

Purpose of Life

By: **Arif Billah Hazrat-e-Aqdas Maulana**

Shah Hakeem Muhammad Akhtar Sahab دامت برکاتہم

Publisher: **Kutub Khana Mazahri, Gulshan-e-Iqbal 2,
Karachi (Pakistan) Tel: 4992176**

Table of Contents

1. Introduction	4
2. Three Types Of Travellers.....	4
3. The Goods of This World	4
4. The Definition Of Shakur	5
5. Protection from Uneasiness	6
6. The Sweetness Of Iman	6
7. A Good Ending.....	7
8. Two Acts to Become A Saint	8
9. The Effects Of Keeping In Mind The Greatness Of Allah	8
10. The Reason for a Good Ending	9
11. Where Will You Go?	9
12. Attaching the Heart to Temporary Beauty	10
13. An Incident Regarding the Meaning Of Shakur.....	11
14. Secular Wealth Is Not the Aim Of Life.....	11
15. The Evidence of The Limbs	12
16. Changing Evil To Good	13
17. The First Tafsir of Changing Sins into Good Deeds.....	13
18. The Second Tafsir	14
19. An Amazing Proof.....	15
20. Worship.....	15
21. The Fearful Consequence of Attaching the Heart to Others besides Allah	16
22. The Third Tafsir	17
23. The Purpose of Life Is Worship	17
24. Two Ways of Becoming a Wali.....	18
25. The Company of the Ahlullah	19
26. The Capsule of All Pleasures	20
27. Shaytan, The Deceitful Trader.....	20
28. The Second Prescription	21
29. Now Supplicate To Allah	22

Preface

On the return of our spiritual mentor, Moulana Shah Hakeem Muhammad Akhtar Sahib (Damat Barakatuhum) from his second journey to South Africa, some close associates of his asked him to render some advice on the occasion of the completion of the Holy Quran in their masjid. In spite of his extreme exhaustion, Hadhrat accepted their request due to his close association with them. This discourse took place although Hadhrat had for several years discontinued delivering talks in the mosques in Ramadhan due to his physical weakness.

This discourse was delivered in the Khulafa-e-Rashideen Masjid of Shabe Mi'mar Avenue in Gulshan Iqbal No.4 on 25 Ramadhan 1414 (7 March 1994) after Taraweeh at 10.00 pm. It lasted for approximately one hour and fifteen minutes. Hadhrat explained the temporariness of this world and man's aim in life in a unique manner. By listening to the discourse, the heart became detached from the love of this world and desirous of the hereafter. It has been named '**Maqsad e Hayat**' - The Purpose of Life. May Allah accept it and make it beneficial for the ummah. May He make it a perpetual charity for Hadhrat, the compiler and all those who assisted in its publication. Ameen.

Compiled by Sayyid Ishrat Jameel (Meer Sahib)

Introduction

What is the aim of Allah sending us to this world. When a person does not understand the aim of any work, that work can never be correct. We should therefore understand what is the aim of our life in this world. This world is a foreign place for us while the hereafter is our actual homeland. First listen to the examples of this world being a foreign place. People come from Kashmir, Quetta and different parts of Pakistan to earn a living in Karachi. They earn some money and collect it. When they return to their homeland, that is Kashmir, Quetta, Manserah, Hazarah or wherever they come from, they take the money in cash and live there with splendour. Or they purchase items like a chair, become a chairman and go from here. They are then well respected and people praise them for having earned well in Karachi. Thereafter they are invited everywhere for meals. The teacups of Karachi are used for them. This shows that they understood their aim of going to a foreign place. They did not use their foreign earnings in the foreign place. They did not use their Karachi earnings in Karachi. They took it back to their homeland where they were respected. Had they spent their Karachi earnings in Karachi, they would not have been respected and people would have called them fools.

Three Types Of Travellers

People that travel from a foreign place to their homeland in the world are of three types. Some people only take cash because the same currency is used in their homeland as in other parts of the country. This cash can be of use to them there as well. Some people take goods only while others take cash and goods. That is, they take things like chairs, teacups, plates, carpets etc. They take sheets for their visitors. When we go to Kashmir, we find the name Kashmir written on the shawls used in the mountains. Then we also learn that the people have brought along tea cups. These are the three types of travelers in this world. Firstly, those who take cash only, secondly those who take goods instead of cash because they know they will not find these items in the villages. The third category is those who take both cash and kind.

