



LESSONS FROM THE
CORONAVIRUS PANDEMIC

A series of enlightening talks delivered during the pandemic



Hadhrat Shaykh Abdul Mu'eed Saheb
(*Damat Barakatuhum*)

Khanqah Masehiyyah - Sukkur - Pakistan

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by

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Hadhrat Shaykh Abdul Mu'eed (*Damat Barakatuhu*)

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The coronavirus disease – also known as COVID-19, originated at Wuhan city of China in early December 2019 and rapidly spread throughout the world. It was declared a global pandemic in January 2020 and brought travel, trade and movement across the globe to a complete halt.

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A humble request for Duas for all associated with this publication, their parents and teachers.

'Those who, when a hardship visits them, they say, 'Verily we belong to Allah, and verily to Him, we have to return.'

(Surah Baqarah: 156)

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FOREWORD

Hadhrat Mufti Zubair Bayat

(*Damat Barakatuhu*)

Ameer of Darul Ihsan Centre - Durban - South Africa



The global devastation of the coronavirus pandemic, also known as the COVID-19 pandemic, is a universally known reality. At the height of the pandemic, people were confused and perplexed about how to deal with the pandemic. All kinds of views were being expressed all round. Some were denying the very reality of the virus as a hoax and a conspiracy. Others felt it was nothing more than a severe strain of influenza. Some others felt that it was a gross exaggeration and a lie. Some opined that preventative and precautionary measures were a waste of time. Others felt that these were against *Tawakkul* and that these measures

were not permissible and should be shunned. This only added to the confusion and perplexion of the people.

However, in the midst of many of the contradictory views and opinions, certain pious and learned scholars promoted an approach of balance and moderation, that was also comprehensive of all angles of the pandemic, which could be summarised as follows:

1. In such trying times, turn to sincere and relentless repentance from sin and embrace self-reformation, without which all else would be in vain.
2. Adopt sincere and earnest supplication to Allah Ta'ala for the removal of the pandemic and place full trust in Him alone as the Curer and Remover of illness.
3. Use the permissible means of cure, safety and protection as prescribed by medical experts as part of *Tawakkul* and trust in Allah Ta'ala.

This is the essence of this book titled, "**Lessons from the Coronavirus Pandemic**" which is an enlightening, informative and inspirational series of lectures delivered by Hadhrat Shaykh Abdul Mueed (*Damat Barakatuhu*). These

talks were translated, collated, and published in the form of this book by the able and capable Aalim, Hadhrat Maulana Muhammad Ameer (*Damat Barakatuhu*), who is also a Khalifa of Hadhrat Shaykh Abdul Mueed (*Damat Barakatuhu*). Maulana Ameer has also published other inspiring works for the benefit of the Ummah. May Allah Ta'ala reward him and increase him in his noble efforts.

May this beneficial and inspirational book serve as a source of clear guidance in removing the confusion and perplexities around the subject of the pandemic.

Was Salaam

Zubair Bayat

Durban – South Africa

8 December 2022 – 14 Jumadal-Ula 1444

OPENING SERMON



All praises are for Allah Ta'ala alone, we praise Him and we seek His assistance, we seek protection from the evil of our own souls and the evil of our deeds.

Whosoever He guides, there is none to misguide Him and whosoever He misguides there is none to guide him.

We testify that there is none worthy of worship but Allah, He is alone and has no partner.

We testify that our Leader, our Messenger, our Beloved, and the Beloved of our Creator, our Healer and the Healer of our hearts, our Master is Muhammad (sallallahu alayhi wasallam).

May the blessings and salutations of Allah Ta'ala be upon him, his family and companions in abundance. He is that beloved in whom we have hope that he will intercede for us on the day of judgement.

CORONAVIRUS – THE REAL REASONS

Summary & Main Points of a discourse by

Shaykh Abdul Mueed (Damat Barkatuhu)

Saturday, 28 March 2020 / 04 Sha'baan 1441

Khanqah Masehiyyah, Sukkur, Pakistan

Some friends have requested that since everyone is in lockdown, some advices and guidelines should be presented through the online facility. With the grace of Allah Ta'ala we will endeavour to present an analysis of the situation and solutions.

The present conditions

The conditions we are experiencing presently are beyond our control. Every person today desires to live a life free of difficulties, hurdles and illnesses. Everyone desires comfort and happiness. Despite the desire of man to live blissfully, difficulties and challenges will always be there. We understand from these conditions that life is not in

accordance with the desire of man, rather everything happens according to the Order of Allah Ta'ala.

In this world people enjoy happiness and comfort as favours of Allah Ta'ala, however man attributes these achievements to his human intelligence and effort. He regards himself to be great and powerful. This makes him proud and arrogant.

What should be our approach?

There are two approaches that are adopted in such a time. One is a person takes lesson and heeds the warnings and brings about a change for the better. For people who heed the warning and reform their lives, this epidemic is not a punishment but a mercy. For such a person, these conditions outwardly seem to be harmful, but in reality are a mercy. The other approach is one of negligence and disregard. Instead of turning to Allah Ta'ala and making the difficulty a means of gaining divine proximity, man becomes negligent and forgetful.

Death is decreed

Every person has an appointed day and time of death and that will inevitably come at the appointed time. Hazrat Maulana Muhammad Farooq (*Rahimahullah*) used to say that death does not come to a person because of an illness, but it comes by the order of Allah, no matter how well or ill a person maybe, death cannot be delayed.

What will happen?

People are afraid of what is happening and what could happen. As Believers we should not be gripped with fear. It is simple that since our death is decreed, we will remain on this earth up to that point. So when life and death are predetermined then what is the need to be consumed by fear of conditions?

The Need

In reality, the need is for us to utilise this opportunity in light of what is happening to reform our lives and to give it

direction. These challenges come to awaken us to reality. Allah Ta'ala loves his servants dearly and wishes the best for them. The coming of these events is to awaken us from our slumber and to rid us of our negligence.

