemies on the Day of Judgment:  
"Besides the pious ones, all friends will turn out to be enemies on the Day of Judgment". That is why one should save himself from bad friends. Man will say: "Sigh! My misfortune! I wish I had not been friends with that person". Today people try to join ties through phone or messages or meetings. Some people are so blind that they go to the extent of praying for sins. For example, I came across a youngster who would pray that his cousin would indulge in a sin with him. Allah-u-Akbar!  
Man develops a layer of negligence over his heart. Thus one should cut off ties with bad friends and bad places.

### **The cure for one's *nafs* (lower-self)**

3. Fasting: Man should fast and control his desires for pleasures. The more one would eat delicious foods, the more lustful he would feel. That is why the holy prophet SWS said that, "O group of young people, those who can afford it should get married and those who cannot afford it should fast". For example, youngsters should fast on the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of every month. Then, within every week, they should fast on Monday and Thursday. If the *nafs* is still out of control, then one should fast on alternate days. Sometimes people do not derive any benefit from fasting because they eat too much at *Sehr* and *Iftaar*. That is why it is said, "Take away the pleasures from your *nafs* and put the burden of hardship on it".

4. Raise your thinking about the hereafter and reflect frequently on heaven and hell; this would repel your heart from sins and attract it towards piety. It is the trait of the *nafs* that if it is given guidance, it becomes ready to act on it.

#### **Father! Let us go there**

When my son Saif-ullah was small, I once talked a lot about heaven and its pleasures in front of him; he kept listening for an hour and then said, "Father! Let us go there". Thus it is the trait of man that if he is preached in a beautiful manner, it leaves a positive impact on his heart.

5. One should break the idols of one's heart. This means that one should diminish the desires of the lower-self otherwise man cannot attain proximity to Allah SWT. Some wise man said that, "O Allah! I have broken all idols and this is how men of wisdom act".

#### **How to get rid of the habit of sins?**

Man should comprehend how pathetic is the act of sin. He should realize that the sin would have a very adverse impact on him. The holy prophet SWS said that, "Undoubtedly, Allah grants respect and grandeur to the person who follows my commandments". And again, "the person who will disobey me would be given humiliation and inferiority".

#### **The consequence of sins**

1. The first punishment is that due to sins, the faces become devoid of glow and liveliness; the season of autumn prevails on the faces. Faces are like the signboards of deeds. Whatever sins people commit in their privacy are actually reflected on the faces. On the other hand, if you see the true servants of Allah, there is a visible sparkle on their faces.
2. The second punishment is that not only the faces are influenced but the hearts are blackened as well due to which there is a lack of inner peace in the hearts.
3. The third punishment is that Allah does not assist him against his enemies; he becomes weak and inferior and thus undergoes through defeat.
4. The fourth punishment is that Allah puts the person in a state of humiliation.

5. The fifth punishment is that Allah diminishes the love between the person and his family members.
6. The sixth punishment is that a person starts hating his own self. Life seems a burden. Thoughts of suicide haunt him. He does not feel like living.
7. The seventh punishment is that a person develops hatred for Allah SWT.
8. The eighth punishment is that a person drowns in the sea of unfulfilled wishes and wants.
9. The ninth punishment is that Allah SWT lessens the *rizq* (sustenance) of the person

### **Someone reduced the *rizq* (sustenance)**

Some people claim that their income has been tied down by someone. No one can tie down the income as this is a matter of *rizq* which is solely in the hands of Allah. Allah says in the Quran: “We divided *rizq* among human beings”.

If Allah wants to give *rizq*, no one can stop Him. If Allah does not want to give *rizq*, no one can force Him. Thus, in matters of *rizq*, one should not ascribe to any cause other than Allah.

### **The Ingredient of unlawful**

A question arises at this stage. There are some people who are completely sinful and yet they have wealth in abundance. It is because their wealth is not free from the ingredient of unlawfulness. Imam Malik RHT said that he could identify by someone’s expenditure whether he had acquired wealth lawfully or unlawfully. This is because wealth acquired lawfully is spent on good deeds and the vice versa.

A man asked Imam Malik RHT about how he could tell by someone’s expenditure if he had acquired wealth in the right or wrong way. Imam Malik gave him a dinar and instructed him to go to the city and give it to the wealthiest person and see where he would spend. When the man found the right person and gave the dinar to him, he started following that person. The man saw that this person threw away a bag of meat and went to a shop to buy something and then reached back at his home. On this the man asked this person to tell

him what was he up to? This person said that, “There has been starvation in my home since 3 days. Due to a certain illness, I am not able to do some work. When I saw my children nearing death, I went out to fetch some food for them. I saw a dead goat and thought that it must be lawful in my circumstances. However when you handed over the money to me, the meat was no longer lawful for me”. On hearing this, the man was amazed and went back to Imam Malik RHT to narrate the incident. Imam Malik asked the man to take out some of his money and give it to the neediest person in town. When the man found the right person, he started following him to see what he would do. He saw that this person first went to a shop to acquire heroin. Then this person visited a prostitute and committed adultery with the remaining money. The man was amazed and went back to Imam Malik RHT and said that, “my wealth was impure; thus although I thought I had given it to the neediest person, he spent it in the wrong manner. On the other hand, your wealth was pure; thus although I thought I had given to the least needy person, he spent it in the righteous manner”.

If you see someone is extremely sinful and yet is extremely wealthy, then it means that he/she must have got it from the wrong means.

10. The dignity of that person is snatched away and people, in their hearts, start considering him/her as inferior. For example, there is an officer who is saluted when he walks across certain people but in his absence, people abuse him and have no respect in their hearts for him. True respect is only for those people who have true piety in their lives.
11. Instead of Allah SWT, Satan becomes the Lord of that person
12. Hearts are diluted with impurities
13. Man is deprived of the pleasure of piety e.g. he does not feel like offering prayers or reciting the Quran or doing *zikr* (invocation) of Allah. It is possible that a person does not control his gaze due to which Allah deprives him of the wholeheartedness and concentration required in *muraqba* (spiritual meditation).
14. A person is expelled from the protection of Allah SWT. Such a person becomes a cursed one. Thus it is possible that he is deprived of knowledge as well. Many students say that they memorize their lessons but then forget them. Remember that where there will be

sins, there will be losses. Thus students should keep this in mind that if they do not completely avoid sins, Allah might snatch away the ability to retain knowledge.

15. Due to sins, man's life is decreased as well. It is mentioned in a hadith that Allah decreases the age of the person who commits adultery. The scholars have written on this subject. One is the decrease in physical life. Allah decreases the life from 100 years to 70 years. The other interpretation is that the effective life is decreased e.g. a 25 year old youngster becomes blind.

A 16 year old boy came to me and told me that he had developed low back pain due to which he could not walk properly. Such problems arise due to sins. Another consequence of sins is that the sinner develops resemblance with the enemies of Allah. According to a hadith, the sinner is cursed by the creation of Allah as well as the angels. Furthermore, Satan dominates such a person.

So how can we avoid sins? The first thing which has already been mentioned before is that the person who comprehends the nuisance of sins will try his best to prevent himself.

The second deed is that man should think that Allah granted him so many things without even asking and thus how shameless is he to still disobey Allah.

The third deed is that one should fear Allah; sometimes a single sin is such that it brings the displeasure of Allah. Allah says:

"When they transgressed and committed sins, we took revenge from them". Thus we should be at caution to not provoke the wrath of Allah at any cost.

The fourth deed is to diminish long worldly hopes and to remember death as frequently as possible.

The fifth deed is to eat less, drink less and talk less.

The sixth deed is to hold oneself accountable for one's deeds. This is the reason why it is recommended to practice *muraqba* (spiritual meditation) day and night.

The seventh deed is to adopt the company of the righteous because it becomes much easier to avoid sins in their presence. Allah says: "O people of faith, fear Allah and be with those who are truthful".

### **Signs of the acceptance of repentance**

1. After repentance a person's life becomes, comparatively, closer to piety. Previously, he used to skip prayers but now he becomes regular in it or he used to offer prayers in his home but now he goes to the mosque to pray in congregation or he used to offer 5 prayers but now he offers *tahajud* prayer as well and so on and so forth.
2. After repentance, a person develops fear in his heart that he might sin again. He does not have any reliance or confidence on his own *nafs* (lower-self).
3. A person's heart becomes free of the attraction towards sins. This is the most difficult step.

### **The response towards 2<sup>nd</sup> marriage**

Today many people cannot control their gaze. They are always ready for a 2<sup>nd</sup> marriage and seek permission from me. I always tell them to first consult their wives. Once, in abroad, I came across few young men who were discussing about the advantages of 2<sup>nd</sup> marriage. They were affiliated with *ilm-e-deen* (knowledge of religion). I told them that if they would pursue a 2<sup>nd</sup> marriage, they would not be able to serve their religion because gone are the days when people used to do multiple marriages and also serve their religion. If their first wives were pious, healthy, able to do all things and fulfill the needs, there should be no need for a 2<sup>nd</sup> marriage. This is because we cannot do 100% justice. The Quran says:

“If you cannot do justice, then one marriage is enough”.

