

BLESSINGS OF RAMADAN & THE QURAN



Lectured By

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Preface

نحمده ونصلي على رسوله الكريم

Once a Khadim of my beloved Sheikh Hazrat Mulana Shah Hakeem Muhammad Akhter (رحمة الله عليه) was guest at my house in Bahawalnagar. He saw a dream that Hazrat Sheikh ordered me (Jalil Ahmed) to deliver a bayan in English. The reality of this dream was that Allah Taala will give me Tofeeq to establish the work of my beloved Sheikh in those countries where the first spoken language is English.

Alhumdulillah the work started in those countries and it was also important that my books and the booklets are published in English. So Alhumdulillah our beloved Ahabab and followers from U.K performed this khidmat of translating the books in English.

Before this one of my books about the biography of my late father Hazrat Mulana Niaz Khutani (رحمة الله عليه) was translated and

published in English under the title of “IN THE PATH OF ALLAH”.

I am very thankful to Moulana Younas Bhaji who translated the books & Moulana Arif Patel, Imran Ali, and Farooq Patel from London & Farooq Adam of Boltan for participating in this special work.

May Allah Taala reward all of these brothers for their efforts and make this Sadaqa Jaria for me and for them.

Jalil Ahmed

Khadim of Hadith & Principal

Jamia ul uloom Eidgah Bahawalnagar

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BLESSINGS OF RAMADAN & THE QURAN

The following is an English rendition of two Urdu discourses by Hadhrat Sheikhul Hadith Maulana Shah Jaleel Ahmed Akhoun, delivered in Karachi, on the 5 and 6 of September 2009. The discourses were in the Urdu language, scripted and thereafter translated in to English.

Hadhrat Sheikh often stated, "There should be love of four things:

1. Allah
2. The Prophet
3. The Holy Quran
4. The pious servants of Allah."

Through the reading/study of these discourses your love for the aforementioned will (Allah willing) increase. May Allah accept. Ameen.

All praises belong to Allah. We praise Him, seek help from Him, seek forgiveness from Him, believe in Him, place trust in Him and seek protection by Him from the wickedness of our souls and our evil deeds.

One whom Allah guides, then for him is no deviator and the one whom Allah turns away, then for him is no (other) guide.

We testify that there is no deity except Allah alone, He has no partner and we testify that our leader, our head, our beloved, our intercessor and our master Muhammad ﷺ is His servant and messenger.

I seek protection by Allah from Satan the Rejected.

I start in the name of Allah, the Most Compassionate, the Most Merciful.

94:1 By the fig, by the olive;

94:2 By the Mount Sinai;

94:3 By this secure city;

94:4 We have most certainly created the human in the best of symmetry.

The Prophet ﷺ has stated, "Allah states; "The observance of fast is for Me, I will (personally) grant reward for it.""

In another narration the words are, "I will become the reward for it."

My honourable friends, Allah has presented a description of us; the humans in His Pure Book. He has described to us the potential He has embedded within us. He

has described to us the composition with which He has fashioned us humans. The Creator has elucidated this to us lest we be fooled by the foolish and lose sense of our value.

An anecdote comes to mind of an old man who was walking, carrying a buckling (a baby goat), three looters saw him and decided to prize the buckling away from him without the hint of criminality.

All three looters stood a distance away from each other. The first looter asked the old man, "Old man, what breed of dog do you carry in your hand?"

The old man scolded the looter, "Are you out of your mind! This is a fine buckling."

"O I'm sorry, I only see a dog in your hand." Exclaimed the looter.

The second and the third looters had a similar conversation, till the old man began doubting himself; 'it is a possibility I may have picked up the dog instead of the buckling from home!'

He cast the buckling aside and walked away swiftly.

SERVED BY THE CREATION AND IN SERVITUDE TO THE CREATOR

Allah was aware that the human, because of societal and environmental forces, will lose sense of his potential and his essential purpose of life. He was aware, the human will analogise himself to other creatures.

'As other creatures eat and drink abundantly, so must I.'

Allah was aware, the human will forget his status because of social and environmental influences even though the whole world has been created to serve mankind.

The sun rises for the benefit of mankind, the moon shines down for the benefit of mankind. All the resources from the heavens and earth have been created by Allah for you and I. Everything has been created to serve our needs and we have been created to serve Allah.

'O human, I have endowed you with such lofty potential that you alone is worthy of servitude to Me. O human, you are exclusive

with this ability, no other creation has such an endowment to reach the echelon of servitude you are able to.'

THE FASHIONING OF THE HUMAN

Allah, whilst taking oath, presents a description of the human,

94:1 By the fig, by the olive;

94:2 By the Mount Sinai;

94:3 By this secure city;

Qari Muhammad Taiyib (May Allah descend mercy on his soul) stated, "Even Though, as is evident, the oath taken by the Lord is of the fig, the olive, Mount Sinai and the secure city (Makkah), in reality these are mere indications towards three towering personalities. The fig and the olive is alluding to the birthplace of Isa صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (where the growth of the fig and olive is in abundance), Mount Sinai is alluding to Musa صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the secure city is referring to our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

It is as though Allah is announcing that, '*O human, if you are unaware of your purpose in life, then turn your attention*

towards these three great prophets. They were from among the humans, read about their characteristics, research their exertion in servitude and study the legacy they left behind in the world. Thereafter look within and think what potential you have been granted.'

94:4 We have most certainly created the human in the best of symmetry.

These prophets are alluded to as paragons of servitude by Allah. Our beloved Prophet ﷺ, was from among you, Musa ﷺ was sent (as a prophet) from among you and Isa ﷺ was a prophet from among you. Study their servitude and obedience, they were alone yet their devotional exertions have left a lasting legacy upon the world.

After the aforementioned four oaths Allah states, 94:4 *"We have most certainly created the human in the best of symmetry."*

'O human your make up and fashioning is of such a standard that no other creation is comparable.

AN EXAMPLE OF A BELIEVER'S SOUL

Maulana Qasim Nanotwi (May Allah descend mercy on his soul) stated, "As mentioned in a Hadith and implied in Sufi couplets that My (Lord's) being cannot be encompassed by the universe. If there is an entity that can encompass the Lord, it is the soul of a believer."

'I (Lord) cannot be encircled by the vastness of the universe, it will be deemed limited compared to My (Lord's) Being. However, I can be encompassed within the soul of a believer.'