The Alarm Clock

A person who sets the alarm to wake up in the morning does not blame the alarm clock for disrupting his sleep. Rather, he is appreciative for the alarm that wakes him up to fulfil his duties and get to work. Similarly, these difficulties are like an alarm bell, and serve to awaken us for our duties to our Creator. They have not come as a difficulty and punishment.

The World in Anxiety

No person could have ever imagined that such circumstances would have ever occurred where the entire world is in a state of such uncertainty. Under lockdown all trade and communication has been completely curtailed. Virtually the operations of every industry has been

suspended – no one could have ever imagined such a thing could ever happen. We could understand it happening in a particular part of the world, a particular country or a region, but not the entire globe all at one time.

Invisible Virus

Yet all it took was an invisible virus to put a stop to everything. Even the person who could not be held back in his home due to travel and business, exerting all his energies towards the world 24/7, is now under lockdown in his home. This is an indication of the great power, control and grandeur of Allah Ta'ala – how great is Allah Ta'ala!

We have only one option

With humanity at its knees, every person must now accept and acknowledge that the business and preoccupation of the world has distracted us from Almighty Allah and the only recourse we have is to return to our Lord and to please him.

The Obligation of Salaah

The foremost obligation to our Creator is the five daily Salaah – if we each have to look deeply into our hearts and ask ourselves when the Muazzin used to call out the Azaan, what was our response from within? Were we eager to go for Salaah or did we regard it as a burden? The importance of Salaah has been stressed to the extent that if a blacksmith had lifted his hammer to strike the iron and the Muazzin commenced the Azaan in this interim, then he should not strike the blow, but rather drop his hammer and go for Salaah. Today this concern and feeling for Salaah has left us.

The sad reality is when the Muazzin used to call out the Azaan, the response was very poor, the Masjids were empty. Is this not ingratitude to the favour of Allah Ta’ala? Due to this ingratitude, that favour is now suspended. Today, we are all thirsty and eager to go to the Masjid but the opportunity is being denied. This is due to the ingratitude, disrespect and ill-effects of our actions when the doors were open.

Blame Ourselves

So instead of blaming others, blaming the government and blaming authorities, we should blame ourselves. The closure of the Masjid is because of the ill-effects of our own actions – it is due to our deficiencies and weaknesses – we should take responsibility for this. In reality, if everyone was attending the Masjid in the community, then all Masjids would have been filled to capacity and people would have been performing Salaah on the roads.

We all had the freedom to practice our religion, there was no obstacle from any authority or person – rather, we chose not to fulfill the obligations of our Creator. Today, the restrictions that have been placed are not because of any government or authority, but these are the obstacles and barriers that have been created by us.

Allah forgives plenty

The verse of the Qur'an says, **“And whatever calamity befalls you is on account of your own deeds, and Allah forgives plentiful.”** (Surah Shura – Verse 30)

This is not in our control – everyone is worried there is no cure. Thousands are dying daily. There is acute difficulty in burying people. Mass graves are being prepared. We need to come out of our negligence and strengthen our relationship with Allah Ta’ala. We have drifted from Allah Ta’ala and need to come closer to him. Allah Ta’ala wants to bring us closer and wants to bless us with His favours.

THE DOOR THAT ALWAYS REMAINS OPEN

Summary of discourse by

Shaykh Abdul Mueed (Damat Barakatuhu)

Saturday, 29 March 2020 – 05 Sha'baan 1441

Khanqah Masehiyyah, Sukkur, Pakistan

Life is now restricted to the walls of our homes. The roads to the Haramayn Sharifayn are closed and Masjids around the world have suspended the congregational Salaah. In the past, whenever a calamity, illness or difficulty would befall a person, he would turn his attention to the Masjid or travel to the Haram Sharif, and through sincere repentance would rekindle his spiritual link with his Creator. Through this he was able to overcome the difficulty with the grace of Allah Ta'ala.

Today, the very places where we seek our solutions and respite have been closed upon us. Know well, that the closure of the Masajid is due to our ingratitude, disregard, disrespect and dishonour for the house of Allah Ta'ala.

Everyone in the same boat

Now that everyone is in the same position, as the entire world is facing the same crisis, we have only one road to go forward, and that is to turn to our Creator in sincere repentance, make amends and repair this broken relationship. Whilst the doors of the Masjid are closed, Allah Ta'ala is ever-present and is not contained to any space or time. He is All Hearing and All Knowing and indeed He listens and He responds. Allah Ta'ala is closer to us than our own souls.

The Door of Taubah is always open

The doors of Allah's mercy and repentance remain open. As we have seen, it is possible for the doors of the Masjid to be closed, but the road to repentance remains wide open. The Masjid serves as a spiritual powerhouse where people congregate for Salaah. Apart from this each person enjoys a personal relationship with his Creator, and the opportunity to repair that relationship exists even now, despite the circumstances.

The reason we have been spared

We know Allah Ta'ala destroyed many nations in the past because of their disobedience. Today, we are safe by virtue of the Dua of our beloved Nabi (*sallallahu alayhi wa sallam*). We should not be emboldened to be disobedient because of this.

Sins deplete our protection

The more we sin the less we are protected from difficulties. Take the example of a child, as long as the child remains close to the mother, he feels safe and secure, but the moment he drifts away from his mother's protection the child will feel insecure. Even a child who doesn't have much understanding can perceive this fear. He understands his safety lies in remaining close to his mother. Similarly, a believer feels insecure when he drifts from the obedience of Allah Ta'ala. The more we drift away from Allah Ta'ala, the more insecure we will be.

We have the key to re-open the Doors

The key to reopen the doors of the Haram Sharif and Masajid is in our hands, and that key is sincere repentance. The condition is that this repentance must be honest, genuine and truthful – not temporary and farcical. Without honesty and truthfulness this repentance will not be complete.

Sincere Repentance means many things

Repentance means I am seeking sincere forgiveness for my wrongs, it means I will leave all sin, it means I will not deliberately sin in the future, it means I will fulfil all obligations to Allah Ta'ala and to people. Have these realities entered the heart with our Taubah? If this reality has permeated our hearts, then this is sincere repentance, otherwise it is lip service and we remain where we are. If a person inadvertently slips despite sincere repentance, then he repents again, like we continue washing our hands when they are dirty.

