

The People of Taqwa

21-April-2023



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The people of *taqwā*

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: “I have made the intention of Sunnah *i'tikaf*.”

Dear Islamic brothers, whenever you enter a masjid, make the intention of *i'tikaf*, for you will be rewarded as long as you stay in the masjid. Remember, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or have suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikaf* is made, all these acts will become permissible. One should not make intention to observe *i'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: “If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikaf* and do the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).”

Excellence of sending *salāt* upon the Prophet ﷺ

The final Prophet of Allah ﷺ said:

مَا مِنْ عَبْدَيْنِ مَتَحَابِّينِ فِي اللَّهِ يَسْتَقْبِلُ أَحَدُهُمَا صَاحِبَهُ فَيُصَافِحُهُ وَيُصَلِّيَانِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَّا لَمْ يَفْتَرِقَا حَتَّى تُغْفَرَ ذُنُوبُهُمَا مَا تَقَدَّمَ مِنْهُمَا وَمَا تَأَخَّرَ

- There are no two people who love each other for the sake of Allah who meet, shake hands and send *salāt* upon the Prophet ﷺ, except that their future and previous sins are forgiven before they separate.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Prophet ﷺ has stated: *أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ*, "A truthful intention is the best action."² O devotees of the Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- You will listen to the entire *bayan* to gain the knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from laziness during the *bayan*.
- You will listen to the *bayan* to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹ *Musnad Abi Ya'la, Musnad Anas Bin Malik, vol. 3, p. 95, hadith: 2,951*

² *Jāmi' al-Ṣaghīr: 1284*

Advice of the Prophet ﷺ

The Companion Abū Sa'īd Khudri رَضِيَ اللهُ عَنْهُ reports that a Companion came to the Prophet ﷺ and said: يَا رَسُولَ اللَّهِ! أَوْصِنِي - 'O Messenger of Allah ﷺ! Please give me some advice!' The Prophet ﷺ gave him three pieces of advice, two of which were as follows:

1. عَلَيْكَ بِتَقْوَى اللَّهِ فَإِنَّهُ جَمَاعٌ كُلِّ خَيْرٍ - *Taqwā* is mandatory upon you, as it comprises of all goodness.
2. وَعَلَيْكَ بِذِكْرِ اللَّهِ فَإِنَّهُ نُورٌ لَكَ - And it is mandatory upon you to make dhikr of Allah. Without doubt, the dhikr of Allah will be light for you.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Acting upon Advice

Dear Islamic brothers! How beautiful were the actions of the honourable Companions رَضُوا اللَّهَ عَلَيْهِمْ? These pure individuals would sit in the presence of the Prophet ﷺ and ask him to advise them. What is our condition today? What is the first thing we do when we meet a scholar or a high-profile Islamic figure? We take a selfie instead.

May Allah guide us. It is mentioned in a hadith, الْحِكْمَةُ صَالَةُ الْمُؤْمِنِ - "Wisdom is the lost treasure of a believer."² Have you ever seen someone who has lost a valuable possession take selfies with people? This does not happen. Someone who has lost his valuables will ask people for help and make announcements: "If anyone has seen such and such item, please return it to the following address."

¹ *Musnad Abi Ya'la*, vol. 1, p. 324, *hadith: 1,001*

² *Sunan Ibn Mājah*; 4,169

Now consider the following: wisdom is the lost treasure of a believer. We must find opportunities to learn from those with wisdom. When such an opportunity arises, learn from their knowledge and ask them for advice instead of taking selfies.