In today's age, most youngsters cannot do justice. Thus one marriage is enough for them. Thus the person who wants to excel in the path of Allah should accept the fact that he has been granted one wife by Allah and that he should spend the rest of his life happily with her. I preached them that Allah had accepted them in the path of seeking knowledge and they should further flourish in this sacred walk of life and show devotion towards their wives. They all promised that they would control their gaze and accept my advice. After few days, one of them came to me and said that since the day they had promised to take my advice,

he developed lovely feelings towards his wife. This is a natural thing that when people stop thinking about a 2<sup>nd</sup> marriage, Allah grants love within their homes.

4. The fourth sign of acceptance of repentance is that the person acquires the attribute of humility; even when he speaks, it is visible that he considers himself a sinner. He has no pride or arrogance.

### **Vast Sustenance**

Some people have a habit of being involved in *amliyaat* and *taweez* 75% of which are about the lack of vast sustenance. In ahadith, certain deeds have been prescribed for increase in sustenance. Here I would not go into the details but nevertheless mention them:

Abundance of *istighfaar*

Abundance of worship

Pilgrimage

Abundance of *Umra*

Charity

Being generous with the weak

Piety

Speaking truth

Migration

### **Act of repentance is loved by Allah**

It is mentioned in a hadith that Allah is the lover and friend of the person who repents:

“Undoubtedly, Allah loves the ones who repent”.

In another hadith, it is mentioned that the sincerely repents and says, “*Ya Rab*”, Allah becomes so happy that in return, He says, “*Labaik ya abadi*”.

### **You are my slave, I am your.....**

It is mentioned in a hadith that a traveler on a camel entered a desert. He was tired; so he fell asleep. When he woke up, he saw that his camel and belongings had vanished. He searched all around but could not find his camel. Eventually, in a state of hopelessness, he was convinced that he would die of hunger and

thirst. He fell asleep. When he woke up, he saw that his camel and belongings had returned safely. On seeing this, he was so ecstatic that he wanted to say, "Allah you are my God and I am your slave" but he mistakenly said, "Allah you are my slave and I am your God". It is said that as much happy as the man was on that occasion, Allah SWT becomes even happier than that when some person sincerely repents.

**What can be said about His mercy:**

When Allah SWT becomes so happy on repentance, we should repent as soon as possible. Hazrat Shoaib AS said to his nation, "O my nation, do *istighfaar* in front of your Lord, repent, my Lord is very merciful and very loving". If we will repent, Allah SWT will bestow His mercy and love on us. This is a special favor from Allah SWT because in the previous Ummahs, when people would sin, it would be written on their doors that they have committed the following sin. Due to the blessings of holy prophet SWS, Allah has saved us from this sort of punishment. However our faces do not hide our sins and people with inner sight read our faces when we sin. May Allah grant us that inner sight so that we are able to read faces. We should keep in front of our eyes the true status of Allah SWT and see that how much we have violated His teachings. Even the prophets who were innocent as far as sins are concerned used to shake with fear in front of Allah SWT.

Allah says about them:

"They call us alone with fear and hope; they are afraid of us alone"

If we read the stories of the prophets, we would see how imposingly Allah expressed his majesty. It is worth our attention.

Hazrat Adam AS was sent from heaven to earth due to a small mistake and he asks Allah for forgiveness:

Allah promised Hazrat Nuh AS that He would save his family from the storm; however, Nuh's son wasn't saved in front of his eyes. On this, he prayed, "Allah! My son was from my family and your promises are true". Allah replied, "He was not from your family.

His deeds were bad. I advise you not to act with ignorance”. Immediately, Nuh AS said, “O Allah please kindly forgive me”.

Prophets are aware of the true status of Allah SWT. They recognize the grandiose and thus are afraid of Him. They

Hazrat Ibrahim AS only said this much to his nation that he was not well and could not go with them. Later, he became extremely worried about his accountability on the Day of Judgment.

Hazrat Musa AS punched an enemy who died on the spot. Allah forgave him. On the Day of Judgment, he would say that he cannot stand before Almighty Allah because he is afraid of the Divine Majesty.

Look at the tragedy of Hazrat Yaqub AS. His favorite son was separated from him. He cried so much that eyes became white and eventually he turned blind.

### **The prayer of Hazrat Yusuf AS**

Due to the will of Allah, Hazrat Yusuf AS was thrown away in a well. It is said that his brothers threw him at the time of maghrib prayers. Hazrat Yusuf AS was a young child; it was dark and he was alone. Thus he became extremely worried. The next day when it was almost morning, he prayed, “O Allah! Bring me out of this difficulty and whichever human being is in a difficulty, bring him/her out of it”. Allah SWT accepted Hazrat Yusuf AS’s prayer in such a way that if a person is ill, the level of his illness falls at the time of *tahajjud*; if someone is worried, his worry is lessened at the time of *tahajjud*. Furthermore Allah grants inner peace at the time of *tahajjud*.

Hazrat Zakria AS was a prophet of Allah and yet, in this world, a saw was used by his enemies to cut his body into two parts.

Hazrat Yahya AS underwent the same treatment. Hazrat Yunus AS was captured in the stomach of a big fish

### **What happened to Balam Baur?**

Balam Baur worshipped Allah for 500 years and was one of those

whose prayers were not rejected. He committed one sin; Allah says:

“Followed his desires; we made him a cursed one”. Allah further says he was likened to a dog.

There was an old man who visited a religious elder who said to him that he had come very late. On this the old man said that Allah had said, “Undoubtedly, it is compulsory on Allah to accept the repentance of a person who sinned due to ignorance”. Thus it is never too late (the only exception being a person just before death).

When lust or anger dominates a person, it creates a veil on his/her intellect. In that state, even a knowledgeable person acts like an ignorant one.

### **O God**

O Allah, we are not worse than the magicians of Pharaoh; we have never learnt magic. You show your mercy on us as well.

O Allah, do not make us even inferior than the dog of *As-haab-e-Kaaf*. You promised heaven for that dog. Do not deprive us of heaven.

O Allah, Your gaze once fell on *toor-e-seena*; a tree started exhibiting your spiritual splendor. Make us like that stone and let yourself see our hearts with that mercy.

O Allah, the pillar of *hanana* cried in the love of the holy prophet SWS. Do not make us more insensitive and rigid than that pillar so that we do not live a life in a state of alienation from your beloved.

**SAVE YOURSELF  
FROM**

## **EXTRACT**

In offices, there is a rule of management. Rule 1: Boss is always right. Rule 2: If boss is wrong, see Rule 1. It is said that although the boss may have innumerable weaknesses and faults, the system cannot run without these rules. What do we think about the One who is the Creator and Sustainer of this entire universe? In this world, whose order should be obeyed? It is Allah's.

## **Save yourself from**

### **Whose will is established?**

Hazrat Adam AS wanted to remain in heaven forever whereas he was sent by Allah to the earth. Thus whose will was established? Hazrat Noah AS wanted his son to get on his ship but Allah did not. Whose will was established? Hazrat Ibrahim AS had decided to sacrifice his son and had sharpened his knife but Allah did not want it. Whose will was established? On one occasion, the holy prophet SWS had decided to stop eating honey because it had certain kind of smell. On this, Allah said to His beloved in a loving manner:

Later, the holy prophet SWS started using honey again. Whose will was established?

### **Now my will is diminished**

After creating the sky and earth, Allah said to them, "Come whether happily or out of compulsion" as if He was holding them by their forelocks and dragging them. The reply was, "With obedience, we are here".

A true believer's definition is that he surrenders his will in front of Allah SWT. That is why the holy prophet SWS used to take pledge from his companions that, "listen and follow". Initially it appears to be an ordinary thing to say but if you ponder, it will be revealed to you that it is actually the toughest thing to do. I can assure you that not many people possess this trait.

### **The 4 levels of hearing**

Level 1: Man hears, understands and follows. This is the characteristic of a true believer.

Level 2: Man hears, understands but does not act accordingly. This is the level of a *fasiq* (sinner)

Level 3: Man hears but does not understand. This is how a *munafiq* (hypocrite) is.

Level 4: Man neither hears nor understands. This is how a *kafir* (disbeliever) is.

### **The magnificence of people of heaven**

Allah says in the Quran:

"They listen and act beautifully".

Allah says in the Quran:

"Do not become like those who say that they are listening but they are not listening".

Allah says in the Quran:

“You listen and also understand; therefore you adopt obedience to Allah and His messenger”.

### **The consequence of not accepting**

Hazrat Khawaja Moeuddin Chishti RHT said that the person who is negligent in the obligatory acts is deprived of the assistance of Allah SWT. The person who is negligent in adherence to Sunnah is deprived of the intercession of holy prophet SWS. The person who keeps his parents happy is granted blessings in sustenance. The person whose teacher or Shaykh is happy with him/her is granted *kalma* on death. Thus listening, understanding and accepting are virtuous attributes. But it all boils down the fact that how much one acts on his knowledge. Thus one should try to inculcate the greatness of Allah SWT in his/her heart. Today, the awe that should exist in one’s heart is, sadly, missing. That is why it is easy to disobey Him.

### **The order of Allah is the order of Allah**

Again and again, this message should reach one’s heart that the order of Allah SWT is the order of Allah SWT; if we will negate it, we have to bear the consequences. We, during our lives, have certain rights in our homes and thus do not allow anyone to violate those rules. Allah SWT is the Lord of all the worlds; He is the Creator and the provider of all bounties especially life itself; if someone is still involved in the violation of His orders, then there is something extremely wrong with him and he should at least consider himself as wrong.

