

Remaining Consistent Back Home

Adapted from a majlis in Madinah Munawarah
by Hazrat Maulana Ilyas Patel Saheb دَامَتْ بَرَكَاتُهُمْ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَى، وَالصَّلَاةُ وَالسَّلَامُ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى، أَمَّا بَعْدُ.

Allah's countless blessings are upon us at all times, and among them is the immense favor of being granted the opportunity to be in the Haramain Shareefain.

As mentioned previously, one aspect is how we conduct ourselves while we are here in Madinah al-Munawwarah. Another equally important aspect is what we take back with us when we return.

In the Quraan-E-Majeed, Allah Ta'ala says:

(6:160) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

The one who brings a good deed will receive ten times its like.

One aspect is to perform the deed, and another is to safeguard it thereafter. That which has been achieved must be preserved so that it remains beneficial for our onward journey in the Akhirat.

While we are in these Mubarak places and in this Mubarak month of Ramadaan and Mubarak time, the barakah of the time and the place naturally motivate us to do more and exert ourselves to whatever extent Allah Ta'ala grants us tawfeeq.

However, the real question arises after our time in the Mubarak lands comes to an end and we return home. What happens then?

There is a short Urdu couplet that offers us direction. The words of the Ahlullah which are sometimes in the form of poetry, are not for entertainment but to give us great lessons and direction.

The couplet is:

”کامیابی تو کام سے ہوگی“

(Kaamyabi to kaam se hogi)

Kaamyabi means success, and this couplet conveys the message very clearly that success comes through effort.

Now what success are we seeking?

During examination periods in schools and universities, many messages and calls are received requesting dua for success.

Parents also ask for dua that their children succeed in their school, madrasah or even university exams.

This shows an understanding that effort is required along with dua. However, it is rarely requested that dua be made for success in the exams of the Qabar or exams on the Day of Qiyamah.

Exams of the Qabr and of the day of Qiyamah are the true examinations which we need to be really worried about.

Just as we make dua for the small exams of this dunya and we ask others to make dua as well, we should remember that we should certainly ask for dua but also need to make an effort as that is also necessary.

One should not rely only on asking for dua while making no effort.

”کامیابی تو کام سے ہوگی“

(Kaamyabi to kaam se hogi)

Dua is essential and very important, but the system that has been established by Allah Ta’ala is that effort brings success.

The question then arises, what does effort involve?

Allah Ta'ala has granted us this opportunity where we are free from daily responsibilities, work and business while in the Haramain Shareefain.

Alhamdulillah our time is dedicated to engaging in aamal and turning towards Allah Ta'ala. This is a period set aside for ibadat and reflection.

When we return home, daily work and family responsibilities will resume. Life will continue with its usual duties and commitments.

In all circumstances, the primary purpose of life remains the same. Whether we are here or back home, our purpose in life is to please Allah Ta'ala and to be true servants of Allah Ta'ala.

In every aspect of life, Allah Ta'ala must be pleased with us. Ultimately, this is what will count for us in both dunya and akhirat.

If Allah Ta'ala is pleased with us, then we have truly succeeded.

So now we seek success, but how will that success be achieved?

So the poet gives us a simple direction. If we hold firmly to it, then hopefully In-Sha-Allah, we will be on the road. It will not be the destination but we will be on the road to get to the destination.

The poet says:

کامیابی تو کام سے ہوگی، نہ کہ حسن کلام سے ہوگی

Success will be achieved through effort.
Success does not come through eloquent talks only.

Sometimes, there is eloquent talk spoken or heard but there is no real action to support the talk or speech being delivered.

Many words are spoken, and many words are heard. Many people may listen, but what is the purpose of listening?

This is a very crucial point. Listening with the right intention is important, especially when it inspires us towards Deen.

However, sometimes listening happens only because the words sound pleasant. It may never be said in as many words openly, but those fancy words and speech become a form of entertainment.

Obviously if that becomes the niyat, then everything is lost and there will be no real benefit out of listening to that speech.

Deen is not meant for entertainment, nor is it something to be treated lightly. Listening, therefore, is very important and absolutely necessary, but it must be done with the correct intention.

Allah Ta'ala says:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

Remind, for indeed the reminder benefits the believers.

When a reminder is given, someone will speak while others will listen. It is necessary that we develop the ability to listen when we are reminded.

