

SUMMARY OF MAJLIS

Date: 24th Holy Ramadhan 1426 AH / 29th October 2005

Occasion: Holy Ramadhan Weekend Majalis

Topic: Al-Isti'adha – Part 8

“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.

(23:97-98)

THE FIFTH INSTANCE OF AL-ISTI'ADHA:

The fifth instance is: When we intend to do any good deed to earn the pleasure of Allah (SWT). Ayatullah Abdulhusein Dasti Ghayb (ra) in his book **Al-Isti'adha** writes.

[Among all the good deeds, the three deeds, which **Shaytan** does his best to either stop a person from doing them, or ensures that the rewards of those deeds are nullified, are:

- 'Ahad, which means Promises or resolutions
- Nadhr, which means a Vow or Offerings &
- Sadaqah, which implies Charity.]

TWO POINTS

It is wajib to fulfil 'Ahad, Qasam and Nadhr failure to which, a Kaffarah becomes wajib upon a person. The Kaffarah is: To set a slave free or to feed 10 poor people to their fill or to provide them with clothes.

The other thing is that one must fulfil 'Ahad, Qasam and Nadhr himself and NOT impose them on others; or for that matter, at the cost of others. Some people keep a Nadhr that they shall recite 1000 times *Amman Yujeebu* / or complete the recitation of Quran and then they distribute the responsibility between the people. This is NOT allowed. You have kept the Nadhr so you fulfil it!

So **Shaytan** tries to prevent a person from fulfilling his 'Ahad & Nadhr or comes up with schemes to render them void. He also does the same when it comes to giving 'Sadaqah' or charity of any kind. The attack of **Shaytan** is of three levels:

LEVEL ONE

Firstly, when a person puts his hand in the pocket to give something out, **Shaytan** and his associates cling to his hand and put all sorts of fears in his mind. The greatest fear, which they put, is of Poverty.

The Holy Quran says: **“Shaytan threatens you with poverty...” (2:268)**

[Once there was a severe drought in a village. The people of that village had gathered in the Mosque and they heard the Maulana say in his speech, “Whenever a person intends to give alms, 70 Shaytans cling to his hand and prevent him from doing so”.

When one Mumin, who was sitting near the mimber, heard this, he said to his friends around him, "This is NOT true. I have some wheat, which I had saved for such days of drought. I will go and bring them to distribute them to the needy and see how the Shayateen will prevent me from doing so". Having said this, he went home to fetch the wheat. When his wife found out about his intention, she started persuading him against it. She cried and said, "Why are you being so foolish? Don't you care for your wife and children? In this drought, if you give away whatever we had saved, then we shall die of hunger".

Eventually the man was convinced so he returned to the Mosque empty-handed. His friends asked him, "So what happened? Why did you NOT bring the wheat to distribute it to the poor? Or did you see the 70 Shaytans clinging to your hand?"

The man bowed his head in shame and said, **"I have not seen the Shaytans BUT I have seen the mother of all Shaytans who dissuaded me from giving Sadaqah".] (Bikhre Moti)**

LEVEL TWO

The second level is that when **Shaytan** sees the determination of a person in giving alms or charity – he then tries to influence him NOT TO GIVE MUCH. *"If you give much, they will know you have money and they will keep on coming to you! Don't you see for yourself in Wessex Jamaat? In every function they ask for money. Sometimes it is this fund and sometimes that fund!!"* So people forget the cause in which they are giving and start withholding the money.

[King Parveez and Queen Shireen were once sitting in their palace when a fisherman selling his catch was brought in. The King bought a fish and ordered four thousand dirhams to be paid for it to the fisherman. The fisherman's joy knew no bounds so he expressed his gratitude and left the palace.

The Queen was upset and told the King that the amount paid to the fisherman was too much for a fish. The King said that since the money was already paid, the matter was over but the Queen objected and insisted that there was a way to retrieve the money. She suggested, "The fisherman be brought back and asked if the fish is male or female. If he says it is male then we will say that we wanted a female fish; and if he says that it is female then we will say that we wanted a male fish. Either way, the fish would be returned and the money taken back".

The King hesitatingly agreed.

When the fisherman was brought and asked if the fish was male or female, he promptly replied, "It is neither male nor female, it is neutral". The king was very impressed by the cleverness of the fisherman and ordered another four thousand dirhams be paid to him. The amount was paid to him in coins. The fisherman put all the coins in a piece of cloth, tied it and then lifted it on his shoulders. While walking away, a coin slipped out of the bundle and rolled down somewhere on the floor. The fisherman put down the bundle and began searching for the fallen coin.

The Queen who was already annoyed at the giving away of eight thousand dirhams, sarcastically said, "How can such a miser deserve eight thousand dirhams? He is so miser that he does not allow even a dirham to be left on the floor so that one of our servants finds and owns it!"

When the fisherman heard this, he said, "O Queen! It is not the dirham I am worried about. The coin bears the great name of such a generous King such Shah Parveez and I can simply not tolerate anyone dishonouring it by trampling upon it even by mistake".

The king was even more impressed by this reply so he ordered another four thousand dirhams to be added for the fisherman. When the Queen saw this, she felt it was better for her to sit quietly and allow the fisherman to peacefully go away with twelve thousand dirhams.] **(Lessons from Life)**

LEVEL THREE

When **Shaytan** sees that he is NOT successful in the first two levels of his schemes and come what may, the man will give alms, then he uses the third and the most powerful of his schemes. This renders the alms & charity of a person void in the sight of Allah (SWT). What is that scheme? He either belittles those whom he has given the alms OR brags about his charity in the society. We have been warned against both by Islam.

“O you who have faith! Do not render your charities void by reproaches and affronts, like those who spend their wealth to be seen by people”.

(2:264)

That is why our Aimmah (as) used to give alms and charity from behind the doors or in the dark nights.

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