

ADVICE FROM HABIB UMAR

May Allah Most High bless us, and you with the greatest of blessings. May He Most High make us firm upon the truth, and right guidance, in whatever we say, do, and believe. Indeed He is the Most Generous of the generous and the Most Merciful of the merciful.

Our counsel and our advice to our brothers, those united through the testimony of *La illaha ila Allah* (There is no god but Allah) has brought together and the ring of connection has enveloped, by the Sacred Law of Allah Most High and the revelation of Allah Most High and the Religion of Truth and Right Guidance; the way that Allah Most High elevated His beloved and Chosen One, Muhammad with [peace and blessings be upon him and his family and companions]. So upon all of these (my brothers): As-Salamu Alaikum Wa Rahmatullahi Wa Barakatuh. We ask the Real, Allah [Glorified and Exalted is He], to fortify their hearts and to make us and them from the people of Iman (Faith) and the people of certitude (yaqin).

Certitude (yaqin) is an expression which means the strength of Iman and its firmness and deep rootedness in the heart, so much so that it becomes strong like a lofty mountain. Certitude is the noblest gift that has been sent down from the heavens to the earth.

So our advice is to make effort in enhancing and beautifying this quality of certitude. Our master, the Imam, Abdullah bin Alawi Al-Haddad said:

“You must strengthen and beautify your certitude. Indeed, when it is perfected the unseen will become seen without a doubt.”

In other words, the unseen becomes as if it is the seen. This is the special feature and characteristic of the one who is ennobled by a connection to the message that Allah Most High has commissioned our Prophet Muhammad, the Seal of the Prophets and Messengers, peace and blessings be upon him and his family, and upon them (the Messengers), and each and every of their families and all of their companions and followers in righteousness until the last day. And upon us (peace) with them and in them. Indeed He is the Most Generous of the generous and the Most Merciful of the merciful.

This certitude (yaqin) is strengthened and beautified through the following means:

- ❖ From the greatest of these causes is perfecting ones attentiveness and careful listening to the Words of Allah (the Quran) and the narrations of His Messenger, His Chosen One, with humility, submissiveness, exaltation and reverence.

- ❖ Reflect on and ponder over the realms of the heavens and the earth and what is contained in them as indicators towards the immensity of the Maker and His Awesomeness, Majesty, Knowledge and Encompassment.

- ❖ Reflect deeply upon the path and journey to Allah Most High, the affairs of the Hereafter, the affairs of the life in the barzakh [intermediary world after death], the affairs of the grave and what happens to its people, and the affairs of the Day of Judgement and resurrection.

- ❖ Ponder over the stories of the prophets and messengers, may Allah bless them and grant them peace.

- ❖ Reflect upon the various and numerous blessings that Allah Most High has bestowed upon us. This should be repeated over and over again in the mind until a light fills the heart that causes humility before the Bestower Most High who has bestowed the greatest of blessings, in spite of our boldness before Him.

- ❖ Reflect on the fact that we have not upheld the right of His Lordship, while at the same time we have laid ourselves open to His wrath by preferring our desires and lusts in many of our situations and conditions. This will help us to develop brokenness in front of Allah, blessed and exalted is He, and for His sake.
- ❖ Be steadfast regarding the daily Salah, especially so in congregation, fulfilling the supererogatory prayers and Sunnah prayers, especially

the Sunnah prayers that are performed before, and or, after every Salah. These are as follows:

- Two rakahs before Fajr salaah
 - Two or four rakahs before and after the Dhuhr prayer (in the hadith it says, “Whoever is consistent in performing four rakahs before Dhuhr and four after it, Allah will make his hair and his skin forbidden (haram) for the fire of Hell.”)
 - Four before the Asr prayer (in the hadith it says, “May Allah have mercy on the person who prays four rakahs before Asr.”)
 - Two rakaahs after the Maghrib prayer
 - Two rakaahs before and after the Isha prayer
 - Then the Witr prayer, the least of which is three rakahs
 - Also, the Ishraq/Duha prayer (which is in the morning, after the sun has risen).
 - All of these prayers should be observed with the utmost concentration and humility.
- ❖ Everyone should have a portion of Quran that they recite every day, as well as a portion of Dhikr, which has been narrated to us from the Sunnah, in the morning and the evening. And from amongst what has been abridged in that regard is Al-Wird Al-Latif, by Imam Al-Haddad. This is a collection of great prophetic traditions and devotions.
- ❖ Also, reading the books of the righteous (scholars and friends of Allah).
- ❖ We add to what we have already mentioned, keeping the company of those whose company is conducive to increasing one’s faith. Amongst them are those who are characterized by praiseworthy qualities.