The Goods of This World

From this we understand that when we depart to the hereafter after our visa for the world has expired, what all the different types of people take with them. Does

anyone take any currency of this world to the hereafter when his janazah is lowered in the grave? Does anyone take with him plates, cups, mobile telephones, clean sheets, cars etc? Does anyone take both cash and kind? He neither takes kind nor any cash nor both. When we leave the world and our janazah enters the grave, a poet says:

Thanks to those who brought me to the grave.
Now we will go alone from this stage onwards.

Another poet says:

They all pressed me into the grave and left without any dua or salam.
What has happened to time in such a short while

Those servants who walked to and fro serving one, who washed one's clothes, who rubbed oil onto one's body and who massaged one's legs will be throwing sand on the grave and departing.

The Definition Of Shakur

I have suddenly remembered an incident with the mentioning of throwing sand. I regard this sudden remembrance as an indication from Allah that I should narrate the incident. Otherwise I would not have remembered it suddenly. One of Allah's names is Shakur. Mulla Ali Qari (Rahimahullah) writes in Sharhul Mirqat under the explanation of the name Shakûr that one of the ninety nine names of Allah is Shakûr. Its meaning is:

The one who gives reward in abundance for a little amount of action.

For example, if you safeguarded your gaze from staring at attractive faces and ghair mahram (Women who you can marry and are not permissible to look at.) women, then what great act is it? You have been protected from punishment, disgrace and an illicit love affair. Even women have an impression that this person who is safeguarding his gaze is some saint. Had he stared, the honour of his beard would have been polluted. The honour of his round hat would have terminated. Allah has granted three rewards for protecting one's gaze. This is a proof of His being Shakûr.

Protection from Uneasiness

What is the first reward? It is protection from being uneasy. After staring at a female, one's uneasiness increases. He feels, "I wish I could have got her." You are therefore saved from uttering the word 'wish' and you are saved from expressing regret.

The first reward is thus called 'protection from regret'. Now a person will not regret because he did not glance. The simple food of the house like chutney and roti will seem like biryani and plow because it is a bounty granted by Allah. Tell me, if all the women of the world had to send biryani and plow for Majnûn while Layla, whom he was madly in love with sent dry bread, whose food would he have eaten? He would have eaten Layla's food and said, "This dry bread came from Layla's hand." Therefore the saints who are the lovers of Allah, regard their wives better than all the Laylas of the world. They know that Allah has granted them their wives.

That is the reason they live in peace. There is complete tranquillity in their homes. While on the contrary, those who gaze around here and there, are always perturbed and their homes have no blessing. Their homes are full of quarrels and fights because the husband has another woman in mind. His wife does not seem attractive anymore. Therefore, what is the first reward for safeguarding the gaze? It is protection from problems, uneasiness and regret.

The Sweetness Of Iman

The second reward is that one experiences the sweetness of Iman. Rasulallah Sallallahu alayhi wa sallam has narrated a hadithe qudsi. The muhaditheen have stated that a hadithe qudsi is the statement of Rasulallah Sallallahu alayhi wa sallam, which he narrates from Allah Subhanahu wa Ta'la by saying, "Allah Subhanahu wa Ta'la says."

Rasulallah Sallallahu alayhi wa sallam has narrated in a hadithe qudsi that Allah Subhanahu wa Ta'la said, "The gaze is a poisonous arrow from among the arrows of Iblis (satan). Whoever protected his heart and gaze from this arrow due to My fear, I will grant him the sweetness of Iman that he will perceive in his heart."

Due to the fact that he sacrificed the sweetness of his sight for Allah's sake, Allah Subhanahu wa Ta'la will grant him the sweetness of the heart. Allamah Ibn Qayyim (Rahimahullah) says that a person gave his basarat [gaze] and obtained basîrat [insight]. Basarat refers to sight. By sacrificing his sight, Allah Subhanahu wa Ta'la gave him the reward of the sweetness of Iman in his heart.

