

AN EASY PATH TO JANNAH



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Rafee' Saheb Uthmaani (Daamat Barakaatuhum)**

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

FOREWORD

All praises are due unto Allah Ta'aala who has blessed us with Imaan and made us from the Ummah of Sayyidina Mohammed ﷺ.

This publication before you is a translation of a lecture delivered by the current Grand Mufti of Pakistan, Hadhrat Moulana Mufti Mohammed Rafee' Saheb Uthmaani (Daamat Barakaatuhum), and was delivered at the 'Majlis Siyaanatul Muslimeen'.

'Majlis Siyaanatul Muslimeen' is an Ijtima' which takes place annually at Lahore, Pakistan, and was initiated by those linked to Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi (Rahmatullaahi Alayh). People gather here, and the Mashaaikh deliver lectures, advice is offered, and the souls receive nourishment.

Hadhlat Mufti Saheb is the son of Hadhlat Mufti Mohammed Shafee' Saheb and the Khaleefah of Hadhlat Doctor Abdul Hayy Saheb Aarifi who was the Khaleefah of Hadhlat Thanwi. After the demise of Hadhlat Doctor Saheb, Hadhlat Mufti Saheb developed a spiritual link with Maseehul Ummah Hadhlat Moulana Mohammed Maseehullah Saheb Khan (Rahmatullaahi Alayhim).

Hadhrat Mufti Saheb is the current Mufti A'azam (Grand Mufti) of Pakistan and the chancellor of Darul Uloom Karachi. His father established this Darul Uloom in 1951. The Darul Uloom has approximately five thousand students. Among other faculties, this Darul Uloom specializes in the faculty of Iftaa, known as the Mufti course.

Hadhrat Mufti Saheb is very widely travelled and understands the spiritual needs of the Ummah. It is hoped that one and all will benefit from this inspiring lecture. May Allah Ta'aala grant us the Taufeeq to practice on these priceless advices. Aameen.

May Allah Ta'aala grant Hadhrat Mufti Saheb long life, excellent health, and may the Ummah benefit from him tremendously. May Allah Ta'aala accept his efforts. Aameen.

Translator

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَعْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ ، وَ
نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا ، مَنْ يَهْدِهِ اللَّهُ فَلَا
مُضِلَّ لَهُ ، وَ مَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ ، وَ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ ، وَ نَشْهَدُ أَنَّ سَيِّدَنَا وَ سَنَدَنَا وَ مَوْلَانَا مُحَمَّدًا عَبْدَهُ وَ رَسُولَهُ
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَ عَلَى آلِهِ وَ صَحْبِهِ أَجْمَعِينَ ، أَمَا بَعْدُ :

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، يَا أَيُّهَا
الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ ،

(أَلِ عَمْرَانَ)

Honourable elders, esteemed Ulama and respected audience! Many thanks unto Allah Ta'aala that annually He grants us the Taufeeq to host this national Ijtima 'Majlis Siyaanatul Muslimeen'. There are numerous benefits in holding this Ijtima. It becomes a meeting place for those who conduct Majlis throughout the country. Also, there are many Barakaat in the gathering of the Muslims. When Muslims gather in a place to learn the Deen, the rain of the Mercy of Allah descends, the angels spread their wings for the attendants, and Du'aas are accepted. At this moment there is a collision of various topics in my mind and I am faced with the dilemma of which one to choose, for there are several necessary

topics to be discussed. In such a situation it is best to hand over the matter to Allah Ta'aala. Inshaa Allah, there will be goodness in whatever He makes me speak.

THREE TYPES OF PEOPLE

I suddenly remembered something. Once Rasulallah ﷺ was sitting in the Masjide Nabawi (the holy Masjid of Madinah Shareef), and the Sahaabah Kiraam ؓ were gathered around him. Three people who were not aware that Rasulallah ﷺ was sitting in the Masjid, entered. When they became aware that Rasulallah ﷺ was present, one of them immediately joined the Majlis. The second one also joined the Majlis out of shame, thinking that if he goes away, it will look bad. The third person went away. Rasulallah ﷺ said: "Three people came. One of them placed himself in the protection of Allah and His Rasool, and His Rasool has granted him the protection. The second sat out of shame and Allah also feels ashamed to deprive a person of reward who is in this Majlis. He will also receive the reward that others will receive. The third person has turned away from Allah and His Rasool, thus Allah and His Rasool are not in need of him."

DEENI GATHERINGS IS A GIFT FROM ALLAH

So this gathering which is solely for the pleasure of Allah and His Rasool, is a means of holding fast to Allah and His Rasool. The reason for sitting here is to be able to listen to the talks of Allah and His Rasool, and, that the hearts can experience spiritual emotions, fear of Allah,

concern for the Aakhirah, resulting in the rectification of our A'maal (actions) and Akhlaaq (character). These gatherings are a very great gift from Allah Ta'aala because one person receives advice from another. When one sees another performing good deeds, it affects the heart, and one also decides to do the same good deeds. People learn from each other and this increases their bond and love. Performing of good actions becomes easier and through the Grace and Mercy of Allah Ta'aala, in these Ijtimas, Du'aas are very quickly accepted.