### **The Will of Allah supersedes everything**

There was a religious elder by the name of Shah Daula who used to live in a village. There was a river right beside the village. Once, a flood emerged and it was feared that it would destroy the village. Everyone was extremely worried and began to pray for safety. Someone said to Shah Daula that he should pray, otherwise the entire village would be in ruins. He went near the river and started digging. People asked him what he was up to. He replied that “where there is Allah, there is Shah Daula”, meaning that if Allah wanted to break the village boundary, then he himself would indulge in the same act because he had diminished his own will in the Divine Will. Allah was so happy with the utterance of these words that the flood immediately settled down without harming at all.

### **Bitter fruit with pleasure**

Sultan Mahmud was a pious king. A young villager by the name of Ayaz visited him. The king was pleased by this man as a result of which he kept him in his service and took suggestions from him. The assistant subordinates of the king were extremely jealous of the fact that despite having no special attributes, this young man had gained so much reverence in the eyes of the king. One day, they asked the king as to why did he favor the young villager so much. The next

day, the king brought extremely bitter fruits and offered to his subordinates. Everyone showed extreme displeasure and returned the fruit after taking the first bite. However, Ayaz kept eating the fruit with full pleasure. When the king asked him why, he said that if the hand that had granted him so many sweet fruits in the past had now given him one bitter fruit, why shouldn't he eat that too with pleasure? On this, the king turned towards his subordinates and said that this was the reason why he had preferred Ayaz over them. There is a moral lesson for us. If Allah SWT has given us so much happiness in the past, we should not start showing ingratitude if He brings some sort of discomfort for the sake of testing us.

### **Do not forget your small status**

On one occasion, someone complained to the king that he had found a proof of the fact that Ayaz was not a good man at all. The king asked him what the proof was. He said that Ayaz had made a cupboard which was kept locked; no one else was given its key. Ayaz would open it only while being alone and see it every day. The man said that he suspected there was some special treasure in it which Ayaz had stolen. The king called Ayaz and asked him about what he had heard from the man. Ayaz gave the keys to the king. The king handed over the keys to his subordinates and ordered them to open the cupboard and bring whatever was in it. After a while, the subordinates returned with only an ordinary dress and an old pair of shoes. The king asked Ayaz why he had done so. Ayaz replied that on the day when he first met the king, he had worn this dress and these shoes. In order to train his lower-self (*nafs*), he regularly reminded himself of his original status by looking at his original attire so that he always kept this in mind that whatever he was blessed with was granted as a favor by the king.

The lesson for us is that when we entered this world, we had nothing in our possession. Whatever we now have in hand is given to us by Allah. Thus we have no right to disobey such a Lord and yet we disobey Him and do not even feel any burden.

### **If the diamond breaks, let it be broken but not the.....**

One day the king thought that since people used to criticize Ayaz, he should test them in front of everyone. He said to his subordinates that he was going to test their intelligence. Thus everyone became very cautious. He brought an extremely precious diamond and gave the first person a hammer and asked him to break the diamond. The person said that how could he break such a precious thing and thus refused to do so. So the king handed over the hammer to the second person. He too responded in the same manner. One by one, all the subordinates were given the hammer but none of them thought it was wise to break the diamond. Eventually, it was Ayaz's turn to do the same. Ayaz put the diamond on the floor and immediately broke it with the hammer. Everyone was shocked to see that how ignorant and foolish was Ayaz in breaking such a precious thing. The king called him and asked him why he

had done so. On this Ayaz replied that he had only two options in front of him; either he could break the diamond or he could break the order of the king; he thought it was unwise to do the later. On this, the king was very pleased and praised Ayaz's intelligence.

I wish that the same respect that Ayaz had for the king would be in our hearts for Allah SWT.

### **Disobedience and loss**

This is the saying of Allah SWT. That is why it is a must to instill reverence for the order of Allah SWT. Imam Rabbani Mujaddid Alf Sani RHT wrote that to whichever extent man could think about the greatness of Allah, it was still extremely small when compared to the actual status of Allah. Allah says, "Greatness and Magnificence is my blanket". Wherever there will be disobedience, there will be loss. In the Quran, there is repeated mentioning of past nations and what happened to them. The purpose is not to narrate stories but to invoke understanding among us. There have been people in the past who were blessed with amazing bounties but they forgot their true status and kept on violating the Divine orders. Thus, eventually, they faced disasters of the highest order.

### **Some examples of destruction**

Pharoah was extremely proud of himself. He used to say:

However, ironically, he drowned in the same river about which he mentioned.

Qaroon was so rich that people used to envy his wealth:

What was his final destination? His entire treasures as well as kingdom were buried deep inside the earth by the Might of Allah SWT.

The nation of Aad was extremely tall and powerful. They too were very proud of themselves:

Allah SWT Himself verifies it:

But when they openly disobeyed, what happened to them? Allah says:

A wind was sent which was extremely pleasant for the true believers while extremely dangerous for the disbelievers; the wind hit the later so forcefully that their dead bodies lay scattered like beads of dates on the ground.

Then there was the nation of Looth. They acted against nature. When Looth AS preached them, they did not listen. Then what happened? Allah says that an angel was sent to this nation who cut this piece of land, took it to the sky and threw it down diminishing the nation.

The nation of Hood played with the directives of Allah SWT. They were not allowed to catch fish on Saturdays. Yet they used to gather fishes on Saturdays. What happened? They were turned into monkeys.

### **Our hearts are temples of idols**

A common understanding among people is that polytheism (*shirk*) is only limited to acts like worshipping graves or idols of stone. However, there is an idol inside our hearts as well which we are not aware of. The Quran says:

Did you see that person who has taken his desires as his God? This is also a form of *shirk* and we are all guilty of it. On one hand, there is the order of Allah; on the other hand, there is the pleasure of the lower-self (*nafs*). Thus when we prefer the later over the earlier, we are involved in the act of *shirk*. It is called as a minor *shirk*. The holy prophet SWS said that he feared his ummah with regard to minor *shirk*. This is exactly what Muslims are doing these days. We follow our own wants and wishes. When we feel like following the commands of Allah we do follow them but whenever we do not feel like doing the same, we disregard the same commands very casually. That is why the Quran says:

These forms of love are lawful but not when they become a hurdle in the path of Allah SWT.

### **The consequence of violating Allah's orders**

Allah, in His majestic manner, mentions about certain populaces:

Wherever there will be disobedience, there will be loss. In another verse it is mentioned:

Homes and their roofs were made to fall down.

These places were once populated with people but now there is no trace of them. In it, there is a lesson for us.

### **The nation of Saba**

There was a nation by the name of Saba which lived in Yemen. They had a lot of gardens. There was a dam in which they used to collect water. The commentators of Quran have written that their gardens were so big that if a person went with a basket, he would not traverse the entire garden without getting his basket filled with the falling fruits. Allah says:

For the nation of Saba, there were a lot of signs in their homes.

On the way, there were gardens on the left and the right.

Eat the sustenance granted by Allah and show gratitude.

Thus, in all aspects, there was peace and happiness for these people. However, they became so absorbed with the affluence that they forgot Allah and started living a life of utter disobedience. Allah says:

They violated our orders; so we sent a storm of water. This destroyed all of their gardens as well as homes. Allah says:

We give the same return to whoever does not listen to our commandments.

Allah mentions another populace:

Allah says that these people had both inner satisfaction and outer peace. From all sides, they were surrounded by vast sustenance which included fruits of all kinds. They were living a life full of happiness.

They showed ingratitude towards Allah SWT. Allah says:

Allah made them wear the attire of fear and hunger. How pitiful must be their experience!

### **The disgraceful consequence of disobedience**

The Jews made fun of the directives of Allah. Allah says:

How majestic is the speech of Allah.

The holy prophet SWS said,

“The person who will obey me will be granted respect and grandeur”.

“The person who will disobey me will be given humiliation and inferiority”.

We can see that Abu Jahl, Abu Lahb and Waleed (the one who was very proud of his sons) met a disgraceful end. On the other hand, Hazrat Bilal RZA, who was a slave with thick lips, black skin and a strange face, was granted immense respect.

### **Revenge on disobedience**

Allah says:

“Your disobedience will bring you a (bad) consequence”.

Allah says:

“It will return to your own family” e.g. if you stare at someone else’s woman, someone else will stare at your woman.

Allah says:

Look at those people who violated the trust; what punishment did they meet.

### **Ingratitude**

When Allah SWT becomes displeased, it doesn't take much time for the circumstances to change. If He knows how to grant bounties, He also knows how to take away those bounties. Thus we should remain fearful of Him. We will now see how disastrous the consequence of ingratitude is:

Bahadur Shah Zafar RHT was a Mughal king of his times. He had palaces, beautiful wives and many servants. But what happened later? Not only was he sent to jail but his enemies cut the heads of his 11 sons and put them right in front of him. Can we imagine what he must have gone through?

### **A new *fitnah* (waywardness)**

In the past, when people used to sin, they would at least consider themselves as wrong. However, these days, there is a new *fitnah* by the name of logic. People use arguments to justify their bad actions. In other cases, instead of submitting themselves to Allah's orders, they ask the logic behind the divine commandments. In truth, this is also another form of arrogance.

### **Who was the first one to adopt this behavior?**

Satan was the first one who used logic to justify his sin. When Allah asked him:

Why didn't you bow down in front of Adam?