A Good Ending

Mulla Ali Qari lived in Hirat and then emigrated to Makkah. His grave is in Jannatul Ma'la. He writes in the explanation of this hadith that whoever is granted the sweetness of Iman will most certainly die with Iman because Allah Subhanahu wa Ta'la will not grant the sweetness of Iman to one and then snatch it away. This is the third reward for protecting the gaze. Therefore, do a transaction of a good ending with Allah Subhanahu wa Ta'la by protecting your gaze wherever there are women eg. on the streets, airports, railway stations, shopping malls, etc. When the sweetness of Iman enters the heart, it never comes out again.

Mulla Ali Qari (Rahimahullah) states that this hadith contains an indication to a good ending - a life that ends on Iman. Today the sweetness of Iman is being distributed in all places like the streets, airports and shopping malls. The condition is that one must not stare at the shops for these sweets, namely ghair mahram forms. If someone's sugar is over the limit and he looks at a sweet shop, his sugar will not increase by merely looking but one's gaze is such a dangerous thing that by merely looking, the poison enters one.

Rasûlullah Sallallahu alayhi wa sallam said that the one who merely looks at strange women; he does not use her or speak to her has committed adultery of the eyes. This is a hadith of Sahih Bukhari. I request the Ulama to have a look at this hadith in Sahih Bukhari (vol.2 Kitabul Istizan). An evil glance is the adultery of the eyes. This includes staring at beardless youth. Therefore, those who commit adultery of the eyes and see dreams of becoming a saint should beat their heads. Is this the way to become a saint?

Two Acts to Become A Saint

If a person treading the path of tasawwuf does only two acts, namely, safeguarding the gaze and protecting the heart, he will become a saint if Allah Subhanahu wa Ta'la wills. The remaining papers are easy. It is easy to leave all other sins. Two acts are very important. One is the protection of the border, the other the protection of the gaze. The enemy comes from two paths, either he will come from the border or he will attack the capital directly with an aircraft. When you have protected the borders of your eyes according to the command of Rasûlullah Sallallahu alayhi wa sallam, and you protect the capital of your heart, then the road has been levelled for you to become a saint and friend of Allah Subhanahu wa Ta'la. The one who abstains from sin, evil gazes, and also protects his heart, will he speak lies? The one who has solved the difficult paper can very easily solve the simple paper. Is it difficult for the one who has endured a fever of one hundred degrees (Fahrenheit) to endure fifty degrees? When the kings used to announce anything, the camel drivers would beat the camels with a stick. The sound of this drum would travel for a distance of two miles. Moulana Rûmi (Rahimahullah) states that when a camel, which was laden with these drums, went past a village, the children clapped their hands and interfered with it. Moulana Rûmi (Rahimahullah) states that the camel said,

"O children, what effect will your tiny hands have by making such a minor sound. The drum, which is sounded on my back, has a sound that travels for two miles.

When my ears can endure this din, then the sound of your clapping hands is not even equivalent to a mosquito for me.

The Effects Of Keeping In Mind The Greatness Of Allah

When the greatness of Allah Subhanahu wa Ta'la enters the heart, and the fear of reckoning of the day of Judgement enters the heart, it will not be concerned with the reproach of the people of this world and their curses and teasing after such a great sound has entered it. It will not be bothered by what people say. A person sported a one-fist length beard and wrote to Hadhrat Thanwi (Rahimahullah) that since the time he sported his beard, all his friends and acquaintances were mocking him. Hadhrat Thanwi (Rahimahullah) replied to him that he should let his friends continue laughing. On the day of Qiyamah he will not have to cry. He replied to another

person, "Why are you fearing the laughter of people? You are a man and yet you fear. Let them laugh."

What a great reward Allah Subhanahu wa Ta'la has granted for safeguarding the gaze. Firstly, protection from regret, worry and uneasiness. Secondly, the sweetness of Iman. The one who safeguards his gaze, Allah Subhanahu wa Ta'la will grant his heart the sweetness of Iman. After the sweetness of Iman, what will be his third reward? He will have a good ending, that is, he will die with Iman.