I feel awkward to lecture at such a place where great saintly personalities have previously lectured, for, in comparison, I am still of the kindergarten level. Great Khulafaa of Hakeemul Ummah Hadhrat Thanwi have sat on this Mimbar and lectured. Among them were; Hadhrat Moulana Mufti Mohammed Hasan Saheb, my honourable father Hadhrat Moulana Mufti Mohammed Shafee' Saheb, Hadhrat Mufti Zafar Ahmad Uthmaani Saheb, Hadhrat Moulana Khayr Mohammed Saheb Jaalandhari, Hadhrat Moulana Qaari Mohammed Tayyab Saheb, Hadhrat Moulana Mohammed Idrees Kandhelwi Saheb, and Hadhrat Moulana Maseehullah Khan Saheb (Rahmatullaahi Alayhim).

To even think of lecturing in such a place is difficult, but it is the instruction of the elders and part of the usual proceedings. Thus, willingly or unwillingly, I have sat down so that I can be included among you in discussing Allah and His Rasool.

The translation of the Aayat, which I had recited in the Khutbah, is:

O YOU WHO BELIEVE! FEAR ALLAH AS HE SHOULD BE FEARED.

It means that stay away from those factors which He has forbidden and do not be neglectful in those factors which He has commanded. This is ‘Taqwa’.

Allah further says (in the same verse):

AND DO NOT DIE EXCEPT THAT YOU ARE IN A STATE OF ISLAM. (Surah Aali Imraan)

NO ONE HAS ANY KNOWLEDGE OF DEATH

Life and death is not in the hands of man. No one knows when, where and how he will die. At times Malakul Maut (the angel of death) is given a list of people who will die, whereas they are involved in years of planning and scheming. They plan that I will do this next year and I will do that next month, but Malakul Maut is amused at the fact that this wretched person does not know he has only a few hours of life left. Most probably Malakul Maut does not even pity him, because he is an obedient servant of Allah Ta’ala. He merely carries out the orders he receives.

A FAMOUS STORY REGARDING MALAKUL MAUT

It is well known that Allah once asked Malakul Maut: “You have removed many souls and this is your designated work night and day. Tell me, did you ever feel pity at the time of removing anyone’s soul?” The angel (Malakul Maut) replied: “I felt pity only on two people.” Allah said: “Who are the people that even you pitied?” The angel of death replied: “Once there was a ship at sea with women and children. A storm arose and the ship sank. A few people drowned and a few clung on to planks and managed to save themselves. Among them was a pregnant woman who had managed to hold on to a big piece of plank. She held tightly on to this plank although she was in the middle of the ocean and it was dark and stormy. In that condition she gave birth and held the baby to her chest. There was neither means of feeding the baby nor any means of protection. In that condition O Great Master, You instructed me to remove the soul of that woman. O Allah! I removed her soul but till today I wonder what happened to that child.” Thereafter Allah asked: “Who was the second person you felt sorry for?” Malakul Maut replied: “There was a disobedient servant of Yours named Shaddaad. You granted him kingdom and wealth in abundance. He said that he will construct a ‘Jannah’ on earth and commenced with its construction. He spent thousands and millions of Dinars and vowed that he will only enter it after it is fully built. After waiting many years (during the construction period), it was now time to enter it (when its construction was

complete). He had his one foot in his ‘Jannah’ and one outside when You instructed me to remove his soul. I removed his soul but till today I feel pity for him that after so many years, and so much effort and money had been spent, he did not have the opportunity of even seeing his ‘Jannah’.”

YOU FELT PITY FOR THE SAME PERSON TWICE

Thereafter Allah said: “O Malakul Maut! You felt sorry for the same person twice! You are not aware that Shaddaad is the same baby whose mother’s soul you removed on that dark and stormy night. Through My extensive Mercy and quality of Divinity I saved that baby, reared him, and made him reach prosperity. I gave him intelligence and understanding, health, strength, honour, and finally made him a king. When he became king, he started constructing a ‘Jannah’ in opposition to me.

Thus, you had mercy on the same person twice.”

There is no complacency as regards to life and death. The Qur’aan says:

AND DO NOT DIE EXCEPT THAT YOU ARE IN THE STATE OF ISLAM (in the state of obedience unto Allah).

Death is not in our control. Yes, one thing is in our control, and that is to die in a favourable condition. Its method is to refrain from sin at all times, and whenever a sin is committed, immediately resort to Taubah and Istighfaar (repentance).

THE DOORS OF TAUBAH ARE OPEN

The doors of Taubah are open by Allah Ta'aala. Sins are always being committed, the servant constantly seeks forgiveness, and Allah continuously forgives. But when the angel of death is seen and the agony of death is upon one, then the doors of Taubah are closed (for that particular person). Yes, if the person regularly and constantly engaged in Istighfaar and Taubah and Allah forbid, he dies while committing a sin, then that will be the only sin for which he hasn't sought forgiveness. Therefore, at all times, have this concern of abstaining from sin.

HOW TO SAVE ONESELF FROM SIN

The question arises: how can a person save himself from sin, when Fitnah is so rife that it has engulfed all facets of life? How then can a person save himself from sin? How will he protect his eyes, ears, hands, etc. (from sin)? To say it is easy, but to save oneself from sin is extremely difficult. Practically, it is a difficult stage to pass through, and this is the very stage that the Ulama, Soofiyah, and the elders of the Deen stress upon.

In fact the Qur'aan Kareem instructs that we adopt the company of the righteous. Spend as much time as possible with them. They will let you undergo spiritual exercises (Mujaahadah) so that it becomes easy to stay away from sin and it becomes easy to perform good actions.

