

# A Reminder for Those Who Wish To Be Reminded

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Alhamdulillah Hi Rabbil Al Ameen!  
In The Name Of Allah [swt],  
Most Beneficent Most Merciful

We had the immense fortune and blessing from Allah [swt] to attend this  
amazing talk by Da`ee Ahmed Moait  
The summary to the best of my capacities and understanding is jotted below.  
All good is from Allah [swt] and any mistake in this narration and  
communication is from my ignorance  
May Allah [swt] accept our efforts and increase us in our sincerity to please  
Him alone, Ameen!

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Please Read this article very slowly don't Rush! You will comprehend it little by little.

Dae Ahmed Moait started asking if we have any question or concern.  
One of the sisters started with the following

**Question:**

1. A) If everything is ordained in my life & when I make decision, is my decision also a Qadr?

**Answer:**

Any decision you are going to make either it will be according to a feeling, something you like or dislike or something you love or you hate. Or you make a decision according to calculation, whether it is good for me or not, how much money I'm going to make, whether it is good for me in future or not.

If I follow my desire, my arrogance, my ego, my loving of Duniya - my decision will be against me and it will still be my Qadr, my destiny.

On the other hand if I am in a state of following the guidance of Allah [swt], I will make decision according to the inspiration and guidance from Allah [swt] and at this time my decision will be a blessing for me.

For e.g.: if I am getting married or looking for a job or moving from one place to another, Will I beg Allah [swt] for His guidance and to let me do what pleases him? Or will I do according to my liking or disliking to the point that the issue will overwhelm me and I will try to do what I like and even then, everything is according to guidance or Qadr.

The main pillar of guidance is humble and humility, if I am in state of humble and humility I will be following guidance and if I am in a state of arrogance and stubbornness I will follow my desire, my nafs. Even then again, everything is ordained.

**Comment:**

The whole Duniya is a trial to test how much I 'am willing to humble myself and if I always seek Allah's [swt] guidance, Allah's [swt] support and try to please Allah [swt] and seek his rahma.

The main purpose of the trial of duniya (this life) for Allah [swt] is to check how much we want and desire to seek the guidance and the support of Allah [swt].

**Bad News:**

If my emotion overwhelms me or my arrogance overwhelms me - I cannot be an achiever.

**1. B) I am scared as to how to go about?**

**Answer:**

Let me tell you right away, if you cannot absorb it meaning you are scared. When the emaan is weak, you are scared even to go to Allah [swt], you are scared to get the message and the message is opposite to what you like.

**1. C) How do we implement this?**

**Answer:**

Very Simple, Beg Allah [swt]. It's very easy more than you imagine. For any issue that comes, beg Allah [swt]. By the way, you do not own tomorrow. You do not own even one hour or a minute. How you can worry? How you can worry about anything? How you can even think about anything? You can say oh if I do this, my parents will say No, how you know? You go and they say, Yes! You see... Because Allah [swt] wants to teach you, it's me, I am the controller of hearts.

This is the whole thing, how to stop thinking and do zikr. Remember Allah [swt] and beg him. Your power, your ability, everything is according to your sincerity. And this by the way, comes back to niyyah, Your niyyah, your intention. What you need it for? A lot of us cannot have a pure niyyah. We cannot, it is very difficult, extremely difficult because the nafs is overwhelming. Do not forget, this is a journey by itself.

Knowledge, you tend to forget it after you hear it or think about it. After you hear it and think about it, you try to live by it. You cannot do all of this when you are sitting now. You cannot. Do not try to do that. Go Slow.

**For e.g.**

The Baby does not start running right away. The baby moves the hand. After they move the hand, they move the leg. After they move the leg, you see them making moments upside down. After they are moving, you see they start crawling. If you look at the action of the baby from child hood until they start walking, its unbelievable training systematically until the muscles get built up.

If you study that and talk to a doctor, specialized in bones he will tell you if the baby starts to walk fast, all the joints of the body will get ruined. Because the muscle makes sure that, the joint of the bone do not scratch with each other and worn out. The Muscle makes sure the pressure on the bone is smooth and even. If you take the muscle out, the pressure over the bone joint will be so severe and this will eat up the bone joint.