These are the causes of certitude (yaqin).

Among the best of the books of the righteous, that are widespread in the Nation of the Prophet Muhammad [may the peace and blessings of Allah be upon him and his family], are the books of the Imam Muhammad bin Muhammad bin Muhammad bin Ahmad Al-Ghazzali, Imam Abdul-Wahhab Ash-Sha’aran,

Imam Abdullah bin Alawi Al-Haddad and others from amongst the righteous. Their books have a great effect in procuring certitude and enlightenment and purifying the heart.

Indeed, the most important fact that our brothers should know regarding the greatness of our religion, is the acceptance of its people from amongst all those who have testified that *La ilha illa Allah, Wa anna Muhammadan Rasulallah*, “None has the right to be worshipped but Allah and Muhammad is the Messenger of Allah”. For it may be that some groups may differ with them in many opinions, yet they shouldn’t make from these differences any type of rancor, hatred, intolerance, or enmity. This is not permissible in the Sacred Law.

Whosoever carries on these intolerant campaigns of hatred then he has indeed answered the call of passion and lustful desire, the call of zealous partisanship and the preference of one’s own opinion. So it is upon us to revere and sanctify this immensely blessed statement of *La ilaha illah Allah, Muhammadun Rasulallah*. For if the seven heavens and the seven earths were to be placed in one side of the scale and this statement were to be placed in the other side of the scale, *La ilaha illah Allah* would have outweighed it! So we should revere this statement in anyone who believes in it. Furthermore, we should not take them as enemies. Allah, Exalted is He said:

“Verily, the Believers are nothing but brothers”

Then, when we have become certain about the guidance, the truth and the right way, especially with what the heart is content with, along with being in touch and connected with Sheikhs that are firmly established in knowledge and certainty, we should call to this way and clarify it to others with kindness and gentleness. So whosoever accepts that from us, then we praise Allah Most High and we supplicate Him (dua) for that person and cooperate with him.

Whosoever doesn’t accept that from us, we make dua for him, and not open the doors of argumentation which is of no benefit, neither the doors of enmity, quarreling or dissension. Our Lord Most High said to us, guiding, teaching and directing us to the right path:

“And show not dissension amongst yourselves, for you will fail and the wind that blows you along will desist. And have patience, verily, Allah is with those that are patient.”

So it is upon every true person from amongst our brethren, every one of them that is focused on Allah Most High, to be certain and know for sure that the final end and the ultimate victory is for the people of purity, loyalty, cleanliness of heart and sincerity to Allah; those who are connected and in touch with those who are close to Allah Most High, the *Awliya* - friends of Allah Most High.

The goodly outcome will be for them. Therefore, whatever they see of angry arguments and challenges should not disturb them. Rather, they should avoid all of that and seek out the realization of sincerity with Allah Most High, and make effort to be imbued with noble prophetic characteristics in their interaction with their brethren in a beautiful way, even if others, in return, are rude and disrespectful.

They should also overlook the mistakes of others and the spreading of their faults. For indeed, the existence of these groups, with regards to the one who embodies the characteristics of righteousness, is a great blessing upon him from Allah Most High.

That is so because these characteristics raise him and make him an inheritor of the Prophet Muhammad, [peace and blessings be upon him]. If it wasn't for the existence of these groups he would not have had the opportunity to show righteousness to those who are rude to him, nor to forgive those who have wronged him.

If the non-Muslims were the only ones who were around, then he wouldn't have found the opportunity to show goodness towards the Muslims, while they are wronging him, nor would he have found the reward for enduring the people of the Deen.

So, through the existence of these dissenting factions, he can develop beautiful characteristics and amazing qualities. This, in itself, should be considered as a great blessing upon him from Allah, Exalted is He.

He should accept this as training from Allah Most High. The acceptance of this training is to have kind interaction with these individuals and have patience with what comes from them.