To summarize, the zeal for performing good actions is created in the heart and subsequently, the fear and detestation for sin is formed. This condition is achieved by staying in the company of the pious. The Qur'aan says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ، (التوبة)

O YOU WHO BELIEVE! FEAR ALLAH (do not commit sin.) AND (the method of achieving this is :) BE WITH THOSE WHO ARE TRUTHFUL. (Surah Taubah)

ABSTENTION FROM SIN IS A BOON FROM ALLAH AND COMPLACENCY TOWARDS SIN IS THE WRATH OF ALLAH

The fact of the matter is when a person develops a firm relationship with Allah Ta'aala, even if he tries to commit sin, he will not be able to do so. Such a Noor is developed in the heart that fear is perceived even when just approaching sin. Thereafter Allah Ta'aala makes such arrangements and means that the heart becomes disinclined towards sin and though unintended, one is saved from sin.

On the other hand, when a person adopts an indifferent attitude towards sin, that is the Wrath of Allah, for, when one receives laxity (from Allah), thereafter seizure takes place suddenly and swiftly.

Allah Ta'aala says in the Qur'aan:

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ، (البروج)

VERILY THE SEIZURE (of punishment) OF YOUR LORD IS SEVERE. (Surah Burooj)

By staying in the company of the Buzurgs, performance of good actions becomes easy and pleasurable, the commission of sin becomes difficult, and one becomes frightful of it.

MY REQUEST OF BECOMING BAY'AT TO MY FATHER

Those who know my father Mufti A'azam Pakistan Moulana Mufti Mohammed Shafee' Saheb (Rahmatullaahi Alayh) are aware of his extreme kindness and affection he had for his children. In fact people would use him as an example to illustrate this love and affection. He was also my Ustaadh, therefore the love was even more. I requested my respected father to become Bay'at to him on numerous occasions. Every time he would say: "become Bay'at to Hadhrat Doctor Abdul Hayy Saheb Aarifi." We could never understand his insistence on becoming Bay'at to Hadhrat Doctor Saheb. Once I travelled to South Africa with my father and stayed there for approximately two and three quarter months. Because of people flocking to him in Karachi, it was difficult to get time alone with him. During the journey, being alone with him, I took advantage of the opportunity and again

requested him to make me Bay'at. That day my father very solemnly said: "history can produce many examples where the son became Bay'at to the father, and Alhamdu Lillaah they were successful. But in this type of situation both have to be very careful, because in the connection of Peeri Mureedi (between the Shaykh and the Mureed) informality and freedom is harmful, especially in the initial stages. The contact between father and son is usually one of informality. Therefore this will be difficult on both of us, so become Bay'at to Hadhrat Doctor Saheb."

CONCEIT ON KNOWLEDGE IS A MEANS OF DESTRUCTION

Thereafter he said: "one of its greatest benefits will be that when an Aalim becomes Bay'at to such a Murshid (spiritual guide) who is not considered to be a qualified Aalim, the conceit of knowledge (Ilm) will be removed from the mind. For, the leading factor in the destruction of an Aalim is conceit in knowledge, which will lead him to Jahannam. Rasulullah ﷺ has said that a person with even an atom's amount of pride will not enter Jannah." Anyway, our respected father got us both (Moulana Mohammed Taqi Uthmaani Saheb and I) Bay'at to Aarif Billaah Hadhrat Doctor Abdul Hayy Saheb (Rahmatullaahi Alayh).

AARIF BILLAAH HADHRAT DOCTOR ABDUL HAYY SAHEB (RAHMATULLAAHI ALAYH)

Sometimes I ponder regarding the great favours of my father upon myself; he is my extremely kind father, he is my Ustaadh, and also my spiritual guide. But one of his greatest favours is that he placed our hands in the hands of an Aarif Billaah (one who recognizes Allah).

When my father passed away, the Janaazah was placed and I was standing near the feet (of the Janaazah) and Hadhrat Doctor Saheb also came to stand there. I said to Hadhrat Doctor Saheb: “we do not consider ourselves to be orphans (Yateem) with you among us.” Hadhrat did not say anything immediately, but thought for a few moments and then said: “yes, you should think like that, I will try to fulfil this responsibility.” Hadhrat made such a statement, which he fulfilled in an exceptional manner till the end. No matter how much Shukr I make for this, it will never be enough.

FOUR GOLDEN ACTIONS

He once said: great sacrifices and strivings (Mujaahadah) were undergone in former times for the Islaah of the Nafs (rectification of the self). Nowadays people, due to not having that courage, cannot undergo those strivings. I will show you a simple formula that is extremely concise, but very effective. These are four A’amaal (actions) and these four are the core of Shar’iat and Tareeqat, and are so easy that to practice on them does not cost money, time or

effort. The person who makes these four things a habit will develop a special link with Allah Ta'aala. He will experience its benefits during his life and the heart will be conducive towards Islaah (reformation). Eventually he will reach such a stage that even if he wishes to commit sin, he will be unable to do so.

The four A'amaal are:

1) Shukr (2) Sabr (3) Istighfaar (4) Isti'aadhah.

Whatever Hadhrat Aarifi said on that occasion was written down by my brother Mufti Taqi Uthmaani Saheb and is printed in booklet form under the name 'Ma'moolaat Yaumiyah', and has been translated into many languages.

