

(Third Part derived from Minhaj al-'Abidin
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MATTERS THAT DELIVER SALVATION

The Method to Cultivate Trust
in God (Tawakkul)

The Cure for Self-Admiration

The Method of Preserving a
Blessing

Who is Worthy of Envy?

نجات دلانے والی باتیں

Matters That Deliver Salvation

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوَةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيِّنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Matters That Deliver Salvation

Attar's Prayer: O Allah Almighty! Whoever reads or listens to the booklet "Matters That Deliver Salvation," grant them the ability to reform themselves for the sake of Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ, and grant them, along with their parents and family, entry into Jannat al-Firdaws without accountability.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The Virtue of Reciting Ṣalāt

The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Adorn your gatherings by sending ṣalāt upon me, for indeed your sending of ṣalāt upon me shall be light for you on the Day of Resurrection."

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

(1) What is the Ruling on Calling Allah Almighty "Ṣābir" (Patient)?

The word "Ṣābir" is used for Allah in the sense that He has withheld punishment from transgressors and does not hasten in executing retribution.¹

(2) Patience is the Treasure of Firdaws, O Brothers!

When you lose something, strive to ensure that the second thing—that is, patience—is not lost.²

(3) The Meaning of عِبَادِيَّةٌ and Servanthood رُبُوْبِيَّةٌ

¹ Minhāj al-ʿĀbidīn, p. 123

² Minhāj al-ʿĀbidīn, p. 134

A pious elder رَحْمَةُ اللهِ عَلَيْهِ was asked: "What is servanthood (*ʿubūdiyyah*), and what is Lordship (*rubūbiyyah*)?" He replied: "Lordship is that Allah Almighty commands whatever He wills, and servanthood is that the servant remains pleased with His every command."¹

(4) The Method to Cultivate Trust in Allah (*Tawakkul*)

Whenever Allah Almighty withholds the world or sustenance from you, say: "O *nafs*! Allah Almighty knows your state better than you do, and He is the most merciful to you. When He provides sustenance even to a dog, or to a non-Muslim despite his enmity toward Him, I am His servant who recognizes Him and believes in His Oneness—can He not grant me even a single loaf of bread? O *nafs*! Know full well that He has withheld sustenance from you only for some greater benefit, and Allah Almighty will soon bring ease after hardship; therefore, exercise a little patience."²

(5) Patience Upon Affliction

O person bound in afflictions! (Pay heed;) when hardship intensifies for you, reflect upon Surah *Alam Nashrah*; you will observe that a single hardship is mentioned between two eases. When you read it repeatedly, you will find joy.³

(6) The Method to Restrain the Nafs from Sins

The *nafs* authoritatively commands evil, inclines toward wrongdoing, and craves tribulations; it can only be restrained from these (sinful) matters by instilling severe apprehension and fear in it. By nature, it is an unchecked entity possessing neither shame nor loyalty.⁴

(7) True Yearning

¹ Minhāj al-ʿĀbidīn, p. 133

² Minhāj al-ʿĀbidīn, p. 138

³ Minhāj al-ʿĀbidīn, p. 137

⁴ Minhāj al-ʿĀbidīn, p. 139

Grief prevents one from overeating; fear restrains one from sins; hope inspires fortitude in acts of worship; and the remembrance of death induces detachment from unnecessary things. Whoever recognizes his desired objective finds it easy to strive for it. When a person develops an affection for something and a passionate longing to attain it arises within him, he endures every hardship for its sake and pays no heed to any affliction.¹

(8) Attributes of a Person of Paradise

Enduring affliction and poverty causes no harm to the one whose ultimate abode is Jannat al-Firdaws. You will see him (i.e. the one whose abode is Paradise) immersed in grief, fearful, apprehensive, and making his way toward the masjids clad in worn garments.²

(9) Angel Jibrīl's Fear of Allah

It is reported that the Prophet ﷺ saw Sayyidunā Jibrīl عليه السلام clinging to the drapes of the Ka'bah weeping and lamenting (out of fear of Allah's hidden decree), supplicating: "O Lord! Do not alter my name, nor transform my body."³

