

Weekly Booklet

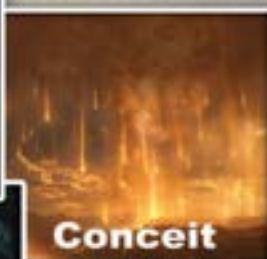


The speech delivered by Ameer Ahl al-Sunnah امير اهل السنة
approximately 38 years ago (in 1988):

Four Evils



Lust



Conceit



Greed



Arrogance

Shaykh al-Tareeqah Ameer Ahl al-Sunnah,
Founder of Dawat-e-Islami, Hazrat Allamah Mawlana

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القسري

Four Evils

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

Four Evils¹

Supplication of Attar:

O Allah! Whoever reads or listens to the booklet *Four Evils*, protect them from all evils and fatal diseases, and grant immense forgiveness to them, their parents, and their entire family.

أَمِيرُنْ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Excellence of *Ṣalāt* upon the beloved Prophet ﷺ

A pious person was travelling through a forest when night fell. Formidable beasts were roaming everywhere. He felt afraid, but suddenly remembered this blessed Hadith: “Whoever recites *ṣalāt* upon me once, Allah sends ten mercies upon him.”² He recited *ṣalāt* upon the Prophet and slept in a spot; he spent the entire night in peace, and not a single beast even touched him.

Then, (regarding this same Hadith), he said: I recited *ṣalāt* because ten mercies of Allah descend upon the one who recites it once, and when ten mercies of Allah

¹ This speech was delivered by the Spiritual Guide, Amir Ahl al-Sunnah, the founder of Dawat-e-Islami, Sayyidunā ‘Allāmah Mawlānā Abu Bilal Muhammad Ilyas Attar al-Qādirī al-Riḍawī al-Ḍiyā’ī داتعف بركاآهم العايبه آ on 14th Rabī‘ al-Ākhir 1409 AH, corresponding to 24th November 1988, during the weekly Sunnah-Inspired Congregation of the devotees of the Prophet at Dawat-e-Islami’s first Madani centre, Jami Masjid Gulzar-e-Habib, Karachi. It has been prepared for publication by the ‘Speeches of Ameer-e-Ahl-e-Sunnat’ department of Al-Madinah-tul-Ilmiyyah.

² Ṣaḥīḥ Muslim, Hadith 912, p. 172

surround me, what beast would dare to even look towards me!¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! This all depends on the firmness of faith. You observed the firmness of faith of that pious person رَحْمَةُ اللهِ عَلَيْهِ whereas our state is such that though we are, اَلْحَدِيثُ, believers, our focus remains more towards outward means. May Allah Almighty make our faith firm as well.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Four Birds and the Power of Allah Almighty

Khalilullah, Sayyidunā Ibrahi عَلَيْهِ السَّلَام saw a corpse on the seashore. The situation was such that when the tide came in, fish would arrive and eat the corpse; when the tide receded, beasts would eat the corpse; and once the beasts left, birds would peck at it and eat it. Seeing this sight, Sayyidunā Ibrahim عَلَيْهِ السَّلَام pleaded in the court of Allah: O Allah! Indeed, You are All-Powerful, and I am certain You will resurrect the dead, but I have a curiosity that I wish to see this sight with my own eyes — how You will gather this human on the Day of Judgement whose body parts have gone into the bellies of fish, some into the bellies of beasts, and some into the stomachs of birds.

Allah Almighty commanded: “O Ibrahim! Raise four birds and make them very attached to you. When they become well-attached, slaughter them. After slaughtering, keep their heads with you, mince their meat, and place a little bit of it on various surrounding mountains. Then call them, and We will show you the miracle of Our power.

By the command of Allah, Sayyidunā Ibrahim عَلَيْهِ السَّلَام raised four birds: a peacock, a rooster, a pigeon, and a vulture. Once they were well-attached, he slaughtered all four, kept their heads with him, and after mincing the meat, placed a little on different mountains. Thereafter, he عَلَيْهِ السَّلَام called them to come to him

¹ Sa‘ādat al-Dārayn, p. 152, summarised

by the command of Allah. As soon as he called, the minced meat of the four birds began to gather, bones started joining each other, and in no time, the four birds were ready. Then, they all came running and joined their respective heads. When Sayyidunā Ibrahim Khalīlullāh عَلَيْهِ السَّلَام saw this soul-stirring sight, his heart attained peace and tranquillity.¹