This encompassing of the Lord means the Light and Brilliance of the Lord can be encompassed within the soul of a believer. Maulana Qasim Nanotwi (May Allah descend mercy on his soul) stated, "The composition of the human soul can be understood by the parable of the sun, the image and heat of which can be encapsulated within a small mirror. Similar is the condition of the soul that it can encapsulate the Brilliance of the Lord. The very Brilliance, when directed towards

Mount Sinai, it crumbled and turned to dust, the very Brilliance that cannot be encapsulated by the vastness of the universe."

The human, when he turns (attention) his soul absolutely towards Allah, then the complete Light and Brilliance penetrates his soul and the soul encapsulates this Brilliance.

My Sheikh, Maulana Shah Hakim Akhtar (May Allah descend mercy on his soul) used to state,

"The soul that the Sovereign of the worlds penetrates,

It will experience bliss insurmountable in this world and the hereafter."

THE SACRIFICE OF THE INFERIOR FOR THE SUPERIOR

My father, Maulana Niyaz Muhammad Turkistani (May Allah descend mercy on his soul) had a wonderful philosophical oratory style. He used to say, "Inorganic substances, such as soil sacrifices itself so a tree can grow. It is a common fact that the quality of the soil diminishes with its usage multiple

times in the process of farming, hence the need to strengthen the quality of the soil. Subsequently vegetation, trees sacrifice themselves for the sustenance of animals and livestock. Humans, also benefit from the milk, meat of the livestock. In essence, all inorganic substances and all creatures sacrifice themselves for the sustenance and benefit of the human."

HUMAN OR LION

Qari Muhammad Taiyib (May Allah descend mercy on his soul) visited the seminary Jamia Islamia Binori Town, I was a student there at the time. He delivered a discourse in which he communicated a story.

He said, "A human was described to a lion; 'a human is very dangerous, he looks weak but he is extremely intelligent and cunning'. 'Do not go near to the human'. The lion, naturally proud of its strength and speed, decided to seek out this human. On its journey of quest, it saw a donkey belonging to a laundryman, it had incidentally with intent strayed from its master. The lion thought, 'perhaps this is the

human I seek!' As donkeys are seldom found in jungles, his suspicion was justified.

He quizzed the donkey, 'Are you the human?'

The donkey responded, 'Why do you ask? It is from the human I have fled. My human master, works me mercilessly and beats me unrepentantly for slowing down in work.'

The lion moved on and saw a camel, thinking this has to be the human, it is visibly tall and strong, it roared the question, 'Are you the human?'

The camel answered, 'Why mention the human! The very human you ask about tires me out all day and everyday in the work of cultivating the farm fields. My back bears the marks and injuries of my hard labour.'

The lion thought to itself, 'strange such great animals and fearful of this human!'

It went further ahead and saw an ox, a similar conversation as with the donkey and camel took place. The lion asked the whereabouts of this human from the ox. The ox directed him to the village shops, where tradesmen and craftsmen could be found. The lion saw a man working with some tools

and thought to himself, 'strange, this human does not seem anything special!' He went nearer to the man and roared, 'Are you the human?'

The answer came back: 'Yes I am.'

'What is so special about you?'

'I have no special qualities at all, you are the king of the jungle, you are indeed strong,' came the response from the man.

Further to this, the man challenged the lion to do the work he was doing. The lion took up the challenge, got itself entangled and stuck. It was subsequently beaten by a stick, as a spectacle for all to see. When it was released late in the day, it fled, crying out, 'do not even come close to a human.'"

THE QUALITIES OF A HUMAN BELONG TO ALLAH

My father use to say, "All living species are created for the benefit of the human but the human is created for the purpose of servitude to the Lord. The day, night, every moment, your breathing, your strength, your qualities, all belong to Allah. He has granted you the ability to speak, utilise this favour in serving Him. He has

granted you the ability to see, utilise this favour in serving Him. He has granted you the ability to hear, utilise this favour in serving Him. He has granted you the ability to think, utilise this favour in serving Him. He has granted you the wonderful qualities of the heart, utilise them to serve Him. All these qualities have been granted, so we can acquire the Brilliance of Allah. You have the ability to reach such lofty stations of nearness that are beyond the reach of even the Angels."

RAMADAN IS THE SEASON TO HARNESS QUALITIES

My dear brothers, it is for this reason Allah has granted us the blessed month of Ramadan, so we can harness and flourish our abilities in servitude to Him. Maulana Rumi (May Allah descend mercy on his soul) states,

"Freshness in every beautiful garden...

You awake in the morning and gaze at the flowers of the garden, they will appear fresh, green and blooming with colour. These are the very flowers and plants that had specks of dust and dirt visible upon

them in the evening. Maulana Rumi (May Allah descend mercy on his soul) further states,

"This is evidence of a light rain in the night."

Such rain that is not visible to you and I. Similar is the soul of a believer, in the blessed month there is a rainfall of blessings upon his soul, to such an extent that a believer's radiant face is evidence of such a rainfall on his soul.

So my beloved brothers, Allah has given us this month to harness our qualities. Our qualities are blemished by and stained by two foes: Satan and the Inner-Self. Allah has established ease in safeguarding ourselves from both.

Satan is banished and detained throughout the blessed month and we as humans could not have done this ourselves. It is in the Quran, 'Satan can see you, you are unable to see him. I (the Lord) can see Satan but he cannot see Me. Come in to My (Lord's) protection, I will safeguard you from him. It is why we have been granted the words:

"أعوذ بالله من الشيطان الرجيم"

"I seek protection by Allah from Satan the Rejected."

We are unable to safeguard ourselves from Satan on our own accord. How can we protect ourselves when we are unable to see the enemy? It is for this reason we have been instructed to seek protection with the One (Allah) who Himself cannot be seen by Satan.

THE BENEFIT OF FOLLOWING THE SUNNAH WHEN ANSWERING THE CALL OF NATURE

It has been narrated in a Hadith of the Prophet ﷺ, when one enters the toilet, he should enter by his left foot, supplicating with the words,

بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبَاثِثِ وَالْخَبَائِثِ

In the name of Allah I start, O Lord, I certainly seek protection by You from (all

forms of) harmful (things) and from the demons.