(10) Grief is of Three Types

Some pious elders رَحِمَهُمُ اللّٰهُ have stated that grief is of three types:

1. Grief regarding obedience and good deeds—lest they should fail to be accepted.
2. Grief regarding sins and disobedience—lest they should fail to be forgiven.
3. Grief regarding the recognition of Allah—lest it should be stripped away at any moment.⁴

¹ Minhāj al-ʿĀbidīn, p. 140

² Minhāj al-ʿĀbidīn, p. 141

³ Minhāj al-ʿĀbidīn, p. 146

⁴ Minhāj al-ʿĀbidīn, p. 155

(11) When Should There Be Fear and When Should There Be Hope?

If you ask whether fear or hope can take precedence under specific circumstances, know that if a person is in a state of good health, fear is superior; and in a state of illness and weakness, hope is superior. Particularly when the time of departure for the journey to the Hereafter (i.e. death) arrives, hope in Allah Almighty's mercy ought to be dominant. I (i.e. Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ) have heard the same from the learned scholars. The reason for this is that in a Hadith Qudsī, Allah Almighty states: "I am with those whose hearts are broken out of fear of Me."¹

(12) Good Expectations (*Husn al-Zann*) of Allah Almighty

Having good expectations of Allah Almighty means refraining from His disobedience, fearing His punishment, and striving wholeheartedly in His worship.²

(13) As the Hope, So the Action

You hope for salvation yet do not traverse its paths; listen! A ship cannot sail upon dry land.³

(14) False Hopes, Deception, and Heedlessness

Having good expectations without exerting toil and effort in worship is not a true expectation; rather, it is false hope, deception, and heedlessness. Take heed from this fundamental truth, reflect upon the conditions of the righteous, and awaken from the slumber of heedlessness—and the granting of ability belongs solely to Allah Almighty.⁴

(15) Paradise is Impermissible for the Miser and the Show-Off

¹ Hilyat al-Awliyā', Vol. 4, p. 34, Statement No. 4664; Minhāj al-ʿĀbidīn, p. 156

² Minhāj al-ʿĀbidīn, p. 156

³ Minhāj al-ʿĀbidīn, p. 157

⁴ Minhāj al-ʿĀbidīn, p. 157

The Noble Prophet ﷺ said: "Paradise spoke and said: 'I am impermissible for every miser and every show-off.'" ¹

(16) The Blessings of Surah al-Wāqī‘ah

Regarding times of severity and hardship in sustenance, narrations and events have been related from the Greatest Prophet ﷺ and the noble Companions رَضِيَ اللَّهُ عَنْهُمْ concerning the recitation of Surah al-Wāqī‘ah. So much so that at the time of his passing, when Sayyidunā Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ was reproached for not leaving behind any wealth for his children, he said: "I am leaving behind Surah al-Wāqī‘ah for them."²

(17) Surah al- Wāqī‘ah Cultivates Contentment

Most often, after reciting Surah al-Wāqī‘ah, you will experience a sense of contentment in your heart and find that weakness and the greed for excessive food are eliminated. Furthermore, you will feel an inner detachment from food and drink. Whoever has experienced this knows these matters full well.³

(18) The Cure for Self-Admiration

The reality of self-admiration is considering one's good deed as magnificent, and its opposite is remembering Allah Almighty's favours—which is achieved when the servant realizes that this deed was accomplished solely through the ability granted by Allah Almighty.⁴

(19) Is This Not Manifest Loss?

Allah Almighty states:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ

¹ Tārīkh Ibn ‘Asākir, Vol. 52, p. 151, Hadith 6133; Minhāj al-‘Ābidīn, p. 160

² Minhāj al-‘Ābidīn, p. 165

³ Minhāj al-‘Ābidīn, p. 166

⁴ Minhāj al-‘Ābidīn, pp. 166–167

بَيْنَهُنَّ لَتَعْلَمُوْنَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allah is He who created seven heavens and their equivalent from the earth. The Decree descends between them so that you may come to know that Allah has power over everything.¹

It is as if Allah Almighty is saying: "I created the heavens and all that is between them, containing the finest and most magnificent specimens of My power, and it is sufficient that you observe it so that you may know that I am All-Powerful and All-Knowing. Yet your state is such that you perform merely two units of prayer fraught with shortcomings and defects, and you do not consider it sufficient that I am watching you, knowing your deed, praising you, and accepting your action. Rather, you desire that people should know of your action and praise you on its account. Is this loyalty? Is this wisdom? Would any sensible person choose this for himself? Woe to you! Are you devoid of understanding?

