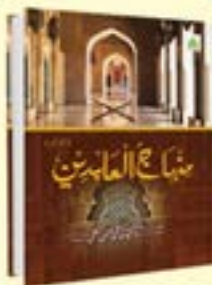


Weekly Booklet



# **38 Madani Pearls from the Book**

## **“Minhaj al-‘Abidin” [Ep. 01]**



A Prescription for Staying Away from Sins

A Sign of the Heart Becoming Darkened

How the Heart Becomes Attached to Worship

Two Ways to Drive Shaytan Away

## کتاب ”مِنْهَاجِ الْعَابِدِينَ“ سے 38 مدنی پھول (قسط: 1)

### 38 Madani Pearls from the Book “Minhaj al-‘Abidin.

#### Table of Contents

38 Madani Pearls from the Book “Minhaj al-‘Abidin.....	1
Du‘a of Attar: .....	1
The Virtue of Durood Shareef.....	1
(1) Paradise and Hell.....	1
(2) Successful People.....	2
(3) Repent Before Worship.....	3
(4) To Control the Nafs.....	3
(5) A Prescription for Staying Away from Sins.....	4
(6) The Example of Knowledge and Actions.....	4
(7) Learning Religious Knowledge Is Necessary.....	4
(8) Stay Away from Arguments.....	4
(9) The Path to Salvation.....	5
(10) Those Deprived of Knowledge.....	5
(11) The Evil Effects of Sins.....	5
(12) Sincere Repentance Will Be Granted.....	5
(13) It Is Possible to Avoid Every Sin.....	6
(14) The Blessings of Repentance.....	6
(15) How Great a Blessing True Repentance Is.....	6
(16) Do Not Sin; If a Sin Occurs, Repent Immediately .....	6

(17) A Sign of the Heart Becoming Darkened.....	7
(18) The Status of Allah Almighty's Righteous Servants.....	7
(19) Do This at Least Once in Your Life.....	7
(20) How the Heart Becomes Attached to Worship.....	8
(21) The Enemy of a Friend.....	8
(22) The Status of the Awliya-e-Kiram رَحْمَةُ اللَّهِ عَلَيْهِمْ.....	8
(23) An Example of Using More Halal Than Necessary.....	8
(24) The Grief of Those Who Know.....	9
(25) The Interaction of Scholars, Muftis, and the General Public.....	10
(26) The Fear of Allah of Faruq-e-A'zam رَضِيَ اللَّهُ عَنْهُ.....	10
(27) To Adopt the Way of the Pious Elders.....	11
(28) The Importance of the Company of the People of Allah.....	11
(29) Two Conditions for Meeting Friends.....	11
(30) A Desire for Unnecessary Meetings.....	11
(31) The Sweetness of the Beloved's Speech.....	12
(32) If Only the Battle Against the Nafs and Shaytan Continues.....	12
(33) Two Ways to Drive Shaytan Away.....	12
(34) The Harms of Desires of the Nafs.....	13
(35) Three Things That Break the Strength of the Nafs.....	13
(36) Fear Allah Almighty as He Deserves to Be Feared.....	14
(37) Protecting the Eyes.....	14
(38) The Best Barrier Against Desires.....	14

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتِمِ النَّبِيِّينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 38 Madani Pearls from the Book “Minhaj al-‘Abidin

### Du‘a of Attar:

O Allah Almighty! Whoever reads or listens to the booklet “38 Madani Pearls from Minhaj al-‘Abidin (Part 1)”, grant them true love for You and for Your Beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and forgive them without accountability along with their parents.

أُمِّيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### The Virtue of Durood Shareef

The Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Whoever recites:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْبَقْعَةَ الْمَقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

Then my intercession becomes obligatory for him.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### (1) Paradise and Hell

A Hadith states:

إِنَّ الْجَنَّةَ حُفَّتْ بِالنَّكَارَةِ وَإِنَّ النَّارَ حُفَّتْ بِالسَّهْوَاتِ

Meaning: Paradise has been surrounded by hardships, and Hell has been surrounded by desires.<sup>2</sup>

<sup>1</sup> Mu‘jam Kabir, vol. 5, p. 25, Hadith: 4480

<sup>2</sup> Mu‘jam Kabir, vol. 9, p. 104, Hadith: 8546 – Minhaj al-‘Abidin, p. 16

This blessed Hadith mentions that Allah Almighty has surrounded Hell with desires, meaning that the path leading toward Hell outwardly appears very attractive. Walking upon this path seems very easy, while avoiding it appears extremely difficult. At every step upon this path, there are comforts and pleasures for the nafs, and because of this, the nafs is naturally inclined toward it. However, this path, which outwardly appears attractive, ultimately pushes a person toward Hell.