Instead of admitting his fault, he used logic:

When the order of Allah was violated, what was the consequence? Thousands of years of worshipping went to waste. Allah said:

"Get out of my kingdom; you are cursed". Then again:

"My curse will descend upon you till the Day of Judgment".

### **Behavior of Hazrat Adam AS**

On the contrary, when Adam AS committed a mistake, he did not present any logic in front of Allah:

He admitted his mistake and apologized. Allah forgave him immediately. Thus confession after doing anything wrong is the habit of Adam AS. Since we are his descendants, we should follow him to the fullest.

### **Behavior of Noah AS**

Allah ordered Noah AS to build a ship and said that He would save his family and followers from an upcoming flood. Noah AS built the ship in which his followers sat down. He had a son who was a disbeliever. A noteworthy point is that although we are sinners, we still do not wish to see our sons in a state of disbelief. Thus imagine how much grief and pain would have existed in the heart of Noah AS who was a prophet. So he told his son to get on the ship but his son refused to do so:

Suddenly, a huge wave of water struck his son and Noah AS witnessed his son dying right in front of his eyes. On this, Noah AS said to Allah:

“O God, my son was among my family and your promise is truthful”.

Allah replied:

O Noah, he was not among your family. His deeds were bad. We expelled him from your family. Do not ask me regarding a matter which you do not know. I advise you not to behave with ignorance.

Immediately, Noah AS repented and said in a state of sheer humility:

This is the humble behavior of the chosen ones of Allah SWT and it is so different from our attitude towards religion.

### **Not only *Ghafaar* but also *Qahaar* & *Jabaar***

When we focus on the names of Allah, we know that He is *Rehman, Raheem, Ghafaar, Salaam, Fatah, Maeed, Wudood, Wali, Rauf* and *Kareem* but we should never forget that He is also *Jabaar, Qahaar, Qabiz, Khafiz* and *Muntaqim*.

### **The circumstances of prophets**

We should ponder on what happened to the prophets:

- The descent of Adam AS from heaven to this earth
- The conversation between Noah AS & Allah
- The hesitation of Ibrahim AS
- The adversity of Hazrat Yaqub AS

- The imprisonment of Hazrat Yusuf AS
- The cutting off the head of Hazrat Zakria AS
- The cutting off the neck of Hazrat Yahya AS
- The confinement of Hazrat Yunus AS inside the stomach of a fish

When these chosen ones of Allah SWT went through so much afflictions, then who are we to show conceit in front of Allah.

### **No right to show conceit**

Hazrat Aqdas Thanvi RHT said that there are two verses of the Quran after whose reading no one can be proud of his knowledge and deeds. The first verse is:

Allah is saying that if He wants He can take back the knowledge that He has given to the holy prophet SWS. If this is said to the most beloved being of Allah, we can imagine how much it is relevant to us. Thus who deserves to be proud of his knowledge? The second instance is when Allah says to the holy prophet SWS:

If we would not have granted you steadfastness

Then what would happen?

These are the words of the Quran. I cannot even dare to translate it properly. Who can be proud of his deeds after reading it?

Allah SWT also addresses the wives of the holy prophet SWS:

There will be double punishment for them if they go astray.

A companion of the holy prophet SWS was performing *tawaaf* around the holy Ka'ba during which he was reciting the following prayer:

Someone asked him as to why was he making this prayer. He said that one day a beautiful woman was walking; he intentionally looked at her when suddenly an invisible hand slapped him due to which his one eye became blind. That is why he was praying that, "O Allah, save me from your anger". If Allah SWT had made this rule that he would snatch the sight of the person who would commit the same sin, what would have been our state? The fact that we live a life full of respect and honor among people is due to Allah's attribute of concealing our sins otherwise people would not even spit on us.

### **Learn religion from a slave**

Once, there was a master who asked his slave what was his name. The slave said whatever the master would call him. The master asked what kind of work he would do. The slave said whatever responsibility would be assigned to him. The master asked what he would eat. The slave said whatever would be served to him. The master asked what he would wear. The slave said whichever dress would be given to him. On this the master became so happy that he offered everything in his home to the slave. Thus we should learn the essence and spirit of religion from a slave. If a worldly slave can completely surrender himself to his master, why can't we do the same to Allah SWT?

### **You are so Merciful**

Allah has always kept the door of repentance opened; He is so Merciful that the people who said:

Allah is the 3<sup>rd</sup> among three; He said about these Christian *mushrik* (those who ascribe partners to Allah):

Even if these people had repented, He would have accepted their repentance.

In fact, He is so Merciful that when He sent Musa AS to meet Pharaoh – the same person who had said:

Allah instructed Musa:

Just imagine the forbearance of Allah SWT. Even Pharaoh was to be treated with kindness. If that is the case, then we, who accept the Godhood of Allah alone, should pray for infinite kindness from Him.

O Allah, we are not worse than Pharaoh. We belong to the Ummah of holy prophet SWS. We have recited the *kalma*. Please kindly forgive us – Amen!

# THE GERMS OF SINS

## EXTRACT

The bodies of people who are extremely close to Allah possess a certain kind of scent. Thus, when such people are buried, their graves become fragrant. There is nothing extremely surprising about it. Many people say that the grave of Imam Bukhari RHT is full of sweet smell. This humble servant of Allah has had the opportunity to visit it many times especially at the time of *tahajjud* (late night prayer). I have asked Imam Sahib many times if someone had sprayed perfume on his grave. Imam replied after vowing thrice that there was no such case.

## THE GERMS OF SINS

### The fear in *Murshad-e-Alam's* heart

On one occasion, our *Murshad-e-Alam* was performing ablution. His wife was pouring the water when she, by mistake, spilled some of the water on his clothes. On this he slightly scolded his wife. As he was walking to the mosque to lead the prayers, it suddenly occurred to him that he had displeased his wife and that his prayers may not be accepted. Immediately, he sent a child to inform people of the mosque to wait for him. He returned to his home and apologized to his wife on which she was extremely pleased. Thus when he was convinced that Allah had forgiven his sin, he went to lead the prayers.

### Why don't we feel pleasure in *Salaat* and recitation of the Quran?

When our elders used to stand on the prayer-mat, they were not only physically pure but also spiritually pure. Today, some youngsters say that even during *Salaat*, their minds are filled with lustful thoughts. How will such prayers be accepted in the sight of Allah? Imam-e-Azam Abu Hanifa RHT saw one youngster performing bath; he (with his spiritual vision) witnessed the impact of adultery on the water. When he inquired about it, the youngster confessed that he had committed adultery. On this, Imam-e-Azam issued the fatwa that the used water was *makru* (discouraged). The water of ablution washes away the sins. Similarly, the water of bath also does the same. We only concentrate on the apparent filth, not on the inner filth. We do not focus on the spiritual filth. That is why we do not feel pleasure in reciting the Quran.

*Tawabeen* are those people who keep their souls clean through the act of repentance.

*Mutahireen* are those people who keep their bodies clean. Allah loves both of them.

### The bacteria of sins

Suppose you have pilau rice that is fully cooked. If you keep it outside for ten hours, it will yield a bad smell and will be no more eatable. What happened to it? The bacteria inside it caused fermentation. On the other hand, if you have sugar and you eat it even after a year, it will remain the same because there were no bacteria in it. Similarly, when a human being commits a sin, the concerned body organ catches bacteria e.g. if you stare at a *na-mehrem*, your eyes catch bacteria; if you lie, your tongue catches bacteria; if you listen to music, your ears catch bacteria and so on and so forth. When such a person enters the grave, these bacteria cause the body to rot and decay. These bacteria are a by-product of sins.

## **Dead bodies in a museum**

In one country, a person said to me that he wanted to show me something spectacular. He took me to a museum in which there were rooms made of glass. In the entrance of the first room, there was a paper on which it was written that as soon as the man had died, he was mummified. When we went inside, we saw that the man's body was in normal condition. When we went to the second room, it was written that the man had been kept in a grave for a certain period of time and was mummified later. When we went inside, we were shocked to see that although the body was in normal condition, but the eyes had stretched out and fallen on the cheeks and there was a bunch of bacteria on them. Thus the first change that occurs inside a grave is that the eyes which used to stare at a *na-mehrem* are bit by insects because they had seen beauty while forgetting the giver of beauty. In another case, we saw that the lips had been eaten; this is because these lips had kissed a *na-mehrem*. In another case, we saw that the entire stomach had turned into a plate of bacteria and insects; this is because the man had eaten unlawful sustenance. In the last room, we witnessed that there were only bones left. Finally, there was a case in which even the bones had diminished leaving behind only a very small portion.

## **Whose bodies are protected in graves?**

The prophets are innocent; in a hadith, it is mentioned that it is unlawful on the earth to eat away the bodies of prophets. Similarly, the bodies of pious and God-fearing people who follow the path of the prophets are also protected in the graves.

## **Witnessing an old dead body**

I remember an incident that happened in my childhood. There was a flood due to which a grave opened. When the dead body was seen, it was as fresh as a living one. My father and my elder brother went to the graveyard to see it. I too wanted to go with them but was disallowed. However, when they returned they kept talking about it for an hour. Eventually, many people in the city witnessed that dead body. This is because it was free from bacteria.