If a person possessed a precious gemstone that could be sold for one hundred thousand dinars, but he sold it for a single penny, would this not be utter foolishness and a monumental loss? It would certainly serve as proof of his lack of intellect. Similarly, a servant's desire for praise from people in exchange for the pleasure, approval, and reward of Allah Almighty is far more ignoble than a single penny compared to hundreds of thousands of dirhams—nay, compared to the entire world and all that it contains. Is it not a manifest loss that you deprive yourself of the rare honour and dignity granted by the Court of Allah in exchange for such paltry praise?"²

(20) People Own Nothing

Whoever hopes to meet his Lord perform actions out of His fear. People own nothing—why, then, do you engage in futile ostentation for their sake?³

¹ Al-Quran, Al-Talâq, verse 12; translation from Kanz al-'Irfân

² Minhāj al-ʿĀbidīn, p. 169

³ Minhāj al-ʿĀbidīn, p. 171

(21) The Wicked and Ignorant Person

Your standing is such that if you request permission to enter (to meet an official in the office of) a leader of your city, he often denies you entry. If you wish to speak with a prominent personage in your neighbourhood (such as a Member of Parliament or National Assembly), he often does not speak with you; and even if you were to prostrate before your king, he would often pay no attention to you.

Yet, Allah Almighty has granted you permission to worship Him, to praise Him, to converse with Him, to present your troubles to Him openly, to seek your needs from Him, and to ask His help in your most difficult affairs. Furthermore, He is pleased with even those two units of prayer performed by you alongside your shortcomings, and He bestows such immense reward for them as no human being can even conceive. Nevertheless, you remain afflicted with self-admiration over those two units of prayer, considering them something grand, while failing to keep your gaze upon the favour of Allah Almighty in this matter. What a wicked servant and what an ignorant human being you are! Help is sought from Allah Almighty alone, and unto His Court is the complaint against this ignorant nafs.¹

(22) Two Units of Prayer for Allah Almighty

When you stand in the night to perform two units of prayer, imagine how many servants are standing across various corners of the earth, in forests, seas, mountains, and cities to worship Allah Almighty in that very night. Among them are the steadfast, the truthful (*Ṣiddīqīn*), those who fear Allah Almighty, those who yearn to behold Him, those engaged in spiritual exercises and exertion, the humble, and those detached from the world. Reflect upon how much pure and sincere worship and service is being presented at that moment in Allah Almighty's Court from souls trembling with His fear, pure bodies, weeping eyes, vibrant hearts, pure chests, and clean limbs.

As for your prayer, even if you exerted your utmost strength with sincerity and firmness to perform it well, where does it stand in suitability to be presented in the Court of that Supreme Sovereign (Allah Almighty)? What is its worth in

¹ Minhāj al-ʿĀbidīn, p. 174

comparison to those acts of worship being presented there? Your body was polluted and defiled with sins, and your tongue was smeared with futile and sinful speech; where was such a prayer fit to be presented in His exalted Court, and since when did it possess the capacity to be offered as a gift in the Court of Allah Almighty?¹

(23) Have You Ever Made Such an Effort?

(Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ states that) our Shaykh said: "O ignorant one! Reflect! Have you ever exerted such effort in sending one of your prayers toward the heavens as you exert in sending food to the houses of the wealthy?"²

(24) "I Am Personified Error—May Your Merciful Glance Fall Upon Me"

Sayyidunā ‘Aṭā al-Sulamī رَحْمَةُ اللهِ عَلَيْهِ wove a piece of cloth with extreme firmness and beauty. He then picked it up, took it to the market, and showed it to a cloth merchant; however, the merchant offered a very low price and remarked, "It contains such-and-such defects." He took the cloth, sat down, and wept bitterly. The shopkeeper felt ashamed of his conduct, apologized, and offered to take the cloth for whatever price he requested.

