

What is ★ **TRUE INTELLIGENCE?**

FOLLOWING THE AHKAAM OF ALLAH AND NOT ONE'S EGO



Extracted and Adapted From a Discourse of
Hazrat Qari Ismaeel Desai Saheb رحمه الله عليه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَّا بَعْدُ

You will find that people often differ when it comes to definitions and understanding. One person may look at a matter in a certain way, while another may understand the very same matter differently. This is something we see regularly in many aspects of life.

In a similar manner, when we move beyond everyday matters and look at issues related to Deen, our religion, and our Mazhab, these differences become even more noticeable. This is especially clear when Islam is compared to other religions or ways of life, each of which approaches beliefs and principles in its own way.

Our Deen explains matters in a clear and defined manner. Other religions may explain those same matters differently, but the explanation given by our Deen is the one that holds weight and acceptance.

The understanding that comes from any path other than Deen-e-Ilahi is not accepted in the court of Allah سبحانه وتعالى.

Because of this, it becomes apparent that the very same matter we understand in a particular way according to our Deen may be viewed differently by others.

Within our own Deen as well, among Muslims who follow the teachings and commands of Allah Ta'ala as mentioned in the Quraan-E-Majeed and shown to us by Nabi-e-Kareem ﷺ, differences can still sometimes be found.

Those who firmly hold on to the Deen and its Shariat develop a certain understanding, while those who lack this level of connection, and who do not fully adhere to the commands of Deen, often develop a different outlook. Their way of understanding matters can be very different.

Not long ago, there was a discussion in which it was mentioned that we possess certain faculties, one of them being the nafs. This nafs constantly urges a person toward certain actions and choices.

At times, Allah Ta'ala grants a person something, yet they are unable to accept it. This leads one to reflect on what truly holds a person back from accepting what Allah Ta'ala has given.

Is it their aql, their nafs, or their emotions?

What is it that pushes a person to speak or act in a particular way? More often than not, it is the influence of the nafs.

This becomes clear when a person becomes unsettled and resorts to harsh or inappropriate behaviour, or when faced with a difficulty, seeks solutions that are not in accordance with the teachings of Islam.

However, Allah Ta'ala has blessed us with the faculty of thinking, which we refer to as aql. This ability to reflect and reason is a great gift from Allah Ta'ala.

When a person reflects upon their actions and realises that their aql is advising against a certain path, they should take notice of this.

A person should give preference to their aql over their emotions and the promptings of the nafs.

Even in worldly matters, such as business, a person may feel inclined toward something that appears profitable. Yet, their aql may caution them against it. In such situations, a person should restrain their emotions and submit to the guidance of the aql that Allah Ta'ala has bestowed upon them.

However, the matter does not end here. A believer does not act solely on the verdict of their aql. There are times when a person's reasoning may conflict with the commands of Shariat or with what Allah Ta'ala has instructed through Nabi-e-Kareem ﷺ.

At this point, a third and higher principle comes into focus, and that is Shariat.

While the aql guides a person in controlling their emotions and desires, it is ultimately the Shariat of Allah Ta'ala that governs and directs both the aql and one's actions.

Furthermore, the aql itself is bound by the commands of Allah Ta'ala and the Shariat of Nabi-e-Kareem ﷺ.

The aql can only be valid when it remains within the limits set by Shariat. It can never rise above Shariat, nor can it override it. Shariat, نعوذ بالله, will never be subject to human reasoning or intelligence.

The hukm of Allah Ta'ala will always remain supreme, and it is this hukm upon which we are required to act.

At times, however, the aql may make certain things appear appealing or acceptable.

As mentioned earlier, during our student days at Madrasa Falah-e-Darain, Hazrat Mufti Mahmood-ul-Hasan Saheb Gangohi رحمه الله عليه would visit the madaris in the Gujarat region almost every year during his Tablighi safar.

The area in which Darul Uloom Deoband is situated is known as the UP Province, while the region where our madaris were located was known as Gujarat.

Due to his connection with this area, Hazrat رحمه الله عليه would regularly visit the madaris and spend some time there.

Often, after Asr Salah, a gathering would take place in which Ulama would be seated and various questions would be asked.