The Reason for a Good Ending

The question now arises: Why is there such a great reward for safeguarding the gaze which is not a very difficult task? Well, those who safeguard their gazes know what goes through their hearts at the time of turning away the glance. A person asked why is there the great reward of the sweetness of Iman for safeguarding the gaze. I replied that the heart carries the burden of all the grief when safeguarding the gaze and the heart is the king of the body. If the king has to work for you, will you pay him more or not? Allah Subhanahu wa Ta'la also grants more reward for the work of the heart. When the heart makes an effort and endures the grief of not looking, it pleases the Owner, then Allah Subhanahu wa Ta'la grants it reward. He grants it the sweetness of Iman. In reality, He grants it His own love. It has been freed from the love of corpses and attached to the Real Live One, namely Allah Subhanahu wa Ta'la.

Where Will You Go?

If you continue pursuing these bodies that are eventually going to die, then finally when the geographical contours of the face change, the thin delicate neck becomes plump, the cheeks become deflated, when the lover has to take out his/her teeth to brush them, then you will have to recite this verse of mine which I recited for Meer Sahib. But this couplet is not only for Meer Sahib. It is for us and all those who tread the path of tasawwuf. This verse was composed after midnight. I am narrating the favour of Allah Subhanahu wa Ta'ala that after midnight, when He descends to the skies, I spontaneously recited this verse:

O Meer, the geography of the beautiful ones has changed.
Where will you go with your history?

This was the history of counting the stars, of crying, of weeping, of uneasiness. 'Akhtar shumari' means to count the stars. Don't think it is my name because Akhtar means star.

O Meer, the geography of the beautiful ones has changed.
Where will you go with your history
When this world does not remain, what will you do
With Saturn, Jupiter and Mars.

Attaching the Heart to Temporary Beauty

Just as how the stars are spread out in the sky, so are the stars of beauty spread out on earth. They will all perish. Refrain from your foolishness. If someone wants to see an international fool, he should look at the one who stares at temporary beauty. I am not saying this. Hadhrat Thanwi (Rahimahullah) says that every sinner is a fool but the sinner of the gaze is the leader of all the fools. He heads the fools because he will not achieve anything except burning the heart and making it uneasy. He is committing adultery of the eyes. If he spoke, then he has committed adultery of the tongue. He is speaking unnecessarily with her by saying, "Madam, where is your house? In which section of Gulshan Iqbal is it?" What is the need to speak like this to the lady. While you are committing haram, your carnal self is destroying you. Think of the fact that Allah Subhanahu wa Ta'ala is watching you. How can the one who meditates constantly that Allah Subhanahu wa Ta'ala is watching him, ever cast a haram glance?

His sight kept a watch over my gaze.
Regrettably, why were we unaware of this feeling?

One should be aware all the time that Allah Subhanahu wa Ta'ala is watching my gaze. It should not be so that on the airport you completely neglect an old woman while you carry the bag of an attractive lady and even complete her immigration formalities. You tell her that you are an expert at serving passengers. Is she the only passenger? There are other passengers as well. In whatever work you do, ponder that Allah Subhanahu wa Ta'ala is watching you. He knows the secret of the heart. A saintly poet says:

The stealing of the eyes and the secrets of the bosom,
You know, O Independent One.

Remember that Allah Subhanahu wa Ta'ala is not in need of an x-ray.

An Incident Regarding the Meaning Of Shakur

I said previously that one of Allah's names is 'Shakûr' which means the one who grants excessively for a little work. Mulla Ali Qari (Rahimahullah) has quoted an incident in order to explain the meaning of the word 'Shakûr' and to show how Allah Subhanahu wa Ta'ala grants without any limit. This incident is mentioned in the fifth volume of the Arabic work, 'Mirqat Sharh Mishkat'. A saint saw a person in a dream and asked him what Allah Subhanahu wa Ta'ala had done to him. He replied, "My Rabb took my account. The pan of my good deeds on the scale became very light and I thought I would certainly go to hell. Then a small packet fell into the pan increasing the weight of my good deeds. I attained salvation. I asked Allah Subhanahu wa Ta'ala what the packet was. Allah Subhanahu wa Ta'ala replied that it was the handful of sand that I threw into the grave of a Muslim and Allah Subhanahu wa Ta'ala had accepted it. Due to it I was forgiven."

When I narrated this incident to a Tablighi friend of mine, he said, "First I used to throw a small amount of sand but now I will throw handful of sand."