Sayyidunā ‘Aṭā رَحْمَةُ اللهِ عَلَيْهِ said: "The matter is not as you assume. This is my trade, and in preparing this cloth, I spent all my efforts on its beauty and firmness, to the extent that no defect was visible to me. Yet, when I presented it before an expert discerning of defects, he pointed out flaws of which I was heedless. On the Day of Judgement, when our deeds are presented before the Lord of the Worlds, how many defects and shortcomings will manifest of which we are unaware today!"³

(25) The Reward of an Accepted Deed

The great *Tābi‘ī*, Sayyidunā Imam al-Nakh‘ī رَحْمَةُ اللهِ عَلَيْهِ, was asked: "What is the reward for such-and-such a deed?" He replied: "When a deed is accepted, its reward cannot be enumerated."⁴

¹ Minhāj al-‘Ābidin, p. 175

² Minhāj al-‘Ābidin, p. 175

³ Minhāj al-‘Ābidin, pp. 176–177

⁴ Minhāj al-‘Ābidin, p. 177

(26) The Sincerity of Rābi‘ah Baṣriyyah رَحْمَةُ اللَّهِ عَلَيْهَا

Sayyidah Rābi‘ah Baṣriyyah رَحْمَةُ اللَّهِ عَلَيْهَا said: "Whatever deed of mine becomes manifest, I do not consider it of any account whatsoever."¹

(27) Habituate the Nafs to Worship

Ustād Abū al-Faḍl رَحْمَةُ اللَّهِ عَلَيْهِ said: "I know that my acts of worship are not accepted." When asked the reason for this, he replied: "I know what elements a deed requires in order to be accepted, and I am also aware that I fail to fulfil those elements. Therefore, I know that my acts of worship are not accepted." It was asked: "Why, then, do you perform worship?" He answered: "In the hope that one day Allah Almighty may reform me, while my nafs has already become accustomed to righteousness, so that I would not have to turn the nafs toward worship anew." Such was the state of those who exerted intense struggle and effort in acts of worship.²

(28) The Greatest Gift

When concluding your worship, if you reiterate this in your heart (i.e. ability granted by Allah Almighty and *ihsān*) and seek help from Allah Almighty, this will distance you from ostentation and self-admiration. It will inspire you to perform worship purely for Allah Almighty, and keep you engaged in remembering His favour upon you in all circumstances. Thus, you will be blessed with such accepted acts of worship that contain no defect; and even if such a worship were attained only once in a lifetime and never again, this indeed is the true, great worship.

I swear! Though such acts of worship may be few in number, their value and worth are immense, their benefit is vast, and their outcome is superb. Such ability is granted rarely, and through this, the favour of Allah Almighty upon the servant is magnificent. Tell me, now, what gift could be greater than the gift accepted by the Lord of all the worlds?³

¹ Minhāj al-‘Ābidīn, p. 180

² Minhāj al-‘Ābidīn, p. 180

³ Minhāj al-‘Ābidīn, p. 186

(29) What Is Gratitude?

Gratitude on the part of a servant is a form of reverence that restrains him from showing disrespect toward his Benefactor. This quality is created (within the servant) by remembering the favour of the Benefactor and recalling the wretched state of the ungrateful due to their ingratitude.¹

(30) The Delight of a Religious Issue

Those whom Allah Almighty has singled out for a religious blessing—be it knowledge or practice—are in truth the very ones who know the value and worth of that blessing most, revere it most, and express the greatest gratitude for it. As for those whom Allah Almighty has deprived of it, they have been deprived in accordance with Divine decree on account of their indifference toward the blessing and their shortcoming in revering it.

Furthermore, if reverence for knowledge and worship were present in the hearts of the common folk and market-goers just as it resides in the hearts of the scholars and worshippers, they would never prioritize the marketplaces; rather, abandoning the markets would become easy for them.