Ok, now you may tell me; I am an adult now what has this got to do with me? Everything in our life has a sequence. We do not understand it, we do not comprehend it. Only a mu'min can see it. However, when you do not have Emaan you rush. You are super rushing inside for whatever issue. You are rushing or fearing and this is what also makes you blind and you cannot comprehend. You are only focused about one thing "how I get what I want!" "How I get what I want!" "How I get what I want!" but we do not know what we want.

Look at the world now, 20 yrs before they said we want to globalize the whole world, and now you see the whole world is going down. By this way, we do things and at the same time, we feel we are doing good but later on it can be bad and a destruction to ourself and others, and sometimes we do things and some thing happens to us and we feel it's not good but later on we find Alhamdulillah Its fine. Again, everything according to Emaan, Emaan is the one. Emaan is the one that gives you eyeglasses; it gives you the comprehending It makes you understand what's going on? It gives you the wisdom.

**Question**

How can one strengthen his/her Emaan firmly?

**Answer**

Have you been created with eyeglasses? Or, you go to the doctor get prescription and get eyeglasses?

Similarly Emaan, we have to go for it, we have to shop, we have to make every effort to get the eye glasses of Emaan because the way you have eye glasses in your face, you need eye glasses for your heart, your brain, your thinking, and for everything. According to the effort you make to gain Emaan now Allah [swt] will give you heart and mind eye glasses. Its not like one speech, this is why Allah [swt] wants you to think about him , learn about him, do zikr for him, read Quran, go to the gathering like that, all this together is a struggle to the journey of Emaan, journey of Emaan is not overnight, its no magic pills, its an effort and a struggle. How much you are willing to spend money for Emaan, how much time you are willing to spend for Emaan, and today we are running after Duniya and all of a sudden when we have a calamity or we have a disease, we have a major crisis

then we say o Allah [swt] I want some emaan. By this way, I am seeking emaan at the time of tragedy but if you are lucky you will seek emaan at the time of ease. Because you can have an eyeglass but if your eyeglass is dirty what will happen, you cannot see clearly or it can give you an headache and when it gives you a headache you cannot be okay.

It is journey by itself.

According to how much effort you put your emaan grows. For e.g. if you open a business and give it 12-13 hrs sooner or later you will have a successful business. Today if you ask me, why our emaan is weak? It is because we are giving journey of emaan few hours, weekly, a month, or if I have time. However, for Duniya, for cooking, for daily routine we have all the time. By this way one of the trial we have today in life is if I'm really valuing the journey of emaan, how much I'm willing to spend time and money, how much I am willing to sacrifice.

Read the life of Abu Ad Darda [RA]. Prophet Muhammad [saws] gave him the title "He is the most wise man in the ummah". When he was very poor and some of the companion wanted to make him have some business. They asked him, 'let's make business for you'; he said, I cannot do it. They said Ya Abu Darda, making business is not haram, he said I do not say business is haram, business is halal but me Abu Ad Darda RA do not want to be left out from the people whom Allah [swt] talked about in these verses. Now read What Allah [swt] says in these verses.

### **Sura Al-Noor verse 36, 37 and 38**

*(This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening. (36)*

*Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned; (37)*

*That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah giveth blessings without stint to whom He will. (38)*

Abu Darda RA refused to open a business; he was scared to lose the sight to remember Allah [swt]. Today we are drowning in Duniya. We have great difficulty to take out a few moments to remember Allah [swt]. This is scary and today we cannot balance. Even the word balance does not exist, because either you are making more effort towards Duniya or making more effort towards Akhirah. You will never have both, either you make more effort to Akhirah or Duniya. It is up to you to choose!

## **2. Is there any report about how companions of Rasoolullah [saws] looked for a job? (What was their goal for the job)?**

I give him the story of Ali ibn Abi Taalib (RA), once when he had no money at home; he went to a Jewish man looking for a job. The Jewish man offered him a job. The job was to go to a well, draw water and load it outside. The Jewish man said "For every bucket of water you bring from the well I give you one date". Ali ibn abi Taalib (RA) started working and after nine buckets he stopped and he went to the Jewish man and asked him to give his dates. The man said "I want you to work more, work more you get more dates. Ali ibn abi Taalib (RA) said I do not need it, Jewish man said why... I took the dates

enough for me and my family today for which the man said take more, you may need it for tomorrow. Ali said I do not know if am going to live tomorrow.