One day he (Hadhrat Doctor Saheb) said; "Molwi Rafee! Do you read the 'Ma'moolaat Yaumiyah?'" I replied: "Alhamdu Lillaah, I read it." He then said: "Read every single letter of it, and when it is completed, restart it." Thereafter he smiled and said: "I actually prepared this booklet for you two brothers and I have this concern that the world will benefit from it and the two of you will forget about it." He then related his own story: "Once my Murshid Hakeemul Ummat Hadhrat Thanwi (Rahmatullaahi Alayh) presented me with a bottle of honey. I happily took it home thinking that if I eat this 'Tabarruk' (an object of Barkat, usually given by an elder) without thought, it will be finished very quickly. Thus I should protect it and eat from it on certain special occasions. I wrapped it and kept it in a safe place. Many

months passed and one day I was fasting, so I thought that I would make Iftaar with the honey. When I opened it I saw that the bottle was filled with huge ants and the honey was finished. I have this concern regarding the ‘Ma'moolaat Yaumiyah’ also, that others will benefit from it and you will keep it in a place of safety.”

GIFT OF THE MURSHID

Today I will present you with the gift of my Murshid (spiritual guide) which he presented in the fourteen years of contact with him. I hope that you will appreciate it, for, my Murshid used to say: “This is a gift from my Murshid.” And his Murshid (Hadhrat Thanwi) used to say: “This is a gift from Allah and His Rasool.” He would often say that “Develop the habit of Shukr, Sabr, Istighfaar and Isti’aadhah.”

1. SHUKR

The first point is Shukr, which should be inculcated foremost. Ponder lightly regarding yourself and the environment morning and evening before sleeping, over the gifts of Allah related to mundane and religious matters and thank Allah comprehensively. Especially on the gift of Imaan which Allah has given us, and on Aafiyat (general goodness and safety). Thank Allah from the heart and make a firm intention to use the Divine gifts in an appropriate manner. Besides these, whenever remembering any Ni'mat, thank Allah quietly from the heart. In short, whenever anything happens which is according to your desire, which the heart becomes pleased with, then quietly say: *اَلْحَمْدُ لِلّٰهِ* ALHAMDU

LILLAAH, or say: *اَللّٰهُمَّ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ*

ALLAAHUMMA LAKAL HAMDU WA LAKASH SHUKR.

MANY OCCASIONS OF SHUKR

From morning till evening, so many things take place that is according to a person's wishes and desire. When the eyes opened in the morning, ones health is in a good condition, then say Alhamdu Lillaah. You saw that the family is safe and sound, quietly say Alhamdu Lillaah. You proceeded for the Fajr Salaah and performed it with Jamaa'at, say Alhamdu Lillaah. You ate breakfast on time, say Alhamdu Lillaah. You left for work and had the

worry that you will reach late, but reached on time, say Alhamdu Lillaah. The traveller was worried that he will miss his transport but made it on time, he should say Alhamdu Lillaah. He mounted the transport and was worried that he will not get a seat but found one, he should say Alhamdu Lillaah. When returning home, one found the family well, say Alhamdu Lillaah. During summer a cool wind blows, say Alhamdu Lillaah.

To summarize, anything big or small that takes place according to ones wishes, or a Du'aa gets accepted, or anything which pleases the heart and gives joy, or one is given the Taufeeq (ability and guidance) to fulfil a good action, make it a habit to thank Allah with the heart and tongue. This doesn't cost time, money, or effort.

WE ENJOY COUNTLESS BOUNTIES

In fact, Allah forbid, if a difficulty or calamity befalls one, before remedying the situation, ponder over the countless bounties Allah has bestowed upon us without us being worthy of them, and which are a means of comfort to the heart. If these bounties were not with us, what would have been the situation in this calamity? (Without these bounties, the situation could have been much worse). Inshaa Allah, by thinking in this manner, mental composure will be achieved, even though the emotional aggravation may remain. Without exaggeration, we enjoy countless bounties of Allah Ta'aala at all times. If not on all, then in this manner Shukr will be made on at least a few of His bounties. By practicing to make Shukr in this manner, a person will develop such a habit of making

Shukr, that for every pleasing thing he will be making Shukr in his heart and no one will even be aware of it. Also, he will be fulfilling a great Ibaadat free from ostentation. The stages of such a person are raised to such levels that you cannot fathom.

Anyway, man should be such that he makes Shukr in every condition. Initially it may seem difficult, but by practicing on this, in most conditions one will remember and it will develop into a habit.

BY MAKING SHUKR BOUNTIES ARE INCREASED AND ONE IS PROTECTED FROM PUNISHMENT

Allah Ta'aala says:

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ، (النساء)

*WHAT HAS ALLAH TO DO (gain) BY PUNISHING YOU
IF YOU THANKED HIM AND BELIEVED IN HIM
(Surah Nisaa')*

It is learnt from this that those with Imaan who make Shukr will be protected from the punishment of Allah.

Allah Ta'aala says in another place:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ، (إبراهيم)

*IF YOU GIVE THANKS I WILL GIVE YOU MORE
(Surah Ebrahim)*

From this it is learnt that for whichever Ni'mat Shukr is made, the Ni'mats will be increased and this worldly life will become easier. If you doubt this, then try it yourself! It will become very clear to the person who does this and he himself will experience that there are pleasurable changes taking place in his life.

THIS IS A BELOVED IBAADAT UNTO ALLAH

How beloved this Ibaadat of Shukr is unto Allah Ta'aala can be gauged from the following: From among the revealed books of Allah the greatest and dearest is the Qur'aan Kareem. Allah Ta'aala began this Kitaab with Surah Faatihah and He began this Surah with the words Alhamdu Lillaah. The summary of the entire Qur'aan is in Surah Faatihah and this Surah begins with the words Alhamdu Lillaah. There must be a reason for placing these words of Shukr in a place of such importance. And how much does Allah Ta'aala love this Surah? This can be judged from this that not only in every Salaah but He instructed us to recite it in every Rakaa'at. One of the reasons for this (instructing us to recite it in every Rakaa'at) is this Surah contains the praises and glorification of Allah and Allah Ta'aala loves to be praised.