Friends, those who listen to me all the time should not desire that their knowledge be increased. They should obtain the pain of the heart. Obtain the characteristic of Iman and Ihsan. This is the aim. For increasing knowledge there are huge libraries but the people there smoke cigarettes. They don't even perform salah.

Secular Wealth Is Not the Aim Of Life

I mentioned earlier that those travelling from the world to the hereafter are of three types: either those who take currency only, those who take currency as well as kind and those who only take in kind. But when a person goes towards Allah Subhanahu wa Ta'ala, when he is placed in the grave, he leaves his currency here as well as kind. He cannot take both even if he wants to. When he cannot take anything, it

clearly indicates that this was not the aim of this life. There is a difference between the homeland of this world and the hereafter. In this world, you can take the earnings of a foreign land to your homeland. You can take the currency of Karachi to Kashmir. But when you go to the hereafter, you cannot even take one suit. Besides your kafan[Burial shroud], you cannot take any pants or shirts. All these will be removed from you. Your watch and your spectacles will also be removed even though they are made of gold. All the cash from your pocket will be removed, your kurtah and trouser will be taken off and you will be wrapped in a kafan ready to go to the hereafter. The only difference is that when you came into this world, you came in the nude. When a child is born, he is completely naked. Now at the time of departing, Allah Subhanahu wa Ta'ala has provided you with a kafan. As a child, you looked good without clothes but now you are an old man. It is not suitable to go without clothes. Therefore go to Allah Subhanahu wa Ta'ala with respect and honour. Shariat has made the kafan compulsory. Now you are Allah's visitor. Now when you go to Allah Subhanahu wa Ta'ala, you will not be given a Mercedes to go in. Buses and cars are not things of respect. You will be carried on the thing which has the most honour, namely a human being's shoulder. Today, no king can walk on the shoulders of people and if he does, people will say what foolishness this is. Allah Subhanahu wa Ta'ala has granted his visitors this honour.

A saintly poet states that when we came to the world, we did not bring anything with us. But when we departed to the hereafter, what did we take with? On this, he recited the verses:

When we came, what did we do and depart? We left with a few accusations against us. We did not even bring a piece of paper with from there. We went to the office from here in order to explain.

The Evidence of The Limbs

Whatever we have done in private or public, our hands will give testimony on the day of Qiyamah. Moulana Rûmi (Rahimahullah) states that on the day of Qiyamah, the hand will say how it stole. The lips will explain how they kissed girls and boys in a haram way. These lips will give evidence against the criminal. Therefore we should come to our senses from now. The eyes will say they winked in a haram way and looked at ghair mahram women. The ears will say they heard music.

Today We will seal their mouths, their hands will speak to Us and their feet will give evidence of what they earned. [Surah Yaseen.]

The very limbs which you are granting haram enjoyment will bring punishment upon you. Ask those who romance how much enjoyment they get when kissing but they do not know that the stick is going to strike their heads. Therefore, one should repent immediately.

Changing Evil To Good

This is a blessed month. Cry in this month and ask Allah Subhanahu wa Taala for forgiveness. Allamah Alûsi (Rahimahullah) states in Tafsîr Rûhul Maani that the one who repents sincerely,

Allah Subhanahu wa Taala will change his evil deeds into virtues.

Whoever repents, believes and does good actions, Allah Subhanahu wa Taala will change their sins into good deeds.[Surah Furqan.]

The question arises why Allah Subhanahu wa Taala mentioned repentance before Iman whereas repentance is only accepted in the state of Iman. Hakeemul Ummat has given the answer in Tafsîr Bayanul Quran that this verse was revealed for the polytheists. The meaning of the verse is therefore the one who repents from polytheism and then embraces Iman. How can the Iman of one who prostrates before an idol be accepted. It is also mentioned in Tafsîr Mazhari that the one who repents from polytheism, accepts Iman and does good actions, Allah Subhanahu wa Taala will grant him good deeds in place of his sins. Allamah Alûsi (Rahimahullah) has mentioned three ways in which Allah Subhanahu wa Taala will change our evil deeds into good ones.