Do you see the difference? It is a huge difference between the state of their mind and the state of our mind.

One of the problems today is “Thulil-Amal” “long hope”. Long hope kills you, destroys you and makes you to have all kind of desire, all kind of worry. However, imagine now if you believe that you are going to die tonight, do you think you will have worry about tomorrow. If you believe that you may not live for one day what it will do to you it will make you humble.

Once I was talking to one brother, his father was very bad, very tough; causing mischief to the family and all of a sudden, he started developing all kind of problems. They took him to the hospital and found that he had Hepatitis B, more over going to C. The disease spoiled his liver. I asked him “how is your father now? Did you give him dawah?”

He said my father has changed after he has come out of the hospital, my father, now only reads Quran, does not talk to anybody and he sits in his room. I said Subhanallah. Do we need Hepatitis B or C, Do we need cancer and do we need a major disease to calm down. By this way if you find any of us going too quick like train on fire super jet non stop until we have a major crisis and when we have a major crisis now we start crying and calming down.

But now, Allah [swt] has given us a gift, we are not dead, we are not sick; we are not having Hepatitis B or C or cancer. But we are having something so beautiful, we have each other, Allah [swt] allow our ear and heart to listen, meaning we have a chance, a chance to go to Allah [swt] with ease. Why we have to wait until we have cancer or any major disease, a major accident, why we have to wait until we become old and nasty.

How many elder around you, they are old but they are very nasty, generating mischief in the whole house, this age they should have calmed down, doing zikr, relax, prepare their soul for the final journey. What do you think? What is happening to us? We are going too fast, very fast. What is this gathering? This Gathering by itself can be considered as a break.

e.g.:

If you are driving a car and if you are a good driver, Say you are looking for a house. Will you drive so fast and put break all of a sudden? Or will you drive and once you come near the area, you start to slow down and once you slow down, now you can go in low speed and look for the number and address.

How many of us go too fast and miss the house, now they have to go back over and over again many times. What does the humble person do? Little by little he slows down before he reaches the area.

Similarly all of us are adult now meaning,  $1/3^{\text{rd}}$  or  $1/2$  or more of our life is gone. Meaning, I like it or not I am going to the second phase of my life. And If you are in the early twenties, it only means that you are in the prime time, you are in the most beautiful time of your life, but how are you going to use it? What are you going to carry on when you are in the middle of 30 or 40? Are you going to carry goodness? Are you going to develop goodness? Very Important!

Everything I talked about is the journey of emaan, the journey of emaan is the most important journey in your life, the one you are going to discover that this is the only one you are going to take with you in the moment of death. By the way does anyone know the moment of death? How many young people are dead? How many young people meet with an accident or have a disease and doctors say they have only six months to go, 1 year to go, 1 week to go. Why we hear about all this? It's a wake up call. By this way if you ask me today what's the problem – "Duniya". "Duniya" the whole ummah is Duniya. Rasoolullah [saws] said: My ummah in the end of time, they will champion each other in the high building.

Journey of Emaan,

What is emaan? What does the word eman mean? Emaan means Akhirah, Emaan means hereafter, emaan means faith. But when Allah [swt] said Emaan, what he said emaan with? Emaan of Him [swt], Emaan of the Day of Judgment, emaan that you are going to die, emaan that you will die and be accountable of your action, emaan is after death you will have only 2 places to go either Jannah or Jahannam. This is our emaan; our emaan is that our soul will never die. When we die the body is finished, but the soul goes to an unseen journey. And we prepare!

Who is a mu'min?

Like rasoolullah [saws] said Ya Rasoolullah who is the wise? Who is the one most who has emaan? He said the one, who thinks about death, and works for after death. Rasoolullah [saws] in an authentic Hadith said; Duniya is beautiful and it is green. And Allah [swt] is created you as the khalifa in the earth meaning the guardian and the one who has the Amanah, the trust of it. And he is looking at you, what you are going to do? Fear duniya and fear women because the first fitna, the first trial of bani Israel was for women.