On the recital of this supplication a veil covers the gaze of the demons and they are prevented from seeing anything. This is the blessing of this aforementioned supplication.

My Sheikh, Maulana Shah Hakim Akhtar (May Allah descend mercy on his soul) has eloquently explained, and the explanation of the pious is always eloquent, he has said,

"It has been narrated in a Hadith, when a man enters the toilet without supplicating

بِسْمِ اللَّهِ

The demons toy with his privates.

What does toying with the privates mean? They blow an evil blow on his privates thus effectuating evil acts and evil thoughts."

My Sheikh (May Allah descend mercy on his soul) use to further expound, "If one makes habitual the recital of the aforementioned supplication and ensures his offspring are habitual of its recital too, then his moral character and the morality of his offspring will be safeguarded. There is

extraordinary benefits in the teachings of the Prophet ﷺ."

TWO ENEMIES OF THE HUMAN: INNER DESIRES AND SATAN

My friends, two things suppress the potential of the human; the human either falls prey to his Inner-Desires or to Satan. My Sheikh (May Allah descend mercy on his soul) use to say, "The Inner-Desires are more demonising than Satan himself. It was, after-all, Satan's own Inner-Desires that led him astray, there was no other demon to lead him to evil other than his Inner-Desires."

Nowadays people blame the societal degradation for their evil ways and yet they do nothing to distance themselves from such moral deprivation.

My Sheikh (May Allah descend mercy on his soul) used to ask, "If society effects and impacts the moral fibre and character of one, then why wasn't Satan impacted by the good societal environment of the Angels?"

Satan was always in the company of the Angels, so why then, did he commit such a satanic act?"

The answer is, he was overpowered by his own Inner-Desires.

REPENTANCE IS THE REMEDY

My friends, if the global environment was against the moral standing of a human, it alone cannot harm him as long as he himself does not lose hope. However, if he himself loses the will to struggle against this then what can be the solution for such a person?

"What can I do Maulana the societal degradation is extremely bad!"

Even if the societal degradation is very bad, it does not mean you give up the struggle.

"One who is continuously failing throughout his life..."

Nevertheless, the lover should not give up the struggle

He should maintain this alliance of love

If it was to severe a hundred times, then re-establish this bond a hundred times."

Repent, seek forgiveness, Allah will establish you as one of His own in an instant.

I visited the United Kingdom a few months ago, friends there lamented, "The Societal degradation is extremely bad. How can we save ourselves?"

I responded by asking, "Are you not allowed to repent and seek forgiveness?"

They answered in affirmation.

How foolish is the one whose garments become dirty and he worries not about cleansing them!

One intelligent will always say, "Whenever the clothing becomes dirty, then wash away the dirt. Repeat the cycle whenever a need occurs."

The cleansing agent; repentance has been granted to you by the Lord, if you persistently become morally unclean then use the cleansing agent persistently. If nothing else, you will, at least be recorded among the ones who continually cleansed themselves from moral uncleanness.

Allah will say, "This servant of mine has spent a life time cleansing himself with

repentance. Whenever a need to cleanse occurred, he used the cleansing agent."

Then what happens?

The man is granted the ability to cleanse himself with repentance in his final moments of life and become close to the Lord. However, if a person loses all hope and does nothing, there can be no cure for such a person.

THE CONSEQUENCE OF THE NEGLIGENT SOUL

Remember, the biggest ailment is being negligent. Allah has resembled such people with animals:

6:179 ...They are like cattle. Rather, they are further astray. These people are unaware.

They are worse than animals. What would 'being unaware' and being 'negligent' mean in a spiritual context?

It means there is no desire to abstain from evil, no desire to seek forgiveness. A man does not deem it important enough to reflect upon his shortcomings.

The Quran elaborates on the two types of human,

91:5 So as for the one who gives and is conscious of Allāh;

91:6 And he confirms the good;

91:7 We will then soon make the easy path easy for him.

Whoever spends for the sake of the Lord, acquires consciousness of the Lord, 'And he confirms the good' and confirms our beautiful religion then 'We will then soon make the easy path easy for him.' we will establish the path to Heaven even more easy for him. The path to Heaven as it is, is easy but we will further simplify it for him.

'91:8 And as for the one who was tight-fisted and considered himself independent;'

One who is miserly, does not spend for the sake of Allah, considers himself independent and rejects our beautiful religion, 'We will then soon make the path of hardship easy for him.' we will establish the path to Hell easy for him even though it is hard to reach and even though there are obstacles along the way.

The Quran has compared the consequence of 'spending for the sake of Allah' with the consequence of 'miserliness',

it has compared the consequence of 'confirmation of faith' with the consequence of 'rejection' and similarly the consequence of 'acquiring consciousness of the Lord' with the consequence of 'considering one's self independent' expounding the fact; those unaware are negligent.

What does '*acquiring consciousness*' mean? We cannot claim, one pursuing such a state will become absolutely free from sin, but he will develop the realisation and ability to lament his shortcomings and seek forgiveness. He will always remain vigilant of his shortcomings and he will always repent.

If such a realisation flourishes within a believer, his soul will become affected by it too.

If a living person is pricked with a needle, he will surely feel the sensation of this. If a thistle penetrates one's toe it will surely create discomfort for him. He will with earnest seek help from another to gently remove the thistle.

THE EFFECT OF ALLAH'S LOVE

My friends, similarly if the thistle of 'loving Allah' penetrates our souls, the realisation within the soul that I am deficient in fulfilling the rights of the Lord will be experienced. Consequentially, one devoted to Allah will be sought. There will be a search to remedy the pain within the soul.

Otherwise, the blessed Ramadan will come and go, one may visit the two Holy places, meet those devoted to Allah but without benefit and in with neglect.

Continuous unawareness, which will lead to pitiful '*head in hands*' mourning and crying.

'I wish I remedied my sorry state!'

Allah has granted us this blessed month so that we may sample the sweet sensation of His closeness.

'We want you to be close to Us.'

'Become one devoted to Us.'

'We will help you to achieve this.'

Otherwise, if you and I were to repent and lament our shortcomings all night, it is not imperative upon the Lord to forgive us.

Listen carefully! Nothing is binding upon Allah. If actions were to become binding and necessary upon the Lord, then He remains no deifying being. Actions and practices are binding and compulsory upon the servants, not on Allah.