Just as Hell has been surrounded by desires, Paradise too has been surrounded by hardships and difficulties. Paradise itself is extremely beautiful, but the road leading to it is very difficult.

The famous Mufassir, Hakim al-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: "Hell itself is dangerous, but on the road leading to it there are many artificial flowers and gardens. The sins and evils of this world, which outwardly seem very appealing, are in fact the road to Hell. Paradise is a fruitful garden, but its road is thorny, and crossing it is burdensome upon the nafs. Salah, fasting, Hajj, Zakah, Jihad, and martyrdom are all paths leading to Paradise. Remaining steadfast upon acts of worship and separating oneself from desires are truly difficult matters.<sup>1</sup>

## (2) Successful People

By Allah! This path (the path toward Paradise) is extremely difficult and filled with dangers. Because of this, very few people walk upon it. There is a saying:

إِذَا عَظُمَ الْمَطْلُوبُ قَلَّ الْمُسَاعِدُ

Meaning: When the objective is great, those striving for it are few. Then, among those who walk this path, very few remain steadfast, and among them, only a small number succeed in reaching the intended goal. In reality, these are the honored ones whom Allah Almighty selected for His recognition and love, protected through His divine aid, and through His grace granted them His pleasure and Paradise. We pray that Allah Almighty, through His mercy, includes both you and us among these successful people.<sup>2</sup>

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<sup>1</sup> Mir'at al-Manajih, vol. 7, p. 5, Faizan-e-Riyad al-Salihin, vol. 2, p. 191

<sup>2</sup> Minhaj al-'Abidin, p. 17

امِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### (3) Repent Before Worship

When a person begins engaging in worship, he should look at himself and realize: "I am covered in faults and sins," And this is the condition of most people.

He should then say to himself: "How can I proceed upon the path of worship while I am immersed in sins and still persisting in them? Therefore, it is necessary that I first repent from my sins, so that Allah Almighty may forgive me, free me from the imprisonment of sins, and cleanse me from their filth and impurity. Then, after becoming purified, I may become worthy of worship and closeness to Allah Almighty."<sup>1</sup>

### (4) To Control the Nafs

(To remove the obstacles that stand in the path of worship, four things are required: (1) withdrawing from worldly attachment, (2) seclusion from creation, (3) battling Shaytan, and (4) opposing the nafs.)

Among these, dealing with the nafs is the most difficult, because separation from it is impossible. Nor can it be completely subdued through extreme harshness, as Shaytan can, because the nafs is the mount and means through which worship is carried out. Whenever a person intends to perform worship and turn toward it, he cannot expect cooperation from the nafs, because opposition to goodness and following desires are part of its nature.

In such a situation, it becomes necessary to place the reins of taqwa upon the nafs so that it does not rebel and become defiant. Rather, it should remain obedient and submissive to the servant, enabling him to use it in righteous and beneficial deeds while preventing it from places of destruction and corruption. In this way, one should prepare to cross this difficult pass and seek help from Allah Almighty for it.<sup>2</sup>

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<sup>1</sup> Minhaj al-'Abidin, p. 23

<sup>2</sup> Minhaj al-'Abidin, p. 24

### (5) A Prescription for Staying Away from Sins

The fear is that when a person fears the painful punishment prepared by Allah Almighty, along with the various punishments and warnings of disgrace from His side, then this fear will frighten the nafs away from sins and restrain it. Thus, at this stage, the servant faces the path of those things which encourage him toward worship, and in order to cross it, both fear and hope are needed. Therefore, with the tawfiq of Allah Almighty, the servant should begin traversing this path.<sup>1</sup>

### (6) The Example of Knowledge and Actions

Knowledge is like a tree, and worship is like its fruit. The greatness belongs to the tree because it is the foundation, but its benefit is attained through its fruit. For this reason, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

‘الْعِلْمُ إِمَامُ الْعَمَلِ وَالْعَمَلُ تَابِعُهُ‘

Knowledge is the leader of actions, and actions are its followers.<sup>2</sup>

### (7) Learning Religious Knowledge Is Necessary

Sometimes you become involved in pure showing-off, yet think of it as praising Allah Almighty and calling people toward goodness. In this way, you begin considering sins as virtues and actions worthy of punishment as tremendous rewards. Thus, you become trapped in severe deception and terrible heedlessness.