Taqwā is the basis of all goodness

Dear Islamic brothers! The Prophet ﷺ gave two pieces of advice to his Companions رَضِيَ اللهُ عَنْهُمْ:

1. To adopt *taqwā*, as it is a collection of all goodness.
2. To perform dhikr of Allah, as this will become light.

This hadith teaches us about the virtues of remembering Allah, and that *taqwā* is a collection of every single form of goodness. Whoever is granted this treasure has acquired all goodness. The Proof of Islam, Imām Muḥammad al-Ghazālī رَحِمَهُ اللهُ عَلَيهِ said:

O beloved! You should learn that *taqwā* is a rare treasure. If you succeed in attaining this treasure, you will be prosperous. Consider all goodness of this world and the hereafter to be in *taqwā*.¹

Glad tidings and reward for people of *taqwā*

The scholars of Islam have explained how the Quran mentions the virtues of the people of *taqwā* and gives them many glad tidings. For example:

- Allah provides special help to the people of *taqwā*.
- They are honoured in this world and the hereafter.

¹ *Minhāj al-Ābidīn*, p. 115

- Allah forgives their sins.
- They are granted knowledge and wisdom.
- Their sins are removed by Allah.
- They are granted great reward.
- They are granted forgiveness and exoneration.
- Allah grants them ease.
- Felicity and ease are placed in everything they do.
- A person of *taqwā* is granted a lot of *rizq*.
- They are freed from grief and hardship.
- They will acquire salvation in the hereafter.
- They are granted the ability to perform worship.
- Allah protects them from sin.
- They are successful in achieving their goals.
- Allah grants them a high station in Paradise.
- And they are successful in achieving a high rank in the court of Allah.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Advice for all nations

A murid once asked his shaykh to give him advice. His shaykh said: “I will tell you what Allah advised all mankind, those before and after us. Allah said:

¹ *Naḍrah al-Na’īm*, vol. 4, p. 1,120

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ^ط

Translation from Kanz al-Īmān: ‘And we have indeed emphasised to those who received the Books before you, and to you; that remain fearful of Allah.’”¹

O devotees of the Messenger! Think this over! Allah is the Creator of the Universe. He is Most Merciful to His people, and **He advised them to fear Him**. If there was something that provided more goodness and benefit, Allah would have emphasised that instead. However, He advised the previous and forthcoming nations to adopt *taqwā*. From this, we learn that *taqwā* is the greatest quality one can possess.

The beloved of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Umm al-Mu'minīn Sayyidatunā ‘Āisha رَضِيَ اللَّهُ عَنْهَا said, “The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was never pleased by anything from this world. Nobody pleased him except for a person of *taqwā*.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Honour is in *taqwā*

It is said in the Quran:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَى اللَّهَ^ط

Translation from Kanz al-Īmān: “Indeed, the most honourable amongst you, according to Allah, is the one who is most pious amongstst you.”³

From this verse, we learn how lineage is not the basis of excellence in the court of Allah. It is *taqwā* which earns a person this. Every Muslim

¹ *Al-Quran*, 4:131

² *Musnad al-Imām Aḥmad*: 25,132

³ *Al-Quran*, 49:13

should refrain from boasting about their lineage and adopt *taqwā* instead. This will grant you honour and virtue in the court of Allah.¹

Dear Islamic brothers! Allah has placed many virtues in *taqwā*:

- ◆ *Taqwā* is the root of every goodness.
- ◆ Every pious elder, from earlier or later times, all advised others of *taqwā*.
- ◆ The people of *taqwā* are those the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is more pleased with.
- ◆ Piety is the true basis of honour.

For these reasons, we too must strive to attain and adopt this great treasure.

Taqwā is the best provision for a journey

Allah declared in the Quran:

تَزُودُوا فَإِنَّ خَيْرَ الرِّزَادِ التَّقْوَىٰ

Translation from *Kanz al-Īmān*: “And take provision along with you; that the best provision is piety.”²

This verse commands us to take provisions with us whenever we travel, and the greatest provision is *taqwā*. The most important journey is the one to the hereafter, and the true provision for us in this endeavour is *taqwā*. Imam Ghazālī رَحِمَهُ اللهُ عَلَيْهِ writes:

¹ *Şirāṭ al-Jinān, al-Hujurat, under verse no: 13, vol. 9, p. 447*

² *Al-Quran, 2:197*

Someone's relative passed away. After the deceased was buried, the person had the following admonitory couplet written upon the relative's grave:

دَعِيَ أَوْ مِنْهُ فَخُذْنِي | التَّقْوَا سِوَى زَاد لَيْسَ

- The only provision for this journey is *taqwā*. It is your choice whether you adopt it or not!¹

The qualities of the people of *taqwā*

Dear Islamic brothers! May Allah grant the treasure of *taqwā* to us all. How does one go about attaining *taqwā*? In order to find out, let us listen to some qualities possessed by the people of *taqwā* with the intention of taking on these qualities and becoming pious ourselves!
!ان شاء الله

1. Refraining from that which is doubtful

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, لَا يَتَدَعُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا يَأْسُ بِهِ خُذْرَ الْبَيْتِ الْبِئْسَ - "A person will not become pious until he refrains from doing something in which there is no sin, for fear of falling into something in which there is sin."²

In other words, a person refrains from performing a permissible action out of fear of falling into an impermissible act. The action of refraining from that which is permissible, in order to protect oneself from sin, is a quality of the people of *taqwā*. Nobody can become pious without this.

¹ *Minhāj al-Ābidīn*, p. 120

² *Sunan Ibn Mājah*: 4,215

The *taqwā* of Imam Ibn Sirīn رَحْمَةُ اللَّهِ عَلَيْهِ

Ibn Sirīn رَحْمَةُ اللَّهِ عَلَيْهِ was a great imam of his time. Allah granted him expertise in interpreting dreams. Imam Qushayri رَحْمَةُ اللَّهِ عَلَيْهِ writes:

Imam Ibn Sirīn رَحْمَةُ اللَّهِ عَلَيْهِ had 40 canisters of clarified butter. His servant told him of how a dead mouse was found in one of them, but he could not remember which canister in particular. Now there was doubt; 39 of the 40 canisters were pure, but they were unsure about which one was impure. Due to this, Imam Ibn Sirīn رَحْمَةُ اللَّهِ عَلَيْهِ did not use any of the 40 canisters at all.¹

Why did he not use them? حَذْرُ الْبَيَّاتِ الْبِئْسَ - Out of fear of engaging in something impermissible. It could lead him to using the canister in which there was a dead mouse.

This is one of the qualities of the people of *taqwā*. These individuals fear Allah greatly, and due to this fear, do not even go anywhere near sin. They will not even do something permissible if this potentially may lead to sin in the future.

The *taqwā* of Bāyazīd Bisṭāmi رَحْمَةُ اللَّهِ عَلَيْهِ

The great saint Bāyazīd Bisṭāmi رَحْمَةُ اللَّهِ عَلَيْهِ is renowned for his piety and *taqwā*. Allah made him a saint of high rank.

He and his murids once stopped during a journey to rest. During this time, the saint Bāyazīd Bisṭāmi رَحْمَةُ اللَّهِ عَلَيْهِ washed his shirt. His murids said, “O shaykh! Hang your shirt on this wall so it may dry.” “No, we have not sought permission from whom this wall belongs to”, the saint replied. His murids then said, “Shall we hang it from the branch of this

¹ *Al-Risala al-Qushayriyya*, p. 143

tree?” “No”, the saint said again, “Birds sit upon the branches of trees. We cannot take their place of sitting from them.”

“Then shall we lay it down on the grass?”, the murids asked. “No!”, the great saint said again, “The grass is food for animals. We cannot hide this from them.” In the end, *Sayyidunā* Bāyazīd Bisṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ placed his shirt on his stomach and sat in the sunlight. This allowed his shirt to dry.¹

سُبْحَانَ اللَّهِ This is *taqwā*! Think over what we have just heard! The righteous people of Allah were extremely cautious in what they did, lest they fell into sin. May Allah make us from the people of *taqwā*! When we read more and more into their lives, we will find ourselves embarrassed at our own lack of restraint. Their level of caution when it came to sin is a completely new concept for many of us.

