

# Inferiority Comple

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Thought-provoking speech of weekly  
sunnah-inspiring ijtimia

(For Islamic Brothers)

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

## Inferiority Complex

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'tikāf*."

Dear Islamic brothers, whenever you enter a masjid, make the intention of *i'tikāf*, for you will then be rewarded as long as you stay in the masjid. Remember, inside a masjid there is no permission from Islamic law to eat, drink, sleep, have *suḥūr* or *iftār*, and not even to drink Zamzam water and the water which has been recited over and blown upon. However, if the intention of *i'tikāf* is made, all these acts will become permissible. One should not make intention to observe *i'tikāf* only to eat, drink or sleep, but he should do it to please Allah instead.

It is stated in *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikāf* and engage in the remembrance 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 *ṣalāt* upon the beloved Prophet ﷺ

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

يَا أَيُّهَا النَّاسُ إِنَّ أَنْجَاكُمْ يَوْمَ الْقِيَامَةِ مِنْ أَهْوَالِهَا وَمَوَاطِنِهَا أَكْثَرُكُمْ عَلَيَّ صَلَاتِي فِي دَارِ الدُّنْيَا

O people! Those who shall indeed gain swift salvation from the terrors and accountability of the Day of Judgement, will be those of you who sent the most *ṣalāt* upon me in the world.<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ**, “A truthful intention is the best action.”<sup>2</sup> O those who love Allah’s Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the speech, make good intentions. For example:

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

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

<sup>1</sup> *Firdaws al-Akhabār*, vol. 2, p. 471, hadith: 8,210

<sup>2</sup> *Jāmi‘ al-Ṣaghīr*, hadith: 1,284

O those who love Allah’s Messenger! Today’s speech will be about something known as inferiority complex. We will talk about what inferiority complexes are, what harms they can bring, how we can protect ourselves from them, and what Islam says to us in relation to this.

### What is an inferiority complex?

An inferiority complex is a mental disorder. Inferiority means inadequacy or deficiency, whilst complex refers to repressed thoughts and emotions that lead to abnormal mental state or behaviour. So, in essence, an inferiority complex is a mental state in which a person **thinks less of themselves** due to underlying thoughts and emotions.

In reality, inferiority complexes come about from comparisons. There are two ways in which we compare ourselves to others:

1. The first way we do this is by taking something we possess, keeping this in mind, and then comparing ourselves to others. For example, we may think, “I have money and so-and-so is poor”, “I own a car and he doesn’t”, or “I wear good clothes and they don’t.” Comparing oneself to others this way leads to a **superiority complex**.
2. The second way is for us to think of something we don’t have, and then compare ourselves to others. For example, “So-and-so is rich, but I’m poor”, “That person is better looking than me”, and so on. This way of comparing oneself to others instead leads to an **inferiority complex**.

Superiority and inferiority complexes are both nothing but harmful. One makes a person arrogant, whilst the other brings feelings of hopelessness and jealousy.

## A central cause of inferiority complexes

Why does this happen, you may ask? Why do some develop inferiority complexes? One of the main reasons is our society itself; our conduct with one another and our behaviour. We relentlessly mock and criticise anything and everything others do. Even if we see someone with a medical condition, or missing an eye, or unable to walk properly, we still leave no shortcoming in heartlessly teasing and making fun of them. People with darker skin are forced to hear comment after comment about their complexion. All of this and more leads to an individual suffering from an inferiority complex.

It does not stop there. Some parents constantly show anger towards their children, shout at them and point out their faults. Over time, the children's self-confidence fades away and they end up suffering from inferiority complexes. When friends or family get together, they sometimes make fun of one individual specifically. Although the subject of their teasing may be smiling and seeming to take it lightly, nobody has an idea of what he may be truly feeling inside. This leads to us losing self-respect for ourselves and each other, ultimately resulting in inferiority complexes being developed.

Similarly, widows and childless couples are subjected to terrible comments and treatment. A blind eye is given to orphans also, and society at large do not support them as they need. The same parents who can afford luxurious things for their children, do not spare a thought for orphans at all, and these poor souls develop an inferiority complex due to feelings of rejection and loneliness.

## White Hair at the Age of 15

On the 8<sup>th</sup> of Ramadan, in the year 1440 AH, a Madani Muzakarah was held after 'aṣr salah in Karachi's global Madani Centre. An Islamic brother asked the Amir of Ahl al-Sunnah, Mawlana Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ the following question, "I am 15 years old, and my

hair have become white. Everywhere I go, people make fun of me because of this.”

Dear Islamic brothers! Look at the lengths people go to in order to make fun of others. It is possible this young Islamic brother was suffering from an inferiority complex because of the insults he was forced to hear. Mawlana Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** replied with these golden words of advice:

It is the will of Allah; be content with what He has decreed. Do not take their words to heart. If you do, you will develop an inferiority complex, and it will become difficult for you to be successful later in life.