Do you not observe that when a jurist clarifies a legal issue that was previously unclear to him, how his heart sways with joy and how his delight intensifies? Its value and stature elevate so greatly in his heart that even if he were given hundreds of thousands of dinars, he would not be as joyful. At times, a jurist encounters a perplexing religious issue, and he reflects upon it for a year, ten years, or even twenty years—yet he never grows weary until Allah Almighty grants him an understanding of it. Thereupon, he regards it as a monumental favour and a magnificent blessing from Allah Almighty, considering himself wealthier than the wealthy and more honourable than the honoured on its account.²

(31) The Method of Preserving a Blessing

¹ Minhāj al-ʿĀbidīn, p. 189

² Minhāj al-ʿĀbidīn, p. 193

Whenever you are deprived of good, it is solely on account of your nafs. Exert every effort, therefore, to recognize the worth of Allah Almighty's blessing and revere it as it ought to be revered; you shall then become worthy of it, and Allah Almighty will bestow His favour upon you by preserving the blessing with you.¹

(32) The State of one who Fails to Value a Blessing

Consider a king who bestows honour upon a slave, equips him with royal attire, grants him his closeness, and appoints him as the chief over all his attendants. He then commands him to remain present at his doorway while simultaneously issuing a decree that grand mansions be constructed for him at a designated location, elevated thrones be laid, varied delicacies be spread, and servants stand attentively at his service—so that when he returns from the king's attendance, he may be accommodated in those palaces with honour as a ruler.

Now, suppose there remains a mere hour of the day or even less between the king's service and his assumption of kingship. During this interval, the slave observes a servant tending animals at the king's gate eating a piece of bread, or a dog gnawing on a bone. He thereupon abandons the king's service, engrosses himself in watching them, turns his attention away from royal honours, runs toward the bread-eating servant, extends his hand begging for a piece of bread, or fights with the dog for the bone—envying them and regarding their condition as grand.

When the king observes this man in such a state, will he not exclaim: "This foolish and dishonourable individual failed to recognize the right of the honour we bestowed. He did not comprehend the value of the precious garments we granted, the closeness to our presence we accorded, the special favour we showed, or the treasures of wealth and varied blessings we prepared for him. He is utterly ignorant, lacking discernment between things. Strip him of all honours and favours, and banish him from our threshold!"

Such is the case of a worshipper who inclines toward the world and follows his desires. Although Allah Almighty blessed him with worship, blessings, the Sacred

¹ Minhāj al-ʿĀbidīn, p. 194

Law, and the recognition of divine commands, he fails to recognize their true worth and value.¹

(33) Worldly Wealth is an Affliction

Worldly wealth is an affliction with which Allah Almighty entangles every non-Muslim, Pharaoh, irreligious person, and ignorant transgressor—who are among His most dishonourable creations. Whereas He keeps this vile world far removed from every Prophet, *Ṣiddīq*, scholar, and worshipper—who are among His finest creations. At times, they do not even obtain a piece of bread or a rag of cloth, and Allah Almighty reminds them of His favour that He did not defile them with the filth of the world.²

Clarification: Sayyidunā Abū Ṣafwān al-Ruʿaynī رَحْمَةُ اللَّهِ عَلَيْهِ was asked: "What is meant by the world whose condemnation Allah Almighty has expressed in the noble Quran?" He answered: "Every act that you perform in the world for the sake of the world is condemned (i.e. evil); whereas every act by which the Hereafter (i.e. reward) is intended is not part of the world."³

Imam al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ writes: "Certain Companions رَضِيَ اللَّهُ عَنْهُمْ possessed wealth, but their purpose was to avoid begging and to spend in the cause of Allah Almighty."⁴ When a servant takes something from the world for the betterment of the Hereafter, he shall not be termed a worldly person; rather, in his case, the world is the arable field of the Hereafter.⁵ Therefore, no objection can be raised against the kingship of Sayyidunā Dāwūd and Sayyidunā Sulaimān عَلَيْهِمَا السَّلَام, or against the wealth possessed by the Companions رَضِيَ اللَّهُ عَنْهُمْ and Saints رَحِمَهُمُ اللَّهُ.