This reminder of Deen is essential and it must remain an ongoing part of our lives. It is not sufficient to merely speak about matters, because speech alone does not bring about success or complete the work that needs to be done.

The point being made is that success is not achieved through talks alone. The couplet then summarizes a deeper message, presenting two key prescriptions that provide the direction.

The first of these is:

ذِکْر کے التزام سے ہوگی

People often request dua for success in exams, business ventures, or job opportunities, seeking favourable outcomes in worldly matters.

However, the most important success is that when our time comes to leave this dunya, we depart in a state of true success.

Only Allah Ta'ala knows when that moment will arrive, and that moment when we have to leave this dunya may come suddenly.

That success is the most crucial aspect and for that success, the first point mentioned is: ذِکْر کے التزام

Zikr literally translated is remembrance. When we talk about Zikr, in every context it refers to the remembrance of Allah Ta'ala.

The remembrance of Allah Ta'ala exists on different levels.

One is the the most fundamental and the Fardh level of zikr. The Fard level of zikr means that the obligations Allah Ta'ala has placed upon us must never be neglected.

Waking up for Fajr and performing it is zikr, and Allah's remembrance, and this is a fardh level of remembrance that cannot be compromised.

Likewise, Dhuhr, Asr, Maghrib, Isha and fasting in the month of Ramadan are all part of Allah's remembrance. To discharge one's zakaat is a very fundamental and fardh level of Allah's remembrance.

Fulfilling the commands of Allah Ta'ala is the foundation of zikr.

Similarly, refraining from what Allah Ta'ala has forbidden is also a fardh level of remembrance.

Staying away from disobedience forms the essence of remembrance.

One is this fundamental level of remembrance. Along with it, we enhance our consciousness of Allah Ta'ala so that we can fulfil the fard level of remembrance properly.

Among the means of strengthening this consciousness is tilaawah of the Quraan-E-Majeed, especially in the month of Ramadan.

Our discussion, however, is about what happens when we return home.

Now is the time to set a programme for ourselves. During this period, some may spend three, four, or even five hours in tilaawah.

When we return home and resume our responsibilities, we may not be able to give four or five hours to tilaawat of the Quraan Shareef..

This does not mean that we should not give even fifteen minutes.

If five hours are not possible, then at least ten or fifteen minutes from the twenty-four hours of the day should be given to the Kalaam of Allah Ta'ala.

If even that is difficult initially, then begin with five minutes.

With firm determination, In-Sha-Allah, Allah give us the taufeeq that no day should pass till we leave this world without at least five minutes of tilaawah of the Quraan Shareef, which is Allah's kalaam.

It should not be that after performing Umrah and engaging in ibadat that everything falls flat afterwards.

May Allah Ta'ala accept whatever has been done and make it a means of khair, barakah, and najat for us.

This is not about what we think we have done, because our true actions will only become clear on the Day of Qiyamah. Only then will we know what has been accepted by Allah Ta'ala.

So what can we truly claim that we have done?

If a person has not yet received the result of a test, what can be said about his performance? Presently the reality of our actions remains unknown.

The quality that was required and the manner in which it should have been fulfilled is something we cannot claim certainty about. Even the deeds we performed will only reveal their true worth on the Day of Qiyamah.

The important aspect now is not merely to perform and forget, but to carry it forward. One very crucial point is that no day should pass in our lives without tilaawah of the Quraan-E-Majeed.

A day without tilaawah would be a very unfortunate day. Tilaawat is in addition to the most fundamental level of zikr.

The emphasis in the Quraan-E-Majeed and the Ahadith on verbal zikr is immense. Yet, despite this great emphasis, we see that this great zikr of Allah Ta'ala it is often greatly neglected.

Allah Ta'ala says:

ادْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

There is strong and repeated emphasis that Allah Ta'ala should be remembered abundantly.

Excessive remembrance has been commanded, yet excessive neglect is often seen. Sometimes an entire day passes without any dedicated time for zikr.

A person may make some tasbeeh after the Fardh Salah, or perhaps many a times he may miss it altogether.

The rest of the day then goes by without even a single Durood Shareef.

At times, no Istighfar is made in a dedicated manner. Not even once is any other tasbeeh or kalimah recited. Now a whole day went pass in this manner and the person is totally neglectful of the zikr of Allah.