How many verses talk about duniya; few verses that you can read

**Chap Hadid verse 20**

*Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion. (20)*

**Chap Yunus verse 24**

*The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and cattle eat mingleth with it till, when the earth hath taken on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment cometh by night or by day and We make it as reaped corn as if it had not flourished yesterday. Thus do we expound the revelations for people who reflect. (24)*

**Chap Al Kahf verse 45 46 103 104**

*And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingleth with it and then becometh dry twigs that the winds scatter. Allah is Able to do all things. (45) Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope. (46)*

*Say: Shall We inform you who will be the greatest losers by their works? (103) Those whose effort goeth astray in the life of the world, and yet they reckon that they do good work. (104)*

***Chap Adh-Dharyat verse 56 58***

*I created the jinn and humankind only that they might worship Me. (56)*

*Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might. (58)*

***Chap Al Ankaboot verse 64***

*This life of the world is but a pastime and a game. Lo! the home of the Hereafter - that is Life, if they but knew. (64)*

*Allah [swt] he tell us why he created us?*

***Chap An Nahl verse 3-18, 97***

*He hath created the heavens and the earth with truth. High be He Exalted above all that they associate (with Him). (3) He hath created man from a drop of fluid, yet behold! he is an open opponent. (4) And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat; (5) And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture. (6) And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! Your Lord is full of Pity, Merciful. (7) And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not. (8) And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright. (9) He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture. (10) Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect. (11) And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense. (12) And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed. (13) And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks. (14) And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way. (15) And landmarks (too), and by the star they find a way. (16) Is He then Who createth as him who createth not? Will ye not then remember? (17) And if ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful. (18)*

*Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do. (97)*

### **Chap Al Room v 20-26**

*And of His signs is this: He created you of dust, and behold you human beings, ranging widely! (20) And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect. (21) And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge. (22) And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are portents for folk who heed. (23) And of His signs is this: He showeth you the lightning for a fear and for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents for folk who understand. (24) And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calleth you, lo! from the earth ye will emerge. (25) Unto Him belongeth whosoever is in the heavens and the earth. All are obedient unto Him. (26)*

### **Chap Al Noor v 55**

*Allah hath promised such of you as believe and do good work that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear. They serve Me. They ascribe no thing as partner unto Me. Those who disbelieve henceforth, they are the miscreants. (55)*

Like one report said.

Some body asked somebody, **what is Duniya?**

Duniya is the inheritance of the ignorant and the valley of the sinner, market of the greedy, house of lunatic, jail of the mu'min, and garbage dump for whom running after it. Duniya is the garden for the people who love Allah [SWT], garden of the worker of Allah [swt].

Ali ibn Abi Taaalib said: Duniya is a place of whom who does not believe in Akhirah; it is a place with the truth for who believes in the true meaning Allah [swt].

It is a place you can save yourself if you comprehend where you are. This earth is a house of those who want to increase their bounty to Allah [swt]. All revelation came on earth. It is the place of the mosques, the prophets and the messengers. And the merchant of the one who love Allah [swt] they gain the rehman of Allah [swt] and they be patient to go meet Allah [swt] (What it mean is duniya has two sides, the evil side of the accumulation and the material aspect and it has revelation, messenger and prophet, place of worship and spread goodness and we can choose which one we are going to get).

Why you hate Duniya and very soon it will leave you and very soon you will be leaving her? You get happy with the decoration of the Duniya and you become miserable with the agony of Duniya but you forget both the status is a trial and a reminder. Oh the one who blames Duniya, Duniya did not deceive you, Duniya did not disgrace you. It is you the one you did not listen and did not hear the advice of the owner of Duniya and very soon you will be underneath this duniya. How many times you were sick and you got the cure. Don't keep blaming Duniya. Tomorrow, no medicine, no blaming can benefit you. No crying can benefit you once you leave.



Also he used to say Allah [swt] has servants, they got to know what duniya is. They divorce it and clear the fitna. They look and they comprehend. They are not staying forever and they do not make it resident. They consider it the sea with the wave. And they make their piety, emaan, their good deed the boat to reach the safety.

**Do you want to know if you are a person for Duniya or Akhirah? Look how much time you spend for Duniya and how much time you spend for Akhirah? How much time and money you spend for Duniya and how much you spend for Akhirah? How much you are thinking and desiring Duniya? And how much you think and desire Akhirah.**

### **Conclusion;**

121 verses in Quran talk about rizq and all these verses are about only one topic, Allah [swt] is the provider. Provision is written for you, you cannot escape your provision. Allah [swt] does not want you to think and worry about the provision. Allah [swt] wants you to think and worry about the journey of emaan.