ALLAH THE ALL-MERCIFUL ONE

Allah forgives because He is All-Merciful. Maulana Shah Abdul Gani Phoolpuri (May Allah descend mercy on his soul) used to say, "He (Allah) is either referred to as being '*All-Merciful, All-Loving*' or as '*All-Relenting, All-Merciful*'. It is not binding upon Allah to forgive you, He forgives you out of love. He loves you, just as a father or mother overlooks the shortcomings of a son, similarly Allah forgives you because He loves you."

To bring us closer to Him, Allah has fashioned in to an annual calendar special months and days. We are accustomed to establishing seventeen units of the Ishā prayer on a normal day, He has increased a further twenty units in Ramadan to increase

our reward and to bring us even closer to Him.

ESTABLISHING PRAYER IS A MEANS TO BECOMING CLOSER TO THE LORD

It has been narrated in a Hadith, "When a man stands to establish prayer, Allah announces in Heaven, "I am between him and the Qibla direction. I remain turned towards my servant till he is turned towards me in prayer. When he bows for ruku, he becomes in close proximity to Me, when he prostrates in sajda, his head is beneath My Feet."

Establishing prayer is the '(spiritual) ascension of a believer'. The believer comes close to the Lord, just as the Prophet ﷺ became close to Allah in his ascension (Merāj).

My friends, we have been granted the blessed Ramadan, Satan is disempowered, and the Inner-Desires are controlled by the observance of fast, we have a great opportunity to embellish our inner-selves.

SHEIKH ZAKARIYYA KHANDALWI

Sheikh Zakariyya (May Allah descend mercy on his soul) states, "When the stomach is empty, all limbs and organs become content. The eye does not crave an unlawful gaze, the hands and feet do not turn towards any unlawful act, the ears are prevented from listening to unlawful sounds and the tongue is in abstinence from unnecessary 'chit chat'. In essence all limbs are content. It is when the stomach becomes full, all other limbs become discontent. The eye craves unlawful gaze, the ears crave to listen to unlawful sounds, the hands and feet desire to turn towards unlawful acts. In essence all other limbs become discontent." What a wonderful philosophy of observing fast - Abstain from food all day and engage yourself in the remembrance of the Lord without any hindrances. Even in sleep, as one may fall asleep whilst remembering Allah, his record of deeds will be continually scribed.

REWARD OF PRACTICING UPON A 'SUNNAH'

It has been narrated in a Hadith, "When a person sleeps according to the 'sunnah' method with recital of the special supplication at the time of sleeping, then his sleeping will be considered a form of worship."

Allah observes the beginning and the end, then, subsequently, the in-between is judged accordingly. Likewise, if one was to recite salutations upon the Prophet ﷺ in the beginning and end of a supplication, as Allah has promised to accept salutations upon the Prophet ﷺ, He will accept the supplication in-between the two salutations too.

Umar (May Allah be pleased with him) has stated, as narrated by Imam Tirmidhi, "A supplication remains suspended between the Earth and the Heaven till salutation upon the Prophet ﷺ is recited."

Allah looks at the beginning and the end. It is a similar case in the matter of

Zakat, the threshold (Nisāb) for Zakat is considered at the commencement and ending of a lunar year, there is no consideration of the decrease and increase of wealth during the year.

إِنَّمَا الْعِبْرَةُ بِالْخَوَاتِيمِ

Consideration is only of the end.

However, one has to bear in mind that the ending is in accordance of one's perseverance and trying before the end. If there is no effort before the end with the thought, 'I will utter the *kalima* with my last breath,' then be aware friends, death can pounce upon you with you unaware.

A THOUGHT PROVOKING NARRATIVE

I recently visited the United Kingdom where a friend, who works in a nursing home narrated to me a heartrending situation of a certain man. He said, "There is an old man residing in the nursing home where I work; who by appearance was not resembling a Muslim appearance. However, there was seemingly an urge within me to converse with him and enquire about his

religious state. I had been working in this particular nursing home for the last month and I had not seen or heard any evidence of him being a Muslim. I plucked the courage to talk to this old man. He began emotionally and evidently crying, he offered a summary of his life to me,

"I am a Muslim of Syrian descent. I came to the West, leaving behind my wife and children in quest of wealth and a better life. I married a Christian woman and we had children. As I grew frail and old, my children admitted me in this nursing home and forgot about me. I want to return to my homeland and live with my family there. My children are blocking my return, stating to the British government that, '*I should not be allowed to leave the United Kingdom as I have no one to care for me in Syria and I would simply die.*' They threatened to pursue the matter in court if the British government granted me leave. I feel imprisoned here. My children from Syria write to me inviting me over but alas! I am unable to practice my religion the way I want here."

GOOD DEEDS WILL HELP IN A GOOD PASSING FROM THIS WORLD

We need to acknowledge that whatever deeds and actions we make habitual, it is these deeds that will determine the situation of our passing from this world. On my trip to Madina recently, a man narrated to me a story of an old man residing in Madina, he said, "This old man spent his life serving the people of Madina and only desired passing away in the Holy City and to be laid to rest in Junutul Bagee..."

The custom there is not to delay the burial and funeral prayers at all, and this is an encouraged practice within Islam too. The companions of the Prophet ﷺ used to offer funeral prayers and bury the deceased immediately, even if there would be only four of them present.

It is narrated in a Hadith, "If one dies during their travels, the distance between his home and the destination of his death is measured and his book of deeds is recorded

with good deeds to the measure of the distance.

"...Last year the man passed away, all the rituals of burial were completed. His relatives from Pakistan were unable to attend the funeral, however there were so many people in attendance that I had never seen so many people at a funeral before."

One who devotes his life to Allah, my friends, everything else becomes for him. If you think, '*in my final moments of life, I will die doing good,*' never, your life preceding death will determine your ending.

STORY OF SUFYAN THAURI'S STUDENT

It's narrated in a Hadith, "You will die as you live."

Sufyan Thauri (May Allah descend mercy on his soul) had two students, studying Hadith. One of them departed for Jihad against the infidels. During the battle he recognised the voice of one of the enemy whose face was veiled. The veiled man called out the student by his name. The student, astonished by this, enquired, "How do you know my name?"

The veiled enemy removed the veil and to the astonishment of the student, he was his companion whilst studying Hadith from Sufyan Thauri (May Allah descend mercy on his soul).