Door open till Death and sun rising from the West

Once a person reaches that point of life where the veil of the hereafter is lifted and he sees reality, repentance is not accepted. Also, we learn from the Hadith Shareef that when the sun rises from the west, Taubah will not be accepted.

The virus has no power

The size of this virus is one thousandth of a spec. It has absolutely no power or ability. It is a creation of Allah Ta'ala and can be muted by Allah Ta'ala in a moment. So let us sit in seclusion, recount the favours of Allah Ta'ala upon us, become obedient to the Giver of these bounties and do not rebel against the Giver. Reflect deeply over the purpose of our creation and relook at our goals and objectives.

Pleasing Allah is very easy

When the remorse and regret of disobedience overwhelms the heart of a believer, whilst he is still processing his remorse, and has not yet verbally expressed his regret and

repentance to his Creator, Allah Ta'ala being fully aware of his inner feelings forgives him, by virtue of the state of heart alone. Such is the mercy and compassion of Allah Ta'ala.

May Allah Ta'ala make us from those who turn to Him sincerely.

CORONAVIRUS – CONVICTION & PREVENTION – AVOIDING EXTREMES

Summary of discourse by

Shaykh Abdul Mueed (Damat Barakatuhu)

Tuesday, 30 March 2020 / 06 Sha'baan 1441

Khanqah Maseehiyah, Sukkur, Pakistan

Our discussion has been evolving around the current Coronavirus Pandemic. How can the world find a way out from this difficulty? What are the measures and approach that should be adopted? Most importantly how we can re-establish our relationship with our Creator.

Principle Solution

Undoubtedly, the principle solution for all our difficulties lies in turning to Allah Ta'ala, to repent and reform. At the same time, we have the precautionary measures that are prescribed by the medical experts to help contain the spread of this virus. These measures must be adopted as part of our response. Islam has not prohibited us from adopting

precaution, rather Islam encourages us to be responsible and adopt the measures that are required.

Modern Medicine has benefited Humanity

People have benefited tremendously from advancement in medicine, diagnosis and treatment. Many strides have been made in disease control that have contributed to better health, etc. With this pandemic, all measures must be employed to protect ourselves and the community. We cannot take an approach of 'what happens will happen and leave it at that'. Together with adopting the precautionary measures we place our full trust in Allah Ta'ala.

Adopting the means is not contrary to Tawakkul

To adopt preventative measures is an important requirement of *Tawakkul* (reliance on Allah Ta'ala). Washing the hands, personal hygiene, social distancing, isolation and the various mediums of precaution are essential and form part of reliance and trust in Allah Ta'ala.

However, when we adopt the means we should not place our trust in the means and believe that the precaution is our saviour. This is incorrect. It is important to understand that the means itself does not have any effect, but effect is brought into our effort by Allah Ta'ala – this should be our conviction.

So whilst adopting the means we believe that the means will only be effective if and when Allah Ta'ala puts effect in it. We could adopt the means, but without Allah's decree of protection or cure nothing will happen.

Reliance in Allah should bring us closer to Him

If we believe firmly that effect in the means and precaution is from Allah Ta'ala, then our relationship with Him should be strengthened. Unfortunately, we are adopting precautionary measures, but have neglected the aspect of strengthening our relationship with Allah Ta'ala. Both aspects are required.

The Path of Moderation

When both precaution and conviction are combined then a person has taken the path of moderation, the path that Islam requires us to adopt. Otherwise merely adopting precaution alone and neglecting *Tawakkul* (reliance and conviction) is insufficient. Similarly, only adopting 'conviction' and discarding precaution is insufficient.

Avoiding the two Extremes

Extremes must be avoided. Adopting the precautionary measures and neglecting reliance in Allah is one extreme. Having conviction that effect is from Allah Ta'ala and discarding precaution is the other extreme. Both extremes are contrary to the path of moderation and must be avoided. Islam requires us to take the path of moderation which is to adopt all precautionary measures and place full reliance and trust in Allah Ta'ala as the sole Protector.

The First Step

To develop conviction and reliance and to reignite this relationship with Allah Ta'ala is the first step. This requires us to engage in sincere Taubah (repentance). Taubah literally means to turn from the path of misguidance and disobedience to the path of guidance and obedience.

The Wrong Road

A person who intends to travel to Karachi takes the road to Lahore. Along the way he realises that he is on the wrong road and he has wasted so much of time and fuel. He now redirects his vehicle and takes the direction to Karachi. This change of direction is called 'Taubah' – i.e. when a person realises that he is on the wrong path and now chooses the right path.

Heart at Ease

The greatest benefit of taking the right path is that a person feels ease of heart – the conviction that I am moving in the

right direction. This peace and fulfilment can only be enjoyed by a person who is on the right path.

There is nothing easier than making Allah Ta'ala happy. Do not wait for anything – make amends now and repent. If shaytan doesn't get tired of misguiding us, why should we get tired of making Taubah. Taubah weakens the effort of shaytan and makes him despondent as all his efforts to mislead a person are spoilt.

THE MAN WHO LISTENED TO AR-RAZZAQ

Summary of a discourse by

Shaykh Abdul Mueed (Damat Barakatuhu)

Tuesday, 31 March 2020 / 07 Sha'baan 1441

Khanqah Masehiyyah, Sukkur, Pakistan

We are discussing our approach to the present conditions relating to the Coronavirus Pandemic. The centres of spirituality are closed. Why is this happening? The Qur'an advises us that these conditions are a result of our evil deeds. The way to reverse the situation is through repentance. Repentance does not only eliminate the effect of our wrongdoing but it also serves to re-establish our broken connection with Allah Ta'ala.

Never despise anyone

Every believer enjoys a unique connection with Allah Ta'ala. Irrespective of how weak or poor this relationship maybe, it is a secret between the Master and slave. We should never look down upon any believer, never despise another person.