Rasoolullah [saws] said: if Allah [swt] loves a servant, he save him from Duniya, from accumulating Duniya, the way the mother saves her child from getting hurt.

Rasoolullah [saws] said: If Duniya equals in the eye of Allah [swt] of one wing of a mosquito, he will never allow a disbeliever to have a sip of water.

Rasoolullah [saws] said: Allah [swt] gives Duniya to whom he loves and whom he does not love and hate. But he will never give the deen of Allah [swt] except to whom he loves.

Rasoolullah [saws] said: Whoever loves his Duniya he will harm his hereafter, whoever loves his hereafter, he will harm his Duniya.

### **Chap Al Baqarah v 25**

*And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide. (25)*

### **Chap Al E Imran v 4, 14, 15**

*Aforetime, for a guidance to mankind; and hath revealed the Criterion of right and wrong. Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong). (4)*

*Beautiful for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode. (14)*

*Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer of His bondmen, (15)*

Rasoolullah [saws] said: “Me and Duniya are like the example of a man who is travelling – he is walking/traveling in a hot day. He saw a tree with a shade, he lied down under the shade for sometime and left.” Meaning: the shade will never stay and the shade of the tree is not your destination.

Rasoolullah [saws] said. Duniya is a residence of whom who have no residence, the money of whom who has no money and the one who accumulate it (duniya) has no brain

Also He [saws] used to say: the person who says my money my money – and what you have from your money... only three

What you eat and you know where it is going

What you wear and you know where it is going

And your charity and you know where it is going

And after that any amount of money you accumulate after that you leave it for those behind you.

**Time is short today we are living, tomorrow we are dead. It is up to us...**

**What is our goal in life?**

**What we like to achieve?**

**What we like to take with us when we die?**

**What is the preparation of the journey after death?**

You will not believe it, after I gained the knowledge about Duniya and Islam; I discovered Duniya and Life is all about only one thing the preparation for after death. Because anything you do before death is nothing to do with you, and anything you do for after death you take it with you.

Ask your self now:

What I am living for?

Where we go from here?

The lucky one among us the one Allah [swt] opens his heart, his vision, his faculty; and he realizes we are leaving and none of us know when we are leaving.

Abdur Rahman ibn awf one of the beloved companion of Rasoolullah [saws]. Rasoolullah [saws] said to him: Ya Abdur Rahman you will enter Jannah after everybody by 500 yrs and everybody go to Jannah standing and you will go crawling with your face. This is Abdur Rahman ibn Awf RA the one Allah [swt] was pleased with him”

**Imagine where am I?**

Rasoolullah saws said: “The first people enter Jannah after me are the poor people of my ummah.”

1 day in the Day of Judgment= 50000 yrs of our reckoning

Rasoolullah saws said: Rich people of the ummah will enter Jannah after the poor people by 500 years.

Are we crazy? Are we in a state of mind?

The message today is very simple; the message has been forgotten...what is it? We are going to die. We are hardly living and thinking that we are going to die. We bury the

dead we visit the people who are dead, we visit the people in the hospital, we see all the people around us but we do not get it! This is the Journey of Emaan. This is the whole message of Allah [swt]. This is the garden of the pleasure of Allah [swt] for those who seek the pleasure of Allah [swt]. By this way Duniya is the Garden of Allah [swt] for those who seek pleasure of Allah [swt]. If you use Duniya to please Allah [swt] Duniya becomes your garden the most beneficent. Now you are the wise one.

May Allah [swt] save us from Duniya!

May Allah [swt] empty our heart from loving Duniya!

May Allah [swt] fill our heart with Akhirah!

May Allah [swt] fill our heart with the reality of loving Akhirah!

May Allah [swt] fill our heart with loving Allah [swt].

May Allah [swt] make us the lucky one who seeks the pleasure of Allah [swt],

May Allah [swt] make us the lucky one who seeks the rahma of Allah [swt],

May Allah [swt] make us the one who leaves this Duniya and He [swt] is pleased with him!

Ameen Ameen Ameen Ya Rabbil Alameen!

Dae Ahmed Moait

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