By Allah! For those who act without knowledge, this is indeed a tremendous and terrible calamity.<sup>3</sup>

### (8) Stay Away from Arguments

It is necessary for you to avoid debates, arguments, and tugging back and forth, because this is a disease for which there is no cure. Therefore, make every effort to protect yourself from it, because whoever becomes afflicted with this illness never

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<sup>1</sup> Minhaj al-'Abidin, p. 26

<sup>2</sup> Al-Tarhib wa al-Tarhib, vol. 1, p. 52, Hadith: 8, with slight variation – Minhaj al-'Abidin, p. 32

<sup>3</sup> Minhaj al-'Abidin, p. 36

succeeds, except the one whom Allah Almighty covers with His grace, mercy, kindness, and favor.<sup>1</sup>

### (9) The Path to Salvation

Although the valley of knowledge is extremely difficult, it is the very path that leads to the intended goal, namely, worship and salvation.<sup>2</sup>

### (10) Those Deprived of Knowledge

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "On the night of Mi'raj, I looked into Hell and saw that the majority within it were the poor." The noble Sahabah عَلَيْهِمُ الرِّضْوَانُ asked: "Ya Rasulallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Poor in terms of wealth?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "No, poor in terms of knowledge."<sup>3</sup>

### (11) The Evil Effects of Sins

The one who is covered in various forms of filth and impurity, how can he attain closeness with Allah Almighty? Certainly, the person who persists in sins is rarely granted the ability to perform righteous deeds, nor are his limbs prepared for worship. Then even if he does receive the tawfiq to worship, he performs it with great difficulty, worship that contains neither sweetness nor delight, neither purity nor beauty. All of this is due to the evil effects of sin and the abandonment of repentance.<sup>4</sup>

### (12) Sincere Repentance Will Be Granted

The one who cannot bear the heat of the sun, the slap of a soldier, or the sting of an ant, how will he bear the heat of the Fire of Hell, the blows of the angels of punishment, and the bites of snakes with necks like Bakhti camels and scorpions like mules, creatures created from fire in the abode of wrath and destruction (Hell)?

Again and again, we seek Allah's protection from His anger and punishment.

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<sup>1</sup> Minhaj al-'Abidin, p. 41

<sup>2</sup> Minhaj al-'Abidin, p. 42

<sup>3</sup> Minhaj al-'Abidin, p. 44

<sup>4</sup> Minhaj al-'Abidin, p. 47

If you continuously remember these terrifying matters and keep their remembrance fresh morning and evening and during the hours of the night, then soon sincere repentance from sins will be granted to you. May Allah Almighty grant tawfiq through His grace.<sup>1</sup>

### (13) It Is Possible to Avoid Every Sin

If you say: "How is it possible for a person to reach a state where he does not commit even a single minor or major sin?" Then you should know that not only is this possible, it is easy as well, and Allah Almighty specially grants this through His mercy to whomever He wills.<sup>2</sup>

### (14) The Blessings of Repentance

By repenting, one of two great blessings will definitely be granted to you: (1) You will be blessed with the ability to remain steadfast upon true and sincere repentance, or (2) Your previous sins will be forgiven.<sup>3</sup>

### (15) How Great a Blessing True Repentance Is

Hazrat Sayyiduna Ustadh Abu Ishaq Isfarayini رَحْمَةُ اللَّهِ عَلَيْهِ was a scholar who practiced upon his knowledge. He said: "For thirty years I prayed to Allah Almighty that He grant me the ability to make true and sincere repentance." Then I became amazed at myself and said: "سُبْحَانَ اللَّهِ! For thirty years, I have been asking Allah Almighty for one need, yet it has still not been fulfilled." Then I saw in a dream someone saying to me, "Are you surprised by this? Do you know what you are asking from Allah Almighty? You are asking that Allah Almighty make you among His beloved and chosen servants."<sup>4</sup>