"You unfortunate man! You, an infidel? How? When?" cried out the student. He replied: "I use to feel pride and haughtiness whilst studying Hadith. I used to think of myself better than others because I am from a noble clan and I am wealthy. I had everything, wealth, knowledge and beauty. This became the reason for my turn of heart. I fell in love with a non-Muslim girl and converted to her faith. I have no intention of reverting to Islam anymore."

The student responded, "You have committed apostasy, I will not spare you. It is imperative upon me to kill you."

He leapt forward and put an end to him.

THE PLEASURE OF FLEEING

My Sheikh (May Allah descend mercy on his soul) states, "A child abducted from a mother by a man, manages to escape his captor. Whilst fleeing he will experience two forms of pleasure. One form of pleasure is at the distance being created between him

and the captor and the other form of pleasure is because of him nearing his mum. Similarly, when a man flees from committing sins towards the Lord, he will experience two forms of pleasure. One form of pleasure in fleeing from sin and the other in nearing Allah."

There are no words to explain the wonderful sensation experienced when one nears his Lord.

*There is realisation, but without being seen
The lips of the Caresser are of such a type.*

Allah will enable one to experience such pleasure, that the soul of a human will not cease to be amazed. My friends, in the days left, exert yourself in abstaining from sins. Do not let the inner desires soil the soul after the '*Rain of Mercy*' cleanses it. If a man was to stand beneath an umbrella, how can the rain touch him!

My friends, Satan is overpowered, this umbrella of 'Inner-Desires'; seize control of it so the '*Rain of Mercy*' can effect our souls and enables the souls to become radiant.

"Freshness in every beautiful garden...

"This is evidence of a light rain in the night."

The radiance of the face is evidence of the soul being affected by the 'Rain of Mercy'. May Allah grant us the ability to act.

...And their final call will be that 'All praises belong to Allāh the Lord of the Worlds'.

RECITING THE QURAN

All praises belong to Allah. We praise Him, seek help from Him, seek forgiveness from Him, believe in Him, place trust in Him and seek protection by Him from the wickedness of our souls and our evil deeds.

One whom Allah guides, then for him is no deviator and the one whom Allah turns away, then for him is no (other) guide.

We testify that there is no deity except Allah alone, He has no partner and we testify that our leader, our head, our beloved, our intercessor and our master Muhammad ﷺ is His servant and messenger.

I seek protection by Allah from Satan the Rejected.

I start in the name of Allah, the Most Compassionate, the Most Merciful.

1:185 The month of Ramaḍān is in which the Qurʾān was sent down as a source of guidance for mankind, and as clear proofs of guidance and as the Criterion...

The Prophet ﷺ has stated, "O Ali, learn the Quran and teach it to the people, if you then die, you will die a martyr."

My respected and eminent friends, Allah has begun the description of Ramadan with the Quran.

'What is Ramadan, it is in which the Quran was sent down.'

Ramadan is the month in which the Quran was sent down, so it became a month of blessings and goodness because the Quran itself, is a manual for gaining guidance.

The Quran has manifested three institutes for gaining guidance. There are, however, many signs by which one can gain guidance but there are three major institutes.

FIRST INSTITUTE FOR GAINING GUIDANCE; QURAN

'As a source of guidance' for the guidance of the whole mankind, the Quran was sent down.

'54:17 And We have most certainly made the Qurʾān easy for admonition, so is there anyone who will accept admonition?'

One verse is sufficient in providing guidance to a human, if one was to reflect properly upon the message within.

Ali (May Allah be pleased with him) used to say, *"If the Chapter of the 'Cow' was the only chapter revealed, it would have been sufficient for guidance."*

He (May Allah be pleased with him) further states, *"If I was to offer the exegesis of the chapter 'The Opening', seventy camels would be needed to carry the exegesis."*

'As a source of guidance' for the guidance of the whole mankind, the Quran was sent down. So seek guidance from it to gain guidance. You will be granted guidance in accordance to your study of it. Quran is a

miracle of the Prophet ﷺ which will remain till the '*Day of Standing*'. Even today, you will find examples of those gaining guidance through the study of the Quran.

THE RECITATION OF THE QURAN IS A MEANS TO ERADICATE THE DECAY OF THE SOUL

Even if one does not understand the Quran, the mere recitation is not void of benefit and can be a means to gaining guidance. It is narrated in a Hadith, "*A soul of a human decays similar to the decaying of metal by water. Two things eradicate this decay:*

1. *The remembrance of death,*
2. *Recitation of the Quran."*

If a man reflects upon his death, it will help in eradicating the decay of the soul. And if one recites the Quran, it will be a means to ceasing the rotting away of the soul.

Once the soul is polished and strengthened, the beauty within will emanate outward through character trait. There is

light and brightness within the soul, but without benefit, as no light is glowing outwards from an unpolished soul, it will remain within. The adversity of sins decays the soul and establishes it lifeless. The effect, at times of sinning is so grave, Allah seals the soul as being ineffectual.

A QUOTE FROM MAULANA YUSUF LUDHYANWI

Maulana Yusuf Ludhyanwi (May Allah descend His mercy on him) explains this with a parable, he states, "If you sow a seed, whether it is a good quality seed or not, whether the fertilising soil is of good quality or not, it will grow in to a plant or tree. It may not be healthy, but it will yield a plant of sort. However, if you were to bake the seed, it will never yield a plant thereafter."

Similarly, if the seed of reformation within a human is charred by continual sinning and the human becomes completely negligent, then this reforming seed will be void of benefit. It is narrated in a Hadith, "*Such a soul will be sealed along with the sins and its stench. It will not be reopened*

before the 'Day of Standing'. Nothing will penetrate it nor exit it."

The Quran is a manual for gaining guidance.

'As a source of guidance.' O people, we have established the Quran as a source of guidance for you. It is because of the Quran We have established Ramadan virtuous.

For everyone, irrespective of lineage, colour and language, We have sent down the Quran as a means to gaining guidance. It is for this reason Quran is a miracle, people who are not adept at learning other languages, learn the recitation of the Quran with ease.

If you were to teach one residing in the jungles of Africa a new language, he will not be able to learn. However, if you were to teach him the recitation of the Quran, he will easily learn its recitation (All praises belong to Allah).