## **Even the coffin was free from dirt**

There was an acquaintance of ours who was an extremely virtuous person. He had performed approximately 50 pilgrimages in his life. He narrated an incident. Once, there was a thunderous storm in Lahore due to which a big tree had fallen. As he went closer to the tree, he saw that there was a dead body beneath it. The branches of the tree had covered the dead body as if they were trying to protect it. Amazingly, the coffin was fully white in color without any traces of dirt at all.

There are many stories of the companions of holy prophet SWS. When the body of Sayyidina Hamza RZA was retrieved, there was blood dripping from his wound. The people who imitate the companions of the prophet SWS undergo through the same treatment. This is because they are free from the bacteria of sins due to which their bodies do not decay.

### **Every sin carries a distinct stink**

Listen to another important point. Every sin carries a distinct stink. Whether we smell it or not, the men of Allah do sense it. These special people do not possess any knowledge of the unseen; however, just like ordinary people have the faculty of senses, these people are equipped with an insight which reveals to them the hidden realities of things. There was a man who was once going to meet Sayyidina Hazrat Usman Ghani RZA. On his way, he came across a *na-mehrem* woman. He did not lower his gaze as per the teachings of Islam. As soon as he entered, Usman RZA said, "What has happened to people? They visit our gatherings while their eyes are dripping with adultery". That is why there is a famous hadith:

"Beware of the insight of a true believer; he sees it with the light of Allah".

Thus the hypocrisy of hypocrites is not concealed from the men of Allah whose hearts, owing to their purity, can comprehend the deeds of people.

### **Scent of piety**

Just like there is a stink in sins, there is fragrance in piety. Hazrat Um-e-Saleem RZA used to collect the sweat of the holy prophet SWS. When the holy prophet SWS asked her what was she doing? She replied that when his sweat was added to *itar* (perfume), it further enhanced the scent. In Madina, the brides who did not possess perfumes used the sweat of holy prophet SWS to make themselves fragrant. The companions of the holy prophet SWS came to know about where the prophet was going by smelling his scent from far away. Hazrat Anas RZA said that:

"The fragrance that existed in the sweat of the holy prophet SWS did not even exist in musk or amber".

Not only this, but even those extremely close to the holy prophet SWS were granted the same gift by Allah SWT. Hazrat Umar RZA narrated that the sweat of Hazrat Abu Bakar RZA exhibited a fragrance which was even better than musk.

### **Fragrance of Musk**

Imam Asim RHT used to teach Quran in Masjid-e-Nabwi. His mouth exhibited a fragrance. A student asked him if he was using cardamom in his mouth. Imam Asim RHT replied in the negative. When the student insisted and kept asking him the same question, the Imam told him

that one night he had seen the holy prophet SWS in his dream. The holy prophet SWS said to him that, "Imam Asim, you study and teach Quran in my mosque; let me give you a kiss". The holy prophet kissed him. Since then, his mouth exhibited a wonderful fragrance.

### **Fragrant graves**

Hazrat Maulana Ahmed Ali Lahori RHT was a Shaykh-ul-Quran. When he was buried, his grave started exhibiting a wonderful fragrance. In the recent times, our friend, Syed Abdul Wahaab also underwent through the same experience.

### **Musk or Amber**

Shaykh Saadi once used some soil which exhibited a certain kind of fragrance. He asked the soil if it was musk or amber. The soil replied that it was neither but it had adopted the companionship of a flower in the past which had left its impact on the soil.

### **There was such kind of people as well**

It has been written about Hazrat Hatim Ism RHT that when he appeared before Allah SWT, he was in a state of fear. Allah SWT said to him, "O Hatim, why are you afraid? Your account of deeds does not carry a single sin". Hazrat Maulana Ahmed Ali Lahori RHT appeared in a dream of someone. The person asked him what had happened. Lahori RHT used to cry a lot. After death, Allah said to him, "We have not only forgiven you but also each and everyone who is buried in your graveyard".

### **Fragrance instead of filth**

Shah Abdul Aziz RHT had a young student who used to cross a street every day. On the way, there was a home in which lived a young woman who wanted to commit sin with that youngster. One day, when she saw him walking, she sent her maid with the false message that she was ill and needed someone to pray for her. The youngster was a simple man and thus agreed to do so. When he entered, the woman appeared and disclosed her real intentions to him. On this, the youngster said that he first wanted to relieve himself in the toilet. The woman agreed and showed him the toilet. In those times, the toilets had a totally different system and there was filth present in them. The youngster shoved his hand inside the filth and put it all over his body. When he came out, the woman was so repelled by the smell that she ordered him to get out of her home. Thus by this seemingly foolish act, the youngster saved his *iman*. However, when he went out, he was extremely worried about the fact that what would people say on seeing him. Thus he quickly ran to his *madressa* and straightaway went to the bathroom. He washed himself thoroughly, put on new clothes and joined his class. Shah Abdul Aziz RHT noticed that there was a very strong fragrance in the class. He asked his students if someone

had worn a strong perfume. Everyone denied it. When he called the youngster who had joined late and asked him the same question, the youngster started crying and told him that, for the sake of Allah, he had put filth all over his body but when he performed *ghusl* (bath) and put on new clothes, Allah granted his body a sweet and intense fragrance as a return of his piety.

### **If Allah did not conceal our sins**

We should reflect on the condition of our inner-self. The truth is that it is all due to Allah's concealment of our sins that we have so much respect. Otherwise, if sins carried a stink, no one would have ever sat close to us. We cannot attain proximity to Allah until and unless we get rid of the love of different idols that exist in our hearts. These idols can be anything related to this world that drives us away from Allah SWT.

### **The benefit of fear of Allah**

The holy prophet SWS used to stress a lot on the fact that people, due to fear of Allah, should stop sinning whether publicly or privately so that they are able to please Allah. I read a hadith that there was a man by the name of Kifl who, due to fear of Allah, saved himself from the sin of adultery. Allah SWT granted him such an elevated status that the narrator of this hadith said that on at least 20 occasions, the holy prophet SWS narrated this incident.

There is an anecdote about a ruler who lived during the times of Imam Shafi RHT. One day the ruler was in a very good mood whereas his wife was extremely upset. He tried his best to please her but she showed her displeasure. Finally, she said to him, "O dweller of hell, go away". On this the ruler became angry and said to her, "If I am a dweller of hell, then I divorce you". When both of them had cooled down, they realized that they had committed a big mistake. The ruler did not want to leave his wife. He consulted many scholars and asked them if divorce had taken place or not but they all said that they could not answer because only on the Day of Judgment, it would be decided whether he would go to hell or heaven. This became the talk of the town that the ruler faced a problem to which there was no solution. Imam Shafi RHT was a young man at that time. He claimed that he could come up with the solution. He met the ruler and said that he wanted to ask a question in seclusion. Imam Shafi RHT asked the ruler if there was any incident in his life when he had an opportunity to sin but he left it due to fear of Allah. The ruler thought about it and recalled one occasion when he, after being free from work, returned to his sleeping room and found that a young maid was present in it. When he looked at her, he developed bad intentions and locked the room. The maid realized that he wanted to commit sin with her. As he came closer to her, she said, "O king, fear Allah". These words had such an impact on him that he immediately got rid of his bad intentions and opened the door. On hearing this, Imam Shafi RHT said that if the ruler was speaking the truth, then divorce had not taken place. When he issued this *fatwa*, the people including religious scholars

were shocked and asked him why he had done so. He said that the *fatwa* was not his own opinion but Allah's ruling because the Quran says:

“He who fears standing in front of Allah and saves himself from following his desires, his abode is heaven”.

Since the ruler had saved himself from sinning only due to fear of Allah, he was a dweller of heaven and thus the condition of divorce did not apply in his case.

### **The fire of self-mortification**

Adultery is such a sin that its committer has to burn in fire. Thus either we should burn in the fire of self-mortification in this world and be forgiven or we would have to burn in hell in the hereafter. When one feels embarrassment in his heart, this act falls under the category of true repentance. If on the Day of Judgment, Allah gives the option that either we should go to hell or our account of deeds should be shown to our fathers, our teachers and our spouses, what shall we do? Would we be ready for it? Today, we have time at our disposal to repent and let our sins be removed from our account of deeds.

# REPENTANCE ON SINS

## EXTRACT

Ibn-e-Qayyim Jozi RHT used to say that, "O friend, do not see whether a sin is small or big but consider the being whose disobedience is being caused by it". A religious elder said that Allah communicated with him through intuition saying that, "tell my people that when they sin, they close all the doors from which others see but they do not close the door from which I see. Among those who look at them, do they consider me the most inferior being?"

It is written in *Akmaalal Sheem*, if Allah deals with justice, no sin is small but if He deals with mercy, no sin is big. Therefore, my friends! We should ask Allah for mercy and not justice.

## **The reality of sins**

A sin, in its beginning, is weak like a spider's web; however, in its consequence, it becomes as strong as an airplane's wings. Initially, man thinks that he would stop sinning after a small while but as time goes on, his habit grows stronger and it becomes extremely difficult to leave the sin. A sin is like the tree of *akaash* which grabs man in its grip. You must have observed that some trees have a yellow trunk which envelops the entire tree in such a way that proper nourishment cannot take place. Similarly, sins prevent the nourishment of soul. A sin is like a wound which, if left unattended, will not only give pain but also grow worse. Sins are taints on the spiritual dress of man. Just like man does not like a taint on his physical dress, Allah does not like a taint on his spiritual dress.