THIS IBAADAT WILL CONTINUE IN JANNAH

There will be no Ibaadat in Jannah; Salaah, fasting, Zakaat, Hajj, all Ibaadaat will come to an end. There will be only pleasure and enjoyment. Only one Ibaadat will

remain, and that is Shukr. It is mentioned in a Hadeeth that Shukr will flow from the mouths of the people of Jannah continuously. Like in this world breathing takes place without being conscious of it, in a like manner will the people of Jannah be praising Allah (continuously and without being mindful of it).

In this world when one develops the habit of making Shukr for the small and big favours of Allah, the following benefits will be accrued:

- Safety from the punishment of Allah.
- Favours will be increased.
- Through this Amal the love for Allah is developed.
- The bond with Allah is strengthened.
- Proximity unto Allah Ta'aala is enhanced.
- Pleasurable changes come into ones life.
- One experiences the pleasure of contentment in ones condition.
- Life becomes full of security and safety.

THE STORY OF A WOODCUTTER

The like of the throne of Hadhrat Sulayman عليه السلام was never possessed by any king. The Jinnaat would carry it in the air. The birds would form shade over it. A huge amount of the creations of Allah would travel with the throne.

This throne was being flown with all its might and glory when it was seen by a woodcutter. He involuntarily said: "Subhaanallah! The majesty and splendour of the family of Dawood!" The wind carried these words to Hadhrat Sulayman عليه السلام. He instructed the throne to be lowered and said: "take me to the woodcutter." The woodcutter

became fearful and started shivering, pondering as to what blunder he had committed. Hadhrat Sulayman asked him: “what did you say?” Because of fear, he could not remember what he had said. After thinking for a while he replied: “I only said Subhaanallah! The majesty and splendour of the family of Dawood.” Hadhrat Sulayman عليه السلام said to him: “you saw the army of Sulayman and became envious. What you do not know is that a thousand such armies are nothing compared to the Subhaanallah you said once! You are also not aware of the lofty status you have received by saying Subhaanallah just once!”

SABR AND TAQWA ARE DEVELOPED FROM SHUKR

The Shukr of Allah is such a treasure that from it countless ease and bounties are achieved. When a person constantly makes Shukr, the quality of Sabr will also be developed. Thus he will never complain when in a difficulty. He will feel embarrassed when committing a sin, thinking that the Being whom I make Shukr unto morning and evening, how can I now disobey Him? So this is the Barkat of this Amal, that because of making Shukr, sins decrease. He achieves salvation from destructive diseases like jealousy, greed and lust, wasting and miserliness, etc.

PRIDE IS ERADICATED

One of the great benefits of making Shukr is that the person is protected from pride. He does not consider the Ni'mats he receives as his own achievement and accomplishment, but acknowledges them as bounties from Allah and keeps on saying it. So when he does not think of them as his own accomplishments and refers to them as gifts solely from Allah, then how will he be boastful and proud? Pride is such a dangerous major sin that Rasulullah ﷺ has said:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ ،

(رواه مسلم عن عبد الله بن مسعود)

That person will not enter Jannah who has an atoms worth of pride in his heart. (Narrated by Muslim from Abdullah ibni Mas'ood ﷺ)

2. SABR

Thus far one action i.e. Shukr has been discussed. Now I will explain the second action, Sabr. Sabr means to refrain from doing anything impermissible when something occurs which is against ones wishes. Like from morning to evening, many things occur which are according to ones wishes, in a like manner many things occur that are against one, e.g. you reached the bus stop but the bus has already departed. Anything minor or major that occurs and is against one, focus on Allah and

do not lose control over oneself. This is Sabr and it is a very significant action of the heart. Through this (calamities), Allah Ta'aala tests the strength of a persons Imaan. So many things happen in life daily, morning and evening, which are displeasing and difficult on the self. Sometimes one is saddened by personal sickness or a friend's sickness or problem, or by someone's death, or there is harm to wealth or status. In short, anything that causes disruption to ones inner peace and tranquillity becomes a test of Sabr. But because it is not by choice, it is Waajib (compulsory) to believe that it is from Allah, for in this (attitude) there are many a wisdom and mercies. For such conditions Allah Ta'aala Himself through His Grace and Mercy has granted a very beneficial and effective cure for peace of the heart. He exhorted us (to recite):

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ،

INNAA LILLAHI WA INNAA ILAYHI RAAJI'OON.

By reciting this, mental peace and physical endurance will be formed. Thus, the easiest method of inculcating Sabr is to recite 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon' whenever anything occurs that is against ones wishes, whether it is a major calamity or a minor displeasing matter. In this also, money or time is not used. Here in our country (Hadhrat refers to Pakistan) load shedding of electricity has made this action even easier. Whenever the electricity goes, recite 'Innaa Lillaahi...', and whenever it returns, recite Alhamdu

Lillaah. So much so, in the narration it is mentioned that when remembering a past calamity, recite Innaa Lillaahi wa Innaa Ilayhi Raaji'oon, and you will receive the same reward which you received (for reciting it) at the time of the calamity.