Allah Almighty has described this entire subject in Part 3, Surah al-Baqarah, Verse 260 in this manner:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۗ قَالَ أَوَلَمْ تُؤْمِنُ ۗ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۗ قَالَ فَاخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۗ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ ﴿٢٦٠﴾

And when Ibrāhīm said, “O my Lord, show me how You will bring the dead back to life?” Allah said, “Do you not have certainty?” Ibrāhīm said, “Of course, but I wish for my heart to be content.” Allah said, “Take any four birds, then let them become accustomed to you, then (after slaughter,) place a piece from each of them on the mountains, then call them, they will come to you with haste. And know that Allah is Predominant, Most-Wise.”²

Dear Islamic brothers! Did you see! What a magnificent sight of His power Allah Almighty showed to Sayyidunā Ibrahim عَلَيْهِ السَّلَام! Indeed, the power of Allah is perfect; He can do whatever He wills, and He has power over everything.

Four Evils in Four Birds

Each of the four birds that Sayyidunā Ibrahim عَلَيْهِ السَّلَام slaughtered possessed an evil trait. For example, the peacock is a very beautiful bird; its feathers are very lovely, and it is perhaps the most beautiful among birds. However, it possesses an evil trait: it is very arrogant about its beauty and elegance. To break its arrogance,

¹ Tafsīr Jamal, Part 3, Surah al-Baqarah, under verse 260, vol. 1, p. 329, summarised

² Al-Quran, Surah al-Baqarah, verse 260; translation from Kanz al-Irfān

Allah Almighty made its feet ugly. When it dances in excitement and considers itself very beautiful, as soon as its gaze falls upon its feet, all the intoxication of beauty vanishes, and tears fall from its eyes.

The vulture is a notorious bird; it eats corpses, and its evil trait is that it is filled with greed and avarice. The evil trait in the rooster is that it has excessive lust. The evil quality in the pigeon is that it is very proud of its high flight.

When Sayyidunā Ibrahim عَلَيْهِ السَّلَام slaughtered these four birds, his heart attained peace. Today, if a Muslim slaughters these four evil traits—meaning if someone possesses beauty and elegance and he grooms it and takes pride in it, he should end that arrogance of beauty. If someone has undue lust, he should gain control over it. If someone is a victim of greed and avarice and is enamoured by the wealth of the world, he should remove the greed for the world from his heart. If someone has the desire for highness — meaning rank and status — in his heart, he should end it. إِنَّ شَاءَ اللَّهُ, his heart will also attain peace, and it will be filled with light and gnosis.¹

Unfortunately, these four traits have now become common. If someone possesses beauty and elegance, he does not even acknowledge the person in front of him, considers himself very beautiful, and walks with great arrogance. Beautiful accounts of the pious predecessors are found to guide such people. Come, let us read an advisory account in this regard:

Advice to the Arrogant Walker

Sayyidunā Imam Muhammad b. Muhammad al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ narrates: “Sayyidunā Tāwūs رَحْمَةُ اللَّهِ عَلَيْهِ saw a person walking arrogantly and said, “This gait does not belong to a person who knows what is inside his belly (i.e., his belly is filled with faeces and filth).”²

Dear Islamic brothers! If someone takes pride in his beauty and elegance, he should reflect upon his creation. It will become clear to him that his creation was from

¹ Tafsīr Jamal, Part 3, Surah al-Baqarah, under verse 260, vol. 1, p. 329

² Kimiya-e-Sa’adat, vol. 2, p. 721, selected

blood and a sperm-drop. By reflecting in this manner, إِنَّ شَأْنَهُ, his evil trait of arrogance will be eliminated.

Nowadays, everyone is seen running after status and rank. If someone attains high rank or position, he begins to feel very arrogant. Such people should take a lesson from the end of those whose destruction was caused by their rank and position. Come! Observe the end of those who were arrogant about their rank and position.