On one such occasion, while we were present, an Aalim posed a question to Hazrat رحمه الله عليه.

The question was:

“Hazrat, we keep our money at home for safekeeping, but over time we also earn additional money. If we were to deposit this money in the bank, interest would be added to it. What should we do regarding these savings?”

He then added, “Yes, we are fully aware that earning interest is haram.”

He clearly emphasised that interest is indeed haram.

However, what the aql suggests?

The aql suggests placing the money in the bank for safekeeping and, when interest accumulates, not using it for personal benefit but giving it away to the poor.

Such money should be given away without any intention of reward.

In other words, when a person comes into possession of this type of wealth, it should be disposed of by giving it away, without seeking any spiritual benefit or reward in return.

Consider what the aql is suggesting in this situation.

At the same time, it must be understood that the aql does not stand above all else. It is bound by the rules of Shariat and must remain within the commands laid down by Allah Ta’ala.

A person may easily become carried away and think, “Yes, this should be done, because there are so many Muslims who are in need of financial assistance.”

The questioner then asked Hazrat Mufti Saheb رحمه الله عليه whether it would be correct to deposit money in the bank with the intention of using the interest to assist needy Muslims.

At times, Hazrat رحمه الله عليه would not respond with a direct answer. He had a very witty, wise and thoughtful way of addressing such matters. With a gentle smile, Hazrat advised the questioner to give from his clean and lawful wealth to help those in need, rather than turning to money that comes from interest and is filthy and impure.

After hearing this, the questioner remained silent.

The key point to understand is that any suggestion made by the aql must be examined in light of the Shariat. The aql is only valid when it functions within the boundaries set by Shariat and does not go beyond them.

It is essential to seek guidance from the Shariat when determining whether an action is permissible or not. If the Ulama inform us that a certain action goes against the rulings of Shariat, then we must submit our aql and reasoning to the commands of Shariat.

These are the three levels that must be kept in mind.

First, our emotions should be brought under the control of the aql.

Then, when the aql offers its guidance, it too must be placed under the authority of Shariat and the commands of Allah Ta'ala.

As for the aql itself, it is worth noting that wise individuals have pointed out, as mentioned earlier, that our definitions may differ.

If someone were to ask me today, “In your opinion, who is an intelligent person?”

I believe that every individual would give their own explanation and definition of what intelligence truly is.

In our time, with the advancements made in science, technology, and many other fields, people often regard those responsible for such inventions as intelligent individuals.

However, in reality, true intelligence belongs to those who possess aql and live in accordance with Shariat.

In the Arabic language, it is said: **“العقلاء أربعة”**
Meaning, the intelligent are four, referring to four distinct types of people who possess true intelligence.

After reflecting on this, a thought came to mind. As much as we admire and are amazed by the inventions and progress achieved by humanity, and the speed at which we continue to advance, even surpassing the speed of sound, we must also give thought to the destructive power that has been created alongside it.

Consider the various weapons of mass destruction that have been developed, capable of wiping out the creation of Allah Ta’ala with the press of a single button.

It has reached a stage where drones operate continuously from the ground, causing widespread destruction and devastation.

It is important to realise that despite all this progress and technological advancement, the human being behind these developments must also be taken into account.

While we may admire the precision and perfection found in these inventions, we must remember that such advancement only reflects the potential that Allah Ta'ala has placed within mankind.

Yet, despite all of this, imagine a person who still fails to recognise Allah Ta'ala.

Can this truly be called intelligence? Is this what real intelligence is?

After achieving so much, if a person still does not recognise Allah, then what value does that intelligence truly hold?



An Arabic poet has beautifully expressed this sentiment:

في كل تحريكة وفي كل تسكينة آية

In everything that is in motion, and in everything that is still, there is a sign of Allah Ta'ala.

There is a sign telling you that there is a Creator in the alternation of day and night.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ. الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا

"Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs for those of understanding—those who remember Allah while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and the earth, saying, 'Our Lord, You have not created this without purpose.'" Surah Aal-e-Imran (3:190-191)

When they look at the creation of Allah Ta'ala,

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ

"Do they not look at how the camel was created? And at the sky, how it was raised high?" Surah Al-Ghaashiyah (88:17-18)

See how Allah Ta'ala has created this vast sky,

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

"Allah is the One who raised the heavens without any pillars that you can see." (Surah Ar-Ra'd: 2)

Allah Subhanahu wa Ta'ala has created the heavens, and He has created the sky above us. What a magnificent and vast sky it is.