For example, social media is openly used by everyone without a second thought. Whether young or old, people open apps like Facebook and spend huge amounts of time there. This is despite the fact social media contains very many dangers which can lead one to sin. It is highly uncommon for one to be able to use social media freely without fear of sin, such as looking at haram or something similar.

This does not mean it is prohibited to use social media correctly. Facebook, WhatsApp, YouTube and other social media platforms can be used for good. *Taqwā* is to only use them as much as necessity requires. Otherwise, it is better to avoid social media completely, as it poses a great risk of falling into sin.

Another commonly seen example is looking in every direction when one is out and about. In our time, this can be extremely troublesome, as streets can have large billboards displaying uncovered women. In fact, some screens show video advertisements of this nature too. In and of itself, looking around and walking with a raised head is permissible (i.e.

¹ *Al-Risala al-Qushayriyya*, p. 144

not a sin), but there is risk of falling into sin. *Taqwā* is to walk with a lowered head, and this is also a sunnah. The Mufti of Dawat-e-Islami, Mufti Muḥammad Fārūq ‘Aṭṭārī رَحْمَةُ اللَّهِ عَلَيْهِ, was very passionate about protecting his gaze. He owned a motorcycle but sold it because he could not keep his eyes lowered whilst riding it, and he felt the danger of looking at something impermissible may arise.

سُبْحَانَ اللَّهِ! This is *taqwā*! May Allah also grant us this bounty!

Having *taqwā* is easy

Some of you may listen to this and think it is difficult to become pious. It can be difficult, but it is also easy. *Sayyidunā* Sufyān Thawri رَحْمَةُ اللَّهِ عَلَيْهِ explains, “There is nothing easier than having *taqwā*. Simply abandon that which causes your heart misgiving.”¹ In other words, if you are uncertain about the permissibility of an action, then abandon it, even if there is no risk of falling into sin by performing it. Do not carry out that action until you have sought guidance from scholars.

An excellent quality of the pious

Imam Sha’rānī رَحْمَةُ اللَّهِ عَلَيْهِ once said, “It is from the character of the pious servants of Allah that they do not perform an action until they find a direct command about it from the Quran, sunnah or shari’ah.”²

If only we too could adopt this beautiful habit! We should not perform any actions until we receive the go-ahead from shari’ah. Even better would be to keep Dar al-Ifta Ahl al-Sunnah’s number with you and contact them immediately whenever you have a query or doubt. اَلْحَمْدُ لِلَّهِ

The IT department of Dawat-e-Islami has launched a Dar al-Ifta Ahl al-Sunnah mobile application. This contains many *fatwas* and an ocean of Islamic knowledge. Kindly install this app, take benefit from it and

¹ *Al-Risala al-Qushayriyya*, p. 148

² *Tanbih al-Mughtarrin*, p. 22

encourage others to do the same. May Allah grant us the ability to act upon this!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Four Attributes of the Pious

The fourth Caliph of Islam *Sayyidunā* ‘Ali b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ once beautifully said:

Taqwā is a collection of four things:

1. **الْخَوْفُ مِنَ الْجَبَلِيلِ** - The fear of Allah.
2. **الْعَمَلُ بِالتَّنْزِيلِ** - Acting upon the Quran.
3. **الْقَنَاعَةُ بِالتَّقْوِيلِ** - Being content with little.
4. **الْإِسْتِعْدَادُ لِيَوْمِ الرَّحِيلِ** - Continuing to prepare for the hereafter.¹

Whichever fortunate person has these four attributes will become pious.

1. Fear of Allah

The fear of Allah is a restraint which prevents one from committing sins. If it is removed from the heart, one will have no remorse in committing sins. For this reason, the fear of Allah is a necessary attribute for the people of *taqwā*.