## **The impact of sins**

Everything has an impact. The impact of a sin is that it leads to embarrassment. There are two things which are like writing on a stone. Sins lead to embarrassment whereas piety leads to happiness. A person may commit a sin successfully and there may be no one to guide him; there may be present all the means that are required to sin; even then the sin will bring embarrassment in this life as well as the hereafter. That is why our religious elders and ancestors said that a sin is like a scorpion which, whether small or big, is feared by everyone due to its poison.

## **The efforts of Satan**

Satan presents the sins of man as insignificant. This is a big deception. He whispers to man that "so many people commit sins"; "there is nothing rare about it"; "prevention from sins is extremely difficult" and so on and so forth. Today, only a minority of women wear the Islamic veil due to which it is difficult to control our gaze. Satan takes full advantage of this situation and ensures that we continue sinning. That is why it is said that for a true believer, a sin is like a mountain about to fall on his head whereas for an astray person, it is nothing more than a fly on the shoulder. In fact, on some occasions, Satan goes to the extent of beautifying the sins in front of the sinner so that there is no chance of repentance. Allah says in the Quran:

"[HMSajdah 41:25] And We appointed companions for them, who made what is before them and what is after them seem good to them, and the Word proved true upon them along with the groups of jinns and men who passed away before them; they were indeed losers".

## **Do not consider any sin as small**

It is said that:

“We should never consider any sin as small because big mountains are formed from small stones”.

There was another saying which was extremely popular among the companions of the holy prophet SWS. Its meaning is as follows:

“Persistence turns every sin into a big one. Repentance turns every sin into a small one”.

Allah says in the Quran:

“And you consider it lightly whereas it is very big in the sight of Allah”.

## **Do not act disloyally**

There was a religious elder who, repeatedly, used to tell his followers to not act disloyally. Someone asked what did he mean by disloyalty? He replied that there are 3 types of disloyalty; disloyalty to Allah, disloyalty to people and disloyalty to oneself. Then he further explained that Allah is our Creator and the granter of sustenance and other bounties. If we still ascribe partners to Him, then that is disloyalty to Allah SWT. Then he said that offending others is disloyalty to people. Finally, he stated that a sin is disloyalty to oneself as it leads one to hell.

## **The inner faces of people**

Shah Abdul Aziz RHT was the son of Hazrat Shah Wali ullah RHT. He was himself an accomplished scholar of hadith; his students also became religious elders of their times from whom Allah took a lot of service to Islam. There was a time when he used to issue *fatwa* in the subcontinent. His *madressa* and home were situated at a few kilometers from *Jamia* mosque of Delhi. He had also built a small mosque inside his home; it was known as “*masjid bayt*”. Due to an extremely busy schedule, he used to offer his prayers inside it. However, he would offer the Friday prayers in the *Jamia* mosque. His disciples used to wait very eagerly to see him. He was granted by Allah a handsome face which was further enlightened due to piety. In usual days, he did not have time to meet people. However, on Fridays, as he would walk towards the mosque, people would stand on the path to witness a glimpse of him. He had a servant by the name of Fasihuddin who used to take him towards the mosque. Later, a time came when he used to cover his face with a handkerchief while walking. The disciples started complaining to Fasihuddin that Shah RHT had deprived them of his sight. Fasihuddin asked Shah RHT why he had done so. On this Shah RHT removed the handkerchief from his face and put it on the head of Fasihuddin. After a small while, Fasihuddin fell down in a state of shock. When he regained

his senses, people asked him what had happened. He said that as soon as Shah RHT had put the handkerchief on his head, he started viewing the people in the market in the form of pigs, donkeys and dogs. Through intuition, Allah had revealed to him the inner faces of people.

### **The difference between an ignorant person and the most ignorant person**

Usually, people commit sins due to either pleasure or need. Hazrat Ahnaf Bin Qas RHT was a companion of the companions of holy prophet SWS. On one occasion, he was sitting in a gathering of Hazrat Umar RZA who asked him, "Who is an ignorant person?" He replied that the person who ruins his hereafter for the sake of worldly gains. Then Hazrat Umar RZA asked, "Should I tell you who the most ignorant person is? Ahnaf RHT replied in the affirmative. Umar RZA said, "He who destroys his hereafter for the sake of someone else's worldly benefit".

### **The knowledge of the harms of sins**

Imam Ghazali RHT has written that the most proficient scholar is he who is most well-acquainted with the harms of sins; this is a very important point. It is human nature that when man becomes aware of the harms of anything, he avoids it as much as possible. For example:

1. Human beings are knowledgeable about the harms of poison; thus they prevent from it. If someone presents to you a box of biscuits and tells you that there are 100 pieces of which only one is poisoned, would you take the risk of eating any single piece?
2. Similarly, we are conversant with the harms of a snake. Therefore we do not tolerate even a small snake in our house and try to kill or expel it as soon as possible.
3. We know that there are some people who commit robbery at night. That is why if a stranger knocks on our door at late night without introducing himself, we are either very reluctant in letting him in or bluntly refuse him.

Desires of the *nafs* (lower-self) are like poison for us. The fulfillment of these desires can cause spiritual death. Thus man should be uncompromisingly cautious about not pursuing these desires at all. Similarly an impious friend is like a snake. Just like a snake can cause physical death, a bad friend can lead to spiritual death. Infact this humble servant of Allah states that a bad friend is even worse than Satan. Satan can only whisper to man whereas a bad friend can make someone practically indulge in sin. Satan's example is like that of a robber who steals *iman*. He is always on the hunt and will seize any opportunity to ruin the *iman* of a person. When he sees someone involved in *zikr* (invocation), he steps aside. As soon as a person becomes neglectful of Allah, he attacks the heart with his false whispers. When we will be fully aware of the deceptions of Satan, then we will not open the door of our heart for him to enter into it. Similarly, if you tell an electrical engineer to grab an electricity pole, he will say that he is not so

foolish to do so. He knows the harms affiliated with such an act. The same awareness is possessed by an *alim* (scholar) with respect to sins.

### **Straying despite knowledge**

The person who sees no difference between piety and sins is involved in both kinds of acts at the same time. In truth, he either possesses no knowledge or his knowledge is not of the beneficial type. The Quran says:

“Did you see that person who has made his desires as his god? Allah made him go astray despite his knowledge”.

What does this mean?

You must have observed that there are some people who have a habit of smoking cigarettes. They know that smoking is harmful for health. Infact, the makers of cigarettes themselves have written on the box the statement that smoking is injurious to health. However, this doesn't stop the smoker. After having food, the smoker feels such an intense need to smoke that he cannot control himself. Similarly, some people know that staring at a *na-mehrem* is a sin but they cannot control their gaze. Their lower-self is like a horse that runs out of control without obeying its master. The person who is granted from Allah beneficial knowledge recognizes the harms associated with sins; it becomes easy for him to be safe from sins.

### **The difference between piety and sins**

The difference between piety and sins is exactly similar to that between light and darkness. If there is a dark place, one cannot see a snake or scorpion and can be easily bitten. As soon as light falls upon it, one detects the harmful being and saves himself. Similarly, the person who possesses the light of knowledge can save himself from sins.

### **Protection of inner light**

On one occasion, I was in a bathroom. There was a bucket of water above which there was a water tap leakage. Slowly and gradually, drop by drop, water fell in the bucket and eventually after some time, the bucket was full. On the other hand, there was a container which had a hole in it. Even if water was poured into it in large amounts, it would soon be empty. This is the difference between a true believer and an ordinary man. The heart of an ordinary person becomes devoid of light due to sins whereas the true believer safeguards his inner light by abstaining from sins.

### **The criterion of friendship of Allah**

Remember that the criterion of friendship of Allah is....

.....not flying in the air

....not walking on water

....not performing miracles

It is simply refraining from sins. The Quran says:

“His friends are those who have piety”.

Also remember that piety is not only doing certain things but also not doing certain things. It is mentioned in a hadith, “prevention is better than treatment”. Suppose someone has flu; if he takes medicine but also eats ice cream, he will never be cured. That is why spiritual masters say that *zikr* and other spiritual practices only benefit when one stops sinning. Khawaja Abu Al Hassan Kharqani RHT was an elder of Naqshbandi order. He said that the day in which a person does not commit any sin is like the day which is spent in the company of holy prophet SWS. It should be kept in mind that Allah stops rejecting the prayers of the person who stops sinning.

### **Repulsion from sins is an indicator of *iman***

Allah says in the Quran:

“Hatred for sins, disbelief and disobedience has been put into your heart”

As the *iman* increases, the repulsion from sins also increases.

### **True manhood**

Some wise man said that everyone can do some good deeds but true manhood lies in prevention from sins.

### **10 consequences of sins**

Abu Lees Samarqandi RHT used to say that there are ten results of sins.