### Never make fun of anyone

We now realise the importance of Islam’s beautiful and enlightened teachings, which forbid the very things that lead to inferiority complexes in the first place.

Allah declared in the Quran:

**يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا قَوْمًا مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ**

**Translation from Kanz al-Īmān:** “O believers! Men must not ridicule other men; it is likely that the ridiculed are better than the mockers.”<sup>1</sup>

Our beloved master, the final Prophet of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** explained, **كَيْسَ الْمُؤْمِنُ بِالطَّعَانِ وَلَا اللَّعَانَ وَلَا الْفَاحِشِ وَلَا الْبِزْيِ** - “A believer does not insult, curse, speak indecently or make fun.”<sup>2</sup>

<sup>1</sup> Al-Quran: 49:11

<sup>2</sup> Jāmi‘ al-Tirmidhi: 1,977

O those who love Allah’s Messenger! Remember, mankind did not create mankind. It was Allah, the Creator and Owner of all creation, who made them. When explaining what form mankind was created in, Allah Himself stated in Sūrah wa al-Tīn:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝

**Translation from Kanz al-Īmān:** “We have indeed created man in the best form.”<sup>1</sup>

In commentary of this verse, we find the following in *Tafsīr Şīrāṭ al-Jinān*:

Allah took an oath by the fig, the olive, Mount Sinai and the city of Makkah. He then explained how He indeed created man in the best of forms, made their limbs proportionate and made them stand straight instead of on all-fours like an animal. He also fashioned them to not eat directly with their mouths, but to instead hold food in their hand and raise it to their mouths. He further adorned them with knowledge, understanding, intellect, manners and the ability to communicate verbally.<sup>2</sup>

## How to acquire recognition of Allah

Dear Islamic brothers, if we think about how we were created and then compare ourselves to the rest of creation, it becomes clear as day that Allah has granted us amazing bounties and blessings. He granted us the outward bounties of beauty, proportion and appearance, as well as inward bounties of good character and other virtuous qualities.

The more we contemplate over this fact, the more recognition we attain of Allah’s power and majesty. The more recognition we attain, the more

<sup>1</sup> Al-Quran, 95:4

<sup>2</sup> *Tafsīr Şīrāṭ al-Jinān, al-Tīn, verse 4, vol. 10, p. 755*

we will value and understand the auspicious bounties and huge blessings He has granted us.<sup>1</sup>

### Mannerisms of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

‘Abdullah bin Mas‘ūd رَضِيَ اللهُ عَنْهُ was a renowned Companion. His shins were thin and on the smaller side. One day he climbed a tree, so he could break off a piece of wood and use it as a *miswāk*. Whilst doing so, a strong gust of wind caused his clothes to move, and his shins become visible. Those around him saw his shins and began to laugh. When this happened, Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “I take oath by He Who has power over my soul! Abdullah bin Mas‘ūd’s shins are heavier on the scales of deeds than Mount Uḥud.”<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Become brothers

A person came to the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in hope of having his need fulfilled. As he approached, he was overwhelmed by the majestic prophetic aura of Allah’s beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and started to tremble. Seeing this, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Be at peace! I am not a king [like the oppressive and tyrannical kings of this world]. I am the son of a Qurayshi woman who lived in Makkah and ate dried meat.”<sup>3</sup>

اللَّهُ أَكْبَرُ - O those who love Allah’s Messenger! Imagine how relaxed and comforted the person would have become hearing these elegantly strung together words blossom from the sacred mouth of Allah’s

<sup>1</sup> *Tafsīr Şirāṭ al-Jinān, Al-Tīn, verse 4, vol. 10, p. 755*

<sup>2</sup> *Musnad Imām Aḥmad: 4,072*

<sup>3</sup> *Al-Mawāhib al-Laduniyyah, vol. 2, p. 101*

beloved! Imagine how much his heart would have been bursting with love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at that time!

The person who was previously overwhelmed by the Prophet's majestic aura stopped trembling when he heard these calming and comforting words. He presented his need to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who in turn then stood and announced, "O people! I have certainly received revelation commanding you to be humble. So be humble, do not oppress one another and do not be prideful. O servants of Allah! Be brothers to one another!"<sup>1</sup>

O those who love Allah's Messenger! We must act upon these enlightened teachings of Islam, and obey Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whilst doing this, we should try our best to protect others from suffering feelings of inferiority. May Allah grant us the ability to act upon this!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Two types of inferiority complex

Dear Islamic brothers! During a Madani Muzakarah, the Amir of Ahl al-Sunnah, Mawlana Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ spoke about this topic and said:

'Inferiority complex' is not a term used in shari'ah. In some cases, an inferiority complex can destroy an individual. In other instances, some elements of it are vitally important. For example, in terms of good deeds, it is necessary to think you have very few of them. A person should even consider

<sup>1</sup> *Al-Mawāhib al-Laduniyyah, vol. 2, p. 101*

themselves to have no good deeds at all. This will foster passion inside a person to perform as many of them as possible, and this passion should only increase more and more. There is no stage at which a person should feel content or relaxed with how many good deeds they have done. One should not think that he has done enough good deeds and no longer needs any more.

