

# Harms of **hastiness**

**30-July-2020**



Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Sisters)

**Muballighah must read the Bayan at least 3 times before delivering speech**

أَتَخَذُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Harms of hastiness

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَيِّبَ اللَّهِ

الصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُورَ اللَّهِ

الصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَا نَبِيَّ اللَّهِ

*Please note that this speech was originally written for Islamic brothers, we have done necessary changes for Islamic sisters. It may be possible that some words could have been remained unchanged! If so, Muballighah should change the wordings accordingly at the time of delivering this speech. (Translation Department)*

## Virtue of Salat upon the Holy Prophet ﷺ

(The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ مِائَةً كَتَبَ اللَّهُ بَيْنَ عَيْنَيْهِ بَرَاءَةً مِّنَ النُّفَاقِ وَبَرَاءَةً مِّنَ النَّارِ وَأَسَكَنَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ الشُّهَدَاءِ

The one who sends Salat upon me 100 times, Allah Almighty will write between both his eyes that he is free from hypocrisy and the fire of hell. And He Almighty will place him with the martyrs on the Day of Judgement.

(*Mu'jam-e-Awsat, vol. 5, pp. 252, Hadees 7235*)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic sisters! Before listening to the Bayan, let's first of all make good intentions for attaining the Divine pleasure and earning rewards. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* (*Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

## An important point

For righteous and permissible work, the more we make good intentions, the more we attain reward.

**Note:** *The intentions mentioned below can be modified as per situation*

## Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤْبِئُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima, I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic sisters! The topic of today's speech in the weekly Sunnah-inspired Ijtima' is 'Harms of hastiness'. The harms one can face due to haste, the actions which are usually done hastily, the actions which should be done

hastily, and many other points will be mentioned. May we be given the honour of listening to the entire speech with good intentions.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيْب صَلَّى اللهُ عَلَى مُحَمَّد

There is an instructive Hadees written on page 27 of the book of Maktabatul-Madina, '*Jald Bazi kay Nuqsanat*'. Let us listen to it:

### He was made to repeat his Salah again

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ states: A man came into the Masjid. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting in a corner of the Masjid. That man offered Salah and then gave Salaam to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, 'وَعَلَيْكَ السَّلَام', return and repeat your Salah, you have not offered Salah.' Thus, he returned, offered Salah and then came and gave Salaam again. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'وَعَلَيْكَ السَّلَام', return and repeat your Salah, you have not offered Salah.' After the third time, or even after that, he said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please teach me.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When you stand for Salah, then perform your Wudu properly, then face the Ka'bah, then recite the Takbeer, then recite as much Quran as is easy for you, then go into Ruku' until you come to a rest, then stand to the extent that you are upright, then go into Sajdah until you come to a rest, then get up to the extent that you are seated properly, then go into Sajdah to the extent that you come to a rest, then get up until you are seated properly, and then do the same in rest of your Salah.' (Bukhari, vol. 4, pp. 271, Hadees 6251)

صَلُّوا عَلَى الْحَبِيْب صَلَّى اللهُ عَلَى مُحَمَّد

Dear Islamic sisters! We learn four things from the abovementioned narration:

1. The first thing we learn is that our predecessors were people who acted upon the beautiful Sunnah of giving Salaam, regardless of how many times they met a person. They would always give Salaam. However, it is with great regret that like many other Sunnahs, this Sunnah is also disappearing today. When people meet each other, instead of saying 'السَّلَامُ عَلَيْكُمْ', they begin with 'hello', 'how are you?', 'good morning' and 'good evening' etc. Likewise, some people give Salaam by indicating with their hands and wrists, and similarly, laziness is shown in replying to Salaam also. This is all against the Sunnah. Some people are so audacious that they begin their speech with swearing **مَعَادَ اللَّهِ**. Just as A'la Hadrat, Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ** states: I have witnessed with my own eyes and heard with my own ears people swearing instead of giving Salaam. (*Malfuzaat-e-A'la Hadrat, pp. 450*) If only every Muslim understood the importance of Salaam and this Sunnah became widespread once again. In order to learn more about the great Sunnah of Salaam, refer to the booklet of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, '101 Madani Phool' and the book of Maktaba-tul-Madinah, '*Sunnatayn aur Aadab*'.
2. The second thing we come to know of is that if someone makes us aware of our shortcomings or weaknesses and attempts to rectify us, then instead of becoming angry and stubborn, we should attempt to rectify ourselves. Alas! The situation is continuing to worsen; if any Islamic sister informs an Islamic sister about her shortcoming or advises her, she is met with hostility and is cursed and humiliated. For example, by responding, 'here comes 'the great advisor'', 'she has read a few books and now look at her', 'who do you think you are?', 'make yourself religious first then speak to us', 'we already know everything', 'don't try to tell us', 'mind your own business', etc.