Those who traverse the Globe, including African countries, preaching Islam, inform us, "You will find in Africa, those who recite the Quran, as though they are of Arabian descent (All praises belong to Allah). Even though they have no

proficiency and familiarity with the Arabic language at all.

A QUOTE OF MAULANA ABDUL GANI PHOOLPURI

Maulana Abdul Gani Phoolpuri (May Allah descend His mercy on him) used to say, "Do not write your names in the Urdu language upon your belongings, as there are Arabic and Quran letters used in your names. We scribe our names on travel bags and Zam Zam drums. We write 'Haji such a body' and 'Haji such a body', even though Haj would not have been completed yet.

How can one address themselves with such an accolade! It's acceptable for another to address you with the word 'Haji'. What is the benefit in one manifesting this in writing themselves!

This is a spiritual illness to crave such accolades. Just the mere acceptance from Allah of our pilgrimage should be more than enough."

My Sheikh (May Allah descend His mercy on him) asks, "How many will be classed as 'Haji' and how many will be

established 'friends of Allah' on the 'Day of Standing'? How many a 'Haji' will stand with the sinful ones, as they will have displeased the Lord whilst performing Haj?"

MAULANA MIRZA JANÈ JĀNĀ DID NOT PERFORM HAJ

Maulana Mirza Janè Jānā (May Allah descend His mercy on him) who was a great Sufi and one with a great spiritual master ship never performed the Haj pilgrimage. He spent his life in extraordinary circumstances of destitute and poverty. This was in the declining times of the Mogul Empire and Maulana himself, was from an affluent clan. Once Maulana was offered 100 Dinars (Gold coins) so he could travel for the Haj pilgrimage. He immediately, stood from his place exclaiming, "Haj has just become obligatory upon me."

His disciples felt joy, "We are fortunate. We will be provided an opportunity to perform Haj with our Spiritual Master."

Thereafter, Maulana realised the need of the poor and destitute in his region, he distributed everything to them and then pronounced, "Haj is no longer obligatory upon me. I distributed everything to the poor orphans and widows of the region, they are in more need. The main objective of life is to please the Lord."

HAJI IMDADULLAH (ONE WHO EMIGRATED TO MAKKAH)

Haji Imdadullah (May Allah descend His mercy on him) who is a senior in our spiritual lineage was once seated in a gathering, someone informed him that Shareef (A British appointed governor for Makkah) is planning to exile him from Makkah. Shareef was wary of Haji Imdadullah (May Allah descend His mercy on him), as he remembered the leading part played by Haji Imdadullah (May Allah descend His mercy on him) in the Battle of Shamli in 1857.

Haji Imdadullah (May Allah descend His mercy on him) desired to spend his remaining life in Makkah. As soon as Haji

saheb heard of the plan to exile him, he went quite.

A representative of the Governor, ostentatiously arrived and sat in the gathering whilst Haji Saheb began conversing about the injustices of the present day government.

Someone informed Haji Saheb, "Shareef's representative is present in the gathering, he will report you and you will be exiled."

Haji Saheb exclaimed with tearing eyes, "He may exile me from the 'House of Allah', he may create a distance between me and the 'House of Allah', but he cannot distance me from the 'Sovereign of the House'. We keep the Lord, the 'Sovereign of the House' in our hearts.

'He is with you wherever you maybe'."

Anyhow, the Quran is a manual for gaining guidance and Ramadan is virtuous because of it.

SECOND ESTABLISHMENT FOR GAINING GUIDANCE IS 'THE HOUSE OF ALLAH'

The second establishment for gaining guidance is the 'House of Allah' as mentioned in the Quran:

2:96 The first house that was set up for mankind is most certainly the one in Makkah, blessed, and a source of guidance for the worlds.

I want to share with you some wise words of Hakimul Ummah (May Allah descend His mercy on him), please listen attentively, he states, "When a Haji travels on the pilgrimage and faces the '*Black Stone*' it acquires a photographic image of the state of the visitor's soul. If the soul has within it goodness, it will be realised and if the soul has within it evil, it will also be realised. Therefore, one should remain vigilant of one's character and behaviour, lest there is a deterioration of morality after a visit to the '*Black Stone*'.

If one notices a change for the worse, then it is something realised through the photographic imagery made available by close proximity to the '*Black Stone*'. Consequentially, one should work towards its reformation."

If some item is struck on an already existing wound and liquor puris oozes out; is one to leave this impure substance flowing outward in this way? Rather, he will, naturally

cleanse and disinfect the wound area. He will take antibiotics and other preventive medication.

I myself have witnessed; a Haji will leave for pilgrimage equipped with the highest calibre of good character, however, as soon as he completes a visit to the '*Black Stone*', his character changes. Thereafter, he becomes quarrelsome with everybody and anybody.

I would often say, "Brother, your inner evils have become known to you, supplicate to the 'Lord of the House' to alleviate these impurities from your soul."

If the desire to do good increases, one's morality and character improves, enthusiasm for worship becomes more intense and the Love for Allah intensifies, then be grateful to the Lord, so that this favour is further increased.

I have explained to you an important aspect of Haj. Otherwise people return from the pilgrimage with only 'spreading mischief' recorded in their accounts.

When one went for pilgrimage, he was of good character, but after his return everyone

seems to complain about his morality. After his return from pilgrimage, the wife complains about his conduct and the children do not have a good word to say about him too. This is because of the evil which has become apparent, whilst no cure for it is being sought.

BE AWARE OF THE ETIQUETTES OF HARAM TO GAIN GUIDANCE

My friends, these are two establishments of gaining guidance. If one travels to perform pilgrimage, providing he performs the pilgrimage correctly, spends his time there wisely and abstains from evil gazes in front of the '*House of Allah*'. It should not be, that he becomes enticed by the garment designs of women from different parts of the world. 'This is Turkish design, this is Moroccan design, this is French and this is Indonesian.'

Allah will say, "In front of My House, you become enticed by garment designs!"

You travel far to see the 'House of Allah' to witness the beauty of the 'Green Dome' and

the 'Most pure Garden' (The Prophet ﷺ resting place) and you are excited by designs?

At times turning towards one side and at other times turning towards another side marvelling in the design of women's garments!

'O Haji, what is wrong with you? Observe the 'House of Allah' marvel at the beauty of the 'Green Dome' where blessings of Allah descend and where the salutations of all the believers of the world are brought.'