Allah Ta'ala has created it بِغَيْرِ عَمَدٍ تَرَوْنَهَا, without any visible pillars holding it up.

This is the creation of Allah Ta'ala.

وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

"And look at the mountains, how they have been pegged."

Surah Al-Ghaashiyah (88:19)

These are all the creations of Allah Ta'ala. Despite all the advancements in technology, Allah Ta'ala draws our attention to the signs found in nature itself.

He invites us to observe these natural elements and to recognise that there is a Creator, to acknowledge that there is One Allah who has created all of this.

On one occasion, Hazrat Imam Abu Hanifa رحمه الله عليه was engaged in a discussion with those who disbelieved, people who completely denied the existence of Allah Ta'ala.

This was not merely a matter of rejecting Allah Ta'ala as the Creator in the way some other beliefs may do.

Rather, it was a complete denial of the existence of any Creator at all. May Allah Ta'ala protect and safeguard us from such disbelief.

The time and place for the debate were set between Hazrat Imam Abu Hanifa رحمه الله عليه and a representative of those who denied the existence of Allah Ta'ala.

When the day arrived, Imam Abu Hanifa رحمه الله عليه reached the venue slightly late. This caused him concern, as he did not wish to arrive after the appointed time.

Hazrat Imam Abu Hanifa رحمه الله عليه had been blessed by Allah Ta'ala with exceptional intelligence and wisdom.

When he arrived, he was reminded that punctuality was an important part of such gatherings. He calmly responded that he was aware of this, but explained that he had faced a difficulty on the way.

He said that he had to cross a river, but upon reaching the riverbank, he found no boat or means to cross riverbank.

He then explained that as he stood there, he noticed a tree nearby.

According to his statement, the tree uprooted itself, shed its branches, and formed itself into a boat. He then boarded the boat and crossed the river, which caused his delay.

Those present took this as a joke and began to laugh. Some even remarked, “Is this the Imam Abu Hanifa whom you regard as so intelligent?”

They found it difficult to believe that a tree could transform itself into a boat and Imam Saheb used this boat as a means to cross the river.

However, Hazrat Imam Abu Hanifa رحمه الله عليه was using this example to teach a powerful lesson.

He explained that if they found it impossible for a small tree to turn itself into a boat without a maker, then how could they believe that this vast and perfectly ordered universe came into existence on its own, without a Creator, Allah Tabaraka wa Ta’ala.

His insightful response made them realise the depth of what he was conveying. If something as small as a boat cannot come into existence on its own, then how could something as vast and magnificent as the universe exist without a Creator?

This itself is clear proof of the existence of a Creator, and that Creator is none other than Allah Tabaraka wa Ta’ala.

This is why one of our respected Ustaads once mentioned that although many claims are made about different matters, there is one reality that no one truly disputes, and that is the creation of the universe.

Allah Ta’ala Himself declares that He is the Creator of the sun, the moon, the earth, the stars, and also the waters of the oceans. All of these are the creations of Allah Ta’ala.

When it comes to intelligence, people hold different views and definitions.

However, those who are truly blessed with aql by Allah Ta'ala recognise the importance of detaching themselves from worldly distractions.

They give priority to the remembrance of Allah Ta'ala, fully aware that worldly possessions and pleasures are temporary.

One of the signs of true intelligence is for a person to be mindful of this reality and to detach from the world before the world separates from them.

May Allah Ta'ala grant us this understanding and keep our hearts firmly attached to Him. Ameen.

One aspect that is seldom discussed is the creation of the universe itself. Allah Ta'ala clearly declares that He alone has created the sun, the moon, the earth, and the vast oceans. All of these are among the magnificent creations of Allah Ta'ala.

When it comes to intellect and understanding, however, people hold different views on what truly defines intelligence. To understand who is genuinely intelligent, one must turn to those who have been blessed with true insight and understanding by Allah Ta'ala.

Such people explain that there are four types of intelligent individuals. If Allah Ta'ala wills, we may be able to discuss one of these types this evening. If not, the remaining ones can be discussed at another time, In Sha Allah.