‘Umar bin ‘Abd al-‘Azīz رَضِيَ اللَّهُ عَنْهُ and his fear of Allah

It is reported that *Sayyiduna* ‘Umar bin ‘Abd al-‘Azīz رَضِيَ اللَّهُ عَنْهُ once asked Yazīd Raqqāshi رَضِيَ اللَّهُ عَنْهُ for some advice. The latter exclaimed,

¹ *Bustān al-‘Ārifīn*, p. 107

“O *Amīr al-Mu’minīn*! Death has reached many leaders who came before you.”

Hearing this, *Sayyiduna ‘Umar bin ‘Abd al-‘Azīz رَحْمَةُ اللَّهِ عَلَيْهِ* began to cry and asked for more advice. *Yazīd Raqqāshi رَحْمَةُ اللَّهِ عَلَيْهِ* then said, “All your forefathers, leading all the way back to Prophet *Ādam عَلَيْهِ السَّلَام*, have passed away.”

Sayyiduna ‘Umar bin ‘Abd al-‘Azīz رَحْمَةُ اللَّهِ عَلَيْهِ asked for advice for a third time, to which *Yazīd Raqqāshi رَحْمَةُ اللَّهِ عَلَيْهِ* responded, “There is no place of abode between Paradise or Hell.” Finally hearing these words, *Sayyiduna ‘Umar bin ‘Abd al-‘Azīz رَحْمَةُ اللَّهِ عَلَيْهِ* was overwhelmed by the fear of Allah and fell unconscious.¹

O devotees of the Messenger! What unique fear of Allah this is!

Sayyiduna ‘Umar bin ‘Abd al-‘Azīz رَحْمَةُ اللَّهِ عَلَيْهِ was a caliph. He had power of governance and the authority afforded to a leader. Normally, people become corrupted by such things, causing them to engage in sin. Yet before and after becoming caliph, *Sayyiduna ‘Umar bin ‘Abd al-‘Azīz رَحْمَةُ اللَّهِ عَلَيْهِ* was a man of *taqwā*. He was not an oppressor, and he did not infringe upon the rights of people. In fact, he established justice and fairness in the land. Why did he do this, one may ask? This is because his heart was brimful of the fear of Allah.

How to acquire fear of Allah?

In order to attain *taqwā* and save ourselves from sin, acquiring fear of Allah is an extremely important undertaking. May Allah grant us the bounty of fearing Him. In order to gain fear of Allah:

- ◆ Make a habit of reciting the Quran, especially verses which mention Hell, punishment and the Day of Judgement. Read

¹ *Tanbih al-Mughtarrin*, p. 49

the translation and commentary of these verses also. Keep them in your mind and recite them over and over.

- ◆ Read the hadith which mention fearing Allah.
- ◆ Read books which discuss this topic.
- ◆ Read about our pious elders who possessed this quality.
- ◆ Visit the cemetery on a daily basis or at least once a week. Recite Fātiḥah, and focus on how you will be in your grave one day. Contemplate over matters of the grave, and the treasure of fearing Allah will come your way ان شاء الله.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

2. Acting upon the Quran

Dear Islamic brothers! From the four qualities of the people of *taqwā*, as quoted earlier from the fourth Caliph of Islam *Sayyidunā* ‘Ali رَضِيَ اللهُ عَنْهُ, the second quality is الْعَمَلُ بِالْقُرْآنِ (acting upon the Quran). This is another significant quality. There are many people today who give the impression of being pious and honourable. In reality, they are totally ignorant.

Understanding and acting upon the Quran is a distant matter, these people are unable to even recite it correctly. They are ignorant about the sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and offer nothing but misguidance to people.