The Man who listened to 'Ar-Razzaq'

Shaykh Muhaddith Abdur Razzaq (Rahimahullah) was conducting a lesson of Hadith in Masjid Nabawi Shareef. A person was sitting with his head between his legs and not paying attention to the lesson. A man close-by addressed him saying: the lesson of such a great scholar is being conducted and you do not find the need to participate. The man replied that one who is listening to Razzaq directly, what need does he have to listen to Abdur Razzaq? So the person remarked, if your rank is so high that you are communicating with Razzaq directly, then can you tell me who I am? The man replied, if the foresight of a believer is correct, then you are Khizr (Alayhis Salaam). Khizr (Alayhis Salaam) then said that this is the first person I have met who I have not recognised, but he has recognised me. So we have ordinary looking people who enjoy such a close and special bond with Allah Ta'ala.

Looking down on a sinner is due to Pride

Even if a person is a sinner, who is he sinning against? He is being disobedient to his Creator, and Allah Ta'ala can forgive him at any time. The person who despises and looks down upon a sinner is actually the one in danger, because he despises him out of pride, thinking himself to be more pious. Allah Ta'ala does not like a proud person because pride is a quality exclusive to Allah Ta'ala.

No need to show anyone

There is no need to show anyone our Taubah. Like the example of the person in the time of Hadhrat Moosa (Alayhis Salaam). Allah informed Hadhrat Moosa (Alayhis Salaam) that people are suffering from a drought because of one sinner among them. Moosa (Alayhis Salaam) made the announcement calling for this person to leave the congregation. This sinner, remaining where he was, sincerely repented to Allah Ta'ala from the depth of his heart and pleaded to Allah to forgive him and save him from embarrassment. No one knew this happened. The tear of

regret of sincere repentance is shed in the heart, not on the face. The rain came and Allah Ta'ala informed Hadhrat Moosa (Alayhis Salaam) that his servant has made amends and now it is because of his sincere Taubah that the rain has been sent.

To please Allah is the easiest of actions

Every other work of the world is difficult, but to please Allah Ta'ala is very easy. It is not so easy to please one's parents, one's spouse and children – but to make Allah Ta'ala happy, all one has to do is be sincere, truthful and honest – a person can deceive another person in this world, but no one can deceive Allah Ta'ala because He is aware of the condition of the heart.

Conviction on Forgiveness

Sinning is our trait and forgiving is the quality of Allah Ta'ala. Our sins are limited, Allah's forgiveness is unlimited. Never be despondent about the mercy of Allah Ta'ala. Have full

hope in Allah Ta'ala. Hope means, to attempt to do good and avoid sin at all costs, in the event of sin occurring a person becomes ashamed and remorseful. Hope is not to go about deliberately being disobedient and then say that Allah is Merciful, as this is a form of deception.

Each sin must be repented for separately

A person has missed Salaah, he must repent for this and then make amends by performing the missed Salaah. Similarly, if a person missed fasts, etc. This Taubah is only complete when a person sincerely repents and then makes amends by performing those Salaah or keeping the missed fasts.

Hakeemul Ummat Hadhrat Thanwi (*Rahimahullah*) said "With Taubah sins are forgiven, not rights", meaning the outstanding dues to Allah Ta'ala and people must still be fulfilled. These are not waived by Taubah alone. So when making Taubah ask Allah Ta'ala to also make the arrangements of paying back the dues.

HOW TO MAINTAIN STEADFASTNESS ON TAUBAH

Summary of a discourse by

Shaykh Abdul Mueed (Damat Barakatuhu)

Tuesday, 7 April 2020 / 14 Sha'baan 1441

Khanqah Masehiyyah, Sukkur, Pakistan

Given our present challenges, it is imperative for us to re-establish our connection with Allah Ta'ala, rid ourselves of negligence and enhance our spirituality. In such trying times, if a person remains negligent and doesn't take heed, then there can't be a more deprived person.

We have discussed Taubah and the conditions of repentance – firstly, to be regretful, secondly to leave that sin immediately, thirdly to commit never to go back to disobedience, and fourthly to fulfill all rights and dues to Allah Ta'ala and to people that have resulted from such disobedience. When the first 3 are conditions are accomplished, then the 4th condition must follow.

Maintaining Taubah

To make Taubah as explained is easy, but to maintain it is not so easy. Just like building a house is easy, but to maintain it is tough. Upholding the pledge of Taubah is a lifelong challenge. Another example is that of memorising the Qur'an, which is easy, but to maintain its memorisation is difficult.

How to maintain Taubah – First step: monitor the nafs

The first step is to constantly monitor the nafs and evil desires. Once a person repents from sin and begins to become righteous, a new problem arises and that is of pride, of regarding oneself to be better than others. One begins to look down upon others and thinks himself to be pious. Hadhrat Maseehul Ummat (*Rahimahullah*) explained that one should never look down on others and never think great of oneself. This is called monitoring the nafs and evil desires.

Hadhrat Shafeequl Ummat, Maulana Muhammad Farooq (*Rahimahullah*) mentioned, that Hadhrat Maseehul Ummat (*Rahimahullah*) gave him advice at the time of bay'at to never look down at any sinner, doing this drops one in the esteem of Allah Ta'ala.

So keep one's ego in check and be psychologically prepared to oppose the invitation to sin. Whatever effort and sacrifice is required must be firmly undertaken to ensure one remains safe from falling prey to sin.

How to maintain Taubah – Second step: Muhasabah (evaluation)

Secondly, adopt the practice of Muhasabah (evaluation) and Muraqabah (contemplation) before sleeping. There is a lot of negligence in our lives regarding these aspects. Today, we are busy assessing the lives and faults of others. This leads us to gossip and criticism of others.

Muhasabah (evaluation) – Part 1 of the second step

Muhasabah requires us to consider the day's deeds. Our day will contain acts of good and bad. For the good, one must be grateful to Allah Ta'ala. Acknowledge that Allah Ta'ala made me do it, all ability and guidance is from Allah Ta'ala alone, otherwise I can achieve nothing myself. Gratitude brings increase in favours.