Allah Ta'ala commands:

ادْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

Nabi Kareem صلى الله عليه وسلم once advised a Sahabi who approached him with a request.

It was like a person seated at a dastarkhan or sufra (a place where food is spread out) with a five course, seven course or even a much larger spread before him.

Everything appears appetising and tempting, yet this person cannot decide what to take and what to leave from the spread in front of him, knowing that he can only manage so much.

We may have experienced such a dilemma at a dastarkhan, unsure of what to select from the lovely food that is placed before us.

Similarly, this Sahabi found himself facing a dilemma on the dastarkhan of Deen, overwhelmed by the many virtuous options before him, such as all the mustahabbaat and different types of zikr to recite.

There were many virtuous forms of zikr and aamal that were mentioned , yet time was so limited , the capacity was so limited and the spread was so big that it was hard to complete all those aamaal.

He wished to know what should be prioritised to gain the most benefit.

Their mindset was to choose what could be practiced best from the vast opportunities of Deen. They wished to do everything, yet there was so much in terms of Nawafil and Fadail that it was not possible to manage it all at once.

So a Sahabi asked Nabi Kareem صلى الله عليه وسلم that the laws of Islam are many, and he wished to know what he should hold firmly to.

The advice given was:

لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ

Keep your tongue moist with the remembrance of Allah Ta'ala.

There is specific mention of keeping the tongue moist with the remembrance of Allah Ta'ala. The essence of zikr, however, lies in the heart.

The true reality of zikr is that the heart remembers Allah Ta'ala. However, when the tongue remains engaged in zikr or the remembrance of Allah Ta'ala, it gradually affects the heart and in short time, the remembrance of Allah Ta'ala becomes deeply rooted within.

Despite such great emphasis on the remembrance of Allah Ta'ala, it often happens that an entire day passes without any dedicated time for the remembrance of Allah Ta'ala.

There is dedicated time for many things in our daily programme. If we carefully examine our day, we find that necessary work is prioritised and has its allotted time. That is fine.

At the same time, time is also set aside for matters that are futile. Yet, when it comes to the remembrance of Allah Ta'ala, there is often no dedicated time. This is what is concerning.

There should be specific time reserved for zikr of Allah Ta'ala, for reciting Durood Shareef, and for the tilaawah of the Quraan-E-Majeed.

That is one of the things we should take along from here. Before we even return, we should begin programming ourselves from now.

The programme in the Haramain Shareefain will naturally be different, as Allah Ta'ala has granted us the opportunity and the time. Therefore, this time should be maximised as much as possible.

It may not be possible to maintain the same programme once we return home. However, the foundation of the programme should begin now so that it continues from the very first day back home.

Start here with this intention, that it should continue throughout life, In Sha Allah. The key to this is regularity and consistency.

Something practiced for a few days and then falling off or abandoned does not bring the benefit that consistency provides.

In the Hadith, Nabi Kareem صلى الله عليه وسلم is reported to have said that the most beloved actions to Allah Ta'ala is مَا دِيمَ عَلَيْهِ وَإِنْ قَلَّ

It is also reported in another Hadith of Sahih Bukhari

وَأَنَّ أَحَبَّ الْأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ، وَإِنْ قَلَّ

that the most beloved actions to Allah Ta'ala are those that are consistent, even if they are less.

This refers to the Nawafil etc. All the Faraaid must always be fulfilled as there is no question of missing the Faraaid.

As for the Nawafil, the Mustahabbat, and the other additional aspects, Allah Ta'ala loves that which is done with consistency even if less in quantity.

Even if the amount is small, consistency is beloved to Allah Ta'ala. For example, a person may engage in Tilawat for five minutes daily, but he maintains it every day without fail.

This is far more beneficial than a person who makes Tilawat for one hour on a single day and then does nothing for the next ten days.

Then the mind begins to calculate that one hour of Tilawat is equal to several days, and therefore he considers himself done for those days. That will not bring him the same result. The Tilawat he made for that one hour, Masha'Allah, he will certainly receive the benefit of it, but the benefit that comes through consistency is entirely different.

Daily time should be set aside for Tilawat. Just as programmes are made for many other things in life, that matters should be organised in a systematic manner.

What difficulty is there in planning this as well, even writing it down? This is the time for my Zikr, this is the time for my Tilawat, and this is what I will do during that time.