The imam of the people of *taqwā*, Junayd Baghdadi رَحِمَهُ اللهُ عَلَيْهِ explains:

Our book (the Quran) is the most superior of all, our shari’ah the clearest of all, and our way is tied to Quran and sunnah. It is

incorrect to follow those who do not know the Quran, nor memorise and comprehend hadith.¹

Imam Sha'rāni رَحْمَةُ اللَّهِ عَلَيْهِ said:

An old man with many followers came to me. He was extremely ignorant, yet he spoke of matters regarding spiritual wayfaring and proceeded to misguide people. I asked him to tell me the obligatory actions of *wuḍū* and *salah*, to which he admitted, "I do not know of *sharī'ah*'s outward dimensions."

I said, "You will not perform worship correctly until you have knowledge of Quran and hadith. He who does not understand the difference between *wājib*, *mustaḥab*, *makrūh* and haram is ignorant. How can it be correct to follow such a person?" Upon hearing what I said, the man could not reply and left alongside those he came with.²

Dear Islamic brothers! The reality is, if we do not know how to perform *wuḍū*, if we do not know how to offer *salah*, if we do not know about issues of purity and impurity, if we do not know what Allah has ordered us to do, if we do not know what He has forbidden us from doing, if we do not know which actions will take us to Paradise, if we do not know which actions will lead us to Hellfire, if we do not know how Satan attacks us and how to save ourselves; how could we ever possibly save ourselves from sin? If we cannot save ourselves from sin, how then will we ever become people of *taqwā*?

In and of itself, *taqwā* is that which saves one from sin. For anyone looking to be a person of *taqwā*, it is necessary for them to learn Islamic knowledge, learn how to recite the Quran, understand it, read hadith,

¹ *Tanbih al-Mughtarrin*, p. 20

² *Tanbih al-Mughtarrin*, p. 21

learn the sunnah and learn *farḍ* knowledge. Along with all this, one must also practically implement what they know.

Madrassat al-Madinah for adults

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ** Dawat-e-Islami is propagating the teachings of Quran and sunnah all across the world. Affiliate yourselves with its Islamic environment, which will lead to you becoming consistent in offering salah, learning how to recite the Quran and becoming a person of *taqwā*.

Also take part in the 12 religious activities. **اِنْ شَاءَ اللّٰهُ** This will illuminate your heart, give you the mindset of preparing for the hereafter and bring you countless blessings. One of these 12 activities is Madrassat al-Madinah for adults.

Dear Islamic brothers! The Quran was revealed to the final Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** in Arabic. The final Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** commanded us to recite the Quran in the way of the Arabs also - **اقْرَءُوا الْقُرْآنَ اِنْ بَلَّغْتُمْ الْعَرَبَ**.

It is unfortunate there are only some people who can recite the Quran correctly.¹ There are few people who know the difference between **ع** and **ع**. Remember, it is obligatory to recite the Quran whilst pronouncing every letter correctly. If you pronounce letters incorrectly and the meaning becomes void, the salah you were reading this in also becomes invalid. This is why Madrassat al-Madinah for adults was established; to teach those who do not know how to recite the Quran correctly. The Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** said: **خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ** - “The best among you are those who learn the Quran and teach it.”²

¹ *Nawadir al-Usool*, vol. 2, p. 242

² *Ṣaḥīḥ al-Bukhārī*: 5,027

The classes of Madrassat al-Madinah for adults are often held in masjids, educational institutes, marketplaces, homes, etc. Adult Islamic brothers who join this are taught correct rules of pronunciation, Madani Qā'idah and the entire Quran entirely for free, for the sake of Allah. There are thousands of students in Madrassat al-Madinah for adults across the world.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

اَلْحَمْدُ لِلّٰهِ Dawat-e-Islami provides us with very many things:

- ◆ Salah courses to teach us about salah
- ◆ Obligatory knowledge courses to teach us about what is obligatory upon us
- ◆ Reformation of deeds courses to teach us how to become pious.
- ◆ Madrassat al-Madinah to teach us how to recite the Quran
- ◆ Jami'āt al-Madinah to become a scholar
- ◆ Faizan Online Academy to gain access to many other courses
- ◆ The chance to travel with Madani qafilahs

اِنْ شَاءَ اللهُ Life will change for the better! You will gain an opportunity to learn about the sunnah and your heart will be enveloped in the love of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By the will of Allah, you will attain countless blessings in this life and hereafter.