THE RECITAL OF INNAA LILLAHI... IS NOT RESTRICTED TO DEATH

It has become common in our society that Innaa Lillaahi... is only recited when someone dies, whereas it is not correct to restrict its recital to death only. It is mentioned in a narration that once in front of Rasulullah ﷺ a lamp extinguished and he recited Innaa Lillaahi Wa Innaa Ilayhi Raaji'oon. Hadhrat Aa'isha (Radhiallaahu Anhaa) thereupon asked him: "O Rasool of Allah! Is this also a calamity?" He replied: "Whatever troubles a Muslim is a calamity and there is a promise of reward for it." In another Hadeeth it is mentioned that a Muslim receives reward even when a thorn pricks him. In yet another narration it is mentioned that a Muslim is successful in every condition. For, when he receives joy, he makes Shukr, and when a calamity befalls him, he makes Sabr. And Allah Ta'aala loves the servant who makes Sabr and Shukr.

MULLAH NASEERUDEEN

By the way I have recalled something regarding Mullah Naseeruddeen. He is the same person whose witty remarks are famous. It is mentioned that Mullah was very

handsome and his wife was ill-looking. So once he said to his wife: “Wife! You are a Jannati (one who will enter Jannah) and I am also a Jannati.” She asked him “how is that”? He replied: “because when you look at me you make Shukr that you got such a handsome husband. When I look at you I make Sabr, and the one who makes Shukr and also the one who makes Sabr are Jannatis!”

THE MERCY OF ALLAH IS ON THE SAABIR (ON THE ONE WHO ADOPTS SABR)

Sabr should be made on every displeasing matter, big or small, and Innaa Lillaahi wa Innaa Ilayhi Raaji’oon should be said. This is because the closeness of Allah Ta’aala is achieved through Sabr. Allah Ta’aala says in the Qur’aan:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ، (البقرة)

VERILY ALLAH IS WITH THE PATIENT ONES. (Surah Baqarah)

Thus, who can harm that person whom Allah is with? Regarding those people who read Innaa Lillaahi wa Innaa Ilayhi Raaji’oon, the Qur’aan says:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ، وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ، (البقرة)

THEY ARE THOSE ON WHOM ARE THE SALAWAAT (who are blessed and will be forgiven) FROM THEIR LORD, AND (they are those) WHO RECEIVE HIS MERCY, AND IT IS THEY WHO ARE THE GUIDED-ONES. (Surah Baqarah)

To summarize, by reading these words at the time of difficulty, it will become evident and clearly felt that the Mercy of Allah is with one. I swear by Allah that if a person inculcates these four points within himself, in a few days he will perceive that someone (Allah) has placed His Mercy in his heart and that someone (Allah) is protecting him. Thus, his loneliness has been removed and joy will re-enter his life. Through this Amal, steadfastness, control, perseverance and dignity will be developed. The strength to overcome difficulties will be acquired, and the ability to be pleased with the decree of Allah Ta'aala will be formed, and this is a very high level of servitude. Those with Sabr are not inclined to anger and taking revenge regarding themselves. And if they do get inclined, it is short-lived. Such people are saved from these types of emotions.

3. ISTIGHFAAR

The third action is Istighfaar. This action also does not utilize wealth, effort, or time. Whenever a sin is committed, big or small, say: **أَسْتَغْفِرُ اللَّهَ**

ASTAGHFIRULLAAH, i.e. O Allah! I seek Your forgiveness.

THE CHALLENGE OF SHAYTAAN

Shaytaan laid a challenge just prior to Hadhrat Aadam عليه السلام was sent down to earth. He said: “O Allah! I will lead your servants astray and direct them to Jahannam” (because man is my rival and it is because of man that I have been dismissed from my high position). Hadhrat Aadam عليه السلام pleaded unto Allah: “O Allah! You have given my enemy Shaytaan so much power, which my progeny and I do not possess. He can adopt different forms and he can come in such forms in which we cannot see him but he can see us. He is a Jinn and we are human beings. There are many differences in our dispositions. He will drive us into Jahannam!”

THE WEAPON GIVEN BY ALLAH

Allah Ta’aala replied: “O Aadam! Undoubtedly We have given him tremendous powers, but there is a weapon to overcome his powers. We will give you that weapon and as long as you use that weapon, no attack of his will be

effective, and the name of that weapon is ‘Istighfaar’.” So, whenever a sin is committed, say Astaghfirullaah from the depths of your heart.

SINS ARE FORGIVEN THROUGH ISTIGHFAAR

Allah Ta’aala does not send His punishment on those who make Istighfaar. The Qur’aan Shareef says:

وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ، (الأنفال)

HE WILL NOT PUNISH THEM WHILE THEY SEEK FORGIVENESS (from Allah). (Surah Anfaal)

Allah Ta’aala has placed the desire for sin in our hearts and has also placed (a certain amount) of pleasure in them, thus it is not easy to save oneself from sin. Man inadvertently goes towards them. Therefore, through His vast Mercy, Allah Ta’aala has opened such an extensive door, when we commit sin, then with genuine regret, make Istighfaar and Taubah, forgiveness will be granted. Rasulullah ﷺ has said:

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ ،

(رواه ابن ماجه عن عبد الله بن مسعود)

A person who makes Taubah from a sin is like that person who has not committed a sin at all. (Narrated by ibni Maajah from Abdullah ibni Mas’ood ﷺ)

MAKE TAUBAH EVERY TIME A SIN IS COMMITTED

When a sin is committed once, make Taubah. When the same sin is committed again, make Taubah again, Allah Ta'aala will forgive. So much so that if the same sin is committed seventy times and Taubah is made every time, it will be forgiven every time because the doors of Taubah are always open. So even if the Taubah is broken a thousand times, keep on repairing it, that Raheem (Merciful), Kareem (Benevolent) will forgive a thousand times. A poet has explained this beautifully (in Urdu):

Jaam mera taubah shikan, taubah meri jaam shikan
Saamne dher hai tutai huwe paymaano ke

My goblet breaks the Taubah, my Taubah breaks the
goblet

In front of me lies a pile of broken goblets and Taubahs.

