



WIFĀQUL 'ULAMĀ (SA)

ASSOCIATION OF SOUTH AFRICAN 'ULAMA

ASPIRING TO PRESERVE THE ESSENCE OF SUNNAH



admin@wifaq.org.za



wifaq.org.za



084 559 4327



011 852 0466

TIME TO INTROSPECT!

“The believers are brothers unto one another.” (Qur’ān Karīm, 49/10)

As the oppression in Gaza and other parts of the world continues, we, the Ummah of Nabi Sallallāhu ‘Alayhi wa Sallam, need to introspect deeply. Nabi Sallallāhu ‘Alayhi wa Sallam mentioned: “The similitude of the believers regarding their mutual love, affection, and feeling for one another is that of one body; when any limb of it pains, the entire body responds with sleeplessness and fever” (Muslim, 2586).

Multiple parts of the Ummah’s body are currently undergoing severe pain and suffering. The Hadīth Sharīf mentioned is definitely true, and it makes clear that a demand of one’s Īmān is that he feels the suffering of his fellow Muslims. If we aren’t, we have to question the level of our Īmān. Something is definitely wrong with us! By and large, we have become indifferent to their plight. We have stopped making Du’ā’ and no longer even talk about it.

Being currently unable to physically assist, there are two things, amongst others, that we absolutely must do:

- a) Abundant Du’ā’ and
- b) Abstention from sins.

DU’Ā’

Allāh Ta’ālā commands us to make Du’ā’: “Ask Allāh through His grace.” (4/32)

In another Āyah, Allah Ta’ālā says: “Call upon me, I will respond.” (40/60)

Nabi Sallallāhu ‘Alayhi wa Sallam said: “Du’ā’ is (the essence of) ‘Ibādah!” (Abū Dāwūd, 1479). In another narration: “Du’ā’ is the weapon of the believer, the pillar of Dīn, and the light of the skies and the earth.” (Al-Mustadrak, 1836).

Du’ā’ is a treasure we have been favoured with, through which we can attain whatever we wish of dunyā and Ākhirah. It is a weapon that a Muslim may wield to defend himself and the Ummah from oppression. Allāh Ta’ālā is the owner of the universe. Benefit and harm are in His control. Isn’t it sensible to ask of He who is in control of every condition? In asking Him, we are admitting our weakness and making our total dependence upon Him apparent. Ulamā’ explain that this is actually the pinnacle of ‘Ibādah!

When making Du’ā’, we are taught to humble ourselves, be persistent, and ask with urgency. “Beg of your Rabb humbly and in secret.” (Qur’ān Karīm, 7/55). In a Hadīth: “When one of you asks, then he should ask in abundance; for verily he is asking from his Rabb.” (Sahīh Ibn Hibbān, 889). This persistence in Du’ā’ is a sign of our determination and commitment to seeking Allah’s help and supporting the oppressed.

Amongst the Du’ā’s most readily accepted are those made by a person for his fellow Muslim. A Du’ā’ for another in his absence, for some need of his, is very loved by Allāh Ta’ālā. “No Muslim slave (of Allāh Ta’ālā) makes a Du’ā’ for his brother in his absence, except that an angel replies: ‘May you receive the same!’” (Muslim, 2732)

Many amazing incidents are related regarding those who saw their sincere Du’ā’s immediately answered. At Badr, Allāh Ta’ālā responded to the Duas of Nabi Sallallāhu ‘Alayhi wa Sallam by assisting the ill-equipped Mu’minīn against the kuffār with a thousand angels.

Sālih Murriyy Rahimahullāh narrates that one of Atā’ Sulaymiyy Rahimahullāh’s companions was jailed. He requested that Atā’ make Du’ā’ for him. Sālih says that upon passing the request on to Atā’, he immediately raised his hands, cried, and supplicated: “O Allāh, You know our needs before we ask, so fulfil them.” Sālih then narrates in amazement: “By the oath of Allāh, we hadn’t even left the house, and this man entered it (a free man)!” (Mujābū-Du’ā’ of Ibn Abi Dunyā)

LEAVING OUT SINS

Together with Du'ā', the least we can do is to leave out sins, firstly for the sake of Allāh Ta'ālā, and then for them. It cannot be that they are being bombarded and starved, and we are steeped in sin and indulgence as though nothing is happening. We must shun the lifestyle and ways of the West- whether it be in our holidays, weddings, dressing and habits.

Earning and eating Halāl and ensuring that we are within the boundaries of Dīn are imperative if we want our Du'ā's to be accepted. It is narrated from 'Umar Radhiyallāhu 'Anhu: "Through abstinence from what Allāh has made impermissible, Allāh accepts (one's) Du'ā and Tasbīh."

Nabi Sallallāhu 'Alayhi wa Sallam mentioned: "...A man, dishevelled and dusty, raises his hands towards the sky, crying out: "O my Rabb! O my Rabb!" However- his food is Harām, his drink is Harām, his clothing is Harām, and he has been nourished with Harām. How will his Du'ā ever be accepted?!" (Muslim, 1015)

Similarly, good actions attract the help of Allāh Ta'ālā and acceptance. The Hadīth is famous about the group that was stuck in a cave and were saved after asking Allāh Ta'ālā to save them by virtue of certain sincere good deeds. (Bukhāri, 2215). Wahb Rahimahullāh beautifully explains: "The example of the one who makes Du'ā' without good deeds is like the one who wishes to shoot an arrow without a bow!"

May Allāh Ta'ālā forgive us for our shortcomings and grant us the ability to sacrifice and assist the oppressed Muslims in every way that pleases Him, Āmīn!

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