### (16) Do Not Sin; If a Sin Occurs, Repent Immediately

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<sup>1</sup> Minhaj al-'Abidin, p. 51

<sup>2</sup> Minhaj al-'Abidin, p. 53, selected

<sup>3</sup> Minhaj al-'Abidin, p. 54

<sup>4</sup> Minhaj al-'Abidin, p. 57

You must never forget the matter of Shaytan and Bal‘am bin Ba‘ura (the hidden decree of Allah Almighty concerning them). Their affair began with sin and ended in disbelief, and both perished forever among the destroyed.<sup>1</sup>

### (17) A Sign of the Heart Becoming Darkened

Do not become fearless because of the hardness of the heart; rather, continue reflecting upon your condition. A pious elder رَحْمَةُ اللَّهِ عَلَيْهِ said: “The heart becomes darkened because of sins, and the sign of the darkness of the heart is that sins no longer disturb you, opportunities for righteous deeds are not found, and admonition and advice no longer benefit you.”

Beware! Never consider any sin insignificant, and do not think of yourself as repentant while persisting in major sins. Reflect upon the words of this poet:

لَا تَحْتَقِرَنَّ مِنَ الذُّنُوبِ أَقْلَهَا      إِنَّ الْقَلِيلَ مِنَ الدَّوَابِّ كَثِيرٌ

Translation: “Never consider even a small sin insignificant, because continuous repetition causes ‘a little’ to become a lot.”<sup>2</sup>

### (18) The Status of Allah Almighty’s Righteous Servants

يَخَافُ عَلَى نَفْسِهِ مَنْ يَتُوبُ      فَكَيْفَ تَرَى حَالَ مَنْ لَا يَتُوبُ

Translation: “The one who repents still fears for himself, so what do you think should be the condition of the one who does not repent?”<sup>3</sup>

### (19) Do This at Least Once in Your Life

Perform ghusl, wear clean clothes, and offer four rak‘ahs in such a manner as they deserve to be offered. Then place your face upon the ground in a place where no one besides Allah Almighty can see you. Then place dust upon your head and cover your face, the most honored of all your limbs, with soil. Do so in such a way that tears flow

<sup>1</sup> Minhaj al-‘Abidin, p. 58

<sup>2</sup> Minhaj al-‘Abidin, p. 59

<sup>3</sup> Minhaj al-‘Abidin, p. 60

from your eyes, your heart is immersed in grief, your voice is raised while your call remains soft, and as much as possible, remember each sin individually while reproaching and shaming yourself. Scold your nafs and say: "O nafs! Are you not ashamed? Can you not repent? Do you have the strength to bear the punishment of Allah Almighty? Do you wish to displease Allah Almighty?" Continue crying in this way, then stretch your hands in the court of your Most Merciful Lord and say: "O, my Lord! Your runaway slave has presented himself at your door. Your disobedient servant has returned seeking reconciliation. Your sinful servant seeks forgiveness from You. O, my Lord! Forgive me through Your generosity and accept me through Your grace. Shower me with Your merciful gaze. O, my Lord! Forgive my previous sins and protect me from sins in the life ahead. Indeed, all goodness is in Your control, and You are the Most Merciful and Kind toward us."<sup>1</sup>

### (20) How the Heart Becomes Attached to Worship

Hazrat Sayyiduna Salman al-Farsi رَضِيَ اللهُ عَنْهُ said: "When a servant becomes detached from the world, his heart becomes illuminated with wisdom, and his limbs become helpers in worship." Hold firmly onto this statement.<sup>2</sup>

### (21) The Enemy of a Friend

The world is the enemy of Allah Almighty, while you are among those who love Allah Almighty; and the one who loves someone hates his enemy.<sup>3</sup>

### (22) The Status of the Awliya-e-Kiram رَحْمَةُ اللهِ عَلَيْهِمْ

As for becoming detached even from halal things, this is the quality of the Abdal (the Awliya-e-Kiram رَحْمَةُ اللهِ عَلَيْهِمْ). Even from halal things, they take only what is necessary. As for haram, in their sight it is like fire, let alone taking it, even the thought of it does not enter their hearts.<sup>4</sup>