The word 'paymaano' is the plural of 'paymaan' and also the plural of 'paymaane'. Paymaan means promise, and Taubah is also a promise unto Allah Ta'aala that this sin will never be committed again. Paymaana is a wine goblet, which is also called 'jaam'. So the poet is saying that my wine goblet breaks my Taubah, i.e. it encourages me to consume liquor and I start drinking, resulting in the Taubah breaking. But my Taubah also breaks the wine goblet i.e. it makes me break my wine goblet. I make Taubah and break the wine goblet. This series carries on; at times I am breaking my Taubah and at times the wine

goblet. The result is that there is a pile of broken 'paymaano' (broken Taubas) and broken 'paymaan' (broken wine goblets) lying in front of me.

If death comes in this struggle wherein the Taubah is breaking the wine goblet and the wine goblet is breaking the Taubah, there will be success. The sin is committed and Taubah is made, the sin is again committed and Taubah is also made again, the sin is kept on being forgiven. The reality of Taubah is to repent from the sin and promise not to do it ever. Every sin is forgiven through Taubah. If it involves the rights of man then Taubah will not suffice. The aggrieved person has to also forgive or the outstanding right has to be fulfilled.

THE BENEFITS OF ISTIGHFAAR

There are many benefits of Istighfaar; Istighfaar is an Ibaadat, it is a means of forgiveness from sin, and it is a means of nearness unto Allah. When a person repeatedly makes Istighfaar, there will come a time when he will feel ashamed to commit sin and he will perceive the vastness of the Mercy of Allah Ta'aala, that how many times I am committing sin, yet He is favouring me. Pride will never develop in that heart which constantly recognizes its faults and has regret over them, nor will there be vanity over Taqwa. The reason for this is that he will be more conscious of his sins than his Ibaadat.

Anyway, Istighfaar is also an Ibaadat which is not confined to any particular time but is required all the time, for, there are so many sins being committed

intentionally and so many due to negligence. Sometimes sins are committed and we don't even realize it and we don't consider them as sins! Thus, in all these conditions, whenever realization sets in, immediately, in the heart, with full regret, turn towards Allah Ta'aala and with the tongue say ASTAGHFIRULLAAH. Say: 'O Allah! I am extremely remorseful, so please forgive me and protect me from this in the future!'

This is such an Amal that through it numerous and unparalleled Mercies of Allah Ta'aala open up. With the regret of the heart, the cognition of belief is also built, resulting in the Imaan being protected and the achievement of the treasure of Taqwa. Such a person then does not commit a sin wilfully, and if he does, it will be very seldom. Also, such a person does not harm the creation. Allah Ta'aala, solely through His Grace and Mercy has granted His sinful servants the formula of Istighfaar so that they may gain success in this world and salvation in the hereafter. **فَلِلَّهِ الْحَمْدُ وَالشُّكْرُ** To

Allah all praises and gratitude.

The Buzurgs have advised that all sins of the past, major or minor, whatever you can recall, ponder, and with complete regret and remorse, make Taubah and Istighfaar a few times, and this will suffice. Inshaa'Allah, all sins will be forgiven. Thereafter never become preoccupied in endlessly remembering past sins and agitating yourself. If any sin comes to mind by itself (without deliberately

recalling it), then silently make Istighfaar once. If the sin is related to the rights of others, then to fulfil that outstanding right or to seek those persons forgiveness is Fardh and Waajib (compulsory).

4. ISTI'AADHAH

The fourth action is Isti'aadhah. Isti'aadhah means 'to seek protection'. We usually recite

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'OODHU BILLAAHI MINASH SHAYTAANIR RAJEEM when commencing recitation of the Qur'aan Shareef. It means 'I seek the protection of Allah from Shaytaan the rejected'. This action of ours is also Isti'aadhah because it means: 'O Allah! Take us into Your protection from the evil of Shaytaan'. It is necessary to recite A'OODHU BILLAAH... before commencing the recitation of the Qur'aan Kareem. The Qur'aan Kareem itself has given this instruction.

RECITE A'OODHU BILLAAH AT THE TIME OF EVERY FEAR

Life is full of calamities and happenings and we are always faced with the onslaught of Nafs and Shaytaan. Therefore we should constantly seek protection from these. There are hazards and pitfalls in dealings and relationships, and at times one cannot fathom a way out, nor is there any choice. At such times the heart is

strengthened by instinctively seeking the protection of Allah. So this should be developed into habit that whenever any such thing is worrying, A'OODHU BILLAAH should be said from the depths of the heart.

Man goes through various worrying thoughts and fears from morning till evening. He does not know what is going to happen tomorrow. Will he lose his job? Will his dignity and respect be lost? Will his belongings be stolen? Will an enemy attack him? Will there be a loss suffered in business? Will he suffer from a certain sickness or sudden death? Will anything bad happen, etc? No one is free from such fears and thoughts. The means of protecting oneself from all the fears of this world and the hereafter is the powerful Ibaadat of Isti'aadhah.