Nevertheless, if another Islamic sister informs us of our shortcoming, advises us, and attempts to rectify us with good intentions, then we should not consider her enemy, rather, we should consider her friend and show her gratitude. Let us listen to the manner of the righteous people in this regard:

Ameer-ul-Mu`mineen, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ states: The person who makes me aware of my shortcomings is beloved to me.

*(At-Tabqat Li-Ibn-e-Sa'd, Raqm, 56; 'Adi Bin Ka'b, vol. 3, pp. 222)*

A'la Hadrat رَحِمَهُ اللهُ عَلَيْهِ states: Those who are just, will be grateful to the one who informs them of the correct way. *(Malfuzaat-e-A'la Hadrat, pp. 220)*

3. The third thing we learn is that good character and gentleness play a very important role in rectification. Some Islamic sisters strive to rectify those Islamic sisters who are stuck in sins, and they make both individual and group efforts to end societal ills and spread the Sunnah. However, due to their harsh manner, bad character, anger, coarse language, criticising mind-set and because of telling people off in public, they fail to achieve their goal and fall into loss instead. Therefore, if we sincerely desire rectification of the Ummah, then at the time of rectification, we should maintain a gentle manner, good character, forbearance, sweet words, avoid criticising and explain to Islamic sisters in private as much as possible. إِنَّ شَاءَ اللهُ, we will see excellent results this way.

By studying the book of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, 'Call to Righteousness' and the booklets, 'Sweet words' and 'Excellence of Forgiving & Tolerance', we will gain a lot of good information, like, how should a preacher Islamic sister be who spreads the call to righteousness? How should the character of a preacher Islamic sister be? How passionate should we be in terms of forgiving each other, etc.

4. The fourth thing we learn from this is that hastiness is such a bad thing that if it enters into one's act of worship, it causes it to be incomplete and at times even ruins it. Alas! A very small number of Muslims offer Salah today and from those who do offer Salah, some of them ruin their Salah due to hastiness. Such people have been labelled as 'thieves of Salah'.

## Thief of Salah

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'The worst thief is the one who steals in his Salah.' The companions عَلَيْهِمُ الرِّضْوَان humbly asked: 'O Messenger of

Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! How can a person steal in his Salah?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'He does not complete its Ruku' and Sujood.' Or he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'He does not straighten his back in Ruku' and Sujood.' (*Musnad Ahmad, Musnad Abi Sa'eed Khudri, vol. 4, pp. 112, Hadees 11532*)

A summary of what Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ states under this Hadees is as follows: The thief of Salah is the worst kind of thief because if a person steals some money and is punished, he receives some benefit also; but the thief of Salah will receive his punishment in full; he will not receive any benefit. The one who steals money violates the right of people, whereas the thief of Salah violates the right of Allah Almighty. The one who steals money receives his punishment in this world and gets protected from the punishment of the hereafter, but the matter is not the same for the thief of Salah. An owner can forgive the thief of wealth in some cases, but there is no way of forgiveness for the thief of Salah.

(*Mirat-ul-Manajih, vol. 2, pp. 78, summarised*)

Dear Islamic sisters! We have learnt that being negligent in Ruku' and Sujood is considered thieving of Salah and offering Salah quickly in such a way that the Ruku' and Sujood are not completed properly is not a matter of pride or boasting, rather, it is a cause for concern. Remember! Salah is a Fard from the Faraid prescribed by Allah Almighty. It is one of the most important acts of worship. The fortunate Islamic sister who offers Salah should learn how to offer Salah properly. She should learn what the Faraid, Wajibaat and Sunnahs of Salah are, which actions cause the Salah to be incomplete or invalidate it or require it to be repeated, how Salah is to be offered during Shari' travel, and how the one who has many Salahs to make up for should offer her Salahs.