### (23) An Example of Using More Halal Than Necessary

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<sup>1</sup> Minhaj al-'Abidin, p. 61

<sup>2</sup> Minhaj al-'Abidin, p. 65

<sup>3</sup> Minhaj al-'Abidin, p. 69

<sup>4</sup> Minhaj al-'Abidin, p. 69

A man prepared excellent and fine halwa with great care and attention to every requirement, but after preparing it, he added a single drop of poison into it. At the time of adding the poison, one person saw him while another did not. Now, when this excellent and fine halwa is placed before both of them, the one who saw the poison being mixed into it will avoid it. In fact, the thought of eating it will not even enter his heart. Rather, to him it will seem like fire, even worse than fire, because he knows the harm hidden within it. Therefore, he will not be deceived by its outward beauty. On the other hand, the person who did not see the poison being mixed will be deceived by its outward beauty and presentation, desire it, and even be surprised at the one avoiding it. In fact, he may consider him foolish. This is exactly the state of the haram of this world. Those possessing insight and steadfastness avoid it, while the heedless and unaware long for it.

Likewise, the halal of this world is, for these intelligent people, like that halwa in which the maker did not mix poison but spit into it or put mucus into it. Whoever saw this act would dislike it, distance himself from it, and would not use it except in severe need. But the one who did not see this would not know what was inside it. He would only see its outward appearance, become deceived, like it, and long for it. Thus, this is the example of the halal of the world for the people of insight and steadfastness on one side, and for the people of heedlessness and desire on the other. Reflect! Both individuals are the same in nature and creation, but merely because one saw and the other did not, their conditions became different. One saw and gained knowledge, while the other did not see and therefore remained unaware. If the one inclined toward it had seen and understood just as the one who avoided it did, he too would certainly have avoided it. Likewise, had the one who had not seen and not known desired it, he too would certainly have desired it, just as the other person did.<sup>1</sup>

## (24) The Grief of Those Who Know

Written on the door of Hazrat Sayyiduna Sufyan Thawri رَحْمَةُ اللَّهِ عَلَيْهِ was: "May Allah Almighty reward with goodness those who do not know us, and may He not grant

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<sup>1</sup> Minhaj al-'Abidin, p. 70

such a reward to our friends, because whatever hardships and hurt we received came only through friends."<sup>1</sup>

### (25) The Interaction of Scholars, Muftis, and the General Public

A person whom people depend upon in religious matters is in great need of two things when interacting with people: (1) Long patience, abundant forbearance, a compassionate outlook, and continuously seeking help from Allah Almighty. (2) Remaining detached from people in such a way that he remains physically among them only. If they speak to him, he should speak with them. If they come to meet him, he should honor them according to their status and thank them. If they do not speak or remain distant, then he too should not be concerned about them.

If people are upon truth and goodness, he should assist them, and if they engage in evil and indecency, he should oppose them and separate himself from them. However, if he hopes they will accept his words, he should advise them and stop them. At the same time, he should respect people's rights, such as visiting them and inquiring after their well-being. If a needy person comes to him, he should assist as much as he can. Likewise, he should not expect any worldly return from people for his efforts, nor regard their actions as discourtesy or negligence. Rather, if possible, he should spend from his own wealth, and if people give him something, he should not take from them. He should bear the harm that comes from people and meet them with a cheerful face. He should conceal his own needs from others; rather, he should seek solutions himself and fulfill them quietly. He should also set aside time for optional worship.<sup>2</sup>

### (26) The Fear of Allah of Faruq-e-A'zam رَضِيَ اللهُ عَنْهُ

The second Caliph of the Muslims, Hazrat Umar رَضِيَ اللهُ عَنْهُ said: "If I sleep at night, I cause loss to myself (by not spending the night in worship), and if I sleep during the day, I cause loss to my subjects (the people). So with these two matters before me, how can I sleep?"<sup>3</sup>

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<sup>1</sup> Minhaj al-'Abidin, p. 79

<sup>2</sup> Minhaj al-'Abidin, p. 86

<sup>3</sup> Minhaj al-'Abidin, p. 87

## (27) To Adopt the Way of the Pious Elders

(1) If you wish to adopt the way of the pious elders, then develop within yourself the strength to endure hardships. (2) At every disliked situation, make your nafs dignified and train your heart to become deeply patient. (3) Keep your tongue restrained and place reins upon your eyes.<sup>1</sup>