So one aspect is Zikr ka Itizaam, maintaining consistency in the remembrance of Allah Ta'ala. All these are forms of Zikr.

This includes the daily Masnoon Du'as, the morning and evening Du'as, and the Du'as for the various occasions in our lives.

When a person enters the home, there is a Du'a to recite. When he leaves the home, enters the Masjid, or leaves the Masjid, there is also a Du'a for each of these occasions.

These are Du'as taught by Nabi-e-Kareem صلى الله عليه وسلم. By practising upon them, a person builds a stronger ta'alluq and connection with Nabi-e-Kareem صلى الله عليه وسلم.

We have not come here merely to take barakah. Although that will come, In Sha Allah, but what we have truly come to take is the Mubaarak way of Nabi-e-Kareem صلى الله عليه وسلم and his teachings.

Our aim is to carry back with us the ta'alluq and connection with Nabi-e-Kareem صلى الله عليه وسلم.

This means connecting ourselves to his Mubaarak way and taking that ta'alluq along with us back home.

How will we carry this taalluq forward?

If we took this Ta'alluq along or practised upon it, then it will become evident through our actions and how closely we align our lives with the way taught by Nabi Kareem صلى الله عليه وسلم.

The changes we make will reflect whether we have truly taken this connection with us. There are always many changes that can be made, but each of us can begin with small steps.

Something in our day to day lives can be brought closer to the Mubarak sunnah of Nabi Kareem صلى الله عليه وسلم.

Have I already decided that there are two or three things I can change right now? Or perhaps two or three things I can add immediately that I have been lacking in or neglecting?

These may be very simple matters, such as the Masnoon Du'as.

Sometimes a person says that when he wakes up, he feels uneasy or miserable without understanding the reason.

When asked whether he recites the Du'as upon waking, he replies that he simply jumps out of bed without reciting anything.

So it is no surprise that he feels that way, because he began his day without even remembering Allah Ta'ala or remembering one dua of Nabi-e-Kareem صلى الله عليه وسلم.

So in this way, that ta'alluq can gradually develop. There are some very simple and concise kitaabs to help us in this effort.

A person may decide to learn just one Du'a in a week. Many of these Du'as are very short, sometimes only a single line.

By writing it down, copying it, and reading it on the relevant occasion two or three times, it becomes familiar very quickly.

Soon it will be memorised without needing the entire week. Then another Du'a can be added, and then another one.

These small practices strengthen our connection with Allah Ta'ala, as each dua is a means of turning and connecting to Allah Ta'ala alone.

For example, upon waking, a person expresses gratitude by saying:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

He acknowledges that Allah Ta'ala has granted life again after death, offering another opportunity to turn towards Him.

This is also the sunnah of Nabi Kareem صلی اللہ علیہ وسلم, thereby strengthening our ta'alluq (connection) to him aswell.

The first point is ذِکْر کے اِلتِزام سے ہوگی (Zikr ka iltizam se hogi)

All these different forms or different types of zikr should become part of our daily life.

The second point mentioned in the poem which gives us a message in a concise manner, offering us a lesson and providing us with some direction.

ذِکْر کے اِلتِزام سے ہوگی, فِکْر کے اِہْتِمَام سے ہوگی

(Zikr ka iltizam se hogi, Fikr ka ihtimam se hogi)

Success will be achieved with consistency of Zikr,

Success will be achieved through consistency on fikr(contemplation)

Now literally Fikr is to reflect and to be concerned. The mind never stops thinking, even when one rests from physical activity.

The mind never truly stops. A person may stop working or may stop doing a particular thing, but the mind never stops.

The question is how much of that thinking is directed correctly.

Often a person may be reading, yet his mind is somewhere else.

This can also occur while reciting the Quraan Shareef or making zikr, where the mind begins to wander elsewhere.

Many a times when we are not engaged in reading, the mind remains occupied throughout the day with matters of dunya.

It becomes absorbed in thoughts of dunya, in leisure and pleasure, and sometimes drifts towards futile matters.

Worse than that, Allah forbid, those thoughts may even lead towards what is haram.

Fikr ka ihtimam means directing our thinking in the right manner.

It requires that we consciously guide our thoughts instead of allowing the mind to wander aimlessly. Time should be set aside to reflect in a way that brings the consciousness of Allah Ta'ala into the heart.