May Allah Almighty عَزَّوَجَلَّ continue to grant success to Dawat-e-Islami until the Day of Judgment. By virtue of this organisation, hundreds of thousands of those who did not offer Salah have begun to offer Salah regularly, and it has rectified the Salah of those who already offer Salah. If you also wish to correct your Salah, then come forward and get yourself associated with the Madani environment of Dawat-e-Islami and privilege yourself with the blessings of the Holy Quran and Salah by attending Madrasa-tul-Madinah (Balighaat)[for Islamic sisters].

Dear Islamic sisters! Remember! Not offering Salah can also become a means of destroying one's faith.

## Admonition of a bad end

Sayyiduna Huzayfah Bin Yamaan رَضِيَ اللهُ عَنْهُ saw a man who was not completing his Ruku' and Sujood whilst offering Salah, and said to him: 'If you were to die in the state of offering Salah the way you were offering, then you will not die on the way of Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Bukhari, vol. 1, pp. 284, Hadees 808)

In the narration of Nasa'ee, it even states that he رَضِيَ اللهُ عَنْهُ asked: 'How long have you been offering Salah like this for?' He replied: 'For forty years.' He رَضِيَ اللهُ عَنْهُ said: 'You have not offered Salah at all for forty years and if you were to die in this state, then you will not die on the religion of Islam.

(Nasa'ee, pp. 225, Hadees 1309)

In order to learn the necessary rulings pertaining to Salah, read the book of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ, 'Laws of Salah.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! It is sad to say that a big portion of the society is afflicted by the calamity of hastiness due to their distance from the teachings of the Holy Quran and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and then they come to regret it later on. Let us listen to some further harms of hastiness so that if anyone amongst us is afflicted by this calamity, then we get a chance to take ourselves to account:

## Harms of hastiness

Remember!

- Hastiness is disliked by Allah Almighty
- It is from Satan
- Those things which are complete become ruined due to it

- It makes a person face failures
- It becomes a cause for regret
- It ruins one's honour and dignity
- One is made to apologise again and again due to it
- It becomes an obstacle to success
- It causes one to become embarrassed before others
- It makes a wealthy person penniless
- It is due to this that a person is also deprived of his right
- Sometimes it causes a person to lose his arms and legs
- It can make a person reach the hospital bed
- It takes a person to the jaws of death
- It takes a person to the grave
- It ruins a person's Salah and other acts of worship, like, Fasts, Hajj, Qurbani etc.
- It breaks relationships
- It causes loss to others
- It becomes the reason of doing one thing over and over again, due to which, other tasks get delayed and time is also wasted
- It can cause others to lose trust in you
- One does not attain the desired goals and targets
- Reading a book or booklet hastily does not give any benefit and its contents do not settle in the mind either
- Writings, speeches and conversation have no effect
- The sacred relationship of husband and wife becomes strained
- It becomes a means of harm for many organisational matters as well
- A hasty individual is deprived of sincere people
- It sows the seeds of hatred in the hearts

- It can pose many risks
- A hasty person makes wrong judgements
- A hasty person's future can be ruined
- A hasty person is not able to properly ponder over the advantages and disadvantages of an action before doing it, and usually ends up in loss
- He considers good to be bad, and bad to be good
- He blindly trusts everyone
- He becomes fearless in making a Shar'i judgement on everyone
- He is even careless in the matters of food and drink
- He causes harm to his organisation, movement and institute
- The example of the hasty individual is like the one who 'listens to everyone but does his own thing'
- He violates the rights of others just to fulfil his own right
- It becomes a means of causing harms to other Muslims too and a hasty person has been condemned in the Quran also:

It is stated in part 15, Surah Bani Israel, verse 11:

وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

*And (sometimes) man prays for evil just as he seeks goodness,  
and man is very hasty.*

*[Kanz-ul-Iman (translation of Quran)] (Part. 15, Surah Bani Israel, Ayah 11)*

## Condemnation of hastiness

Under the abovementioned verse, it is stated in Tafseer Sirat-ul-Jinaan: It is stated in the end of this verse that 'man is very hasty'. If we keep this in view, then it will remind us of a lot of people in our society who are unduly hasty in both religious and worldly matters. For example, in Wudu, Salah, Taraweeh, performing Hajj rites, recitation of the Holy Quran, fasting, ritual sacrifice, acceptance of Du'a, making Du'a against another, labelling someone a sinner,

having a bad opinion of others, complaining when not receiving something despite seeking it, forming an opinion, quarrelling with others, becoming angry at others, making a judgement against someone or regarding a matter, when sitting in the car or getting out, when crossing the road etc. and there are many other religious and worldly matters in which people show hastiness. Consequently, this sometimes results in people ruining their acts of worship and at times, it causes great loss in their worldly affairs also. They have nothing but regret and remorse left. *(Tafseer Sirat-ul-Jinaan, Part. 15, Surah Bani Israel, Taht-al-Ayah 11, vol. 5, pp. 428, summarised)*