The End of Pharaoh and Nimrod

When Pharaoh attained rank, he became arrogant and claimed divinity. He lived in luxury for three hundred years, but finally, his end was such that he died by drowning in the River Nile with great humiliation. Similarly, when Nimrod attained rank, he also claimed divinity. Ultimately, he was destroyed by means of a mosquito.¹

A Rank is Only Good if it Accompanied by Love for Islam

Remember! A rank is only good if it is accompanied by love for Islam, as was the case with our beloved Master, al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the noble Companions رَضِيَ اللهُ عَنْهُمْ. They used it for the propagation of the religion of Islam and for the welfare of the people. Similarly, our pious predecessors and great saints رَحِمَهُمُ اللهُ also held rank — and such a rank that even after departing from the world, they still gather millions of people on the occasion of their *Urs*, whereas even a great political leader cannot gather such a crowd. Even today, thousands of people visit their resting places daily, and even now, آلِ الْحَبَشَةِ, their rule continues over the hearts of the people. Remember! According to worldly law nowadays, if someone attains a rank or position, it is only for five years, whereas the rule of the saints continues even after hundreds of years and will continue to do so.

If someone is obsessed with rank and the objective is only to gain the world or earn wealth, then this is certainly an evil trait of theirs. They should end this desire for high

¹ Al-Ḥadiqat al-Nadiyyah, vol. 1, p. 549, selected

status so that they may attain inner peace. Yes! If someone indeed strives to attain a rank or position for the service of the religion of Islam, then they are worthy of praise.

Dear Islamic brothers! In this current era of trials, it is also very necessary to control the evil trait of lust; otherwise, it brings down even the greatest of people and turns kings into slaves. Many such accounts are found in history where people who were considered great pious men and saints were led by lust to such actions that their sainthood was stripped from them, and they fell from lofty heights. Come! Consider the cautionary tale of a person who ruined his world and the Hereafter because of lust.

The Unfortunate Worshipper

There was a worshipper among the Banī Isrā'īl whose supplications were not rejected. People would bring their sick to him; he would supplicate, and they would recover. Once, the King's daughter was left with him for treatment. He continued to treat her until Satan instilled evil in his heart, and "that which should not have happened, happened." Out of fear, he killed the girl and buried her. Satan went to the King in human form, informed him of the event, and also told him about the grave. Consequently, the King had the ground dug up, and the body was recovered.

Now, when this worshipper was about to be hanged as a punishment, Satan came to him and said, "I can save you from this, but the condition is that you prostrate to me." The worshipper prostrated to Satan, so Satan laughed loudly and said, "I have no connection with you." Then that unfortunate worshipper was hanged.¹

Reflect! Due to not controlling lust, the unfortunate worshipper ruined his world and Hereafter. Unfortunately, circumstances have worsened so much today that if someone is protected from sin in this era, it is perhaps because they did not get the opportunity to sin or they fear being disgraced; otherwise, if given complete freedom, hardly anyone would stop themselves from sinning. In fact, given how functions involving dancing and singing are happening openly in streets nowadays, it seems as if there is a general license for sins. Those travelling in cars are swaying in excitement while listening to songs, and those riding scooters and cycles start moving their heads upon hearing the sound of songs. Such a delicate time has

¹ Tanbih al-Ghāfilin, p. 326, summarised

arrived that boys and girls dance together, and such programmes of song and dance are organised that what happens in them is inappropriate to describe in words. May Allah Almighty have mercy on our miserable state.

أَمِيرُنْ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Enamoured by the Love of the World

Dear Islamic brothers! The times are very delicate; for the sake of Allah Almighty! Take hold of yourselves! Those who participate in congregations and listen to Sunnah-inspired speeches should at least understand and be grateful that there are people present to guide them, who call out and explain, recite the Quran and Hadith, and tell them that the deviated path people are heading toward is not our way. Remember! Our path is the path of Madinah, and we must only follow those things which our beloved Master, al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has commanded us.

Unfortunately, the vast majority of Muslims have become embroiled in sins, and it seems as if they love sins with their heart and soul. Which house is there where the beautiful principles of Islam have been adopted? Which house is there where every single child is a performer of *ṣalāh* and an adherent to the Sunnah? Which house is there in which all the women residing therein are veiled? Which house is there from which the sounds of music do not arise? It is known that the overwhelming majority of Muslims have embraced sins and are enamoured by the love of the world. Perhaps people think they will live in this world forever, although it is not so. No one has remained in this world forever, nor will they. Sometimes, death comes in such a strange manner that the onlooker is left as a statue of amazement. For example:

A Tragic Death

A person was walking safely on the pavement of a bridge when a trailer passed near him. Its tyre came off with a jolt and hit that person, causing the poor man to be flung off the bridge. This was not all; after hitting him, the tyre bounced and hit

him again down below the bridge where he had fallen. Thus, the poor man's bones were shattered, and he passed away right there. Similarly, sometimes a perfectly healthy man suddenly falls victim to death.