So, when it comes to this, it is important to think of your deeds as few in number and lacking in quality. **Also never consider yourself pious.** Even for one-millionth of a second, do not think you have become righteous and accepted by Allah, as you do not know His hidden plan. Always fear Him, and always consider yourself to be a sinner.

Let's now turn our attention to how worldly matters can cause someone to have an inferiority complex.

- Seeing someone wealthier than you.
- Saying, "He has a large house, but I just live in a flat."
- "I pay rent, but so-and-so has their own place."
- "He has a car, but all I have is a motorcycle."
- "He has a bicycle, but I have to travel everywhere on foot."
- "He's strong, but I'm weak."
- "He's healthy, and I'm ill."

Comparing yourself to people who have more and feeling inferior to them has absolutely no benefit. There is nothing but harm in this, and it can even lead to you becoming jealous.

There are two types of inferiority complex:

1. Feeling lesser and lowly regarding one's good deeds. This is a necessary feeling to have.
2. Feeling lesser and lowly regarding worldly issues. This has no good in it.

## Prophet 'Īsā عَلَيْهِ السَّلَام and his disinterest towards the world

Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ continued by saying:

Prophet 'Īsā عَلَيْهِ السَّلَام once owned a bowl, but eventually decided to not keep it with him. "This is the wealth of this world", he said, "and I do not want this. I will drink water with my hands." <sup>1</sup>

He saw the wealth of others but did not desire to become wealthy himself. He even gave away what he had in his possession (the bowl). Likewise, there are many pious elders who did not keep anything with them as belongings. Whatever they received was distributed to the poor immediately. Even my master, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not save anything for a later time. Saints would eat and give whatever was left as charity with no apparent source of food for their next meal. This is how the pious people of Allah trusted and relied upon Him.

If only we were to acquire the water that came into contact with the feet of these sacred and pious personalities, then we too would acquire a rank in the court of Allah.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 3 ways to save yourself from feeling inferior

O those who love Allah's Messenger! Mental health experts consider inferiority complexes to be feelings or emotions, rather than something

<sup>1</sup> Qūt al-Qulūb, vol. 1, p. 22

physically tangible. Anyone who suffers with this usually has three psychological issues, or even one or two of them. These are **ungratefulness, aimlessness and vain hopes.**

## 1. Become grateful

Those with inferiority complexes often think negatively about themselves to some degree. They feel as though they have been given nothing, and their destiny is full of nothing but deprivation. This is not the case at all. **Allah has granted everyone bounties, blessings and favours.** There is no person in the world who has not been given a countless number of these. Even if someone is blind, physically disabled or poor, they still always have thousands of bounties with them.

Allah states in the Quran:

وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا<sup>ط</sup>

**Translation from Kanz al-Īmān:** “And if you count the favours of Allah, you will therefore never be able to count them.”<sup>1</sup>

Think long and hard about this verse, which explains the reality of our situation. Allah has granted us so many bounties and favours that **we are unable to count them even if we tried.** Your hands are a bounty from Allah, and so is your head, brain, body, heart, lungs, liver, stomach and everything else. Counting all these is one thing; we don't even know the names of many bounties we have been granted! Look at the physiological system of our bodies, and how many organs our body uses all the time. We do not even know the names of many bounties that exist within us. These are all granted to us by none other than Allah.

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<sup>1</sup> Al-Quran, 16:18

## The greatest wish of a wealthy man

There was once an extremely wealthy man, who contracted an illness that effected his eyelids and left him unable to blink when he wanted. Blinking itself is an automatic system granted by Allah to a person's eyes. This prevents any foreign objects from entering the eye and protects them.

This wealthy person's eyelids stopped working automatically, which left him unable to blink when he needed or wanted to. As he was very well-off, he spent a great amount of money on treatment, but he did not find a cure for his issue. One day, someone asked him, "What do you want most?" The wealthy man sighed, "**I wish I could open and close my eyes whenever I wanted.**" Now think to yourself; how huge a bounty is the ability to blink, which we were given completely for free. Our problem is **we focus on what we don't have and ignore what Allah has granted us.**

## The wisdom-filled speech of Rābi'ah Baṣriyyah

The saint Rābi'ah Baṣriyyah رَحْمَةُ اللَّهِ عَلَيْهَا is renowned for her piety and great acts of worship. Muhammad bin 'Amr رَحْمَةُ اللَّهِ عَلَيْهِ stated about her:

Rābi'ah Baṣriyyah رَحْمَةُ اللَّهِ عَلَيْهَا had six things in her home: A mat, a clay pot, a bowl, a thick woollen cloth she prayed and slept on, and a bamboo peg around 2 yards long, with her funeral shroud hung upon it.