(34) Keeping Comforts Far From His Beloved Ones

¹ Minhāj al-ʿĀbidin, p. 195

² Minhāj al-ʿĀbidin, p. 197

³ Qūt al-Qulūb, Vol. 2, p. 444

⁴ Iḥyāʾ al-ʿUlūm al-Dīn, Vol. 3, p. 328

⁵ Iḥyāʾ al-ʿUlūm al-Dīn, Vol. 3, p. 272

Allah Almighty said to Sayyidunā Mūsā and Sayyidunā Hārūn عَلَيْهِمَا السَّلَام: "Were I to wish it, I could grant you such adornment that upon seeing it, Pharaoh would realize that such splendour is beyond his power—and I am certainly able to do so. However, I shall keep the world far from you both and make you unconcerned with it; and this is how I deal with My friends. I keep worldly luxuries away from them just as a compassionate shepherd keeps his camels away from mange-ridden camels. I do not keep them away from the luxuries and comforts of the world because they lack value in My sight, but rather so that they may receive honour and reward from Me in full measure."¹

(35) A Monumental Blessing

Once, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard a person say: "اَلْحَمْدُ لِلّٰهِ عَلَى الْاِسْلَام" ("All praise be to Allah for bestowing Islam"). He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ thereupon stated: "Indeed, you are praising and glorifying Allah Almighty for a monumental blessing."²

(36) The Best Expression of Gratitude

It is narrated that the most beloved and finest statement in expressing gratitude to Allah Almighty is for the servant to say:

اَلْحَمْدُ لِلّٰهِ الَّذِي اَنْعَمَ عَلَيْنَا وَهَدَانَا اِلَى دِيْنِ الْاِسْلَامِ

"All praise be to Allah Who has bestowed favours upon us and guided us to the religion of Islam."³

(37) Value Islam

Sayyidunā Sufyān al-Thawrī رَحِمَهُ اللهُ عَلَيْهِ said: "Whoever becomes audacious regarding his religion shall have his religion stripped away from him."⁴

¹ Minhāj al-ʿĀbidīn, p. 197

² Shuʿab al-Imān, Vol. 4, p. 119, Hadith 4498; Minhāj al-ʿĀbidīn, p. 198

³ Minhāj al-ʿĀbidīn, p. 198

⁴ Minhāj al-ʿĀbidīn, p. 198

(38) Supplication for the Protection of Faith

Sayyidunā Ibrāhīm b. Adham رَحْمَةُ اللَّهِ عَلَيْهِ said: "How can you be fearless when Prophet Ibrāhīm عَلَيْهِ السَّلَام supplicated before his Lord (in utmost humility and submission), and Sayyidunā Yūsuf عَلَيْهِ السَّلَام prayed:

تَوَفَّنِي مُسْلِمًا

*Grant me death as a believer.*¹

Sayyidunā Sufyān al-Thawrī رَحْمَةُ اللَّهِ عَلَيْهِ constantly supplicated: "اللَّهُمَّ سَلِّمْ سَلِّمْ" ("O Allah! Grant safety, grant safety"). It appeared as though he were aboard a ship with the constant fear of drowning.²

(39) Lest Islam Be Taken Away!

Sayyidunā Muḥammad b. Yūsuf b. Asbāṭ رَحْمَةُ اللَّهِ عَلَيْهِ relates: "I once saw Sayyidunā Sufyān al-Thawrī رَحْمَةُ اللَّهِ عَلَيْهِ weeping throughout the night, so I asked: 'Do you weep so profusely over sins?' He picked up a straw and said: 'Sins are more trivial in the sight of Allah Almighty than this straw; I weep out of fear lest Allah Almighty take Islam away from me!'" اَلْعِيَاذُ بِاللَّهِ (We seek refuge in Allah Almighty).³