## (28) The Importance of the Company of the People of Allah

In every circumstance, adopting the company of the people of Allah and remaining patient in the face of hardships is better.<sup>2</sup>

## (29) Two Conditions for Meeting Friends

The Noble Prophet ﷺ said to Hazrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ:

زُرْنَا نَزِدْ حُبْنَا

Meaning: Meet occasionally, and love will increase.<sup>3</sup>

Explanation of the Hadith: Regarding social interaction, there are two types of people: (1) Those with whom a person shares a deep, brotherly relationship, where sincerity and love exist between them. Repeated meetings do not create boredom; rather, they increase affection and closeness. Maintaining frequent ties and relations with such a friend is beneficial. (2) Where love is not deep, and barriers of formality exist, with distance and reservations in hearts, then excessive meetings often become a cause of weariness. Therefore, wisdom in such situations lies in maintaining some distance. In such a case, occasional meetings preserve respect and mutual love.<sup>4</sup>

## (30) A Desire for Unnecessary Meetings

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<sup>1</sup> Minhaj al-'Abidin, p. 88

<sup>2</sup> Minhaj al-'Abidin, p. 96

<sup>3</sup> Mu'jam Kabir, vol. 421, p. 96 Hadith: 3535 – Minhaj al-'Abidin,

<sup>4</sup> Rawdat al-'Uqala wa Nuzhat al-Fudala, p. 116, in meaning

Unnecessary attachment and excessive meetings with people are signs of constriction in sustenance. When you see your heart unnecessarily desiring to meet people and engage in conversation, then realize that your free and idle state is calling you toward this useless activity.<sup>1</sup>

### (31) The Sweetness of the Beloved's Speech

When Hazrat Musa Kalimullah عَلَيْهِ السَّلَامُ returned after speaking with Allah Almighty, he began distancing himself from people and would place his fingers in his ears so he would not hear people's speech. He عَلَيْهِ السَّلَامُ would feel aversion and discomfort toward people's conversations.

Therefore, act upon what our Shaykh رَحْمَةُ اللهِ عَلَيْهِ said:

Translation: (1) Become content with the friendship of Allah Almighty by distancing yourself from people unnecessarily. (2) Remain truthful in love, whether among people or away from them. (3) Examine people however you wish; you will find them like scorpions.<sup>2</sup>

### (32) If Only the Battle Against the Nafs and Shaytan Continues

Hazrat Yahya bin Mu'adh Razi رَحْمَةُ اللهِ عَلَيْهِ truly said: "Shaytan is free while you are occupied. He sees you while you cannot see him. You forget him, yet he does not forget you. And within your own self are many helpers of Shaytan against you." Therefore, fighting Shaytan and remaining angry against him is necessary; you cannot remain safe from corruption and destruction.<sup>3</sup>

### (33) Two Ways to Drive Shaytan Away

If you ask: "Through what should I fight Shaytan, and how can I drive him away?" Then remember that the pious Sufiya-e-Kiram رَحْمَةُ اللهِ عَلَيْهِم have mentioned two methods regarding this:

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<sup>1</sup> Minhaj al-'Abidin, p. 98

<sup>2</sup> Minhaj al-'Abidin, p. 98

<sup>3</sup> Minhaj al-'Abidin, p. 101

The first method: A pious elder رَحْمَةُ اللَّهِ عَلَيْهِ said: The way to drive Shaytan away is to continuously seek Allah Almighty's protection, because Shaytan is like a dog that Allah Almighty has set over you. If you become occupied with fighting and driving it away, you will become exhausted, your time will be wasted, and this dog will overpower you, bite you, and wound you. Therefore, turning toward the Owner of the dog, meaning Allah Almighty, is far better so that He may remove it from you. The second method: Other pious elders mentioned that a person should perform mujahadah (strive greatly), remain firm in opposing Shaytan, and persist in driving him away.