The *Tābi'ī* Sufyān Thawrī رَحْمَةُ اللَّهِ عَلَيْهِ saw her financial condition, and implored, "O Umm 'Amr! I am greatly affected by seeing the state you live in. If you go to that neighbour of yours, they will not let you live like this (they would consider helping you financially to be an honour for themselves)."

The great saint, Rābi'ah Baṣriyyah رَحْمَةُ اللَّهِ عَلَيْهَا responded with these amazing words:

Sufyān, what do you see me lacking? Am I not a Muslim? Islam is an honour which bears no disgrace, a wealth which does not cause destitution, and a love free from confusion. By Allah, when I feel shy from asking the true Owner of this world for the world itself, how then shall I ask from somebody who does not own it all?”<sup>1</sup>

O those who love Allah’s Messenger! Let’s really look at the blessed thinking of the saint, Rābi‘ah Baṣriyyah رَحْمَةُ اللهِ عَلَيْهَا. She was content with what she was granted and disliked asking from people. When mention was made of her restricted financial state, she immediately responded by saying, “Sufyān, what do you see me lacking? Am I not a Muslim? Islam is an honour which bears no disgrace, (and) **a wealth which does not cause destitution.**”

For the sake of Rābi‘ah Baṣriyyah رَحْمَةُ اللهِ عَلَيْهَا, may Allah grant us the ability to always be grateful for what He grants us!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Focus on what you have been given

Poverty and destitution are widespread in the world today, but even if we look far and wide, perhaps we shall not find a single poor person saying, “I am rich, because I have the wealth of being Muslim and having faith.” This is despite the fact Islam is the greatest wealth of all.

If wealth was more important than Islam, Qārūn would not have been destroyed. If power and kingship were more significant than Islam, Fira‘wn would not have drowned. Despite having this priceless treasure with us right now, we still develop an inferiority complex due to not having much money.

<sup>1</sup> *Wafayāt al-A‘yān, vol. 1, p. 328*

**If only we valued and focused on what Allah has granted us.** If we focused on what He has given us, as opposed to worrying about what we don't have, these misplaced feelings of inferiority and missing out would all finish. If you want to live a peaceful, content and happy life, build the habit of focusing on the bounties Allah has granted you. **Don't think about what you don't have; think about what you do have.**

This will remove all grief from your life - ان شاء الله

## The benefits of being thankful

In Surah Ibrāhīm, Allah announced:

وَاذْكُرْ رَبَّكَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿١٤﴾

**Translation from Kanz al-Īmān:** "And remember when your Lord proclaimed, 'If you are grateful, I will henceforth give you more; and if you are ungrateful, my punishment is henceforth severe.'"<sup>1</sup>

It is written in *Tafsīr Şirāṭ al-Jinān* regarding this verse:

From this, we learn thankfulness leads to bounties increasing. Being thankful itself, means to recognise and respect the One who grants said bounties. Making the carnal self (*nafs*) habitual in giving thanks is also part of this. A particularly sensitive point to bear in mind here, is how a person increases in thankfulness when he reads or considers the countless bounties, favours, blessings and grace Allah has granted him. This causes them to increase, and a person's heart then becomes brimful with love for Allah.

Somebody who thinks and acts this way holds an extremely high status. The Şiddiqūn possess a rank even superior to this; their love for Allah overwhelms them to the extent their heart is no longer

<sup>1</sup> Al-Quran, 14:7

inclined towards any bounty. They instead are totally focused and inclined towards the Giver of bounties, Allah Himself.<sup>1</sup>

## The Benefits of Thankfulness and the Condemnation of Ungratefulness

As reported by the Companion ‘Abdullāh bin Mas‘ūd رَضِيَ اللهُ عَنْهُ, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

He who is granted ability to be thankful shall not be deprived from an increase in bounty, as Allah has stated, لَمَّا شَكَرْتُمْ لَأَزِيدَنَّكُمْ - “If you are grateful, I will henceforth give you more.”<sup>2</sup>

He who is granted ability to repent shall not be deprived of his repentance being accepted, as Allah has stated, وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ - “And it is He Who accepts the repentance of His bondsmen.”<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## Make a habit of saying اَلْحَمْدُ لِلّٰهِ