The First Tafsir of Changing Sins into Good Deeds

Allah Subhanahu wa Ta'la will wipe out all the sins he had committed and write those good deeds in place of them which he will do in the future. He will efface the sins of the past and write the good deeds of the future. He will not leave it empty otherwise the angels will know that something is amiss. They will realize that something has

been erased. Therefore Allah Subhanahu wa Ta'la has protected the honour of His servants.

Allah Subhanahu wa Ta'la will erase his past sins eg. a person who used to sing songs in a film has repented. He began performing salah, sporting a beard and he performed hajj. Now whatever songs he had sung, Allah Subhanahu wa Ta'la will write the talbiyah [Saying the words, "Labbayk Allahumma Labbayk"] in place of it. As soon as he repents, Allah Subhanahu wa Ta'la will wipe off his sins and write those goods which he will do in future. Is this not the grace of Allah Subhanahu wa Ta'la?

The Second Tafsir

The second Tafsîr is that He changes the urge to commit sins into the urge to commit good deeds. That is, the one who was becoming insane all the time due to sinning, he used to listen to film songs all the time, who watched videos and movies, who kept himself ready all the time trying to study the teddies, has now repented and left all sins. Now he goes to the saints and does good actions. The mercy of Allah Subhanahu wa Ta'la changes the severity of his urge to sin into a strong urge to do good actions. But the condition is that he does not secretly commit the sins and thereby revive his habit of sinning. This is like the person who lived in the sewerage area and used to smell the container of faeces daily. Thereafter he repented and began working in a perfume shop. He told the perfume merchant to give him such a perfume that would keep him away from smelling faeces and make him lose affinity with the sewerage area. The merchant gave him ûd which costs ten thousand rupees for one tola. He told him that the Arab princes apply it and he could use it daily for free because he was his employee. He was cured and when anything with an offensive smell was brought before him, he became nauseous because he stopped going to the sewerage area. After a year, his nose which was accustomed to foul odours now had a good nature. He said he could not go to the sewerage area merely thinking about the smell. He would vomit just by looking at a pail of faeces. His friend who also worked in the sewerage department gave up the job but he was a thief. Sometimes once a week or during the month he would go to the sewerage area and smell the faeces. He would not tell his employer in fear of not allowing him to ever go there. Now tell me whether he will ever get better and will he ever be offended by a foul smell? He was chopping his own feet with an axe. Moulana Rûmi

(Rahimahullah) says this with much pain and I also express the same with pain to my friends.

When my own hand is cutting my foot, then O Allah Subhanahu wa Ta'la, how can we save our lives without Your protection?

Friends, have mercy on your lives otherwise your whole life will be spent in anxiety and punishment. You will be punished in this world as well as in the grave. I appeal to those in the name of Allah Subhanahu wa Ta'la who have made bay'at on the hands of saints to refrain from secretly going to haram venues and from committing haram. Do not wait for the punishment of Allah Subhanahu wa Ta'la. Whoever sincerely repents, Allah Subhanahu wa Ta'la will change his urge to sin into an urge of doing good. It is only a matter of a few days. Spend a year or two without sinning, then if Allah Subhanahu wa Ta'la wills, the heart will not intend sinning. The heart will change.

An Amazing Proof

The summary of the first verse which I recited is that if we live in the company of the pious ones, we will attain the aim of life. What is the aim of life? When we go from this world wrapped in our kafans, we will not be able to take our jewellery, wives, children, carpets, mobile telephones, or any currency. This is proof enough that these items are not the aim of life. Tell me, is this a proof or not? Since the time of Adam (Alaihis salam) till today, have you seen anyone taking his house, carpets and telephone with him? Have you seen anyone telling the angels, "O angels, come and help me. I cannot carry my carpets and my house alone. Please assist me." Then the angels come down and say, "This janazah has requested Allah Subhanahu wa Ta'la that his chairs, carpets, telephone, cellphone, cars and goods should reach the hereafter." Has any dead person gone with his house and material possessions?