The second part of Muhasabah (evaluation) is to reflect over one's sins. This is a private process of confession with Allah Ta'ala. We can deceive people but no one can deceive Allah Ta'ala.

Be honest, seek forgiveness and make your confession. Our day is filled with wrong thoughts, intentions, words and actions. Promise to avoid all such wrongs in the future. Clear your slate before sleeping. There is no guarantee of life. Many have slept, never to wake up, so make amends with your Creator and clean your slate before sleeping.

Hakeemul Ummat Hadhrat Maulana Thanwi (*Rahimahullah*) explained that people who feel that they lack the courage to leave sin should remember death and take stock of their

deeds before sleeping. Together with that, make a little Zikr for 5 minutes. If this is done daily, then gradually one will find that sins will leave your life and only good will remain.

Muraqabah Maut (pondering over death) – Part 2 of the second step

Muraqabah – The second step is to remember death – this cuts off all long hopes and detaches one from the world. Sin is driven by worldly temptations, so if we remember death daily, it will serve to curb these temptations and thus prevent us from sin.

The process of Muraqabah Maut (contemplation over death) is that one should imagine the moment of death. Imagine oneself in the last throes of life, the family is present, all are helpless, and the angel extracts my soul, then my body is taken for ghusl, then the kafan and shroud is put on, then Janazah Salaah performed and my body eventually lowered into the grave. Angels have arrived to question me; how will I fare? Think of accountability in front of Allah, how will I answer for my deeds?

This process, if done consistently will show its effect in due course – a person will be alert and won't be so courageous to do wrong anymore. Gradually over time, such a person will move towards righteousness and will develop the courage to forsake sins.

Furthermore, to reinforce this commitment, a person should associate himself with a pious personality and take guidance from him.

The Deception of the Nafs

We must be aware of the nafs (evils desires), for it beguiles a person in various ways. For example, a person who is performing Salaah, shaytan will not entice him to leave Salaah, but shaytan will make him entertain bad thoughts about the person who doesn't perform Salaah. These bad thoughts become the undoing of this person who performs Salaah. He begins to think great of himself. The snares of the heart and ego are known by the experts of the heart and establishing a relationship with such a guide makes reaching Allah Ta'ala very easy.

The above process briefly outlines how a person should uphold Taubah and preserve his connection with Allah Ta'ala.

SUPPRESSING THE EVIL DESIRES IS THE ESSENCE OF LIFE

Summary of discourse by

Shaykh Abdul Mueed Saheb (Damat Barakatuhu)

Thursday, 9 April 2020 / 16 Sha'baan 1441

Khanqah Maseehiyah, Sukkur, Pakistan

Suppressing the Nafs

Once Taubah (sincere repentance) has been accomplished, now its preservation is necessary. This entails monitoring and supervising the nafs (evil desires). This is a very important aspect of reformation. If the entire purpose of Shariah, the essence of Islamic law and life has to be condensed in one statement, that statement would be – to monitor and tame the ego. To control the evil desires is critical at the time of sin, at the time of doing good, and for every action. The nafs must be closely monitored and actively restrained from its mischievous tricks. This is regarded to be the essence of Shariah (Islamic practice). When doing anything, it becomes imperative to determine whether that action is being done for pleasing the desires or

for the pleasure of Allah Ta'ala. If it is for Allah Ta'ala, then go ahead, and if it is for the one's desires then reconsider the motive.

Clean your Slate

Other aspects of importance are to evaluate one's actions at the time of going to sleep and to remember death. To seek sincere repentance for the sins of the day and to clean one's slate, by repenting to Allah Ta'ala before sleeping. One great benefit of pondering over death is that a person's appetite for materialism is stunted, and the desire for the Hereafter is strengthened. Evaluate the weight of your deeds and good actions – think over this. Reflect over how death will be. Every person can, to some degree, ascertain the state of his death from the actions of his life. As one lives, so shall he die.

The Grave is Alive

Whatever a person does in life will be taken with into the grave. Hadhrat Ali (Radiyallahu Anhu) used to refer to the

grave as a box of deeds. Hadhrat Usman (Radiyallahu Anhu) used to cry so profusely at the graveside that his beard would get wet and tears flowed onto his chest. The grave addresses the pious person: 'Of all people on earth you are most beloved to me' – the grave is not a dead piece of earth – it is alive and interacts with its inmate.

Reflect over the Earth

Hakeemul Ummat Hadhrat Maulana Thanwi (Rahimahullah) advised the practice of Muraqabah e Ard – meaning to ponder over your origin, which is sand. Man is closest to his origin as he threads upon the earth. He is in touch with the place of return.

When man walks on the face of the earth, he walks with pride, thinks low of others, considers himself to be someone great, denigrates others, etc. When walking on the earth, reflect over the day when this body will be inside the earth, how will this earth treat me?

How will the grave treat me?

Hadhrat Ali (Radiyallahu Anhu) advised that when visiting a grave, consider how the person lying in the grave was just like us – living, walking, talking and enjoying life. Tomorrow, very shortly, I will be where he is. How will this grave treat me? The grave addresses its inmate, whether we understand how or not. An obedient person is addressed with compassion, that you have been obedient, the entire creation is happy with an obedient person, even his grave welcomes him. The grave addresses the obedient person saying to him : ‘you did everything to keep Allah happy, today see how I will treat you’ and the grave expands as far as his eyes can see, he is embraced by the grave, the breeze of paradise enters his grave and he is asked to sleep like a bride on her first night.

The grave terrorises the disobedient person

The disobedient person has the opposite experience. The tone of the grave is frightening. He is terrorised by the address of the grave: ‘You are the most despised person on

earth. You enjoyed the favours of your Creator on earth and still continued rebelling against Him.’ His body is squeezed till his ribs intertwine and the grave is darkened and narrowed. The Hadith teaches us Duas to protect us from the terrors and narrowness of the grave. This is the result of his actions.

So let us live in the obedience of our Creator and be grateful for His favours. Avoid ingratitude and disobedience as the day of reckoning is close. Most of our life has passed, we have this little time to make amends and prepare for our eternal life.