The first type of intelligent person is described as:

"من ترك الدنيا قبل أن تتركه"

"The one who forsakes the glitter and glamour of this world before the world forsakes them."

Hazrat Hakeem Saheb (rahmatullahi alayh) once emphasized the true meaning of Dunya. We must understand what Dunya really is.

There is a saying in Farsi:

"دُنیاچی ست؟" – What is Dunya?

The response to this is:

"از خدا غافل مگرد"

Dunya is anything that distracts you from the remembrance of Allah Ta'ala and makes you ghaafil (heedless) or places you in a state of ghaflat (negligence).

When a person no longer thinks of Allah Ta'ala or remembers Him, that is what truly becomes Dunya.

If a person possesses worldly things yet remains constant in the remembrance of Allah Ta'ala and does not displease Him, then those worldly possessions become a ni'mat, a blessing from Allah Ta'ala.

A person is encouraged to engage in worldly work and keep the hands occupied with permissible actions, while ensuring that the heart remains attached to the Creator.

Such a person understands the importance of not allowing material possessions to take control of the heart.

One should take a moment to reflect and ask oneself:
How attached am I to my worldly possessions?
This includes my vehicle, my home, and my wealth.

If Allah Ta'ala were to take something away from me, whether it be a beloved possession or a beautiful building, and it were to be destroyed or reduced to ruins, what would my condition be at that moment?

It is natural for a person to feel grief over such a loss. However, one must compare that sorrow to the grief felt when a single salah is missed.

First and foremost, if I am to feel any sorrow at all, it should be for neglecting my salaah.

So **من ترك الدنيا قبل أن تتركه** means to move away from the Dunya, in other words, not allowing oneself to become overly attached to worldly matters.

Hazrat Moulana Yunus Patel Saheb رحمه الله عليه would often visit a particular park on Sunday mornings, and we would accompany him on these walks.

During these walks, Hazrat رحمه الله عليه would give us naseehat and valuable guidance. Moulana Haroon Saheb (Port Shepstone) would also join us on these Sunday mornings.

On one such Sunday, I remember Hazrat رحمة الله عليه being present in the park, and I believe Moulana Haroon Saheb will also recall this incident. There was a noticeable sign displayed there. It read,

“No dogs without a leash.”

Hazrat رحمة الله عليه drew our attention to this sign and began to explain its deeper meaning.

He explained that just as a dog must be kept on a leash, in the same way, a person must keep his nafs under control.

The nafs should not be left free or allowed to roam without restraint. It must always be kept in check and not given free rein.

On one occasion, Hazrat Khwaja Aziz-ul-Hasan Majzoob Saheb رحمة الله عليه mentioned an incident that I later heard from my Sheikh, Hazrat Moulana Yunus Patel Saheb رحمة الله عليه.

Hazrat Khwaja Aziz-ul-Hasan Majzoob Saheb رحمة الله عليه, along with those who were with him, once visited a garden.

As they walked through it, they took great delight in the surroundings. They admired the beauty of the flowers, seeing them as clear signs of the creation of Allah Ta’ala.

The colours, the fragrance, and the harmony of nature became a means of expressing gratitude to Allah Ta’ala.

When they looked at these scenes, their hearts were filled only with praise for Allah Ta’ala.

It was not like an ordinary glance where one looks and moves on. Rather, every sight became a reminder and a source of shukr.

They reflected on how Allah Ta'ala had created such beauty and variety for human beings. As they observed these wonders, their hearts naturally turned towards admiration, gratitude, and glorification of Allah Ta'ala.

Hazrat Khwaja Aziz-ul-Hasan Majzoob Saheb رحمه الله عليه continued walking ahead, maintaining a short distance from those who were with him.

Suddenly, Hazrat رحمه الله عليه stopped and turned back.

Addressing those behind him, he asked a question.

“Since we entered this beautiful garden have these surroundings caused us to become heedless of Allah Ta'ala?

Who among you has remembered Allah Ta'ala throughout this time?”

They were taken by surprise. They had been absorbed in the beauty of the garden, the pleasant fragrance, and their conversation about what they were seeing.

