

The Key to
Happiness
&
Peace

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Contents

Introduction	1
Family Ties	2
Restoring Love	3
Spend Millions	5
Permissible Lie	5
Special Du'aa	6
Prime Spot in Jannah	7
Sacrifices	8
The Gold is Yours	9
Happiness	10
Cash Benefits	12
Great People have Great Qualities	15
Rise and Fall of Families	22
“For the Children”	25

Introduction

Among the values that are most cherished by all human beings are mutual love and peace. No sane person desires enmity or loves dissention. While this is part of basic human nature, our beautiful deen of Islam, which is the most perfect and complete way of life, has greatly emphasised the importance of these aspects.

Mutual love between all Muslims, and especially between family members, is a requirement for direct admission into Jannah. Rasulullah (sallallahu 'alaihi wasallam) is reported to have said: "You cannot enter Jannah until you believe, and you cannot be a Believer until you love one another! Should I not tell you of that which will generate mutual love? Make

salaam common among you.” (Saheeh Muslim #194)

Family Ties

This hadeeth highlights the importance of mutual love, that the perfection of imaan is dependent on it. While this applies to the “family” of the Muslim Ummah in general, its greater application is in one’s immediate family. Hence, astounding virtues have been mentioned for those who make the effort to enhance this love and strengthen the bonds of kinship.

The gist of some of the many ahaadeeth in this regard are:

1. “The one who wishes to have blessings in his life and wealth

should maintain family ties.”
(Saheeh Bukhaari #5985)

2. “Kinship is suspended to the Throne of Allah Ta‘ala and continues to make this du‘aa: ‘The one who maintains me, may Allah Ta‘ala maintain him. The one who severs me, may Allah Ta‘ala sever him!’” (Saheeh Muslim #6519)
3. “Join ties with the one who severs relationship with you, give the one who has deprived you, and forgive the one who has oppressed you.”
(Musnad Ahmad #17452)

Restoring Love

The fundamental importance of mutual love in the Ummah in general and in the

family in particular is evident from these ahaadeeth. However occasionally, due to being human, some occurrences in day-to-day life affect, challenge and sometimes even interrupt this love.

Once again, due to the extremely high importance of maintaining love and unity, the rewards for restoring the love that was interrupted is equally great. Sayyiduna Abu Dardaa (radhiyallahu ‘anhu) reports that Rasulullah (sallallahu ‘alaihi wasallam) said: “Should I not inform you of that which is superior to (optional) fasts, salaah and charity?” “Yes, do tell us” replied the Sahaabah (radhiyallahu ‘anhum). Rasulullah (sallallahu ‘alaihi wasallam) said: “Fostering love and unity, for verily dissention shaves off (the deen).” (Sunan Abi Dawood #4919)

Spend Millions

Allahu Akbar! Can we imagine...? A person spends the entire night in tahajjud. Another spends his days fasting. A third person spends millions in charity. All have engaged in extremely great forms of 'ibaadat for which they will be rewarded tremendously. Yet, the one who earns greater rewards, and who has a higher position in the sight of Allah Ta'ala, is the person who makes efforts to foster love and restore unity.

Permissible Lie

In fact, to assist him in his task and help him in his mission, Rasulullah (sallallahu 'alaihi wasallam) has relaxed the prohibition of a major sin for him - the sin

of lying. Rasulullah (sallallahu ‘alaihi wasallam) said: “He is not a liar, who makes peace between people.” (Saheeh Bukhari #2692)

The meaning of this hadeeth is that in order to create peace between people, if something contrary to the reality is spoken, it is permissible. For example, if the mediator says to one of the parties that the other was speaking highly of him and praising him, whereas not a word of praise was said, there will be no sin. This highlights the importance and virtue of maintaining love, unity and peace.

Special Du‘aa

Various noble traits and aspects of good character enhance love between people. Rasulullah (sallallahu ‘alaihi wasallam) is

so greatly pleased with such people that he made a special du‘aa for them.

Sayyiduna Jaabir (radhiyallahu ‘anhu) reports that Rasulullah (sallallahu ‘alaihi wasallam) said: “May Allah Ta‘ala have mercy on the one who is kind and easy going – when he buys, sells, pays or demands payment.” (Saheeh Bukhari #2076)

Prime Spot in Jannah

Likewise, those who shun disputes have been promised palaces in Jannah.

Sayyiduna Anas (radhiyallahu ‘anhu) reports that Rasulullah (sallallahu ‘alaihi wasallam) said: “The one who gives up lying when he is wrong, a palace will be built for him on the outskirts of Jannah. The one who avoids a dispute despite

being the rightful party, a palace will be built for him in the middle (prime spot) of Jannah. The one who adopts good character, a palace will be built for him in the highest levels of Jannah.” (Tirmizi #1993)

According to another narration, Rasulullah (sallallahu ‘alaihi wasallam) said: “I guarantee a palace in the middle (prime spot) of Jannah for the one who avoids a dispute despite being the rightful party. (Sunan Abi Dawood #4800)

Subhanallah! The Nabi of Allah (sallallahu ‘alaihi wasallam) standing guarantee!!! What a fantastic bargain!!!

Sacrifices

Like any other very precious commodity, some sacrifices are necessary in order to

acquire the virtues and elevated position in the Hereafter that have been promised for those who maintain peace and foster love. However, these sacrifices not only earn mountains of rewards and elevate one's position in the Hereafter, the benefits are enjoyed even in this world. Rasulullah (sallallahu alaihi wasallam) described one such "dispute" where the immediate benefit to both parties was as clear as daylight.

The Gold is Yours

Among the Bani Israeel a person had purchased some land from another. The buyer found an earthenware utensil filled with gold buried in the ground. Hence he went to the seller and told him: "Take your gold, for I only purchased the land from

you and not the gold.” The seller replied: “Well! I sold you the land together with whatever is in it (hence the gold belongs to you).” Eventually both the buyer and seller referred their “dispute” to a mediator to help them to resolve it. The mediator asked them: “Do you have any children?” One of them replied: “I have a son.” The other replied: “I have a daughter.” The mediator then said: “Get the boy married to the girl. Spend this wealth upon them and also give a portion in charity.” (Saheeh Bukhari #3472)

Happiness

In this incident, each person had the ‘heart of gold’ to give away the pot of gold to the other. This golden gesture became the catalyst for the happy marriage of their

children. Since their own children benefitted from that wealth, the benefit in reality came back to both of them. The result was that all around there were happy people and happy families.

This was the priceless 'return on investment' in this world. Indeed it was priceless, since all the wealth of the world cannot buy happiness. The rewards in the Hereafter are beyond imagination.

The fundamental lesson in this incident is that often the benefits of the sacrifices to maintain peace and enhance mutual love flow on to one's generations to come.

What a beautiful legacy to leave for one's children and grandchildren!

Cash Benefits

Another incident mentioned in the ahadeeth that highlights the immediate benefits of sacrificing in order to maintain peace and love is the following:

Three people from among the Bani Israeel were travelling when they were suddenly caught in a storm. They took refuge in a cave. While inside the cave, a huge rock fell directly in front of the mouth of the cave, thus blocking their way out. Hence each one prayed to Allah Ta'ala to move the rock, and in the form of intercession presented an action which he had done sincerely for the pleasure of Allah Ta'ala alone. One of them presented the following selfless deed:

He had once hired a person to do some work. At the end of the day the employee

for some reason was displeased and left without taking his salary. The employer invested the salary amount in livestock. After some time the employee returned and demanded his due, which was a meagre amount. The employer pointed to a herd of goats, which was the proceeds from the investment of the salary, and told him to take them. The employee was shocked, but the employer assured him that it was all his and he may take it. Upon presenting this sincere, selfless sacrifice and making du'aa, the rock moved and they were eventually saved.

Subhanallah! What a wonderful way of getting one's du'aas answered.

The employer in this incident made many sacrifices. He invested the money on behalf of the employee and took care of the investment. This was a major task since he had invested in livestock. In any

case, since the employee had not initially taken possession of the money, he was only entitled to the amount owed to him as his salary. The profits actually belonged to the employer. But, he opened his heart and gave it all away to the employee. This sacrifice became the means of the acceptance of his du‘aa and saved his life.

Here again, the lesson is clear. The sacrifice to maintain peace did not go in vain. It was an unimaginable gain!!!

Also, the benefits of these sacrifices are not always instantly apparent. However, we receive the benefits when we need them most.

Great People have Great Qualities

An Example of Hazrat Mufti Muhammad Shafee' Saheb (rahimahullah)

Hazrat Mufti Muhammad Shafee' Saheb (rahimahullah) was a great saint, scholar and a world-renowned Mufti of the recent past. His son Mufti Muhammad Taqi 'Usmaani (hafizahullah) writes regarding him:

“Our honourable father had an inherent aversion for quarrels and disputes. As long as there was no genuine shar‘ee need he never engaged himself in any type of dispute in order to secure a personal right. I cannot recall the innumerable occasions when he forfeited his personal valuable

rights merely for the sake of avoiding a dispute. He would very often quote the hadeeth of Nabi (sallallahu ‘alaihi wasallam) in relation to this (regarding the guarantee of a house in Jannah, as mentioned above).

Besides this, it is unknown as to how many people deceived him in his personal dealings. Many had tried to bring up cases against him. There were those who attempted to defame him through newspapers and the media. However, in the face of all these incidents he never resorted to the tactics that are nowadays adopted when replying to such propaganda. Instead, in most cases he relinquished his right and came out of the predicament. He always avoided any type of confrontation and dispute irrespective of whether it related to academic issues or a discussion with people of opposing

ideologies.” (Al Balaagh – Mufti Aa’zam Number, vol. 1, pg. 466)

Home

Once while he was still living in Deoband, Hazrat Mufti Muhammad Shafee’ Saheb (rahimahullah) purchased a plot to build a home. After the commencement of the construction some of the neighbours approached him and said that a portion of the land belonged to them since their drainage went through it. However, according to the municipal title deeds and the various records, they had no right to the land and the land entirely belonged to him.

In order to avoid any type of quarrel, he handed over to them that part of the land which they had laid a claim to. As a result the building that was being

constructed had to be restricted in size. However, he preferred having a restricted home instead of quarrelling!!!

Nevertheless, after some time these neighbours came back to him and offered to sell that part of the land to him. He accepted the offer, paid them for that piece of land which actually belonged to him and then extended the home.” (Al Balaagh – Mufti Aa’zam Number, vol. 2, pg. 1068)

Darul ‘Uloom

Hazrat Mufti Muhammad Shafee’ Saheb (rahimahullah)’s Darul ‘Uloom (which is presently one of the biggest in Karachi) was originally housed in a small building. When the workload increased and the place became constrained, a dire need arose for a larger place. Hence, Allah Ta’ala

provided the means and a large tract of land was allotted by the government for the madrasah. The land was situated in a very prime location and was an ideal spot for the Darul 'Uloom. The legal procedures were followed and the transfer papers for the land were processed. After gaining control, a room was built on the land and a telephone line was also connected. An official foundation laying jalsah was then announced and leading 'Ulama from various parts of Pakistan graced the occasion.

It was on this occasion that some individuals laid claim to the land, stating that the land did not belong to the Darul 'Uloom. Coincidentally the claimants had engaged certain reputable personalities who were also revered by Hazrat Mufti Shafee' Saheb (rahimahullah). Initially, he attempted to defuse the dispute but to no

avail. Hence, he thought to himself that what kind of blessings will there be in a madrasah whose foundation is laid on a dispute. Subsequently, he announced that he was relinquishing his right and abandoning the property.

Upon hearing this decision, the madrasah's administration committee objected by saying: "How can you pass such a decision? Such a large property in the middle of the city! It is extremely difficult to find such a property. How can you leave such a property which we have already gained control over?"

Hazrat Mufti Shafee' Saheb (rahimahullah) replied: "I am not compelling the committee to abandon the property, because the committee has already gained control and ownership of the land. If you wish to still go ahead and construct the madrasah then you may do

so. However, I will not be part of it, since I do not see any blessings in a madrasah whose foundation is laid upon a dispute. He then cited the hadeeth of Nabi (sallallahu ‘alaihi wasallam): “I guarantee a home in the middle of Jannah for that person who leaves out quarrelling despite being correct.”

He further added: **“You are complaining that to get such a land is difficult, whereas Nabi (sallallahu ‘alaihi wasallam) is saying that he guarantees a home in the middle of Jannah. Constructing a Darul ‘Uloom is *farz-e-kifaayah* and saving Muslims from quarrels and disputes is *farz-e-‘ayn*. It will be a disservice to deen if a *farz-e-‘ayn* is left out in order to discharge a *farz-e-kifaayah*. I will not construct a Darul ‘Uloom whilst engaging in a dispute.”** Saying this he abandoned the property.

Subsequently, Allah Ta'ala blessed Mufti Sahib (rahimahullah) with a very much bigger and better property upon which the Darul 'Uloom is currently built. (Islaahi Khutubaat, vol. 6, pg. 153 / Al Balaagh Mufti Aa'zam Number, vol. 1, pg. 44 & 212)

A striking lesson that we learn from this incident is: "The more you give, the more you get."

Yes indeed this is a reality. Give away only for the pleasure of Allah Ta'ala, and to foster good relations, and witness the blessings and peace pouring into one's life and children.

Rise and Fall of Families

The rise and fall of families, as well as the blessings that they enjoy or are deprived

of, is based on some specific qualities. Those who adopt the positive qualities prosper, most importantly in deen, while their lives are generally peaceful. Otherwise, there is much turmoil and misery on every front.

Hazrat Moulana Abul Hasan 'Ali Nadwi (rahimahullah) was an internationally renowned personality. He was an 'Aalim of a very high calibre and among the great thinkers of the time.

Among other achievements, he was a historian of note and produced several masterpieces that encapsulated the biographies of many luminaries of this Ummah.

Hazrat Moulana (rahimahullah) once gathered all the children and people of his household. He then said to them: "I have called you for a very special purpose. Alhamdulillah, I have undertaken a study

of history. Therefore I am well aware of many great families in history – including families of learned and pious personalities – who lost the legacy of their great predecessors. Eventually irreligiousness crept into them and led to their destruction.

Hence in the light of my study of history, I am mentioning to you three things which, if you act upon them, insha-Allah you will flourish and as a family you will be saved from destruction.

1. Never be the oppressor. Rather be the oppressed one.
2. Refrain from forbidden wealth. Restrain yourself from even doubtful wealth.
3. Treat your relatives well, even though they behave indifferently.

However painful it may be, always be good to them.”¹

“For the Children”

In short, in order to maintain peace and foster and enhance love, some sacrifices and compromises are necessary. The benefits of such compromises and sacrifices are immense. It is greater than spending millions in charity, and more virtuous than spending the days in optional fasts and the nights in tahajjud salaah.

The benefits in this world nevertheless do not always appear to add up as simply

¹ For a detailed explanation of these points, refer to our booklet “3 Gems.”

as $1+1=2$. However, the reality is that these compromises + sacrifices, solely for the pleasure of Allah Ta'ala, add up to millions, albeit in various different ways. In many instances, one's children and generations to come reap the rewards. After all, one works, strives, slogs and toils ... "for the children." Sometimes people in their advanced ages fight, litigate, prosecute and sue ... "for the children."

Indeed, it is permissible to provide for one's children and also to acquire and secure what they are rightfully entitled to. Any permissible means may be adopted for this purpose. However, the most secure, guaranteed and safest way to secure the best for our children is to latch on to the unseen system of Allah Ta'ala - that system where $1+1$ can even add up to one million and one.

In the system of adopting the apparent means to protect one's interests, one has to toil, slog, fight and sue. To benefit from the unseen system, one sincerely compromises, sacrifices, overlooks and forgives. The apparent means are not guaranteed to produce any result while the unseen system is guaranteed. At times, the apparent means to secure ones rights produce more problems than benefits, whereas the one who draws from the unseen system of Allah Ta'ala receives more bounties than he expected or imagined. **The choice is clearly ours.**

May Allah Ta'ala bless us all with peace, love and unity in this world and the everlasting bounties in the Hereafter in Jannatul Firdous.