CORONAVIRUS AND THE TEACHINGS OF THE 'SUFIS'

Summary of discourse by

Shaykh Abdul Mueed (Damat Barakatuhu)

Tuesday, 11 April 2020 / 18 Sha'baan 1441

Khanqah Masehiyyah, Sukkur, Pakistan

Shaykhul Islam Hadhrat Mufti Taqi Usmani (Damat Barakatuhu) has recently tweeted that one of the most effective remedies of protection from the coronavirus, especially for those who have not been infected, is to make abundant Shukr (gratitude). Gratitude draws the mercy of Allah Ta'ala and Allah Ta'ala loves gratitude. Health is a great blessing. To protect and preserve this great favour is important. Therefore, develop the habit of being grateful.

Shukr eradicates Hatred and Pride

Shukr is a quality that brings humility within a person. A person who is truly grateful does not have pride and does not despise others. Shukr eradicates all spiritual maladies. A person who entrenches gratitude in his life is never jealous

of anyone, nor does he despise others, because he remains focused on the favours of Allah Ta'ala. This increases his recognition and love for Allah Ta'ala. A person whose heart is filled with Allah Ta'ala's recognition and love does not have hatred for others. Through Shukr, a person remains protected from many spiritual ailments.

Dua for those who are infected

Secondly, we should make dua for the person infected with the virus. Just as health is a bounty, illness is also a bounty. For a believer, both health and illness are 'favours'. One should not ask for illness but if a person falls ill, one should accept this as the divine decree, and believe that it is a means of forgiveness and elevation of ranks. When a person patiently bears this test then it becomes a means of great elevation. Dua of the absent one for his believing brother is accepted for both the seeker and the one for whom dua is made.

Dua to 'remove a favour'

Hadhrat Hajee Imdadullah (*Rahimahullah*) was delivering a talk in the Haram Shareef in Makkah Mukarramah on the point that both health and illness are favours of Allah Ta'ala. As this discussion was in progress, a person entered and complained to Hadhrat that he is very ill and to please ask Allah Ta'ala to remove his illness. In terms of the ongoing discussion at the time that sickness is also a bounty, it was as though he was asking for the removal of a bounty. Hadhrat Hajee Imdadullah (*Rahimahullah*) lifted his hands and said, 'O Allah your favour of illness is great, so great it's beyond us to bear, please replace it with the favour of good health.' This is the foresight and wisdom of the pious who recognise Allah Ta'ala.

Sufis have devised four strategies

The Sufis (saintly servants) have advised such exercises that are universal and beneficial for all times. These are:

1. Eat less – it is now medically proven that to eat moderately is beneficial. However, the purpose of not being overfull is

that feeling some hunger will create compassion in the heart for the hungry. Eat that much to satisfy the appetite, not the desire. Appetite has a limit, desires have no limit. Eating moderately helps build stamina and immunity which are required to stave off diseases and illnesses.

2. Sleep less – sleeping moderately is beneficial for the health – maximum sleep time should be eight hours, not more. The organs have a cycle of repair and replenishment which take place during sleep. To have adequate sleep is beneficial and to oversleep is detrimental. So to sleep early and complete the cycle of sleep strengthens the immunity, which is important for protection from the coronavirus.

3. Speak less – To speak less is a beneficial practice. Protect yourself from foul and futile speech. Today, we are told not to socialise with people because of social distancing. But the Sufis have prescribed this for the spiritual benefits of minimising speech.

4. Associate less – The Sufis have advised ‘social distancing’ from long before, by associating less a person will speak less. By meeting more, more sins are committed. But science limits its understanding to physical benefits – the Sufis

prescribe this practice for the benefit of the spirituality which brings one closer to Allah Ta'ala.

Today, the places of vice have all been abandoned out of fear of the coronavirus. The Sufis have been asking people to stay away from these places for the sake of Allah – this teaching has been advised from long before. If there is anything we should fear, it is the disobedience of Allah Ta'ala. Our intention for associating less with people is so that people will be saved from 'my harm'. When one cuts off from the creation then he joins with the Creator.

Our intention for practicing on preventative measures should be that these are teachings of our Deen and the Sunnah for centuries. We should practice on these Sunnah practices to gain closeness to Allah Ta'ala. In this way both worldly benefit and spiritual benefit will be attained.

Look at life Positively

Hadhrat Mufti Taqi Usmani (*Damat Barakatuhu*) has mentioned that his honourable father had explained to them that when we look at events affecting us, we tend to misread

the event. We take it in a negative light and focus on the downside of things. However, the spirit of a believer is that we should try to look at conditions positively and focus on the opportunities and favours that are present and accessible.

So presently, in the coronavirus pandemic, if we have to apply this principle we can say that it is the month of Ramadan and whilst it is not a normal Ramadan environment, to focus on the constraints and difficulties is negative thinking. A more positive way would be to appreciate that Allah Ta'ala is with us and ever-present, the favours of Allah Ta'ala are with us, the Sunnah of Nabi (*sallallahu alayhi wasallam*) is present with us to practice, the Mercy of Allah is ever present and encompasses everything. All the promised rewards of the month of Ramadan are available, we are able to fast with ease, engage in Salaah, Dua, Zikr and charity. We are surrounded with the bounties and the blessings of Allah Ta'ala in terms of food, family, transport, opportunities to do good, etc.

The challenges that surround us are temporary and circumstantial, which are beyond our control and for that we

should be patient and tolerant. In times of trial we should avoid ingratitude, impatience, dissension and strife. Rather, we should encourage virtue and do what is within our control.

If we take a patient and positive approach, we will draw from the Mercy of Allah Ta'ala and will be rewarded for being steadfast in difficult circumstances.