One of the matters greatly emphasised by the Mashaikh is reflecting upon our own death.

This is known as muraqabah of maut, and forms part of fikr ka ihtimam.

This reflection is very important because it places life into proper perspective. It reminds us that we are not here forever and that our departure may come at any moment.

Without giving even a few minutes daily to think about death, a person easily becomes heedless.

Even one or two minutes of reflection can remind us that perhaps within the next hour we may already be gone.

If that moment were to come suddenly, what would our condition be? Are our affairs with Allah Ta'ala in order, and are our dealings with the creation of Allah Ta'ala in order?

This reflection requires speaking to ourselves within our hearts. People often spend time making imaginary plans and dreams, yet Allah Ta'ala alone knows how close our Qabar may truly be.

A person should reflect and ask himself, am I ready for that moment? It could come at any time.

Being here in the Haramain Shareefain is an opportunity to begin this practice so that it continues when we return home.

One should think about how he would wish to leave this dunya and in what condition. At times a person may falter or become engaged in certain matters and occupations. Would anyone wish to leave this dunya while seated in such a condition, involved in actions or viewing things that he himself would not approve of? Most certainly not.

This should lead a person to make sincere tawbah from whatever he would not wish to pass away in, with firm determination never to return to it.

Reflection should also include muraqabah of maut and thinking about the countless ni'mahs of Allah Ta'ala.

One should consider how much shukr has been made and realise that the reality of shukr lies in obedience to the Benefactor along with verbal gratitude.

At times we should engage ourselves in reflecting upon the countless ni'mahs of Allah Ta'ala.

At other times we reflect upon the creation of Allah Ta'ala with amazement, the heavens and the earth, recognising the greatness of the Creator, Allah Ta'ala.

Allah Ta'ala says:
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ

There are many different angles and dimensions to this type of reflection, and it is a detailed subject.

However, time has already passed, and the essential point is this: if we seek true success, then it requires effort.

A very important part of that effort is also dua. Together with that, whatever is required must be fulfilled, not confined only to ibadat, but in every facet of life.

Whether it is our mu'amalat, our dealings with people, our ma'sharat, our social life, or our akhlaq, effort must be made to improve everything and bring it in accordance with deen.

Then there is zikr ka iltizaam, this consistency in the remembrance of Allah Ta'ala. This includes tilaawat of the Quraan Shareef, istighfar, durood shareef, the third kalimah, and other forms of azkar as well.

A very important part of this is that we programme ourselves from now that when we return home, we attend a deeni gathering at least once a week.

This is for that ongoing motivation which every one of us needs. If we are far away and cannot attend once a week, then surely there will be somewhere or someone we can reach at least once a month.

It should be a place where we are motivated to turn to Allah Ta'ala, to strengthen our connection with Allah Ta'ala, to prepare for the aakhirat (hereafter), and to correct our akhlaq, and it should be a place that reminds us again of what the true purpose of life is.

If we cannot manage weekly, and even monthly becomes difficult, then we should still try to connect ourselves somewhere as best as we can as this will be extremely beneficial for ourselves, and in this way, In Sha Allah, we will be able to continue moving forward.

May Allah Ta'ala accept our coming here. May Allah Ta'ala accept all our actions that have been performed, and may Allah Ta'ala take us back in a manner that He is pleased with us. May Allah Ta'ala keep us steadfast and keep us with Aafiyah. Aameen.

وَأَجِرْ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



NB:

We have made every effort to preserve the original message of Hazrat دامت برکاتہم aiming to retain his message as accurately as possible.

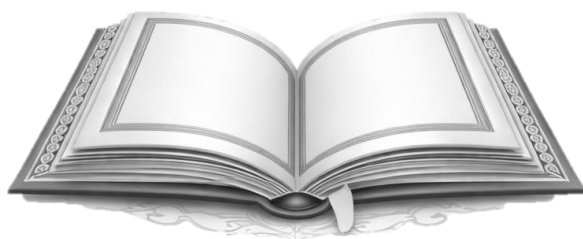
Adjustments were made solely to enhance readability, with careful attention to maintaining the authenticity and essence of Hazrat's teachings.

Any errors are due to our own limitations, and we humbly seek Allah Ta'ala's forgiveness and guidance in our future publications.

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Mohammed Patel (Maulana)



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