In this relation, let us listen to 2 Ahadees and 2 statements of the pious predecessors, and try to save ourselves from the calamity and harms of hastiness:

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا states that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to leader of the tribe of Abdul-Qays: You have two such qualities that are beloved to Allah Almighty, (1) Forbearance and (2) Not being hasty. *(Tirmizi, vol. 3, pp. 407, Hadees 2018)*

Sayyiduna Sahl Bin Sa'd Sa'di رَضِيَ اللهُ عَنْهُ states that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Calmness is from Allah Almighty and haste is from Satan. *(Tirmizi, vol. 3, pp. 407, Hadees 2019)*

Commenting on this Hadees, Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ states: Doing worldly or religious works with calmness is from the inspiration of Allah Almighty, and hastening these works is a Satanic whisper. From this translation and commentary, we come to know that this Hadees is not in opposition to the verse: **مَغْفِرَةً مِنْ رَبِّكَمْ** (Translation from Kanz-ul-Iman: *And run towards forgiveness from your Lord*) and neither is it in opposition to the verse: **يُسَارِعُونَ فِي الْخَيْرَاتِ** (Translation from Kanz-ul-Iman: *and are swift to perform good deeds*), as there, not delaying religious works but instead rushing towards fulfilling them quickly has been praised. Whereas, here (in the Hadees) it is referring to a person being hasty within the actual performance of the action such that it gets ruined; this is what is prohibited. Some people offer four units of Salah in two minutes, this is what hastiness

is, and hastiness is a bad thing within the actual performance of an act of worship. (*Mirat-ul-Manajih, vol. 6, pp. 625*)

‘Allamah Imam Ahmad Bin Hajar Makki Shaafi’i رَحِمَهُ اللهُ عَلَيْهِ states: Haste is from Satan, however, he is not hasty himself. Rather, he slowly makes man fall into evil in such a way that he does not even realise. However, the one who ponders and reflects thoroughly before taking an action, he attains insight into it. Therefore, until you do not gain insight into a matter, you should not hasten in it, except in the case where it is Wajib to do an action immediately and there is no room to ponder and reflect in it at all. (*Az-Zawajir ‘Aniqtraf-ul-Kabair, vol. 1, pp. 181*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Hastiness in crossing the road

Dear Islamic sisters! Due to hastiness cars are crashing into each other, cars are severely damaged, pedestrians walking on the pathways are also crashed into; the driver not only ends up causing harm to himself, but also to others, many people get injured and become disabled for rest of their lives. In short, many precious lives are lost due to haste.

Remember! In order to reach one’s destination, hastily crossing a road can land a person in the graveyard rather than her destination. Therefore, safety lies in not being hasty when crossing the road, rather, one should adopt patience and precaution, and should follow the traffic rules as long as they do not contravene the Shari’ah. إِنَّ شَاءَ اللهُ as a result of this, we will see a clear decline in road traffic incidents.

Dear Islamic sisters! Let’s listen to Madani Inaam No.14 from the 63 Madani Inamaat and make intention to act upon it. Did you check off the boxes with utmost concentration for the Madani In’amaat which you acted upon today, whilst pondering (reflecting upon your deeds) for at least 12 minutes?

Alas! There are a number of Islamic sisters who observe heedlessness in pondering over their acts. Therefore, today make a perfect intention that we will not show negligence in this regard any more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Hastiness in eating

Dear Islamic sisters! Being hasty whilst eating can cause harm in many ways. Those overcome with greed swallow their food hastily without chewing it in order to get it into their stomachs quickly. Remember! Food should be chewed properly before it is swallowed because if it is swallowed hastily without being chewed properly, it puts a great burden on the stomach to digest it. Thus, the work of teeth is taken from the intestines. Similarly, some people love hot food and tea; they end up burning their mouth due to the same passion of theirs. Remember! Eating piping hot food or drinking very hot tea or coffee etc., can cause blisters in the mouth and throat, and there is also a risk of developing an ulcer in the stomach. Drinking cold water immediately after this is harmful for the gums and the stomach. Therefore, food should be consumed after it has cooled down a bit.