3. Being Content

Dear Islamic brothers! The third attribute of the people of *taqwā* is اَلْقَنَاعَةُ بِاَلْقَلِيلِ - being content with little.

The meaning of **تَنَاعَت** is being content with destiny. This quality is also vital in attaining *taqwā*. Whoever does not possess **تَنَاعَت** will find it difficult to refrain from sin, as there are many which occur simply due to greed, such as:

- ◆ Bribery
- ◆ Interest
- ◆ Attaining wealth through impermissible means
- ◆ The wealth and belongings of orphans being usurped
- ◆ Family members killing one another

Those who are not content with what is given to them by Allah will find it difficult to refrain from sin. If sins are not avoided, how can one adopt *taqwā*?

Examples of our Pious Predecessors

Sayyidunā Muḥammad bin Wāsi **رَحْمَةُ اللَّهِ عَلَيْهِ** would eat bread with salt and vinegar. He said, “He who is satisfied with this much of the world will not be humiliated and disgraced in front of people.”¹

Sayyidunā Sufyān Thawri **رَحْمَةُ اللَّهِ عَلَيْهِ** once said, “In our time, whoever is not content with just barley bread will fall into disgrace.” A man once asked, “Can I accumulate wealth?”, to which he replied:

There are five harms of accumulating wealth:

1. Hopes and aspirations increase (despite there being no guarantee we will accomplish anything as death can arrive at any time).

¹ *Tanbih al-Mughtarrin*, p. 100

2. Accumulating wealth increases greed.
3. Accumulating wealth can lead to being miserly.
4. Gathering wealth leads to negligence of the hereafter.
5. One of the greatest downfalls is it also reduces piety.¹

Virtues of being content

May Allah protect us from greed for wealth!

- ◆ Being content with what you were given by Allah is a great bounty.
- ◆ It is a sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- ◆ It is the way of the Companions رَضَوْنَ اللهُ عَلَيْهِمْ.
- ◆ It is the way of the saints.
- ◆ A content person is beloved to Allah.
- ◆ Contentment leads to the pleasure of Allah.
- ◆ It brings ease in the grave and hereafter.
- ◆ It is an action that leads to Paradise.

4. Preparing for the Hereafter

Dear Islamic brothers! The fourth quality of the people of *taqwā* is
 إِلَّا سَتَعِدَّكَ أَدْلِيَّةُ يَوْمِ الرَّحِيلِ –preparing for the day one leaves this world.

Fear the day you will die

It is stated in the Quran:

¹ *Tanbih al-Mughtarrin*, p. 100

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ^{تَعْب}

Translation from *Kanz al-Īmān*: And fear that Day in which you shall return to Allah.¹

Dear Islamic brothers! This is a matter of admonition. We do a lot of things in this world. We earn degrees, work, start businesses, earn, eat from our hard work, make great plans for the future, buy large houses and much more.

But the question is, have we prepared for the day we must leave all this behind and enter our dark graves? That will indeed be a day we are totally helpless. When Angel 'Izrāil عَلَيْهِ السَّلَام comes to take our soul, our beloved friends, family, children, wealth and bank balances will not be of any help.

Your loved ones will watch as your soul is taken, and there is nothing they can do to stop this. Then we will be washed, shrouded and lowered into a dark, lonely grave. The only thing we will take with us is our deeds; absolutely nothing else.

Think carefully; we are only going to spend a short time on this Earth. We do not know if our next breath is our last. Despite this, look at how much we do for this world. If not the same amount, have we prepared for the grave at least half as much as this? Perhaps we have failed entirely.

