

An Important Advice from Shaikh ‘Arafāt al-Muhammadi

Translation: Abū Mu’ādh Taqweem

We eat, drink, sleep, relax, we read and listen, but despite that there is weakness in us, a lack of action, a lack of remembrance, a lack of supererogatory prayer, night prayer, mid-morning prayer, and other than that from the supererogatory acts of worship.

Among us there is a wastage of time, and a creation of problems between us because of spare time – **because we have spare time we end up becoming involved in problems and issues, we stir up problems between us.** If you were preoccupied with memorisation of the Qur-ān and its recitation, and memorisation of the Sunnah and lessons, **you would not have spare time for gossip.**

As for the knowledge of appraisal and disparagement then this field has its men from ahlus-Sunnah, and **the students are behind their scholars.** However, **we**

have begun delving into matters that do not benefit, matters that are actually harmful, **that are causes of splitting occurring**. If you know that this particular matter – a matter from the affairs of the world, some statement or action – you know it upsets your brother and is a cause of placing your brother into a difficult situation, and discomforting him, then why do you do it! **Why do you do it?** Why do you engage in it? **Stay away from everything that is a cause for splitting and separating**, and likewise from that which causes pain to your brother, or is a reason for causing him pain.

(In the narration) When the Prophet صلى الله عليه وسلم entered Paradise during his sleep, he said, “I saw a palace and a woman beside it, so I asked who is this palace for?” They said, “A man from the Quraish,” then after that they said, “It is for ‘Umar (bin al-Khattāb)” – in some of the narrations they said it is for ‘Umar. He said, “So I intended to enter it, but then I remembered your sense of honour and self-respect”, so ‘Umar رضي الله عنه cried and said, “How dare I think of my honour & self-respect being offended by you?”.

Look at that, the Prophet صلى الله عليه وسلم left off entering the palace, why? So that it would not bring jealousy upon ‘Umar رضي الله عنه, and he did not want to do anything that would bring about discomfort for him, look at the mannerisms of the Prophet صلى الله عليه وسلم. However, we now do (all sorts of) things, and make things difficult for our brothers, and engage in various behaviour, conduct, speech, and actions that create difficulty and discomfort for our brothers, and so **alienation & hatred occurs**. Then you say, “We have differed and we need a sitting, we have problems”, and **if you heard these (so-called) problems you would hear useless speech, just a waste of time only**.

Busy yourselves with that which benefits you, you have an ummah (the Muslims) behind you (in anticipation of you) in your countries, **turn to knowledge, turn to memorisation of the Qur-ān**, (the people in your countries say) “We want a khatīb, we want someone we can put forward to lead people in the tarāwīh prayers, recite a juzz every day, someone who has memorised the Qur-ān”...where are these types (of students)? **Why are these types (who are capable of these kinds of affairs) not found within ahlus-Sunnah?** Meaning, (why are they not found) in large numbers, otherwise of course there are (some) strong and capable students of knowledge alhamdulillah, who have memorised the Book of Allāh. Due to this, pay attention, (as Allāh said):

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

**And We have indeed made the Qur'an easy to understand and remember;
then is there any-one who will remember (or receive admonition)?**

(Sūrah al-Qamar: 17)

There is ease in its reading, recitation, memorisation, understanding, (as Allāh said):

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَىٰ

And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an).

(Sūrah ar-Ra'd: 31)

Meaning, if there was a Qur-ān of these descriptions, then it is certainly this Qur-ān, none other than it. This is the book that Allāh revealed upon His Prophet عليه الصلاة والسلام, and it was revealed so that people would ponder over it, this great Qur-ān.

We have (in us) deficiency; **who has a schedule for the Qur-ān?** A timetable to memorise certain amounts every day, to revise certain portions every day, and to go over certain portions every day. **Very few are those who pay attention to the Qur-ān, in terms of memorisation, recitation, contemplation.** Within the passing of a month or two he (who does pay attention to it) finishes the full recitation of the Qur-ān once or twice – that is the least that can be said, at least reading if not memorising...but the days, weeks, months pass by and you find this Qur-ān abandoned and he does not read it.

As for **these devices and phones, you find them in his hand constantly, never separating from them, hours & hours...if you replaced these devices with the Book of Allāh you would benefit** in (receiving) thousands upon thousands of rewards, in fact, millions, because one letter is for ten rewards, and Allāh multiplies it to seven hundred rewards, and His favour is expansive for whom He wills. All that upon what is in your hearts from sincerity, truthfulness, and turning to Allāh.

Why? Do not think that Allāh looks at appearances or the quantity of deeds alone, rather He looks at what is in your hearts, and likewise into your actions. This is why ibn ul-Qayyim mentioned in his book “Madārij us-Sālikīn”, that a man may come and pray in the row – and his brother (another Muslim praying) is by his side – both in the row side by side, yet the difference between the prayer of one of them and the other, is like the difference between the heavens and

Earth, despite them praying together in one row. One of them has within himself humility, truthfulness, and turning his heart to Allāh. He has performed his wudū upon perfection, implemented the sunnah acts, and he was truthful and sincere in his prayer. As for the other, he has deficiency and negligence, his mind is distracted, he does not have concentration in his prayer, is preoccupied by worldly matters – and so he is (physically) in the prayer, but his mind is outside of the prayer elsewhere. They are both in one row, their knees, ankles, and shoulders joined, but the difference between them with Allāh is like that of the heavens and the Earth.

Similarly, (in the narration about) that prostitute woman who found a dog panting from thirst, so she went to the well, took her shoe off, filled it with water and gave it to this dog. The Prophet صلى الله عليه وسلم said, “She was forgiven.” At that moment, sincerity was in her heart out of mercy for the dog – and it was just a dog – sincerity, truthfulness, and mercy for this animal were gathered in her heart, and so Allāh pardoned and forgave her.

Likewise, the Hadīth of the “card” whereby (a man comes on Judgement Day and has) ninety-nine scrolls of evil deeds on one scale, and a card with the shahāda (none has the right to be worshipped in truth except Allāh) on the other. However, he was truthful and sincere, and despite the shortcomings he had fallen into, Allāh forgave him and entered him into Paradise.

In any case, the question was regarding the weakness that arises within the youth when fitnah occurs, numbers decrease, or some disappear and are put to trial. **All of this is from the causes of weakness, wasting time in affairs that do not benefit, things that cause hardening of the hearts.**

Check your heart, look into it, check yourself, be alone with Allāh the Mighty & Majestic, look at your sins, at the deficiency you have, be oft-repentant, repent, and do so plentifully. Return back to Allāh, **always acknowledge that you are from those with deficiency**, and that you are indeed deficient even if you fast the day and pray the night. So we ask Allāh that He makes us from this type, gives us all success to that which He loves and is pleased with, and that He strengthens ahlus-Sunnah and their might, and benefits through them....

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20th Rabī ul-Awaal 1445

5th October, 2023