Ameer-e-Ahl-e-Sunnat, Allamah Maulana Muhammad Ilyas Attar Qadiri رَضِيَ اللَّهُ عَنْهُ writes on page 280 in volume 1 of his book 'Faizan-e-Sunnat':

Sayyiduna Jabir رَضِيَ اللَّهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: You should cool down hot food because there is no blessing in hot food. (Mustadrak, vol. 5, pp. 126, Hadees 7207)

## How cold should food be?

Sayyidatuna Juwayriyah رَضِيَ اللَّهُ عَنْهَا narrates: The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would dislike eating food before it stopped steaming. (Mu'jam-e-Kabeer, vol. 24, pp. 66, Hadees 172)

In order to learn more etiquettes and beneficial information pertaining to eating, refer to the chapters 'Excellence of Hunger' and 'Islamic manners of

eating' from the book of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ 'Faizan-e-Sunnat'. Also, study the booklet 'Khanay ka Islami Tareeqah'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! In order to save ourselves from the harms of the world and hereafter, we should take ourselves to account in order to determine whether we are from those who are hasty or not. In order to receive an answer to this question, let us hear about a few actions which are usually done in haste.

### Those actions which are done hastily

Performing Wudu, offering Salah, when reciting the Holy Quran, when opening the Fast, when offering Taraweeh, when performing the ritual sacrifice, when performing the rites of Hajj, for the acceptance of Du'a, when making Du'a against someone, when writing/reciting Salat upon the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, waiting for the outcome of a Wazifah, seeking the Dunya, fixing marriage, receiving cure, being influenced, when in a crowd, running in a stampede, when selecting a field, when getting a house on rent, keeping servants in the house, labelling someone a sinner, when buying, starting a fight, giving an answer to a Shar'i ruling, coming to a conclusion in children's quarrel, attaining pleasure from sins, becoming angry, breaking away from the organisation, when speaking, when eating, forming a bad opinion of another, when crossing the road, when entering or exiting the car, giving bad news, when making others understand, complaining, wanting death, forming an opinion, studying, meeting others, giving news, forming an opinion about another person, making a judgement, writing, exams and making a spiritual guide etc. These are some actions which are undertaken with haste. (Remember that this list is not final, there are many other matters too which are undertaken with haste).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We were listening to the harms of haste. Even though haste is a generally Satanic work, nevertheless, there are cases in which it is not, i.e. there are some actions in which being hasty is necessary and liked by the Shari'ah, and they should not be delayed. However, the meaning of being hasty is that one quickly proceeds in taking steps towards fulfilling those actions, not that one ruins those tasks or leaves them incomplete due to hastiness during their actual performance. Keep in mind you should take your time with every action, however, it is better to rush towards religious works as one does not know when death will come. (*Mirat-ul-Manajih, vol. 6, pp. 624*)

### One should do works of the hereafter quickly

It is stated in a Hadees: Calmness should be observed in everything except for the works of the hereafter. (*Abu Dawood, vol. 4, pp. 335, Hadees 4810*)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ states: Meaning, it is good to take time in worldly matters as it is possible that the matter in question is harmful, but its harm becomes apparent after waiting and thus, we can avoid it. However, the works done for the hereafter are only beneficial; whenever one gets a chance, he should perform it, lest he loses the opportunity due to delaying it. It is often seen that some people get an opportunity to perform Hajj, but they don't perform it, and then they don't get the chance again. Allah Almighty states:

فَاسْتَبِقُوا الْخَيْرَاتِ ۗ

*strive to surpass others in good deeds*

*(Part 2, Surah Al-Baqarah, Verse 148)*

Satan causes us to delay good works and ultimately, stops us from performing them altogether. (*Mirat-ul-Manajih, vol. 6, pp. 627*)

Now let us listen to some matters in which haste is necessary:

## 6 matters in which haste is necessary

It is written on page 164 of 'Hikayatayn aur Naseehatayn': It is narrated: Haste is from Satan, however there are six matters in which haste is not from Satan, they are as follows:

1. Making haste when the time of Salah arrives,
2. Being hospitable to guests when they arrive,
3. Preparing the shroud and burial when a person passes away,
4. Marrying off one's daughter after she becomes Balighah (i.e. adult according to Islamic law),
5. Quickly paying off a debt when the time of repayment comes and
6. Immediately repenting after committing a sin.