At that moment, Hazrat رحمه الله عليه said,

“Alhamdulillah, from the time I entered until now, despite all of these attractions, I have not become heedless of Allah Ta'ala.”

He then reminded them that while enjoying the blessings of Allah Ta'ala, one must never forget Allah Ta'ala Himself.

Our attachment should not be to the worldly possessions that Allah Ta'ala has bestowed upon us.

Remember that Allah Ta'ala is the Giver, and He can also take away.

That is why we are advised:

من ترك الدنيا قبل أن تتركه

"One should leave the world before the world leaves him."

It is often said that one of two things will inevitably occur: either a person detaches himself from the world, or the world separates itself from him.

Reflect for a moment on those who have already left this world.
What is it that they have taken with them?

"نا مال نادولت نادهن جائے گا، فقط ساتھ تیرے کفن جائے گا۔"

"Neither the world nor wealth will accompany a person; only this simple white shroud will go with him."

"Neither wealth, nor riches, nor possessions will go with you; only your funeral shroud will accompany you."

So be grateful for having reached this stage, O bearers of the deceased. There is nothing that can be taken along. Everything has been left behind.

شکریہ اے قبر تک پہنچانے والو شکریہ، بس اب اکیلے چلے جائیں گے اس منزل سے ہم

"O you who have brought me to the grave, thank you very much.
From this point, I will have to leave alone."

This brings to mind a story.

Yes, if Allah Ta'ala grants a person wealth, they should make use of it. However, they must not forget Allah Ta'ala.

These possessions should never be allowed to settle so deeply in the heart that they become more important than the commands of Allah Ta'ala.

This, in fact, is the true sign of an intelligent person.

من ترك الدنيا قبل أن تتركه

"He who leaves the world before the world leaves him."

Be mindful of this, for if a person does not distance himself from the world willingly and instead becomes deeply attached to it, then separating from it later will become extremely difficult.

There is a well-known incident related by the famous Hazrat Sheikh Saadi رحمۃ اللہ علیہ.

Once, a pious man passed by the shop of an attar wala, a seller of fragrances.

He approached the shopkeeper and asked him, “May I ask you a question? How will your soul leave your body?”

The shopkeeper was taken aback and replied,
“What do you mean by that?”

The pious man explained, “I see your heart attached to every bottle of fragrance in this shop. Just as a person becomes attached to his wealth and belongings, I see your soul clinging to each of these bottles.

Everything you own, you feel attached to. So tell me, how will your soul depart when it is tied to so many things?”

The shopkeeper thought the man was joking and responded,

“Since you have asked me, let me ask you something in return.
How will your soul depart?”

The pious man replied, “Let me show you.”

He then moved to the side of the road, spread out a small shawl, lay down upon it, covered himself, and he did not rise again.

This was the condition of those who were truly devoted to Allah Ta’ala.

Though they lived in this world, their hearts were not attached to it. Even if they possessed worldly things, their true attachment was only to Allah Tabaraka wa Ta’ala.

May Allah Ta’ala grant me and all of us the understanding that whatever He has given us in this world is temporary, and that true attachment should be only to Him.

It has been said that every hundred years, the ownership of properties in this world completely changes.

The moment a person's eyes close and their life comes to an end, they no longer own anything. All that they once possessed is passed on to others, as Allah Ta'ala appoints new inheritors.

No matter how much a person may accumulate in this world, none of it will accompany them even to the first stage of the Hereafter, the grave. It does not reach that far. This is something we must deeply reflect upon.

Make use of the blessings that Allah Ta'ala has granted, but do not allow your heart to become attached to these material things.

I remember an important principle that Hazrat Moulana Yunus Patel Saheb (rahmatullahi alayh) would often emphasize:

"دست بکار دل بیار"

"Keep your hands busy, but let your heart be devoted to the Creator."

Give your heart to Allah Ta'ala and fill it with love for Him.

The reality is that when excessive love for worldly possessions settles in the heart, it leads to restlessness and unease. Instead, our focus should be on nurturing love for Allah Ta'ala.

This was something our Hazrat رحمة الله عليه would often speak about. He would mention that people frequently talk about Jannah and its ni'mats.

At times, a person develops such a deep and beautiful connection with Allah Ta'ala that everything else becomes secondary in comparison.