IMMERSE OURSELVES IN DUA

Summary & Main Points of talk by

Shaykh Abdul Mueed (Damat Barakatuhu)

Jumuah Talk - 5 June 2020 / 13 Shawaal 1441

Sukkur, Pakistan

A life of Dua

A study of the life of Nabi (*sallallahu alayhi wasallam*) reveals to us a great treasure of duas. The objective of dua is to express one's dependence, humility and need in the court of Allah Ta'ala. Dua has been defined as the essence of all our worship. Dua without attention, eagerness and conviction is not the real essence of Dua. Nabi (*sallallahu alayhi wa sallam*) did not really need to make Dua, but his deep engrossment with Dua was a lesson for us to develop the ability and habit of Dua in our life.

Looking for the Exit

Our condition is such that when the Imam makes Salaam to end the Salaah, we look for the easiest exit. We are in a hurry

to leave. How shall a person in such a state of mind be able to make Dua earnestly. The one who grabs the door of Allah through Dua and focuses fully for all his needs and hopes to Allah, then Allah fulfills his life wishes. The one who abandons asking from Allah becomes dependent on people and hopes that people will help him out of his problems.

Learn the Sunnah Duas

From the Duas of Nabi (*sallallahu alayhi wa sallam*) we learn the true intent and spirit of Dua. The words and tempo of the Sunnah are so profound that by learning them a person is able to develop the trait of asking from Allah Ta'ala with humility and conviction.

We should study these Duas and draw from the spiritual treasures of our beloved Nabi (*sallallahu alayhi wa sallam*). Seek from Allah Ta'ala with deep attention, like a person who goes to the King's court, he remains fully focused, attentive and hopeful. Our supplication to the King of the worlds should exude a much higher level of attention and conviction.

The Dua of an inattentive person is not accepted. The Hadith Shareef teaches us that when a person makes Dua it must be with an attentive heart and a person must know what he is asking for – also it must be accompanied by conviction.

Looking at the present conditions (coronavirus pandemic), no one ever would have thought that such a crisis could ever happen. This crisis should jolt us into action and Dua. Yet, we find that this has not happened. There are a lot of speeches and talk, but very few who turn truly and sincerely to their Creator.

I express my weakness to you...

We learn from the Sunnah how to express ourselves in Dua. The Dua of Nabi (*sallallahu alayhi wasallam*) wherein he acknowledges to Allah Ta'ala his weakness and inability. "O Allah, I express to you my weak state and inability and the meagre resources I possess. I do not rely upon what I have - the resources that I have are not my focus. I want to be honourable and beloved in Your eyes, even if people discard me. Do not leave me to the discretion of the people, I

surrender myself to You as I am in need of your protection.
If You are not displeased with me then I am not concerned
about anything else, as all safety is with You.”

SUNNAH DUAS IN PRESENT CONDITIONS

*Summary & Main Points of talk by
Shaykh Abdul Mueed (Damat Barakatuhu)
Jumuah Talk - 12 June, 2020 / 20 Shawwal 1441
Khanqah Masehiyyah, Sukkur, Pakistan*

Dua is the essence of our Worship

Nabi (*sallallahu alayhi wa sallam*) supplicated in the following words, “O Allah! reform for me my Deen (faith) wherein lies the safety and success of my matters, reform for me my worldly life in which lies my livelihood and reform for me my Hereafter wherein lies my ultimate return and abode. And expand for me all good in this life and make death a means of ultimate peace for me from all evil.”

Every dua of Nabi (*sallallahu alayhi wa sallam*) is a reflection of true servitude. Expressing total dependence on Allah Ta’ala with humility is the reality of servitude. Allah Ta’ala wants to see this servitude from His servants. Allah Ta’ala is independent of His creation, and Allah loves to see His servants turn to Him in servitude and supplication.

Are we calling out to Allah Ta'ala in the manner we should?

We generally limit our supplications to worldly needs and comforts. From the Duas of Nabi (*sallallahu alayhi wa sallam*) we learn that just as our worldly needs are important so are the needs of the Hereafter.

First part of Dua – Make my Deen a Priority

In the aforementioned Dua Nabi (*sallallahu alayhi wa sallam*) asks Allah to set right and safeguard his Deen which is the essence of our life. This should be our real concern. Are we making an effort to safeguard our Deen and develop it? A person with a religious mindset will live in this world in the obedience of Allah, he will live a fulfilling life, a life of distinction between good and bad.

Today, we desire material progress, but are unconcerned about how we acquire it. There is little or no worry of ensuring that we earn lawfully. Parents also give much higher priority to the worldly pursuits of their child and neglect their religious development, which ultimately leads to the child not adopting the right path. If this child was

guided correctly, giving priority to his Islamic life, then this child would earn the world with the consciousness of Allah Ta'ala. He will keep his life objective in front of him – he will have gained his focus of life.

Reality of Life

This life is likened to a dream – in fact a dream is too long. Life can be likened to a drop of water, how quickly it falls - similarly shall this life expire. The biggest reality of this life is death, this is the inevitable reality and journey of life. If a person realises that the direction of this life is death, then he will spend this life preparing for death.

Purpose of Life

This life has a high and noble purpose and that is to become a true servant of Allah Ta'ala. How is this achieved? We are required to learn this lesson. Every Messenger propagated this lesson. This life is temporary and passing, and we are

required to prepare for the real life of the Hereafter. The one who lives a life of purpose will ultimately enter paradise.

Such a person will be fully aware of accountability in the court of Allah Ta'ala. Whosoever has developed this fear and reality in his life will never pander to sin and disobedience. A life of sin satiates the passion but brings about the displeasure of the Creator.

A Short Journey

This life is a short journey of some difficulties, suppressing passions and living in keeping with Allah's obedience. Once this is achieved then the outcome is priceless and unimaginable. This realisation comes with learning and practicing Deen – by learning the reality of life. Living life contrary to the pleasure of Allah Ta'ala is an indication that a person has not learnt the reality of life.

All Success is dependent on Deen

Once an Islamic way of life is established, then the worldly life also falls into perspective. Now that we have learnt this Dua, the effort to learn and apply this life lesson should be endeavoured. Even if one has little Halaal or worldly possession, he has Barkat (blessings) in his life, and that is all that is needed in life for our needs to be fulfilled. Needs of poor men are also fulfilled but the desires and greed of a wealthy person can never be satiated. Never chase desires as there is no limit to the desires of man.