The Sudden Death of a Referee

It is a very old matter that a news report was published in a newspaper stating that a football match was being played somewhere, and a gentleman was supervising the match as a referee. During the match, the referee suddenly suffered a heart attack; he fell down, and his heart failed at that very moment. Reflect! A referee is healthy and very alert because he has to make the decisions, but the poor man's corpse had to be carried away from the playing field.

Dear Islamic brothers! Instead of getting involved in various distractions in this short life, perform such deeds that will be of use in the Hereafter. We should strive as much for the time we have to stay in the world as the duration we have to spend in the grave and the Plain of Resurrection. Since the Day of Judgement will be equal to 50,000 years, we must prepare well for it in the world. Look! If we have to go to a place that is near, we do not make any special preparation; rather, we set off in the clothes we are wearing. But when we have to go somewhere far, we take two or three suits and some essential items along because preparation is made according to the journey. Therefore, we should prepare for the grave according to the duration we have to stay in it, and we should also prepare for the Day of Judgement according to its greatness.

Those who do not prepare for the Hereafter while living in the world and become lost in the negligence and love of the world, their end is very bad.

Four Afflictions

The beloved Prophet of Allah ﷺ states:

Whoever wakes up in a state where his greatest objective is the world, he is afflicted with four such calamities from which he is never free: [1] Such grief that never ends; [2] Such preoccupation from which there is no

leisure; [3] Such poverty after which there is no prosperity; and [4] Such hope that is never fulfilled.¹

Dear Islamic brothers! Who wakes up for *Fajr* prayer nowadays? Where do the majority of Muslims even perform prayer? Only four or five per cent of Muslims might be performing *ṣalāh*; if the majority performed it, masjids would fall short. When we wake up in the morning, our thought is that the shop must be opened at eight or nine o'clock. There might only be someone in caves or mountains who does not love the world; otherwise, a huge number of people today are lost in the love of the world.

Remember! Avoiding love of the world does not mean that a person should stop earning a lawful livelihood and go around begging. Love of the world means thinking about earning the world and increasing wealth all the time, and constantly saying “world, world.” Similarly, earning a lawful livelihood as per necessity while remaining within the limits of Shariah to serve parents and children is also not included in the love of the world.

Unfortunately, the love of the world has dominated us so much that we even ask for supplications for the betterment of the world. For instance, many people ask to pray for blessings in their livelihood, but no one asks to pray for blessings in pious deeds! Likewise, many people ask to pray that they find interest in their worldly studies, but only a rare few ask to pray that they find interest in *ṣalāh*! This is because the love of the world dominates us.

Many poor souls are heard saying, “Our eyes open for *Fajr*, but we fall back asleep due to laziness.” Such people should think that if they have to go on a picnic, they do not get sleep all night due to joy. Similarly, if they have to go on duty, their eyes open early in the morning and there is no kind of laziness — as the duty time of some company employees starts at four or five in the morning, so all employees wake up early. Likewise, if someone has a flight at four or five in the morning to go abroad, they reach the airport exactly on time because they have spent money, whereas no money has been spent for *ṣalāh*, which is why their eyes do not open.

¹ Firdaws al-Akhbār, vol. 2, p. 296, Hadith: 6227

The First Affliction

Anyway, whoever wakes up in a state where his greatest objective is the world, such a person is afflicted with four calamities, the first of which is that “he is afflicted with such grief for which there is no remedy.” Just reflect! Who is happy today? Someone’s father is ill, someone’s mother; someone’s child is ill, someone is unemployed; someone is destitute, someone is in debt. One person has one problem, another has a different one. In short, a large number of people are trapped in one grief or another.

The Second Affliction

The second affliction placed upon the one who wakes up in a state where his greatest objective is the world is that “he gets stuck in such a preoccupation from which there is no leisure.” This is why, generally, the poor capitalists appear more busy. Usually, it has been observed that more poor people attend the Sunnah-Inspired Congregations of the religious movement of the devotees of the Prophet, Dawat-e-Islami, whereas the rich do not find time because they have to keep the shop open; if the shop is closed, they have to calculate the accounts and maintain contact with business contacts over the phone.