It therefore is not acceptable, for the true person from amongst our brothers, to call someone (from amongst the Muslims) a kafir or a mushrik or an innovator or a deviant.

At the same time, he manifests his goodly characteristics and he busies himself with those who want to benefit and take heed, all the while avoiding those who oppose him and want to block his way. But he does not react to them in an unacceptable manner, rather, he leaves them so that they come back to the right way. Otherwise the Real, Allah Most High will push them away, as well as their evil, whichever way He wills. Neither should he hold anything in his heart except a good opinion concerning them.

When Allah Most High sees him like this, He will choose him. And if Allah Most High chooses him, He will make him of those upon whose hands this Deen will be renewed in this century that we live in (the 15th Islamic Century).

Hence, it is obligatory upon every believer to be absolutely certain that Allah Most High will indeed renew His Deen in this century, as He renewed it in the centuries of old, and even greater than that. This is due to the fact that more weakness, division, separation, disruption and harm has occurred our century than has ever happened in previous generations.

So it is inevitable that this renewal will be more intense and much stronger, with special attention from Allah Most High, than what occurred in previous generations. All this is in order that the promise of Allah Most High to His Prophet [may the Peace and Blessings of Allah be upon him and his family] may be realized.

So it is upon every person to seek this lofty rank by holding firm to sincerity, truth, and strive to spread Dawah and to benefit those around him in whichever way possible.

One should also remain in touch and connected to the people of righteousness (amongst the scholars and friends of Allah) and stand firm upon that until the Ultimate Reality (Allah), exalted is He, chooses him and makes him of those who will renew for this nation the affair of their Deen.

He will also make them a catalyst about whom our Prophet, may [Allah bless him and grant him peace] said:

“The son of Mary will find a group of people in my nation who will be like his disciples.”

In other words, like the disciples that helped our master Isaa (Jesus peace be upon him). He will find them in this nation when he descends from the heavens to the Earth. Issa [may peace be upon him] will rule according to the Sacred Law of the Prophet Muhammad, [may Allah bless him and grant him peace] and will take guidance from his way and be lead by his example, just as he was lead by him on the occasion of the Night Journey and the Ascension at Bait Al-Maqdis (in Jerusalem).

The Prophet Muhammad [peace and blessings be upon him] said:

“How will you be when Isaa, the son of Mary, will descend among you as a just ruler and your Imam is from amongst you?”

In other words, you will have a great Imam amongst you. The Prophet, peace and blessings be upon him, refers to him here and he praises him. That Imam is the great awaited Imam, the “Mahdi”.

So it is upon our brothers to seek nearness to Allah Most High so that He may choose them. They should not trade this for argumentation with people and excessively discuss: “Who is the Mahdi? When will the Mahdi come? How is the Mahdi?”

He will come in his appointed time, as Allah wills. And when he does come he will not be concerned with whether or not you can talk a lot, rather, he will be concerned if you can be upright a lot, upon the right way, and that you have been concerned with the purification of yourself, the cleansing of your heart and the strengthening of your faith.

It is strong faith that he wants from you, not a lot of talk. The Mahdi is not in need of a lot of talk from us, nor is anyone else for that matter. Rather, he needs from us to have pure hearts, sincere intentions and truly striving in the path of Allah, blessed and exalted is He.

This striving should be against our lower selves, so that we go against our passions, give good counsel to our brothers, serve the Sacred Law of our Lord (Allah) and benefit the Muslims, and the people of the Deen, through it.

This is our advice to them. May everyone who hears it reap its benefit in this life and the next. And whoever turns away, in such case they are Your slaves (O Allah). And as the Prophet Ibrahim [peace and blessing upon him] said:

“And whosoever follows me, then verily he is from me. And whosoever disobeys me, and then indeed, You are the Most Forgiving, the Most Merciful”

O Allah, forgive us and have mercy upon us; look upon us and aid us; take care of us and give us success; make us firm and make us of the accepted, make us amongst those whom you have chosen for this immense good and for this lofty and great goal. And make us of the rightly guided and successful guides towards every good, protected from every evil.

O Allah! By the rank of Your Prophet Muhammad, the Chosen One, through the secret of the Fatihah unto the presence of the Prophet [peace and blessings of Allah be upon him and his family and righteous followers].