What will a Haji gain, who spends his time in folly and returns in the very state he travelled, or even in a worse state?

If the reward for worship there is multiplied by a 100,000 times, then so are the shortcomings too.

The Quran is a source of guidance, because of it being sent down in Ramadan, the reward of worship in Ramadan is increased by seventy times. You establish a supererogatory prayer in Ramadan, it will be rewarded equal to the reward of a compulsory prayer on another day. If you

establish a compulsory prayer in Ramadan, its rewards will be multiplied seventy times. Likewise, worship in close proximity to the 'House of Allah', which is another establishment for gaining guidance is multiplied too. One prayer will be rewarded a 100,000 times more.

THIRD ESTABLISHMENT FOR GAINING GUIDANCE ARE THOSE FAVOURED BY THE LORD

The third source for gaining guidance are the '*Men of Allah*' as mentioned in the chapter 'The Opening' of the Quran:

1:5 Guide us to the straight path;

1:6 The path of those upon whom You have conferred favours.

Allah has clarified those upon whom He has conferred His favour and they are four types of people:

3:69 ...from among the Prophets (ﷺ Alayhim al-salām), the truthful ones, the martyrs and the righteous; and these people are the best as companions.

These four types of people are a source of gaining guidance:

1. The Prophets ﷺ - their leader is Muhammad, The Chosen one ﷺ

2. The Truthful ones - who always remain devoted to Allah. Their twenty four hours each day are consecrated to acquire the pleasure of the Lord. The leading figure from among the 'Truthful ones' is Abu Bakr Siddique (May Allah be pleased with him)

3. The Martyrs - Those who sacrifice their lives in the path of the Lord

4. The Righteous - Those whose good deeds far exceed their shortcomings

These four types of people are established as sources for gaining guidance.

3:69 ...and these people are the best as companions.

One will gain guidance by opting to befriend any one of them.

As a consequence of close proximity to any one of the aforementioned, the value of good deeds, once again increases. Thus, value of worship in the blessed city of Madina because of the Prophet ﷺ increases.

ALLIANCE WITH THE RIGHTEOUS INCREASES THE VALUE OF GOOD DEEDS

Similarly, alliance and companionship with the righteous will increase the value of good deeds. It is said, 'The good deed of the righteous is recorded differently to the recording of a good deed of an ordinary person.'

'You don't understand?'

'Let me explain.'

If one was to visit a General Practitioner for a diagnosis of his symptoms, the GP may charge him 100 rupees, for the inspection, diagnosis and medicine as well. However, if one was to visit a specialist consultant, he may charge 500 rupees for just the diagnosis, then further charges for the medication. The cost may end up being 5000 rupees.

What is the difference between the two, except one is an ordinary doctor and one is a specialist.'

My friends, the value of the deeds of those who have a stronger connection with Allah is greater. And as for those whose

connection is not as strong, the value of their deeds is not as great. The value of one prostration of the Prophet ﷺ is far greater than the worship of the entire mankind till the end of time.

VALUE IS ACCORDING TO INTENTIONS AND ACCORDING TO THE STATE OF THE INTERNAL SELF

Value is according to the state of the 'Inner-self'. The Prophet ﷺ states: "*Allah certainly does not look towards your shapes and your deeds. Rather, He looks towards your hearts and your intentions.*"

There was a pious 'friend of Allah' in Makkah, who used to say: "*Every step I have taken in my life, I have intended it to be for seeking the pleasure of Allah. I have never taken a step without such an intention.*"

We carry out the most important tasks of our lives without a care of Allah's pleasure or displeasure. For example, a business venture, have we ever thought of carrying out the business venture to acquire

Allah's pleasure? A mere routine without such a thought of Allah.

In actual fact, it is possible to please Allah in such outwardly worldly tasks too.

Allah has commanded us to seek honest and halal sustenance in order to preserve our lives and to fulfil our responsibility to our families and our children. Carry out these worldly tasks with such an intention. One thinks he is the one *earning* sustenance for his family. Abstain from such blasphemous thoughts, He provides sustenance for us.

THE EXCLUSIVITY OF SAAD IBN ABI WAQQAS

Saad Ibn Abi Waqqas (May Allah be pleased with him) was the maternal uncle of the Prophet ﷺ. Allah granted him excellent good fortune in whatever endeavour he ventured in. Whether he attempted business or whether it was his striving in the path of Allah, he never failed and was always successful. He had a *Midas* touch in every walk of life. Whatever he touched, it turned in to gold.

The Prophet ﷺ stated to Saad in the Battle of Badr (May Allah be pleased with him): *"O Saad, may my parents be sacrificed for you, draw the string and fire the arrow."*

He is the only companion who has this honour. Every other companion offered the sacrifice of their parents to the Prophet ﷺ. He is also the first to fire an arrow in the state of being a Muslim.

Three exclusivities:

1. The Midas touch
2. The honour of the Prophet's words
3. The first to fire an arrow in the state of Islam

He acknowledged that these exclusivities are a means for his success and blessings in this world and the Hereafter.

THE REFORMATION & NURTURING OF SAAD IBN ABI WAQQAS

Once, Saad (May Allah be pleased with him) arrived to the Prophet's ﷺ gathering. The Prophet ﷺ realised by the walk of Saad (May Allah be pleased with

him) of his inner thoughts. The Prophet ﷺ had a vision of the state of Saad's (May Allah be pleased with him) soul.

It is narrated by Imam Bukhari (May Allah's mercy descend on him) that when he came closer, the Prophet ﷺ stated: "*You are only helped and given sustenance because of your weak ones.*"

"Allah certainly does not look towards your shapes and your deeds. Rather, He looks towards your hearts and your intentions."

How you establish the prayer and with what intention, will determine the value of reward.

It is therefore, mentioned in the Hadith, '*Some are rewarded one tenth of the reward, someone ninth of the reward and some who offer a grotesquely deficient prayer will have the prayer hurled back at them.*'

Some are rewarded 700 folds for one good deed and some even more. Why? The value of reward is according to intentions. A worship offered with love and devotion, no matter how trivial the worship offered, it becomes a major good deed in the sight of the Lord.