Our Hazrat رحمۃ اللہ علیہ would often say,
"Why speak to such a person about Paradise?"

He would say this to explain that when a person has already developed a deep and sincere connection with Allah Ta'ala, the greatest desire of their heart is not the rewards of Jannah, but closeness to Allah Ta'ala Himself.

"یہ تو اپنے دل میں خالق جنت لئے ہوئے"

"Why discuss Jannah when he holds the Creator of Jannah in his heart?"

Jannah is the creation of the Creator, Allah Ta'ala. This person has the muhabbat (love) of Allah Ta'ala in his heart, a true and sincere love for Allah Ta'ala, and a strong bond with Allah Ta'ala.

For us, these may only be words, mere expressions that we repeat.

We mention the sayings of our elders, yet those who truly possess deep love for Allah Ta'ala live in a different state altogether.

They eagerly await moments of solitude and cherish the time when they can be alone in conversation with Allah Ta'ala.

That is why they long for the stillness of the night and wait for its darkness to descend, for it is then that their hearts find true closeness and peace with Allah Ta'ala.

As for us, we wait for that same time of darkness so that we may rest comfortably or spend time with our families.

But the Ahlullah, the friends of Allah, wait for that moment so that they may turn to Allah Ta'ala and converse with Him.

May Allah, the Most Compassionate and Most Merciful, grant us such a deep connection and love for Him, and may He bless us with detachment from worldly distractions.

In other words, let us not give our hearts to the world.

Rather, let us dedicate our hearts entirely to Allah, the Most Merciful and Most Compassionate.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.
اللَّهُمَّ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا يَا مَوْلَانَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

Ya Kareem Allah, Ya Raheem Allah, whatever has been mentioned, Ya Allah, whatever has been heard, grant me and my friends and my family the tawfiq to make amal.

Ya Allah, remove from our hearts the love of the things of this world.

Ya Allah, I have made my heart into a dirty and filthy bin bag.

Oh my Kareem Allah, oh my Raheem Allah, all the filth and rubbish of this world, I have put into my heart.

Oh my Kareem Allah, remove this filth from my heart.

Ya Allah, fill my heart and fill our hearts with Your love, with the muhabbat of Nabi Kareem ﷺ, with the ishq of Nabi Kareem ﷺ.

Ya Kareem Allah, Ya Raheem Allah, cleanse and purify our hearts.

Ya Allah, cleanse and purify our hearts.

Ya Allah, bless us with the best in this world and the Aakhirah.

Ya Allah, bless us with all that khair that Huzoor-e-Karim ﷺ has begged of You.

Ya Allah, grant us protection from all the evil that Sayyiduna Muhammadur Rasulullah ﷺ has sought protection from.

اللَّهُمَّ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّعِيدُ الْعَلِيمُ، وَتُبْ عَلَيْنَا يَا مَوْلَانَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ
آمِينَ يَا رَبَّ الْعَالَمِينَ

NB:

Please consult a qualified Aalim before acting upon any ruling in this book, as certain matters require proper scholarly guidance to be correctly understood.

Any errors, omissions, or shortcomings found in this publication are solely due to our own limitations and deficiencies. We seek the forgiveness of Allah سبحانه وتعالى for any mistakes that may have occurred and ask Him to accept this humble effort, overlook its shortcomings, and make it beneficial for all who read it.

We humbly request your du'aas for all those who contributed towards the research, preparation, publication, and distribution of this book. We also ask Allah سبحانه وتعالى

to grant us sincerity (ikhlaas), steadfastness (istiqamah), beneficial knowledge, and acceptance (qubool) in all our efforts.

May Allah سبحانه وتعالى make this publication a means of guidance, benefit, and ongoing reward (sadaqah jaariyah) for all those who contributed towards its preparation and publication, as well as for our parents, teachers, and all its readers.

May He accept this humble effort, forgive our shortcomings, shower His mercy upon us, our parents, our teachers, and the entire Ummah of Prophet Muhammad ﷺ. آمِينَ يَا رَبَّ الْعَالَمِينَ

For any queries, corrections, or suggestions, please contact:

salaamatpublications@gmail.com

Salaamat Publications Team



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