(40) Ingratitude Caused his Ruin

A righteous elder رَحْمَةُ اللَّهِ عَلَيْهِ relates that a Prophet عَلَيْهِ السَّلَام asked Allah Almighty regarding how Bal'am b. Bā'ūrā became rejected after possessing such honour and status. Allah Almighty stated: "He did not express gratitude to Me for a single day for all that I had granted him. Had he expressed gratitude to Me even once, I would not have withdrawn My favours from him."⁴

(41) Attaining Excellence Within a Year

¹ Al-Quran, Yūsuf, verse 101; translation from Kanz al-'Irfān

² Minhāj al-Ābidīn, p. 199

³ Minhāj al-Ābidīn, p. 199

⁴ Minhāj al-Ābidīn, p. 199

Sayyidah Rābi‘ah Baṣriyyah رَحْمَةُ اللَّهِ عَلَيْهَا was an elderly maid who was displayed in the market of Basra, but owing to her advanced age, no one showed interest in purchasing her. Eventually, a merchant took pity on her, purchased her for one hundred dirhams, and set her free. She adopted the path of the Hereafter (i.e. remained engrossed in worship day and night). Less than a year had elapsed when, on account of the elevation of her station and rank, her fame spread among the scholars and shaykhs of Basra.¹

(42) The Longing of Fārūq al-A‘ẓam رَضِيَ اللَّهُ عَنْهُ

The second Caliph of the Muslims, Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ, heard someone recite this blessed verse:

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّا ذُكِرَا ۝

*A time elapsed upon man when he was not something worthy of mention.*²

He thereupon stated: "If only this condition had remained as it was! (That man had never been created nor brought under obligations)."³

(43) Man is Born Ignorant

Sayyidunā Wahb b. Munabbih رَحْمَةُ اللَّهِ عَلَيْهِ said: "Man was created ignorant; had there been no ignorance in man, he would never have enjoyed life."⁴

(44) Who is Worthy of Envy?

¹ Minhāj al-‘Ābidīn, p. 203

² Al-Quran, Al-Dahr, verse 1; translation from Kanz al-‘Irfān

³ Minhāj al-‘Ābidīn, p. 205

⁴ Minhāj al-‘Ābidīn, p. 205

Sayyidunā Fuḍayl b. ‘Iyāḍ رَحْمَةُ اللَّهِ عَلَيْهِ said: "I do not envy even the greatest of righteous servants—shall they not behold the terrors of the Day of Judgement? Rather, I envy the one who was never created at all."¹

(45) The Joy of Becoming Nothing

Sayyidunā ‘Aṭā al-Sulamī رَحْمَةُ اللَّهِ عَلَيْهِ said: "If a fire were stoked and it were said, 'Whoever throws himself into it shall become non-existent (i.e. he shall be reduced to nothingness, with no accountability in the Hereafter),' I fear I would die of sheer joy before reaching it."²

(46) The Path to Deliverance

O servant! Departing from this world with your faith intact is a matter far more severe and monumental than your imagination can fathom. Yet, Allah Almighty has decreed this, and the One Who ordains it is the All-Dominant, All-Knowing.

The sole path to deliverance for a servant is that he exerts all his efforts in servanthood (i.e. worship), hold fast to the rope of Allah Almighty, and continue to implore in the Court of Allah Almighty in utmost humility and submission. It is hoped that Allah, the Most Compassionate, will show mercy to him and grant him safety through His grace.³

(47) The Stature and Value of Paradise

What is the state of a person who desires an everlasting, monumental kingdom in Paradise? Does he consider performing two units of prayer, spending two dirhams, or staying awake for two nights for the sake of Allah Almighty as something immense?

¹ Minhāj al-‘Ābidīn, p. 205

² Minhāj al-‘Ābidīn, p. 205

³ Minhāj al-‘Ābidīn, p. 205

By no means! Rather, if he possessed a million bodies, a million souls, and a million lives—and each life were as long as the age of the world—and he expended all those lives in pursuit of this cherished objective (i.e. the kingdom of the Hereafter), even that would be trivial. If, thereafter, success in achieving his cherished goal is granted, it is a magnificent blessing and a supreme favour from Allah Almighty upon him.¹

¹ Minhāj al-ʿĀbidīn, p. 207

Next Weekly Booklet



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