Whenever any worry or fear enters the heart, silently say A'OODHU BILLAAH. O Allah! I enter into Your protection. If a person does not know the Arabic words, he should say it to his Allah in his own language.

The more wealthy a person is or the higher his position, his worries are increased accordingly. On the other hand, a person who does not possess wealth, fame, and position, his worries will be less, proportionately.

THE HELPLESSNESS OF A THIEF

A thief entered a house. He went around the entire house but found nothing. Actually, there was nothing, no utensils, clothes, or any other goods. After searching for a

while he saw a person on the veranda sleeping peacefully. The thief thought to himself that I cannot leave empty-handed, I must take something, or it will become bad luck. He looked closer and saw a heap of wheat at the head-side of the sleeping person. So the thief spread his shawl to fill it with wheat. He did not as yet touch the wheat when suddenly the sleeping person turned on his side on to the thief's shawl! Instead of taking, the thief had to give (his shawl now caught under the sleeping person)! The sleeping person was in a deep sleep and it was a winter's night. The thief sat down and waited, thinking that when he changes sides again, he will retrieve his shawl, but the sleeping person does not change sides! The poor thief becomes befuddled, thinking that even if I do not get the wheat, at least I should retrieve my shawl! While waiting, the Adhaan of Fajr commences. He thought that he has to leave now. When he reaches the door he hears a voice saying: "close the door as you leave." The thief was angry so he said to himself: "Forget it! Someone will also come and give you a shawl to cover yourself with!" (My shawl is under you, someone else will come and place another shawl over you!)

So no one is free from fears. The higher the person, the more his worries, the lower the person the more security he enjoys. In short, at every worrying juncture say A'OODHU BILLAAH or say O Allah! I seek Your protection. If you have the fear of failure in any matter, if you fear loss or harm to wealth or life due to someone's opposition or jealousy, if you fear that you may get

involved in any type of physical or internal sin due to the evil effects of Shaytaan and Nafs, if you have the fear of being apprehended in the hereafter, if an impure desire enters the heart, then immediately recite A'OODHU BILLAAH or recite the following Du'aa:

اللَّهُمَّ لَا مَلْجَأَ وَ لَا مَنجَأَ مِنْكَ إِلَّا إِلَيْكَ ،

ALLAAHUMMA LAA MALJA'A WA LAA MANJA'A
MINKA ILLAA ILAYK.

This means O Allah! There is neither a place of protection nor a means of salvation but You. This difficulty is from You. Safety from this is only in Your Power and Control.

CLING TO THE ROBE OF THE ARCHER

A Buzurg asked the people: there is a powerful archer who never errs in his aim. The sky is his bow and all the difficulties and calamities of the universe are the arrow. Tell me, what is the way of saving yourself from him? They answered that it is not possible to save oneself from him. The Buzurg then said: There is only one way, and that is to cling to the robe of the archer. So brothers! Seek the protection of Allah Ta'aala. Whenever any fear enters the heart, immediately say: O Allah! I seek refuge in You and Your protection. He is such a benefactor that He never refuses ones who asks with sincerity.

You ask yourself if on a dark and rainy night bandits are chasing a lone child and the child is screaming save me,

save me! Will you not give such a helpless and desperate child protection? Even if you are living in a shack, you will still grant him safety. After all, Allah is Rabbul Arbaab and Arhamur Raahimeen (Sustainer of all sustainers and Most Merciful of all those who show mercy). When His servant becomes agitated due to difficulties and seeks His protection, then He will definitely open the doors of protection and refuge.

Isti'aadhah is such an Amal through which a person witnesses the greatness, sustaining quality, and mercy of Allah Ta'aala. He receives protection, satisfaction, and contentment in his heart from Allah Ta'aala. He receives the treasures of Tawakkul (trust in Allah) and Tafweedh (assigning oneself to Allah). Such people do not develop the urge to harm others. So make this Amal a habit that whenever a fear is perceived in the heart, then say A'OODHU BILLAAH from the depths of the heart.

When you seek the protection of Allah, you will witness that as the worries are developing, so is the Mercy of Allah opening up unique and astonishing ways of protection.

MAKE THESE FOUR ACTIONS A HABIT

The result of this discussion is that there are four A'amaal; Shukr, Sabr, Istighfaar and Isti'aadhah.

Regularly practice on all four that they become habit, gradually your whole life will come in accordance with

the Deen, Inshaa Allah. The Deen and Dunya will be protected, hatred will be formed for sins, and an inclination towards the performance of good deeds will be developed. The proximity unto Allah Ta'aala will keep on increasing and one will experience a special bond with Allah Ta'aala.

THREE TENSES ARE UNDER PROTECTION

There are three tenses in man's life; past, present and future. The past becomes protected through Istighfaar. The present becomes protected through Shukr and Sabr and the future through Isti'aadhah. When all three tenses have been protected, the whole life has been protected. The person who makes these four actions a regular practice, will Inshaa Allah always enjoy the aid and mercy of Allah.

PASS THIS GIFT TO OTHERS

This gift of my Murshid is invaluable, very easy, and extremely effective. I have presented this gift to you. I request you to forward this gift to your acquaintances and also to your families. By practicing on this one will be protected from countless sins, calamities and difficulties Inshaa Allah.

Also make Isaali Thawaab (pass on Thawaab) to my Murshid Aarif Billaah Doctor Abdul Hayy Saheb (Rahmatullaahi Alayh), who presented us with this great gift.

May Allah Ta'aala grant us the Taufeeq to regularly practice on these four A'amaal. Aameen.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ،