



## MASTER PLAN

**T**he construction of a perfect building depends primarily on two aspects: Having an expert to draw an excellent master plan and then constructing the building according to that plan. If either of the above two aspects are not found the building will be defective. A defective building could lead to much misery and may even cause the death of the one who occupies it.

Likewise is the building of our life. One needs to have a perfect plan to guide one. The plan must then be followed very strictly to build the perfect life which brings success in this world and the Hereafter.

### GREATEST EXPERT

Allah Ta`ala blessed us with *Rasulullah (sallallahu alaihi wa sallam)*, the greatest expert, who presented the most perfect plan and model of **LIFE**. The Qur'aan clearly declares: "*Indeed in the messenger of Allah Ta`ala is a noble example for you.*" (S 33: V 21) Our success now depends on building our lives according to the model he has presented to us. It would be very foolish to follow the plan of an unqualified person to build even the smallest structure. The structure may collapse on one. It will be even more foolish if one follows the plan of a novice to build a multi-storey block of flats. What then can be said of the one who refers to the plans of the disbelievers, those who are totally ignorant of the reality of this world and the Hereafter, in order to build the towering skyscraper of **LIFE**? To adopt the plans of such people is to invite misery and failure in this world and in the next.

### PROBLEMS

Generally, people's lives are beset with problems. Either the "*roof is caving in*" or the "*floor is sinking in*" or a host of other such issues are the order of the day. In most cases this is due to following the plan of the western way of life. Hence, parents are treated with utter disrespect by their own children, marriages are breaking due to the most trivial reasons, there is no peace and tranquillity despite having much wealth and a feeling of despair has overcome many people. It is therefore crucially important that we once again look at the perfect model presented to us by *Rasulullah (sallallahu alaihi wa sallam)* and build our lives accordingly.

The perfect model presented by *Rasulullah (sallallahu alaihi wa sallam)* covers every aspect of life. He

practically demonstrated how we should impeccably fulfil the rights of Allah Ta`ala as well as the rights of the servants of Allah Ta`ala.

After *Imaan*, the most important right of Allah Ta`ala is *Salaah*. A few days before he bid farewell to this worldly abode, *Rasulullah (sallallahu alaihi wa sallam)* became very ill. He fell unconscious many times. When he regained consciousness, the first thing that he would ask was whether it was already time for *Salaah*. When he felt slightly well, he came to the Masjid with the help of two people and performed *Salaah* with *Jama`ah*. His parting advice was: "*Be careful of your Salaah.*" This was the model of the importance of *Salaah* that he presented to us to follow. Therefore, our lives should also revolve around *Salaah*. Our personal engagements, business and other activities should be conducted outside of *Salaah* times. This is the most fundamental lesson to learn from the life of *Rasulullah (sallallahu alaihi wa sallam)*. The love for *Rasulullah (sallallahu alaihi wa sallam)* dictates that we should not cause pain to his *mubarak* heart by missing our *Salaah* or, for males, by neglecting to perform it with *Jama`ah* (congregation) without a valid *shar`i* reason.

### RIGHTS OF PEOPLE

The example of *Salaah* was just a slight glimpse into the life of *Rasulullah (sallallahu alaihi wa sallam)* with regard to the importance he gave to fulfilling of the rights of Allah Ta`ala. Likewise, the plan of life that *Rasulullah (sallallahu alaihi wa sallam)* presented and demonstrated included the complete fulfilment of the rights of people.

For instance, he was never harsh upon his wives. Instead he displayed the greatest amount of love and affection to them. Without allowing anyone to overstep the boundaries of *Deen*, he presented the example of the best husband. He clearly declared: "*The best among you is he who is best to his wife, and I am the best among all of you to my wives (Mishkaat).*" In a similar manner the "plan" that he drew for women primarily included obedience to the husband (in all permissible things), respect for him and being a means

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# MASTER PLAN

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of support for him in his *Deen*. Hence he is reported to have said: “*Had sajdah (prostration) been permissible for anyone besides Allah, I would have ordered women to prostrate to their husbands.*” The recipe for marital bliss, therefore, is in both spouses following the guidance given by *Rasulullah (sallallahu alaihi wa sallam)* and building their married lives according to his perfect plan.

## PERFECT CHARACTER

Among the most prominent aspects of his exemplary model life was his *akhlaaq* (character). He never took revenge for himself. Instead he forgave those who tormented him the most. He encouraged the *Ummah* to also forgive and forget and explained to them the great rewards they will get for forgiving, both in this world and the Hereafter. He taught the lesson of joining family ties. Kindness to people and caring for the less fortunate were among his distinguishing characteristics.

*Rasulullah's (sallallahu alaihi wa sallam)* plan of life highlighted the qualities of modesty and simplicity. He declared both these traits as being part of *Imaan*. How tragic it is that the *Ummah* has, to a large extent, adopted the western plan of life which is based on shamelessness and extravagance. As a result, among other aspects the dressing of especially Muslim women has degenerated to unimaginable depths. The entire focus is towards revealing the body to strangers in one way or the other. Similarly, due to lack of shame, the most indecent newspapers, magazines and other literature are left lying around the home without the least concern. Numerous other aspects of shamelessness have become accepted in society. No consideration is given to the fact that shamelessness and immorality speedily invite the wrath of Allah Ta'ala which results in the destruction of nations, as was the case with the nation of Hazrat Lut (A.S.). The end result of losing shame and modesty is the explosion of immorality. Homes and communities are on fire. Nothing can extinguish the flames except adopting the model of *Rasulullah (sallallahu alaihi wa sallam)*. The laws of *hijaab* must be upheld. No intermingling of non-mahram males and females must take place. All immoral literature and media, especially the T.V., must be literally thrown out. *Haya* (modesty and shame) must be inculcated in the *Ummah*.

## SACRIFICES

While *Rasulullah (sallallahu alaihi wa sallam)* practically taught us how to fulfil the rights of Allah Ta'ala and of people, he also taught us to be deeply concerned about our own salvation in the Hereafter as well as the salvation of others. To this end he undertook untold hardships and made unparalleled sacrifices. His family and his *Sahaabah* (r.a.) joined him and supported him in his mission. This should also be an integral part of our plan of life – to help the *Deen* of Allah Ta'ala. Inviting people towards Allah Ta'ala, teaching somebody some aspect of *Deen*, assisting in the running of *Masaajid*, *Madaaris* and *Makaatib* and in general bringing people closer to Allah Ta'ala are all ways of serving *Deen*.

Thus our lives should be built on the master plan of the *Sunnah*. Only in this lies our peace and happiness in this world and eternal success in the Hereafter. May Allah Ta'ala grant us the most intense love for *Rasulullah (sallallahu alaihi wa sallam)* and enable us to live our lives according to his plan. *Aameen*.

## YOUR NAME AT RAUDAH MUBARAK

Imagine the following: You are mentioned daily in the presence of the president of the country. He is informed that you have sent a gift for him. How happy will he get? How honoured will you feel, that you are mentioned daily in the gathering of the president!

Stop imagining. You can have your name mentioned in the presence of that personality who is greater than all the presidents and kings of this world. Have your name mentioned in the presence of *Rasulullah (Sallallahu Alaihi Wasallam)* as often as you wish. It is reported by Ibn Masood (*Radiyahalluhanhu*) that *Rasulullah (Sallallahu Alaihi Wasallam)* said: “Allah has angels who travel around the earth and convey to me the salutations of my *ummah*.” It is also further reported that when conveying the salutations, the angel says: “O Muhammad, so-and-so, the son of so-and-so has recited *durood* upon you.”

## HONOUR

What a tremendous honour! What happiness this would bring to the heart of *Rasulullah (Sallallahu Alaihi Wasallam)*. What tremendous blessings would pour down upon the one who sends the *durood*! Indeed, the one who sends the *durood* does the greatest favour to himself. *Rasulullah (Sallallahu Alaihi Wasallam)* is reported to have said: “The one who recites one *durood* upon me, Allah Ta'ala showers ten blessings upon him.” (*Sahih Muslim*). In another narration it is reported that *Rasulullah (Sallallahu Alaihi Wasallam)* said: “The one who recites one *durood* upon me with a sincere heart, Allah Ta'ala will grant him ten blessings, will raise him ten ranks in higher in *Jannah*, record for him ten good deeds and wipe out ten of his sins (*Nasai*).”

Therefore we should daily recite *durood* in abundance, receive numerous blessings and have our name mentioned by the angels to none other than *Rasulullah (Sallallahu Alaihi Wasallam)*.

# QUESTIONS & ANSWERS

## LIFE AT UNIVERSITY

**Q** *I am in university due to the insistence of my parents. The serious problem which my parents do not seem to understand, or turn a blind eye towards, is the environment on campus. The temptation to get involved in a host of evils is almost overwhelming. Everything around one incites one's passions. One is repeatedly confronted with the scene of young people becoming highly intimate in public. A large number of Muslim girls and boys, perhaps the majority of Muslims on campus, also become entrapped in illicit activities. To top it all, one has to often contend with the blatant flirting and advances of Muslim and non-Muslim girls. Some apparently pious boys (and girls) eventually succumb to the temptations around them. How then can I be regarded as immune? But my parents are not prepared to hear any of my protestations. Please guide me in this matter. (The above is a summary of numerous questions received on this issue)*

**A** A Muslim society requires people in every field. However, this need can never be pursued at the expense of *Imaan* and one's Islamic values. Let alone acquiring a university degree, if one will have to break some command of *Deen* in the process of performing a *nafil ibadah*, even the *nafil ibadah* will be left out in such an instance. For example, a Muslim woman wishes to raise funds for the orphans and widows. This is a very noble deed. However, if this will necessitate her intermingling with non-mahram men and breaking the laws of *hijaab*, she will not be allowed to undertake the charitable work.

As for your dilemma, try to get your parents to understand by asking some senior person to speak to them. You may perhaps take them along one day to campus and let them see for themselves what you are being subjected to. Nevertheless, some interim means that you must adopt to save your *Imaan* and chastity are mentioned hereunder. Do remember though that adopting these means in an environment where immorality and shamelessness are pouring is like opening up an umbrella when walking in heavy rain. While the umbrella will help to keep one dry to some extent, one is bound to get wet .

Some of the means to adopt are:

- ◆ Firstly, seek out a senior, pious personality whom you can easily relate to. Form a strong bond with him and discuss all your conditions with him. Follow his advice strictly.
- ◆ Constantly engage in *Da'wah*. Invite towards good and forbid the evil — with wisdom. Talk to the Muslims on campus about the harms of sin. Explain to them the reward for

perseverance. The more you invite towards good and forbid evil, the greater the chances that you will be saved from the *fitna* around you.

- ◆ Always dress in *Sunnah* attire. Wear a turban and carry a *tasbeeh* in your hand (do not be concerned about what others may say). Fix your gaze to the ground when walking outside or anywhere where you will encounter women.
- ◆ Keep your tongue and heart occupied as much as possible in the recitation of *istigfaar* (seeking forgiveness). Also set aside some time daily to sit in solitude and make *zikr*.
- ◆ Restrict yourself to the *Musjid* on campus unless you are attending any lecture. Do not join friends who are not inclined to *Deen*. While you should invite all in a pleasant manner towards righteousness, always remain in pious company.
- ◆ Daily perform two *rakaats* of *salaatul haajah (need)*. Then spend at least five minutes in *Dua*, begging *Allah Ta'ala* to protect you and others from all the *fitna*.

In short, the main priority is to save one's *Imaan* and completely refrain from the disobedience of *Allah Ta'ala*. If this is not possible due to the environment, do not go there. Study via correspondence or seek some other avenue of *Halaal* earning. *Allah Ta'ala* alone is the Provider. If you sacrifice for Him, He will provide from unimaginable sources.

May *Allah Ta'ala* guide you and us towards His pleasure at all times. *Aameen*.

## MORSEL FOR MORSEL

Wahb bin Munabbah was among the great *mufasssireen*. He has narrated an incident about a woman of the Bani *Israeel*. She was washing clothes at a riverside while her little child played on the bank of the river. A beggar passed by and asked for something to eat. The woman only had some bread. She broke off a piece and gave it to the beggar. A short while later a wolf suddenly appeared, snatched the child in its mouth and bounded off. The woman ran behind the wolf crying: "My child, my child." *Allah Ta'ala* sent an angel who rescued the child from the mouth of the wolf. As the angel returned the child to the mother he said: "This morsel (of the wolf) is given to you in return for the morsel that you gave the beggar." (*Hayaatul Hayawaan*)

## STENCH OF LYING

Hazrath Abdullah bin Umar (R.A) reports that *Rasulullah (sallallahu alaihi wasallam)* said: “When a person lies, the angels (who are appointed to protect him) flee away from him to the extent of one mile due to the terrible stench of the lie that he has spoken.” (*Tirmizi*)

We experience fragrant smells and bad odours all the time in the things around us. In a similar manner, the angels experience beautiful fragrances in the good words spoken by a person while they are put into great discomfort due to the stench of lying and other evil talk. If the angels flee away due to the stench, the shaitaans are bound to take their place. Thus the person is further incited towards committing evil. One should therefore be careful about what he speaks.

## DUA IN TIMES OF EASE

Hazrath Abu Hurairah (R.A) is reported to have said, “ If anyone wishes that Allah Ta’ala should answer his duas in times of difficulty and anxiety, he must supplicate much in times of ease.”

## DUA FOR A PERSON IN HIS ABSENCE

It is reported by Hazrath Ibn Abbas (R.A) that *Rasulullah (sallallahu alaihi wasallam)* said, “ Five supplications are (readily) answered: The dua of the one who is oppressed until he is helped (or he takes revenge), the dua of the pilgrim of Hajj till he returns home, the of one engaged in *Jihad* till he is martyred, the dua of a sick person till he regains health and the dua of someone for his (Muslim) brother in his absence.” Thereafter *Rasulullah (sallallahu alaihi wasallam)* said, “The supplication that is answered the quickest is the dua for a brother in his absence.”

From the advices of ...



## FAQIHUL UMMAH

The sterling advice of *Faqihul Ummah* Hazrat Mufti Mahmood Saheb (*Rahmatullahi Alaihi*) has helped thousands of people to overcome many problems and difficulties — especially in the line of *Islahun Nafs* (inner-self reformation). Hereunder is an answer to a question posed to him.

## MANNER OF REFORMATION

Summary of Letter:

Respected Mufti Saheb

Assalamu Alaikum

I hope you are well. My father has joined a ‘mentor’ who has corrupted beliefs, does not perform salaah, watches T.V. and is involved in other evils. As a result of associating with this person my father is also adopting the same evil ways. In the hope of trying to convince him of the severity of his error, I took my father to Moulana \*\*\* so that he may speak to him and remove his misconceptions. Instead of understanding and accepting what was told to him, my father was very enraged upon having being taken to Moulana. He has now even threatened to throw me out of the house. Please make dua for him that Allah Ta’ala should guide him to the correct path. Kindly also advise me as to what should be done to bring him back.

Summary of reply:

Respected Brother

Assalamu Alaikum

I was greatly disturbed by your situation. It is my heartfelt dua that Allah Ta’ala should guide your father to the straight path and save him from going astray.

Nevertheless, the real remedy was that you should have sent your father for a *chillah* (40 days in jamaat). The question would be that how would this be possible, since he would not accept to go. The simple procedure is that Moulana should occasionally come to your house to visit you. At the same time he should meet with your father as well. Nothing should be discussed with regard to your father’s activities. Moulana should also sometimes invite you together with your father to come to his home. This should continue for some time. When your father becomes very comfortable with Moulana and Moulana’s respect has settled in his heart, the books of our Akaabir should be given to him to read. Thereafter, take him to the weekly *ijtima*. (Eventually he will be willing to go for the *chillah*).

May Allah Ta’ala open the way forward for him. Also occasionally recite *Surah Inshiraah (Alam nashrah)* and blow over him.

(*Fatawaa Mahmoodia*, vol 3, pg 40)