I say, meaning Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ states: In my view, the best approach is to combine both. First seek protection from the evil of Shaytan, just as we have been commanded, for indeed Allah Almighty is sufficient to protect against his evil. Then, if we see him overcoming us, we should understand that Allah Almighty has placed us in this trial so that He may test the sincerity of our efforts and striving, as well as our patience.<sup>1</sup>

### (34) The Harms of Desires of the Nafs

Whatever fitnah, misguidance, sin, humiliation, and disgrace you see among creation, you will find the cause to be the nafs and its desires. Had this nafs not existed, creation would have remained in safety and goodness. When this enemy, the nafs, is so harmful, it becomes necessary for an intelligent person to make arrangements for protection against it.<sup>2</sup>

### (35) Three Things That Break the Strength of the Nafs

There are three things that break the force of the nafs: (1) Prevent yourself from desires, because when a stubborn animal is given less fodder, it softens. (2) Place the burden of worship upon the nafs, because when a donkey is given less fodder while its load is increased, it too becomes subdued and controlled. (3) Seek help from Allah Almighty and cry in His court, asking Him to help you, because there

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<sup>1</sup> Minhaj al-'Abidin, p. 101

<sup>2</sup> Minhaj al-'Abidin, p. 118

is no solution besides Him.<sup>1</sup>

### (36) Fear Allah Almighty as He Deserves to Be Feared

The great Tabi'i, Hazrat Mujahid رَحْمَةُ اللَّهِ عَلَيْهِ, explained the meaning of:

اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ

*O you who believe! Fear Allah as He should be feared.*<sup>2</sup>

He said: "Allah Almighty should be obeyed and not disobeyed; He should be remembered and not forgotten; and gratitude should be shown to Him, and ingratitude should not be shown."<sup>3</sup>

### (37) Protecting the Eyes

Sometimes a person casts such a glance that, because of it, the heart becomes ruined just as skin spoils, and afterward no benefit can ever be taken from it.<sup>4</sup>

### (38) The Best Barrier Against Desires

Hazrat Sayyiduna Dhul Nun Misri رَحْمَةُ اللَّهِ عَلَيْهِ said: "The best barrier against desires is lowering the gaze."<sup>5</sup>

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> Minhaj al-'Abidin, p. 119

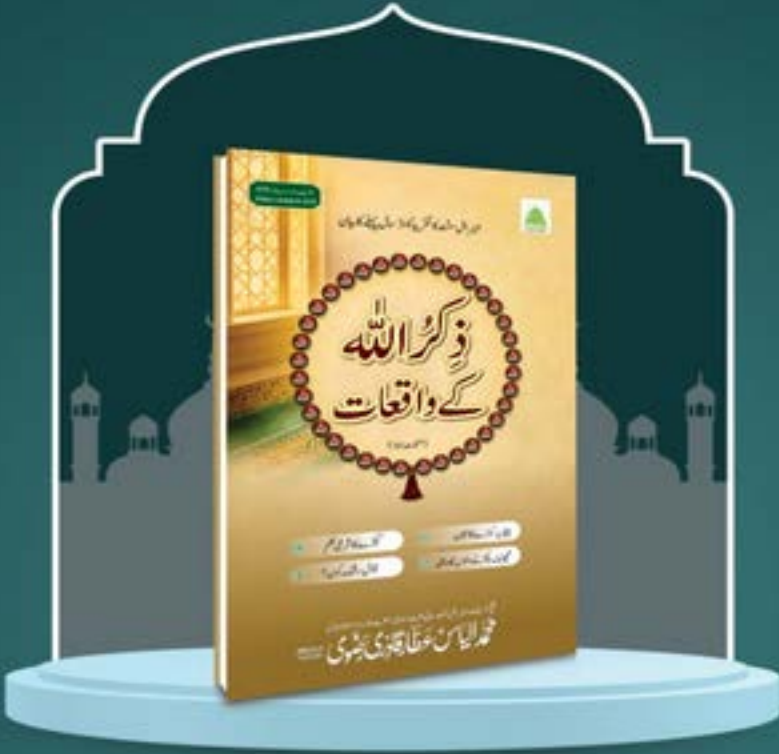
<sup>2</sup> Al-Quran, Al-'Imran, verse 102; translation from Kanz al-'Irfan

<sup>3</sup> Minhaj al-'Abidin, p. 130

<sup>4</sup> Minhaj al-'Abidin, p. 136

<sup>5</sup> Minhaj al-'Abidin, p. 137

## Next Weekly Booklet



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