*(Ar-Raud-ul-Faiq, pp. 86)*

## Which matters should not be delayed?

It is written on page 137 of the book 'Jald Bazi kay Nuqsanat': One should not delay in getting up for Salah, one should not delay performing Salah when its time arrives, repay debts quickly, be the first to give Salam, do not delay in performing the Fard Hajj, quickly perform Ghusl when it becomes Fard, repent quickly from sins, do not delay in becoming pious, do not delay in spending in the path of Allah Almighty, do not delay in marrying off children when they grow up, feed the guest quickly, do not delay in rectifying someone, apologise quickly when violating the right of another and make haste in earning continuous reward.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We are currently reaping the blessings of the blessed month of Zul-Hijjah-til-Haraam. It is on the 14<sup>th</sup> of this month that the day of the honourable father of Ameer-e-Ahl-e-Sunnat Allamah Maulana Muhammad Ilyas Attar Qaadiri Ziyaae *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* is celebrated. In this relation, let us listen to some aspects of his life:

## Introduction to Abu Attar رَحْمَةُ اللَّهِ عَلَيْهِ

The noble father of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, Haji Abdur-Rahman Qadiri رَحْمَةُ اللَّهِ عَلَيْهِ, possessed a noble character and was an embodiment of righteousness, purity, Shari'ah, and Sunnah. It was his habit to keep his gaze lowered when walking. He had no desire whatsoever for amassing worldly wealth. He had great love for Masajid and would serve them abundantly. When Ameer-e-Ahl-e-Sunnat travelled to Colombo, Sri Lanka in 1979, the people there were very fond of his noble father as he had taken care of the great Hanafi Memon Masjid and had also served it a lot. He was a disciple in the Qadiri spiritual chain and would recite Qasidah Ghausiyyah as his Wird [Spiritual invocation]. During his stay in Colombo, the uncle of Ameer-e-Ahl-e-Sunnat told him that he witnessed with his own eyes that whenever your honourable father would recite Qasidah Ghausiyyah sitting on a traditional woven bed, the woven bed would rise from the ground.

## Passed away during the Hajj pilgrimage

When Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ was still in infancy, his noble father set off for the Hajj pilgrimage in 1370 AH. During the days of Hajj, many Hajj pilgrims passed away due to intense heat in Mina. Abu Attar, Haji Abdur-Rahman رَحْمَةُ اللَّهِ عَلَيْهِ also passed away after a short illness on 14<sup>th</sup> Zul-Hijjah-til-Haraam 1370 AH. *(Ta'aruf-e-Ameer-e-Ahl-e-Sunnat, pp. 11)*

May Allah Almighty have mercy upon him and forgive us without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Trust in Allah Almighty & Contentment

Dear Islamic sisters! Let's hear some pearls of wisdom regarding Trust in Allah Almighty and Contentment. First, listen to 2 blessed sayings of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: (1) Contentment is a never ending treasure. *(Az-Zuhd-ul-*

*Bayhaqi, pp. 88, Hadees 104*) (2) Undoubtedly, that person is successful who became Muslim and was granted sustenance as per his need and Allah Almighty also granted him contentment over whatever was granted to him. *(Muslin, Kitab-ul-Zakat, pp. 406, Hadees 2426)*

1. Contentment finishes the love of the world from the heart whereas the one who follows desires continues to become trapped in the love of the world and considers the world to be everything which is a poison for religion.
1. The one who is content will rely more on the Creator of means rather than the means. Like this, she becomes free from depending on others. Whereas the Islamic sister who is not content relies heavily on the means and considers them to be everything, like this she places her hope in people and has expectations from them.
2. Contentment saves a person from being a follower of desires and by virtue of this, life passes in peace and satisfaction whereas stress and depression is caused by following desires.
3. The biggest benefit of being content is that the pleasure of Allah Almighty and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is attained. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Glad tidings are for the one who gains the guidance of Islam and his sustenance is according to his need and he is content upon it. *(Tirmizi, vol. 4 pp. 156, Hadees 2355)*

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