- 1) It causes the displeasure of Allah SWT
- 2) It makes Satan happy
- 3) It makes the sinner closer to hell
- 4) It makes the sinner far away from heaven
- 5) It leads to disloyalty to the sinner’s own self
- 6) It leads to pollution of the soul/spirit
- 7) It causes displeasure of the angels who act as the sinner’s guardians
- 8) It causes displeasure of holy prophet SWS
- 9) It leads to disloyalty to others; sins prevent the descent of blessings from Allah SWT which deprives others as well e.g. it stops rainfall which could have benefited others as well.
- 10) The piece of land on which a sin takes place will become a witness on the Day of Judgment. That is why Allah says:  
“On that Day, the land will speak due to the fact that Allah sent orders to it”

#### **4 reasons behind sinning**

1. The sinner thinks that no one is watching him. Allah says in the Quran:  
“Undoubtedly, your God is closely watching (sins)”
2. The sinner thinks that no one will get to know about his/her sins. Allah says in the Quran:  
“He knows the deceit of eyes and that which is concealed inside breasts”.
3. The sinner thinks that there is no one in his/her presence. Allah says in the Quran:  
“And He is with you wherever you may be”.
4. The sinner thinks that no one can harm him/her and thus becomes fearless and obstinate. Allah says in the Quran:  
“So your Lord poured upon them a scourge of punishment”.  
“And none will bind [as severely] as His binding [of the evildoers]”.  
“I will punish him with a punishment by which I have not punished anyone among the worlds”.

#### **The habit of sinning and fear of punishment**

A young man visited Hazrat Ibrahim Bin Adham RHT and said that he could not stop sinning but feared punishment. He said that he wanted to know about a way by which he could save himself from punishment despite continuing to sin. Hazrat Ibrahim Bin Adham replied:

1<sup>st</sup> advice – Find a place where Allah will not be able to see you. The youngster was perplexed and said it was impossible.

2<sup>nd</sup> advice – Stop eating sustenance so that you can say to Allah that you did not eat from His sustenance and therefore did not obey Him. The youngster said this too was not possible.

3<sup>rd</sup> advice – Since the earth and the sky belong to the kingdom of Allah, you should go outside this vicinity to do whatever you want to do. Allah says in the Quran:

“O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah]”.

The youngster gave the same response.

4<sup>th</sup> advice – When the angel of death will come to you, you can say to him that he should wait a little bit so that you can perform repentance. The youngster said that this angel never waits for anyone. The Quran says:

“When their time has come, then they will not remain behind an hour, nor will they precede [it].”

5<sup>th</sup> advice – When you will be buried in the grave and the *munkar nakeer* approach you, you can say to them that, “no admission without permission”. The youngster’s reaction remained the same.

6<sup>th</sup> advice – On the Day of Judgment, when the angels would try to take you towards hell, you say to them that you don’t want to go to hell and remain standing stubbornly. The youngster said that he could not do so as he had no authority at all. On this, Ibrahim RHT said that, “if you have no authority at all, then how can you disobey such a mighty God?” The youngster immediately repented on his sins and made a firm resolution that he would never disobey Allah in the future.

### **A saying full of wisdom**

It is very strange that there are some people who are living a life of sins and yet consider themselves on the right path. The state of man is such that if he has the slightest of suspicion about someone else’s sin, he starts hating that person. On the other hand, he has the full knowledge of his own sins and yet loves himself. Shaykh Sharfuddin Yahya Meneri RHT said that it is very easy to degrade oneself in the eyes of others but extremely difficult to degrade oneself in one’s own eyes. We have observed that there are some people who do not even fulfill the obligatory acts say that they saw some pious elder in their dreams and thus become narcissistic. Remember that such people are actually in a state of loss.

### **A sinner becomes degraded in the sight of Allah**

Our spiritual masters say that when one commits sins, he becomes degraded in the sight of Allah who snatches away the conviction to do good deeds. The first thing that is snatched is the pleasure of worshipping in the later part of night. You must have observed that sometimes people do get up for *tahajjud* prayer but they do not feel any pleasure in it. The sins that are committed throughout the day deprive a person of worshipping at night. On one occasion, someone said to Hazrat Hassan Basri RHT that, “I do not get the opportunity to offer *tahajjud* prayer”. The reply was, “O friend! You rectify your deeds of the day, Allah will grant you the conviction to worship at night”.

### **The sins that deprive people of *kalma* at the time of death**

Our spiritual masters say that there are 3 sins that deprive people of *kalma* at the time of death.

1. Considering *Shariah* as a burden:

If we think that the injunctions of Shariah are a source of burden on us or that they are not practically applicable, this attitude can lead us to be deprived of *kalma* at the time of death. For example, a woman may consider veiling as a burden; a man may consider saving himself from interest (*riba*) or bribery as a burden. I will quote an incident.

A man was on his death-bed and thus asked to recite the *kalma*. He blatantly refused to do so and, sadly, his soul departed away in such a state. On this, a religious scholar was extremely inquisitive to know why the man had been deprived of *kalma*. He asked the family members if there was any specific sin which the man had committed. The man's wife told him that her husband was an extremely lazy person who considered *ghusl janabat* as a burden. *Ghusl janabat* is the compulsory bath that a person should have after the emission of semen from the sexual organ. This man used to say that in the nation of Bani Israel, this bath was not required; so this was a new injunction in the Shariah of Islam.

2. Not having fear of a bad consequence

A person who is fearless of a bad consequence at the time of death is also deprived of *kalma*. No matter how pious and righteous a person may be, he/she should always be in a state of fear regarding his/her end. The Quran says:

“But no one feels secure from the plan of Allah except the losing people”.

3. Not showing gratitude for the blessing of Islam

People who are not grateful to Allah for being granted the blessing of Islam are also deprived of *kalma* at the time of death. That is why before ablution, the following prayer is prescribed:

In a hadith, it is taught to recite the following prayer day and night:

“I am pleased to accept Allah as my God, Islam as my religion and Muhammad SWS as my prophet”.

**The stink of sins**

1. It is mentioned in a hadith that when a person lies, a stinky smell is released from his mouth. This smell is sensed by the angels who, as a result, move away from that person.

2. In another hadith, it is mentioned that when death approaches someone, the angels smell the organs of his/her body. The angels feel a stink from those organs which had been involved in sins.
3. In some other hadith, it is mentioned that when an adulterous person is thrown in fire, his sexual organ releases such a bad smell that the dwellers of hell will look at that person angrily and say, "your body smells so bad that it has increased our punishment".

### **The aroma of piety**

Shaykh-ul-hadith Maulana Zakria RHT wrote in *fazail-e-durood shareef* that there was a man who used to recite *durood* before sleeping at night. One night, in his dream, he saw the holy prophet SWS who kissed his face. When he woke up, his entire house was full of the scent of musk. For eight days, his cheeks smelled like musk.

### **How graves treat sinners**

On one occasion, Hazrat Umar Bin Abdul Azeez RHT attended a funeral. After offering the funeral prayers, he stood beside a grave and started crying. The people inquired what had happened. He said that this grave spoke with him and said that, "O Umar why don't you ask me how I treat sinners?" He replied, "Tell me". On this the grave said,  
.....I eat their flesh  
.....I dislocate their fingers from their hands  
.....I dislocate their hands from their arms  
.....I dislocate their arms from their bodies  
.....I dislocate their bones and eat them

### **The scenes of torment in graves**

On one occasion, while travelling abroad, this humble servant of Allah narrated the above-mentioned incident in a gathering of PhDs and scientists. Later, one scientist came to me and asked me if I had read this incident in any book. I replied in the affirmative. He asked me if I wanted to see such a torment with my own eyes. I was extremely surprised and said, "Yes". The next day, he took me to a museum and showed me different rooms where dead bodies had been mummified. I was shocked to see everything with my own eyes, exactly as mentioned by Hazrat Umar Bin Abdul Azeez RHT.

## The adverse impact of sins

We should keep this in mind that if we will commit sins, we would have to face the adverse impact as well. Allah says:

“Whoever does a bad deed will be given punishment”.

“Your rebellion is on your own self”.

1. Due to sins, memory becomes weak. Many students complain that they quickly forget what they read or learn. Imam Shafi RHT asked the same question from his teacher. The response was, “O student! Save yourself from sins because knowledge is an inner light and is not granted to a sinner”.
2. Due to sins, man is deprived of physical strength as well.
3. If others get to know about our sins, we would have to face humiliation.
4. The adverse impact of our sins returns to affect our own family members. That is why the holy prophet SWS said that, “if you will adopt piety with other women, your own women will be treated with piety”.

Once there was a man whose wife was extremely pretty. On one occasion, he entered his home only to find out that his wife was crying. He asked what had happened. His wife said, “This orphan whom we had adopted since childhood has now grown up into a 17 year old boy. Today he pressed my hand with bad intentions. I am extremely saddened about the fact that I am like a mother to him and yet he has false thoughts about me”. On hearing this, the man said that it was not the boy’s fault but due to his own mistake. His wife asked him, “how?” He said that, “Today I was selling bangles at my shop when a woman came to buy one. She could not properly wear that piece; so she asked me to help her. I pressed her hand with bad intentions while making her wear that bangle.

5. Due to sins, the pleasure of worship is snatched away. There was a scholar of Bani Israel. Once he committed a sin. He said in his prayer, “O Allah! I committed a sin but you still continued to give me your bounties; this is such a big favor from you”. On this, Allah replied, “You are being punished but since there is a veil over your eyes, you cannot see it”. He immediately asked, “How?” Allah replied, “Don’t you feel that since the day you have committed the sin, I have snatched away the pleasure of worship”.
6. Due to sins, man is deprived of the regularity of *tahajjud* prayer.
7. Due to sins, man is deprived of the regularity of *takbeer-e-oola*.
8. Persistence of sins leads to a state when man feels no more repulsion towards a sin and considers it very lightly.
9. Man is deprived of the conviction to acquire knowledge.
10. Man is deprived of the conviction to act upon his knowledge.