Dear Islamic brothers, a simple way of saving yourself from falling into an inferiority complex, is to say اَلْحَمْدُ لِلّٰهِ regularly. This is a way of thanking Allah, and it was declared to be the greatest manner of doing so. In fact, the du‘ā to be read whenever anything good occurs, is اَلْحَمْدُ لِلّٰهِ. There are many times you can say this throughout the day:

<sup>1</sup> Tafsīr Şirāṭ al-Jinān, Ibrāhīm, verse 7, vol. 5, p. 153

<sup>2</sup> Al-Quran, 14:7

<sup>3</sup> Al-Quran, 42:25; Tafsīr Al-Durr al-Manthūr, Ibrahīm, verse 7, vol. 5, p. 9

- When you open your eyes in the morning. This itself is a bounty, so say **اَلْحَمْدُ لِلّٰهِ**.
- When you get up off your bed. Having enough strength to do so is a bounty; say **اَلْحَمْدُ لِلّٰهِ** for this.
- Say **اَلْحَمْدُ لِلّٰهِ** for having two, completely healthy feet. Some people can't put shoes on due to differing reasons; say **اَلْحَمْدُ لِلّٰهِ** you are able to
- Say **اَلْحَمْدُ لِلّٰهِ** for being able to stand up by yourself
- Say **اَلْحَمْدُ لِلّٰهِ** for your knees functioning and moving properly
- Also, leaving the house for work is something we can only do because Allah allows us to. Say **اَلْحَمْدُ لِلّٰهِ** for this
- When you get home after work, say **اَلْحَمْدُ لِلّٰهِ**
- When you see your children, say **اَلْحَمْدُ لِلّٰهِ**
- When you drink water, say **اَلْحَمْدُ لِلّٰهِ**
- When you eat, say **اَلْحَمْدُ لِلّٰهِ**
- When you drink tea, say **اَلْحَمْدُ لِلّٰهِ**

In each and every positive thing you find, say **اَلْحَمْدُ لِلّٰهِ**. If we actively look for opportunities to say this and ultimately build a habit, we will not even have time to think about what we don't have- **ان شاء الله**.

## Benefit of saying **اَلْحَمْدُ لِلّٰهِ**

By the grace of Allah, **اَلْحَمْدُ لِلّٰهِ** is a beautiful statement that causes us to smile before we even begin saying it. In fact, you can even say it's a requirement to smile before saying **اَلْحَمْدُ لِلّٰهِ**.

You will never find anyone saying **اَلْحَمْدُ لِلّٰهِ** whilst they are crying or in a bad mood. When people say this, they usually accompany it with a smile. If we develop this wonderful habit, we will gain reward and that too with a smile on our faces. If Allah wills, this will also save us from inferiority complexes - ان شاء الله.

## Virtues of saying **ان شاء الله**

The final Prophet of Allah **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** said to his Companions **عَلَيْهِمُ الرِّضْوَانُ** "Raise your shields!" They asked, "O Messenger of Allah, have enemies attacked us?" He then declared, "No, rather raise your shields against Hellfire and recite **سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللهُ اَكْبَرُ**, as these words will protect you from the front and behind on the Day of Judgement."<sup>1</sup>

In another hadith, the final Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** asked his Companions **عَلَيْهِمُ الرِّضْوَانُ**, "Do any of you possess ability to perform good deeds that amount to the size of Mount Uḥud everyday?" They replied, "O Messenger of Allah, who has the strength to do this?" The Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** said, "All of you are capable of this." When asked how, he explained, "Saying **اَلْحَمْدُ لِلّٰهِ** is more esteemed than Mount Uḥud."<sup>2</sup>

The Companion Abū Mālik Ash‘arī **رَضِيَ اللّٰهُ عَنْهُ** reports how the final Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** also explained, "Saying **اَلْحَمْدُ لِلّٰهِ** fills the scales."<sup>3</sup> This

<sup>1</sup> *Al-Mustadrak ‘alā al-Ṣaḥīḥayn*: 2,029

<sup>2</sup> *Al-Mu‘jam al-Kabīr*: 14,812

<sup>3</sup> *Ṣaḥīḥ Muslim*: 223

means, when the reward of saying **اَلْحَمْدُ لِلّٰهِ** is placed upon the scale of deeds on the Day of Judgement, the scale will become full.<sup>1</sup>

May Allah grant us the ability to always thank Him, make dhikr of Him, and always say **اَلْحَمْدُ لِلّٰهِ!**

اٰوِيْنَ بِجَاوِزِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 2. Identify your skills, strengths and talents!

Dear Islamic brothers! A common cause of feeling inferior is aimlessness, and not having a sense of self-identity. People who suffer from an inferiority complex usually have not identified their personal skills, strengths or talents. They have no clear purpose in life. When someone realises what he is capable of, he will make use of his strengths to attain a fixed target. Then he will not compare himself to others. He will instead walk his own path in life and consistently focus on improving his skillset.