DONATION OF ONE DATE AND THE VIRTUE OF MOUNT UHUD

It has been narrated by Imam Bukhari (May the mercy of Allah descend upon him) that, 'Allah states: "*One gives to charity one isolated date, in order to please me, I place the date in my right hand and nurture its growth, similar to you nurturing a pony for its development, and the nurturing of a pony for its growth is extremely difficult. When this date grows to the size of mount Uhud, then I have it recorded in the Book of Deeds of the donator.*"

Mount Uhud is seven miles in length and three miles in width. The reward of such a large date is recorded in the Book of Deeds. The Prophet ﷺ provided a parable of Mount Uhud because of its enormity and because of it being a mount from Heaven, it will be moved to the Heavens at the end of this world.

The Prophet ﷺ has said, "*Mount Uhud loves us and we love Mount Uhud too.*"

Where the blessed feet of the Prophet ﷺ have graced the ground, surely it will bear traces of the Prophet's ﷺ radiance.

My Sheikh (May the mercy of Allah descend upon him) used to say, "When you visit the blessed city of Madina and observe the beautiful vision of Mount Uhud, then supplicate, 'O Allah, the Prophet ﷺ graced this mountain and the radiance of the Prophet's ﷺ gaze has illuminated every spec of this mountain, I beg of You, by means of this mountain, to grant me such illumination too.'"

These are words to express love for the Prophet ﷺ.

*This is the state of the traces of your footsteps,
How excellent will the ecstasy be at the sight of you ﷺ!*

How excellent was the ecstasy of those who have been fortunate enough to see the Prophet ﷺ! We have merely witnessed his traces. These traces manifest the beauty of

the Prophet ﷺ. A lover would sacrifice himself for such mere traces, if nothing else.

Can you imagine what state a lover would be in, if he were to see the Prophet ﷺ?

This is the state of the traces of your footsteps,

How excellent will the ecstasy be at the sight of you ﷺ!

HEAVEN IS THE ROYAL GUEST HOUSE

So the Quran, 'House of Allah' and the 'Righteous ones' are all sources to gain guidance. My friends, the month of Ramadan is granted so that we can acquaint ourselves with the Quran. Our acquaintance with the Quran is extremely weak. We should, at least strengthen our bond with it, by reciting a portion each day. Daily recitation will become the means for our success. It will testify for us on the 'Day of Standing' that, 'O Allah, he is my friend, he used to acquaint himself with me daily.'

Allah will respond, 'If he was your friend, then he is My friend too, and I have prepared Heavenly Bliss for my friends.'

What is 'Heavenly Bliss'? It is a royal guesthouse for the beloved of Allah.

The objective is not to merely enter Paradise, the objective is to enter Paradise and meet the Lord. You shall take pleasure from Heavenly bounties for six days, as you would in a royal guesthouse and then on the seventh day meet the Lord; the ultimate honour, similar to meeting the king would be the ultimate honour in the world.

Friday will be the appointed day for meeting the Lord.

Allah has branded the one who misses three continuous Jumma prayers as a hypocrite.

How can one be so wretched to not find time for Jumma prayers?

We will have to meet the Lord one day, one should rehearse for that day, meet the Imam, listen attentively to the sermon, thereafter establish the prayer.

Modes of worship in this world are a form of rehearsal for the Hereafter and what it entails.

WORSHIP - NURTURING OF HEAVENLY ETIQUETTES

Hakimul Ummah (May Allah descend His mercy on him) writes, "The modes of worship you are commanded to carry out are in essence nurturing of royal etiquettes. This is because you are to be sovereigns in Paradise. You are sent to earth to learn how to be a sovereign in Paradise."

A king enrolls his crown prince son in the best school, college and university, or similarly, an affluent man sends his son to, maybe Oxford, so he learns the discipline to rule a kingdom or a business empire. Allah has sent us to the world. We are sent to the world to learn the discipline and royal etiquettes because we are to inherit a Paradise:

*57:21...a Garden, its
width is like the width of the Heavens and
the earth. It has been prepared for those
who believe in Allāh and His
Messengers* ﷺ

Each believer will inherit such a Paradise that the whole universe can be encompassed within it. So will such a

believer not be a sovereign of his inherited Paradise?

The countries of the world can be travelled across in hours. Such small countries have sovereigns who demand royal protocol.

Tell me, 'would a inheritor of such a vast Paradise not be classed as a sovereign?'

So we have been sent to this world to learn how to be a sovereign.

RECITATION OF THE QURAN

My friends, get acquainted with the Quran. Recite it daily. How much should one recite?

The Prophet ﷺ has prescribed a minimum portion one should recite, "*One who recites two verses, this is better than two camels, one who recites five verses, this is better than five camels and one who recites ten verses, this is better than ten camels.*"

The Prophet ﷺ has prescribed the aforementioned portions for the ones apathetic. A few verses can be so beneficial. Think about the time spent watching television or reading the paper, then

compare with the duration of time needed to recite five or ten verses.

Set a routine of daily recitation, Allah willing, you will be enabled to recite more and more of the Quran, similar to the portions recited by the companions (May Allah be pleased with them) of the Prophet ﷺ.

Some among the companions (May Allah be pleased with them) completed the recitation of the Quran in seven days, some in ten days and some in fifteen days. Those who were busy completed the recitation of the complete Quran in a month. There were those who habitually completed the entire Quran recitation in a single night too. These were the companions (May Allah be pleased with them), who far exceed us in worship.

For us apathetic ones, the Prophet ﷺ has prescribed a few verses to benefit by.

The houses of the companions (May Allah be pleased with them) were forever brimming with the ambience and melody of Quran recital. Similar to our houses being atmospheric to television. Is it any wonder

we experience many forms of irreligiousness in our domestic lives!

If we recite the Quran, there remains no irreligiousness, Devils are warded off, because where Quran is recited, the Angels will come, where Angels will be, the Devils will not be.

We have problems today, my friends, because we recite not the Quran.

May Allah grant us the ability to act.

O Lord, all praises belong to You according to Your worthiness of it. Thereafter, (O Lord) send salutations upon Muhammad ﷺ according to his worthiness of it.

Deal with us according to Your (Merciful-Being). You are certainly One to be conscious of and You are One who forgives.

O Lord, we have wronged ourselves and if You do not forgive us and have mercy on us, we will most certainly be from among the losing ones. O Lord, establish the Quran as the revival tonic for our hearts and an eliminator of our grieves.

May Allah send salutations upon the best of His creation Muhammad ﷺ, his household and all his companions. Ameen.