11. Man remains spiritually sick.
12. Man's subordinates become disobedient. Mujahid Bin Auf RHT said that whenever he would disobey Allah, he would see its impact on his wife or children or servant or pet.
13. Man remains in a state of tension, depression, anxiety and stress.

### **3 types of punishment**

1. This type is called, "*nakeer*" meaning the sinner is punished as soon as he commits a sin.
2. This type is called, "*takheer*" meaning the sinner's punishment is delayed. Hazrat Junaid Baghdadi RHT was once walking with his disciple. On the way, his disciple saw someone who had a beautiful face. The disciple asked, "Hazrat! Will Allah throw such faces in hell too?" Baghdadi RHT understood that his disciple had seen the face with lustful intentions. He advised his disciple to repent on the sin. The disciple did not follow the instructions. At that time, he was a *hafiz* (memorizer) of the Quran. Eventually, 20 years later, he was deprived of the light of Quran i.e. he forgot the Quran.
3. This type is called, "secret plan" meaning Allah keeps granting bounties to a person despite his sins so that the person will remain in a state of negligence. In this world, the person remains free from affliction so that he would face an even bigger and worse punishment in the hereafter. This is an extremely sorrowful state from which everyone should seek refuge. Allah says:

"So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair".

### **6 deeds that are useless**

1. Man thinks that he has fear of Allah in his heart but continues to sin.
2. Man says that he has very high expectations from the mercy of Allah but does not indulge in any good deeds
3. Man prays to Allah but has no confidence in the acceptance of his prayer.
4. *Istighfaar* without feeling ashamed
5. Man has a religious appearance without rectifying his inner self.
6. Man does good deeds without *ikhlaas* (sincerity/purity of intention).

### **Something to think about**

Today's students read exactly the same books which were read by our religious elders of the past. They have the same Quran and the same compilations of hadith. Then the questions arises that

.....why doesn't every student become Qasim Nanotwi RHT?

.....why doesn't every student become Anwar Shah Kashmiri RHT?

.....why doesn't every student become Shaykh-ul-Hind Mehmood Al Hassan RHT?

The answer is because today's students do not possess the same level of *taqwa* (piety) due to which their hearts do not carry the inner light which was carried by the hearts of our pious ancestors.

Hazrat Maulana Yahya RHT was the father of Shaykh-ul-hadith Hazrat Maulana Zakria RHT. He used to say that, "if a student is involved in friendships, no matter how intelligent he maybe, his ship will drown in the sea at one time or the other. On the other hand, no matter how ordinary a student's mind maybe, if he is not involved in friendships, his ship will reach the shore at one time or the other".

### **Blessings of the prayer of people with insight**

When man adopts the company of Allah's friends, he is saved from drowning in the flood of sins. A Pakistani youngster took pledge in our Naqshbandi Sufi order. He himself confessed that for 3 consecutive years, although he had been attaining first position in his madressa but he could not save himself from sins. However after taking pledge, his life changed. These are the blessings associated with a Sufi order; there is an inner light which is transferred from one heart to another. It is none of our own achievement if we are saved from sins – it is only due to the prayers of our elders.

### **Fear of Allah**

There was a *tabayi* (companion of the companions of holy prophet SWS) who was imprisoned by a Christian king. The king wanted to get the *tabayi* killed but his advisor suggested to him that this man possessed bravery of the highest order and if he could be converted to Christianity, he could serve as the commander in chief of their army. The king agreed and offered the *tabayi* his entire kingdom but the *tabayi* refused to become a Christian. On this the king became upset and consulted his daughter. She said that she could easily make the *tabayi* go astray. Every day, she would beautify herself and come near the *tabayi* to serve food. For forty days, she continued to do so but the *tabayi* would not even look at her. Eventually, she

got upset and said to the *tabayi* that, “what type of man are you? I am so pretty and yet you are totally uninterested in me”. The *tabayi* replied, “My God has disallowed me to look at a woman. That is why I am not interested in you”. She said that, “If you love your God so much, why don’t you share with me some of your teachings?” The *tabayi* started teaching her the fundamentals of Islam. Amazingly, after some time, she accepted Islam as her religion and decided not to stay there anymore. She devised a plan by which the *tabayi* got rid of the prison. Furthermore she left her palace and chose to live along with the Muslims.

### **Make intentions to repent sincerely**

Even if it is extremely difficult for us to leave sins, it is extremely easy for Allah to transform us because our heart lies in between the two fingers of Allah. The Quran says:

“Allah diverts the hearts in whichever way He wishes”.

Satan tries to deceive man by whispering, “even if you repent, you will commit sins again; thus there is no advantage in repenting”. This is not the case with the mercy of Allah. Even if we repent and sin a 100 times, His doors remain open for us. However, if we have violated the rights of people, then we have to be forgiven by people; thus, in that case, we should try to seek forgiveness from people as soon as possible.

Suppose a person works in the accounts department of a company or shop. He has to keep a track record of the relevant statistics and figures otherwise he would face humiliation when the audit will take place. Similarly, we should prepare ourselves for the audit in the grave. And this is an extremely easy task because it takes such a small effort to be involved in the act of repentance.

### **A strange case**

It is mentioned in a hadith that a dweller of hell will be burning in fire when he/she would see that some dwellers of heaven will come and appeal on behalf of those acquaintances who will be in hell. As a result, these people will be taken out from hell. This dweller of hell will have no one to appeal on his/her behalf. In a state of sheer helplessness, a single hair of his/her eye-lid would appeal to Allah saying that, “this person once, while recalling his/her sins, had shed a single tear in awe of the greatness of Allah”. On this Allah would tell the angels to remove that person from hell. Subhanallah!

## **The supplication to be saved from the opportunity to sin**

The Quran says:

“And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.”

When Hazrat Yusuf AS was given the opportunity to sin, he sought protection of Allah. Thus Allah saved him from sin.

## **A noteworthy point**

On one occasion, the holy prophet SWS was giving a lecture when a companion started crying. On this the holy prophet SWS said that due to the tears of that companion, the sins of every person in that gathering had been forgiven. Thus we should not underestimate the significance of crying while repenting. These tears are like pearls and diamonds in the eyes of Allah.

## **The 4 deeds after repentance**

1. Rights of people – we have already discussed this earlier.
2. Emptying the heart from negative (bitter) feelings

On one occasion, the holy prophet SWS saw a companion coming and said that, “a dweller of heaven is coming”. On this, another companion became extremely inquisitive about what was special about that companion. So he asked the companion if he could stay with him for 3 days. The companion agreed. While staying with the companion, he observed him closely but couldn’t find any deed that was special about that companion. Finally, he asked the companion that on what basis the holy prophet had given, in advance, the glad tidings of heaven. The companion replied, “I do not commit any special deeds but every night before sleeping, I, for the sake of Allah, empty my heart of the feelings of anger or grudge for any Muslim”.

3. Separation from sinners

Every day, we promise to Allah during *isha* prayer (in *witar*):

“And (O God) we separate ourselves and leave the company of sinners”.

4. Compensation of sins

After repentance, we should compensate our sins by doing good deeds to counter them e.g. if our eyes used to stare at the opposite sex, we should fix our gaze on the holy Quran so that our eyes are purified. If someone used to drink wine, he should now give water to the thirsty ones.

### **The 3 rewards of true repentance**

1. It is mentioned in a hadith:  
“The one who does repentance becomes the friend of Allah”
2. “The one who does repentance becomes like the one who never committed any sin”
3. Before the death of the one who does repentance, Allah SWT sends angels who give him/her the glad tidings of a blissful future.

### **An interesting incident**

On one occasion, Hazrat Sufiyan Sauri RHT was sleeping. In his dream, he saw a religious elder who said to him, “your neighbor’s funeral is ready; you should go and lead the funeral prayers”. Sufiyan RHT knew that his neighbor was a person who used to drink wine. Thus he was amazed at this dream. Sufiyan RHT asked the family of his neighbor that in what condition he had died. The family members said that he was a sinner but before his death, there were tears in his eyes and he was saying to Allah, “O Lord of the world and the hereafter! Show mercy on this person who has neither the world nor the hereafter”. Due to this act of humility, Allah forgave all his sins at the time of death.....Subhanallah!

### **Another interesting incident**

During the era of the holy prophet SWS, there was a woman who committed a major sin. No one knew anything about her sin; it was only between her and Allah SWT. However, she realized that the punishment and humiliation of the hereafter is much bigger as compared to that of this world. She came to the holy prophet SWS and confessed her sin. The holy prophet SWS diverted his face in another direction. She repeated her confession. The prophet SWS repeated his action. Finally, from all 4 directions, she told the prophet SWS that she had sinned and that the outcome was being born in her stomach. Holy prophet SWS ordered to come after the birth of the child. After the birth, she came to the prophet and said the same thing. The prophet SWS told her to feed the baby with milk. After 2 years, she again visited prophet SWS. Now she was stoned to death. During stoning, Hazrat Umar RZA said something harsh about that woman. Immediately, the prophet said to Umar RZA, “Umar! This woman had repented so sincerely that if her repentance would be distributed among the entire city, all the sinners will be forgiven”.