Let's say a person lives in Birmingham, but travels to London for work. When his shift finishes, he gets in his car and drives back to Birmingham. Will this person suffer an inferiority complex when he sees others going to famous places like Oxford or Cambridge for work? No, of course not, because this person has a clear goal. He lives in Birmingham, and that's where he wants to go. He has his aims and targets clearly set out. He does not feel inferior to anyone because of this.

Similarly, when we recognise our skills, strengths and talents, we will find a purpose in life and walk on our own path. We will also then not suffer from inferiority complexes when we see the lives of other people.

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<sup>1</sup> *Fayd al-Qadīr*, vol. 4, p. 384

## The meaning of رَبِّ

Every person has their own unique value, and Allah has granted each person unique skills. Because of this, a person only finds success when they do what their talents and strengths are best in.

We all know Allah is our رَبِّ. In fact, He is رَبِّ of all worlds. Yet, do you know what رَبِّ actually means? We now come to a truly beautiful and heart-moving point. If we truly understand the meaning of this word, all our feelings of inferiority and being less than everyone else will instantly go away. Shaykh Maḥmūd Alūsī رَحْمَةُ اللهِ عَلَيْهِ explains:

رَبِّ refers to He who nourishes and edifies. By extension, this nourishment and edification both mean, تَبْدِئُ الشَّيْءَ إِلَى كَمَالِهِ بِحَسَبِ اسْتِعْدَادِهِ – الْأَكْرَبُ شَيْئاً فَشَيْئاً – “To bring something to perfection according to its natural capabilities, stage by stage.”<sup>1</sup> With this in mind, the word رَبِّ will resultantly mean, “He who brings about perfection in something through its natural strengths.”

We now know Allah has granted each thing its own unique strengths, and He causes everything to reach perfection only through these strengths. For example, a mango tree will always grow mangoes, and apple trees will always grow apples. They will not grow any other fruit.

Creating a mango tree from a mango seed and causing it to grow mangoes is a tangible example of how Allah is رَبِّ. He nourished and edified it from a seed into a tree that gives fruit. Yet if a mango tree was to grow apples instead, this would also display His divine power.

<sup>1</sup> Tafsīr Rūḥ al-Ma‘ānī, al-Fātiḥah, verse 1, juz 1, vol. 1, p. 104

So, overall we learn that everything in this world attains success through its natural strengths.

## Everyone is granted Opportunities based on their Capabilities

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, كُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ - “Everyone is eased towards what they were created for.”<sup>1</sup>

No matter what personality type or skillset you possess, you will be given a path in life that suits your skills and strengths.<sup>2</sup>

Everyone in this world has different skills, strengths, talents and capabilities. This is why people will receive different opportunities and paths in life that are suited to them. Looking at others who have a different blessing should not make you feel inferior. Your nature is different to others, and consequently, your blessings will differ too. Why should you feel inferior to someone, when you are both receiving blessings that are best suited for you? What is left for you to feel inferior about?

For this reason, it is important to identify your talents and set a clear goal in life to work towards. ان شاء الله You will be successful.

## Great personalities who identified their strengths

The leading juristic authority, Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ, was a businessman by trade. Imam Sha‘bī رَحْمَةُ اللهِ عَلَيْهِ met him one day, and after witnessing his intelligence, advised him to acquire Islamic knowledge and spend time with scholars. Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ did just that and left his business to spend time gaining knowledge. After some time, he became the greatest mufti and mujtahid of his era.<sup>3</sup>

<sup>1</sup> Sunan Abī Dāwūd: 4,709

<sup>2</sup> Fayḍ al-Qadīr, vol. 5, p. 45, hadith: 6,358

<sup>3</sup> Al-Khayrāt al-Hisān, p. 37

Imam Bukhārī رَحْمَةُ اللَّهِ عَلَيْهِ is a universally acclaimed scholar of hadith. His book *Ṣaḥīḥ Bukhārī* is known all over the world. He was only ten years old when he identified his strengths. After working extremely hard, he memorised 70,000 hadith in just his childhood.<sup>1</sup>

The grand *muḥaddith* and mufti of Pakistan, Mawlānā Sardār Aḥmad رَحْمَةُ اللَّهِ عَلَيْهِ was a personality of great status. During his days as a student, he attended a gathering in Lahore's Wazir Khan Masjid, in which the son of Imām Aḥmad Razā Khān and famous saint, *Hujjat al-Islām* Ḥāmid Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ was present.