If you wish to become wealthy, be like the third Caliph of the Muslims, Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. Despite being wealthy, he would remain in the service of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, perform religious work, and help the Muslims immensely with his wealth during droughts.

The Generosity of Sayyidunā Uthman b. ‘Affān رَضِيَ اللهُ عَنْهُ

During the era of the first Caliph of the Muslims, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ a drought occurred due to which people became very distressed. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ said, “By this evening, Allah Almighty will remove your distress.” Consequently, one thousand camels of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ arrived laden with grain.

The traders of Madinah Munawwarah reached Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ to buy the grain.

He asked them, “Tell me, how much profit will you give on the grain that has come to me from the Levant?”

The traders said, “Two dirhams on ten dirhams worth of grain.”

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ said, “I am getting more than this.”

The traders said, “We will give fifteen dirhams for the goods you bought for ten dirhams.”

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ said, “I am getting even more than this.”

The traders asked in amazement, “Who is it that is giving more?”

He said, “I am getting ten dirhams for one dirham’s worth of goods. Can you give more than this?”

The traders refused.

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ said, “I make you witnesses that I have given this grain in the way of Allah to the poor of Madinah.”¹

Dear Islamic brothers! A wealthy person like Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ is hardly found; otherwise, nowadays the thinking is that a lot of grain should be hidden (in warehouses) and sold at high prices when a drought occurs; let the nation die tomorrow, or even today, but one’s safe must not be empty under any circumstances. Such preoccupation overtakes the one who loves the world that he finds no leisure; even at the hour of death he remains immersed in it.

The Third Affliction

The third affliction placed upon the one who wakes up in a state where his greatest objective is the world is that “he gets stuck in such destitution that he never becomes wealthy.” You might think that there are many individuals in society who worry about earning money day and night but, despite this, they are not destitute but wealthy. So, remember! Real wealth is not that someone has an abundance of money and riches; rather, real wealth is that a person is wealthy by heart.

¹ Al-Riyāḍ al-Naḍīrah, vol. 2, pp. 43-44, summarised

Similarly, greatness is not that a person is big in terms of age — as we call the elderly “pious elders” out of flattery, although many poor elderly people neither know how to perform *wuḍū’* correctly nor how to perform *ṣalāh*. In this regard, Sayyidunā Shaykh Sa‘dī رَحْمَةُ اللَّهِ عَلَيْهِ has said a very lovely thing:

تَوَنُّكَرِي بِهِ دَلْ أَسْتَ نَهْ بِهِ مَالْ

بُزْرُكِي بِهِ عَقْلْ أَسْتَ نَهْ بِهِ سَالْ

Meaning, greatness is from intellect and not in terms of age; wealth is from the heart and not from money and riches.¹

Destitute Despite Being Wealthy

Dear Islamic brothers! A person who is not wealthy by heart is destitute, no matter how wealthy he appears outwardly. Such a person has more greed for money; he keeps stacks of prize bonds to increase his wealth. He is not satisfied with doing business in his own country, so he turns to other countries and thus spreads his business throughout the world. Alas! Due to worldly preoccupation, he is unable to take out time for religion. Remember! The one who does not have greed for worldly money and riches and who sleeps peacefully after eating his dinner is the greatest wealthy person. What wealth does that poor soul have who finds no rest in the day or night; if he sleeps after being exhausted at night, he suddenly wakes up to the ringing of the phone.

Some people are not wealthy outwardly but are rich of heart; when they spend a little of their wealth in the way of Allah Almighty according to their capacity, their little spent wealth surpasses a lot of wealth by the mercy of Allah Almighty.

One Dirham Surpassed One Hundred Thousand Dirhams

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “One dirham surpassed one hundred thousand dirhams.” The noble Companions رَضِيَ اللَّهُ عَنْهُمْ were very amazed — how did one dirham surpass one hundred thousand dirhams? So he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: “One person had abundant wealth; he gave one hundred thousand dirhams

¹ Gulistan-e-Sa‘di, p. 20, summarised

in charity from his wealth. Another had only two dirhams; he gave one of them in the way of Allah.”¹

Dear Islamic brothers! One dirham surpassed one hundred thousand dirhams because that one dirham was half of that person’s wealth—as if he donated half of his wealth in the way of Allah Almighty. In contrast, the one who donated one hundred thousand dirhams, it was only a portion of his abundant money and riches, not half; as if he donated even less than half of his wealth. Thus, one dirham surpassed one hundred thousand dirhams.