The people of *taqwā* and their preparation for death

Our pious elders were always preparing for the grave and hereafter. Khawājah Sirrī Saqāṭī رَحْمَةُ اللَّهِ عَلَيْهِ lived to the age of 98. Nobody saw him laying down except for when he was on his deathbed, as he was always busy in worship.

¹ *Al-Quran*, 2:281

Muḥammad Jurayri رَحْمَةُ اللَّهِ عَلَيْهِ lived in Makkah for one year. He did not sleep, rest or stretch his legs during his stay. After offering *fajr* salah, he performed the dhikr of Allah until zuhr. After *zuhr* salah, he engaged in the dhikr of Allah again until ‘*aṣr*. Like so, he would make dhikr all day.

Sayyidunā Abū Bakr ‘Iyāsh رَحْمَةُ اللَّهِ عَلَيْهِ would recite Sūrah Ikhlāṣ 30,000 times on a daily basis. He would also perform 500 units of *nafl* salah and recite the entire Quran multiple times in one day.

Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ offered *fajr* salah with the wuḍū of ‘*ishā* for 40 years. He would recite the entire Quran every night in two units of salah.¹

The pious people of Allah spent every moment performing good deeds. Matters of death, the grave and the hereafter were always in their mind. If only we could adopt the attributes of the people of *taqwā*. If only we are capable of preparing for our deaths. May Allah grant us the ability to do so. اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Department for Serving Masjids

اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami has over 80 departments working hard to propagate the teachings of Quran and sunnah. One of them is the Department for Serving Masjids. This aims to build masjids in areas that need them, whilst also providing wages for imams and people working in other roles. اَلْحَمْدُ لِلّٰهِ This department establishes over 600 masjids a year, which amounts to two masjids a day. This department is a product of the Amir of Ahl al-Sunnah’s love for masjids. He longs for them to be filled, the extent of which can be gauged from the fact he named Dawat-e-Islami ‘a movement for filling masjids’. During Madani Muzākarahs, he

¹ *Jawahir al-Bayan*, pp. 32 - 33

encourages people to attend and fill masjids. If only we had thoughts similar to his and worked hard to keep masjids full of attendees.

Dear Islamic brothers! Bringing this speech to an end, let us now discuss some acts of sunnah and various etiquettes we can implement in our lives. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared three times, “May the mercy of Allah be upon my deputy.” When it was asked who his deputy was, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “He who loves my sunnah and teaches it to others.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madani pearls of wisdom about preventing the wastage of water

Dear Islamic brothers! Let us listen to ways we can avoid wasting water, extracted from *Method of Wuḍū*, a booklet written by the Amir of Ahl al-Sunnah. Before this, let us listen to two hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. “There is no goodness in using an excessive amount of water during wuḍū, and this action is from Satan.”²
2. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a man performing wuḍū and said, “Do not waste, do not waste.”³
 - Using an excessive amount of water of *waqf* at free public facilities to perform wuḍū is haram.⁴

¹ *Jamia' Bayan Ilm*, vol. 1, p. 201, hadith; 220

² *Kanz al-‘Ummāl*; 26,255

³ *Sunan Ibn Mājah*: 424

⁴ *Wuzu Ka Tariqa*, p. 42

- Some people are wasteful when taking handfuls of water. The water that flows out of your hand is waste and more care should be given to this.¹
- Repent if you have wasted water in the past and make intention to refrain from this in the future.
- Open a tap carefully when using it. During wuḍū, keep one hand on the tap and open as needed. When finished, close it. By opening and closing the tap this way, a great amount of water can be saved.
- Do not allow even a single drop of water to be wasted when using miswak, rinsing the mouth, taking water up the nose or making *khilāl* of the hands and feet etc. Make a habit of turning the tap off when water is not needed.

Announcement

The remaining points regarding how to avoid wastage of water will be discussed in study circles. Please join them to find out more!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

¹ *Wuzu Ka Tariqa*, p. 42