Despite being young at the time, Mawlānā Sardār Aḥmad رَحْمَةُ اللَّهِ عَلَيْهِ was fortunate enough to meet him and kiss his hand. This experience moved him greatly. After the gathering, he went to Hamid Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ and expressed what he felt. "I have no desire for worldly knowledge anymore", he said, "I now want to learn knowledge of Islam."

Mawlānā Sardār Aḥmad رَحْمَةُ اللَّهِ عَلَيْهِ was then taken to Bareilly by Hamid Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ, where he proceeded to learn extensive knowledge of Islam. A time then came when he became the leading religious authority of Pakistan and received the famous title of *Muhaddith-i-Āzam*. His knowledge and deeds were of the highest calibre. His shrine is located in Faisalabad, Punjab.<sup>2</sup>

Dear Islamic brothers, a person will be given a path in life which best suits their nature. This is why making comparisons with others is useless. Instead, identify your strengths. Remember, you are uniquely important, and you have skills specific to you. Keep these in mind and strive forward in life as far as you can. If you do this, you will not have a feeling of inferiority ان شاء الله. May Allah grant us the ability to act upon this.

<sup>1</sup> *Hidāyat al-Sārī*, vol. 1, p. 49

<sup>2</sup> *Hayāt-i-Muhaddith-i-Āzam*, pp. 33 - 34

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Affiliate yourselves with the Islamic environment of Dawat-e-Islami in order to develop passion for performing good deeds, avoiding sin, being thankful to Allah, working hard in permissible actions, carrying out acts of worship, being steadfast in good deeds and obeying your parents.

Dawat-e-Islami has 12 Islamic activities for you to actively involve yourself in, one of them being to travel around a certain locality and invite its people to righteousness. There are huge benefits to this: masjids remain full, Islamic activities begin taking place in a community and many new brothers affiliate themselves with Dawat-e-Islami. The blessings of this also leads to people beginning to offer salah.

Those who participate in this activity also have their share in the Amir of Ahl al-Sunnah's du'ās, and they have the honour of positively affecting others' lives by inviting them to righteousness. To encourage us further, let's listen to an amazing incident about this.

### The Masājid became full

A Madani qafilah once left from Karachi and travelled to a masjid in Punjab. Much to their surprise, they found the door locked. Once they opened it, they saw everything inside covered in dust. It seemed as if the masjid had been closed for a long time. After cleaning the inside and offering 'aṣr salah, they went to a nearby park to invite Islamic brothers to the masjid. **أَلْحَدِّدْ لِلَّهِ** Many people responded to their call and accompanied them, after which they offered salah together and listened to a sunnah-inspired speech. An old man started to cry in happiness when he saw this, and he exclaimed, "**أَلْحَدِّدْ لِلَّهِ** The blessings of being around those who love Allah's Messenger, and travelling to invite others to righteousness, have led to this masjid becoming full."

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

### 3. Work hard

O those who love Allah's Messenger! The third cause of inferiority complex is vain hopes. Most people who have an inferiority complex tend to have excuses for everything. Their feelings of inferiority stem from the fact they are lazy or negligent in things they do. In reality, such people do not work hard. When they do not put effort in, it is obvious they will not gain any kind of success. When they do not gain any kind of success, they ultimately develop an inferiority complex.

Such people can be heard saying, "I worked as hard as I could, but I didn't get the position I deserve!" If their efforts were reviewed, one will see they did not put their all into it, and this is why they are unsuccessful. In this way, some muballighs may feel inferior to others. For example, "That Islamic brother delivers fantastic speeches, and I cannot even deliver a *dars*", or "That Islamic brother does all 12 of Dawat-e-Islami's Islamic activities wherever he goes, but I cannot do one." These are just a few examples of how someone can feel inferior to others. If they were asked as to whether they worked hard to prepare a *dars* or speech, perhaps they would say no. If they were asked how much time they gave to perform the 12 Islamic activities, they would feel embarrassed to answer.

In reality, those suffering from an inferiority complex do not try their best to accomplish their ambitions. And whether it be willingly or unwillingly, they cover up their laziness with an inferiority complex.

### Behind every success is hard work

If you feel inferior because another person is successful, remember that their success was not given to them on a plate for free; they worked hard for it. The successful muballigh of today was not a muballigh at all once upon a time. When he delivered his first speech, he was shaking in

hesitation and stumbling over his words. But through his hard work and perseverance, the same person became an expert muballigh by the grace of Allah. Behind every success is a story of hard work and difficulty. It is unfortunate that instead of taking inspiration and motivation from success stories, we feel inadequate and sorry for ourselves.

## The difference between humans and animals

There is a clear difference between us and animals. When an animal is born, it is already in the form and state it will remain in. Whereas when a human is born, he becomes what he was destined to be after growing up. For example, a horse is born a horse, and will remain as one until it dies. Have you ever seen a horse grow up to become a doctor or engineer? Of course not. Contrary to this, a human becomes what they were destined to be, only after growing up.