Worship

This shows that these things are not the purpose of life. These are the means of life. Means are taken away while aims are not snatched away. This is proof enough that our purpose is worship. We take the nûr (illumination) of our worship to Allah Subhanahu wa Ta'la. Another proof is that Allah Subhanahu wa Ta'la grants us the

ability to take His name till the time of death because this is the aim of life. Many powers terminate after sixty to seventy years. Hadhrat Hakeemul Ummat (Rahimahullah) states that when the strength is finished, the old man tells his old wife, "Throw sand on taking and giving, let's have pure love." Friends, all strengths terminate in old age except the ability to take Allah's name. To the extent that some people became blind and deaf but their tongues were moving. Those who were in the habit of taking Allah's name, only they took His name. While those who were not in the habit of taking His name, who secretly went to the sewerage area and committed lewd acts had a disastrous end.

The Fearful Consequence of Attaching the Heart to Others besides Allah

Friends, I am going to relate a very fearful incident to you. Allamah Ibn Qayyim Jouzi (Rahimahullah) states that there was a lover who used to secretly meet his beloved. Finally, when his end was near, his friends told him to recite the kalimah. Instead of the kalimah, he recited the following verses:

O my beloved, your pleasure is more beloved to me than the mercy of the Great Creator.

May Allah Subhanahu wa Ta'la forbid. He died in a state of kufr (disbelief). What you do secretly can manifest itself at the time of death. This will cause a disastrous end to life and eternal damnation in hell. May Allah Subhanahu wa Ta'la protect us. Therefore, we should all expel others besides Allah Subhanahu wa Ta'la from our hearts. If you took the name of Arzû, I will take out the heart.

We will not remain believers if we have any contact with the innovator. The poet was a believer who had a friend by the name of Arzû. His friend was a bidati (innovator). When he became connected to the Ahle-Haq (the people on the correct path), he led a life according to the sunnah and he became averse to bidat (innovation). His heart used to continuously plod him on, "Let's go to Arzû." Once he reprimanded his heart and said,

If you took the name of Arzû, I will pull out the heart.

We will not remain believers if we have any contact with the innovator. If we meet those who oppose the sunnah of Rasûlullah Sallallahu alayhi wa sallam, then we are not believers. I will never meet such people.

I appeal to those friends of mine who have repented from their sins to completely leave the centres of sin. Tell the heart, "If you took the name of any sin, I will pull you out." If Allah Subhanahu wa Ta'la wills, I am announcing in the month of Ramadhan that if you spend a whole year without sinning, your heart will be completely purified. Allah Subhanahu wa Ta'la will change the urge to sin into a desire to do good.

The Third Tafsir

The third Tafsîr is that due to blessing of repentance, Allah Subhanahu wa Ta'la will change the evil to good. Rasûlullah Sallallahu alayhi wa sallam said that a man will be brought on the day of Qiyamah. Allah Subhanahu wa Ta'la will tell the angels to present his minor sins to him. His minor sins will be presented to him while his major sins will be concealed. Allah will ask him if he committed those sins. He will reply in the affirmative and fear that he will enter hell. Thereafter Allah will tell the angels to write a good deed in place of every minor sin of his. This good deed will not be one that he did. Allah will grant him this good deed from His side. [Sahih Muslim] In another narration, this will be the treatment meted out to many people. Allamah alûsi (Rahimahullah) has written in Tafsîr Rûhul Ma'ni that this is called a noble forgiveness. Allah is granting forgiveness as well as adding good deeds from His side. What a noble Master He is! After noting this nobility, he will tell Allah that he still has other sins. "I do not see my major sins here." When he is obtaining good deeds for his minor sins, he still has the audacity to speak about his major sins to Allah. When Rasûlullah Sallallahu alayhi wa sallam narrated this portion of the hadith, he laughed to the extent that his teeth became visible. When Rasûlullah Sallallahu alayhi wa sallam laughed, then Insha-Allah, there is hope that Allah will also laugh. We cannot estimate the unlimited grace of Allah.

The Purpose of Life Is Worship

The two verses which I recited indicate that the purpose of our lives is to obtain piety, that is, friendship with Allah. If our currency, carpets, houses, children,

Thank You for previewing this eBook

You can read the full version of this eBook in different formats:

- HTML (Free /Available to everyone)
- PDF / TXT (Available to V.I.P. members. Free Standard members can access up to 5 PDF/TXT eBooks per month each month)
- Epub & Mobipocket (Exclusive to V.I.P. members)

To download this full book, simply select the format you desire below