There is also the famous incident of the second Caliph of the Muslims, Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ, when he presented half of his wealth in the court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whereas the first Caliph, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ presented his entire wealth.

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: “O ‘Umar! How much wealth have you brought here and how much have you left for your family?”

He submitted: “O Messenger of Allah! I have brought half and left half for the family.”

Then the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ the same question, and he submitted: “I have brought my entire wealth and have left my family in the care of Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”²

Half the wealth of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ was much more than the entire wealth of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, but it was not his entire wealth. Whereas the wealth presented by Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was less in comparison to half the wealth of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, but since it was the entire wealth of the house, he surpassed Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ.

¹ Sunan al-Nasā’ī, p. 415, Hadith: 2525

² Sunan al-Tirmidhī, vol. 5, p. 380, Hadith: 3695

The Person Who Never Becomes Wealthy

The person who is trapped in the love of money never becomes wealthy and is always stuck in the cycle of money. Just as the oil-press ox has no destination, endlessly revolving in a circle, so too the person ensnared by the love of the world has no destination. That poor soul also just keeps trying to increase wealth until his death occurs. Attention has been drawn to this in the noble Quran; thus, in *Juz' 30*, Surah al-Takāthur, Verses 1 and 2, it is stated:

أَلْهَكُمُ التَّكَاثُرُ ۖ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۗ

The desire of amassing wealth has made you heedless. Until you saw the graves.¹

The Fourth Affliction

The fourth affliction placed upon the one who wakes up in a state where his greatest objective is the world is that “he gets stuck in such hope that is never fulfilled.”

Dear Islamic brothers! Many people would have heard this sentence many times that “the world is sustained on hope.” When someone is guided regarding preparation for the Hereafter and reminded of death, the answer received is “the world is sustained on hope.” Then, thinking this, the person becomes so preoccupied with earning the world that his hopes never end. One project is still incomplete while another is started; one shop cannot be managed yet another is opened and an employee is kept there. And then, in this era, who earns for anyone else? Finally, one day a news report is published in the newspaper that the employee of such-and-such shop ran away with the goods. Anyway, worldly hopes are not yet fulfilled when death arrives and finishes the story.

May it be that undue love for the world leaves our hearts, and the true love for Allah Almighty and His beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ becomes firmly rooted in our hearts.

¹ Al-Quran, Surah al-Takāthur, verse 1-2; translation from Kanz al-ʿIrfān

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

O those who remain trapped in the love of the world! O those who sell their conscience for the sake of the world! O those who consider the world to be everything! O those who remain intoxicated in the worry of increasing their bank balance all the time! It is a moment of reflection for you that it is stated in Surah al-Humazah of the Holy Quran:

وَيَلِّكُنَّ مَهْرًا ضَرْبًا ۗ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۗ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۗ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۗ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۗ نَارُ اللَّهِ الْمَوْقُودَةُ ۗ الَّتِي تَطَّلِعُ عَلَى الْآفَاقِ ۗ إِنَّهَا عَلَيْهِمْ مُّوَصَّوَةٌ ۗ فِي عَمَدٍ مُّمَدَّدَةٍ ۗ

Woe to every slanderer, backbiter. who amassed wealth and counted it, thinking his wealth will make him immortal. Certainly not, he will most certainly be cast into that which crushes. And what do you know of that which crushes? The ignited Fire of Allah. which will rise over the hearts. Indeed, it will be closed over them. in towering columns.¹

Dear Islamic brothers! Take a lesson from these blessed verses of the noble Quran! Allah Almighty is warning “tale-bearers, backbiters, and those who keep counting notes.” Many people spend their lives as if they are never to die. Even a youth or an 80-90-year-old elder sits before the TV watching films and dramas while forgetting their Hereafter, shaving their beard, swearing, and doing whatever they please, with only one obsession all the time — to acquire wealth from somewhere. Remember! The noble Quran is warning us to mend our ways now; otherwise, there will be nothing but regret later.

May it be that we spend our lives according to the enlightened principles of Islam and become mirrors of the Sunnah.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ


¹ Al-Quran, Surah al-Humazah, verse 1-9; translation from Kanz al-Irfān


Next Weekly Booklet



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