There are only two ranks that are not earned through hard work or effort: prophethood and sainthood. These ranks are granted to whomever Allah pleases. Prophethood has ended however, as Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the final Prophet of Allah. Absolutely no new prophet will come after him.

Apart from these two ranks, every other position can be earned. A human can become whatever he wants if he possesses three things: belief, passion, and hard work.

## Summary

Inferiority complexes are an illness that prevent one from being successful. It can also lead to someone suffering from the harmful spiritual illnesses of jealous and hopelessness. To protect ourselves from this, we must be content with what Allah has decreed for us and thank Him for the bounties and blessings He has bestowed. We must keep our focus on these immense positives.

If we keep thinking of what we don't have, we'll suffer great harms and losses. Always think of what Allah gave you, and thank Him abundantly.

ان شاء الله You will receive reward for this, and your blessings will increase even more. Identify what your strengths are and work towards refining and applying them in life. Rely upon Allah and work hard with all the energy you have. You will become successful in life and not suffer from an inferiority complex of any kind - ان شاء الله.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## The Education Department

The fate of a nation is dependent upon the upbringing of its youth. Countless examples across history teach us this principle; any nation that advanced further than others had educated and well-mannered youngsters, and any nation which had their young generation involved in useless activities were left behind.

Our condition today is similar. Educated, well-mannered young people who offer salah are few and far between. Our educational institutes and curriculums fall severely short of the mark.

Dawat-e-Islami initiated its Education Department to propagate the teachings of Quran and sunnah in schools, colleges and universities. With the best of intentions, its purpose is to invite students and teachers to Dawat-e-Islami's Islamic environment, and encourage them to live their lives in accordance with the sunnah. The Pious Deeds booklet is distributed to them, and branches of Madrassat al-Madinah for adults established for their Islamic education. اَلْحَمْدُ لِلّٰهِ Due to this, many students repented from their sins, began offering salah and acting upon the sunnah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers, drawing the speech to a close, we shall now have the honour of discussing some actions from the sunnah and some etiquettes we can implement into our daily lives.

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ

“Whoever loved my sunnah loved me, and whoever loved me shall be with me in Paradise.”<sup>1</sup>

### Sunnah and etiquettes of being thankful

Dear Islamic brothers, let us now discuss some sunnah actions and etiquettes about being thankful. We will begin by mentioning two hadith first.

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

1. Allah is indeed pleased with a servant who praises Him when eating a morsel of food and drinking.<sup>2</sup>
2. You should keep your tongues busy with dhikr, and your hearts busy with thankfulness.<sup>3</sup>

Let us now mention some Madani pearls of wisdom about thankfulness.

- Thanking Allah is a superior form of worship.<sup>4</sup>
- It is *wājib* to thank Allah for the bounties He has given you.<sup>5</sup>

<sup>1</sup> *Mishkāt, vol. 1, p. 55, hadith: 175*

<sup>2</sup> *Ṣaḥīḥ Muslim, hadith: 6,932*

<sup>3</sup> *Shu‘ab al-Īmān, hadith: 590*

<sup>4</sup> *Shukr kay Fazāil, p. 12*

<sup>5</sup> *Khazā’in al-‘Irfān, al-Baqarah, verse 172*

- The ability to be thankful is a great honour.<sup>1</sup>
- Thankfulness protects the blessings you have.<sup>2</sup>
- Thankfulness alone is what leads to an increase in bounties.<sup>3</sup>
- Thanking Allah is a habit of the pious.<sup>4</sup>
- Thankfulness means to reject sin.<sup>5</sup>
- Thankfulness is to truly understand you have been given something.<sup>6</sup>
- Thanking Allah upon receiving a blessing is protection from punishment.<sup>7</sup>
- Worship is not complete without thanking Allah.<sup>8</sup>
- Gratitude is the basis of all worship.<sup>9</sup>

## Announcement

The remaining sunnahs and etiquettes of thankfulness will be mentioned in study circles. Please do participate in them to find out more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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<sup>1</sup> *Shukr kay Fazāil*, p. 12

<sup>2</sup> *Ibid.*, p. 12

<sup>3</sup> *Ibid.*, p. 12

<sup>4</sup> *Ibid.*, p. 12

<sup>5</sup> *Ibid.*, p. 12

<sup>6</sup> *Ibid.*, p. 12

<sup>7</sup> *Şirāṭ al-Jinān*, vol. 4, p. 306

<sup>8</sup> *Tafsīr al-Bayḍāwī*, vol. 1, p. 449, *al-Baqarah*, verse 172

<sup>9</sup> *Al-Tafsīr al-Kabīr*, vol. 2, p. 191, *al-Baqarah*, verse 172