Second part of Dua – Set right my Worldly Life

O Allah, make my worldly life easy and comfortable. What does this mean? Nabi (*sallallahu alayhi wasalam*) did not ask for loads of wealth but asked for the world being in good condition, meaning to be allowed to live in the world in such a way that it does not affect my purpose and objective. Allah Ta'ala makes a way for a person who adopts piety – we will not find our way out of trouble if we displease Allah Ta'ala.

Third part of the Dua – Set right my Hereafter

Make my Hereafter, wherein lies my ultimate abode successful. It is a place that we will reside forever and so we need Allah's help in ensuring that when we reach there, all is right. And then the Dua concludes on a note requesting Allah Ta'ala to instill all good in everything we have in this life, to make our death upon faith with ease, and to protect us from the tribulations of death.

TIME FOR COLLECTIVE REPENTANCE AND REFORMATION

Summary & Main Points of talk by

Shaykh Abdul Mueed (Damat Barakatuhu)

10 September 2020 / 22 Muharram 1442 in Karachi

The world has undergone a lengthy period of struggle with the Coronavirus Pandemic. Some of the effects are still with us. When Corona subsided, the floods came (in Karachi, Pakistan), and a lot of damage was caused. This is an ongoing chain of events.

We are as we were!

We generally discuss issues about how the virus emerged, how it spread, its causes, and the financial crisis, etc. However, the reality is that Allah Ta'ala controls the system of the world. If we wish for these conditions to change, then we need to revert to Allah Ta'ala in repentance and make amends. Sadly, despite all that has happened, people have not really been serious about change. As we were prior to

the emergence of the virus, so are we today. The maladies that plagued us prior to Covid-19 prevail now also. During lockdown we did not focus on reformation, worship and good deeds as we should have.

We will 'change' later

Shaytan had misled us to believe that an opportunity will come later in life for change. As life went on, we felt now is not the time as we are preoccupied with many engagements. Then the time came when everything was brought to a standstill (due to the COVID lockdown), and we had an opportunity to bring about the change. Yet, instead of reforming our lives, we find that our negligence increased. People squandered the time during lockdown watching films the entire night and sleeping the whole day. We have inflicted these conditions upon ourselves.

Have we prepared for Death?

Dua is something that can change our heart and our lives. Let's assess how much of Dua we made for ourselves and others – people were afraid of death – death is not something we should fear in reality, since it unites us with our Creator. The greater calamity is whilst many of us were in 'fear', few were making preparations for death. With death, the most that happens is a person leaves the worries of this world, but in turn enters a life of bliss and ease. The reason we fear death is because we haven't prepared for it. Had we made preparation for death, we would actually have a desire for meeting our Creator.

Cleanliness is part of Faith

Cleanliness is part of our faith. Islam teaches us that even the courtyard of your house should be clean, so how much more cleanliness should there be in the house and how clean we should be. Sadly, we find our surroundings are filthy. Keeping our environment clean is not only the work of the government. We should be proactive and also try to keep the

environment we live in clean. Whilst we rebuke the government and politicians, we ourselves are not really willing to do anything about it. Why have we become so indifferent in life? How do we change this mindset? Let us acknowledge our deficiencies and weaknesses and change our attitude.

Each individual needs to reform

For society to change, we do not need a change of government, we need a change of hearts and individuals. When individuals are weak and negligent, then collectively we will be weak. We all wish to travel and reach our destination safely, yet we find people not willing to abide by the law of the land. We have become accustomed to breaking the laws – we abuse the traffic laws through negligent parking, etc. When travelling to other countries we adhere to the law diligently. We do not behave like this elsewhere. Until we don't learn from our mistakes, society will deteriorate and there will be no change.

Hadhrat Hakeemul Ummat (*Rahimahullah*) has mentioned that when people sit together, they talk about the wrongs of others, rather we should focus on our own wrongs. By not focusing on our own faults, one thinks of others as bad and thinks himself free of wrong. Thus, he is deprived of Taubah.

The Poison of Sin

Sin works like poison in one's body – it weakens a person's resolve and ability to turn to Allah. Allah Ta'ala gives respite but a person thinks that he is not doing anything wrong and this is the deception we are in. Social media is like a runaway horse – the whole world can be accessed through one small device. Misuse of social media has torn society apart. We have good people who perform their Salaah, etc. but what they do and view on the mobile is unspeakable. The need for Taubah does not occur to one who is drowned in sin and negligence. The heart becomes completely enveloped with darkness and devoid of sensing one's wrongs. If we are not sensing our sins and negligence, then it means our hearts have become overwhelmed with the effect of wrongdoing.

Little life left

We should make the little life we have left valuable. If after witnessing such dramatic conditions, we do not change, then it is a great tragedy. These conditions come to awaken us. Some have changed their lives whilst for others their negligence has increased. When a person starts changing his ways, he takes care of himself, his actions and reforms his Ibadah. This is one part of change. However, importantly we should also focus on our dealings, social life, living in harmony with others, keeping others happy and not giving them grief, not harming or causing inconvenience to others. The reason for treating others badly is because we regard ourselves better, so everyone must serve me, forgive me and acknowledge me. I am not prepared to acknowledge and forgive others – this is a result of pride – so we should repair our relationships.

Are we inconveniencing others?

Hadhrat Hakeemul Ummat Maulana Ashraf Ali Thanwi (*Rahimahullah*) has advised: I do not focus on how much

Ibadah (worship) a disciple is doing, I focus on whether he is inconveniencing anyone and whether his behaviour has become a means of harm to others or not. Allah Ta'ala looks at our hearts, not our wealth and children. Today, people have hope in wealth and children – however, only a purified heart will be accepted in the court of Allah Ta'ala. Our focus should be to rectify the condition of our heart.

ABOUT SHAYKH ABDUL MU'EEED

Shaykh Abdul Mu'eed Saheb (*Damat Barakatuhu*) was born and resides in the Sindh Province of Pakistan in a town called Sukkur. He is the eldest son of the great spiritual master, Shafeequl Ummat Hadhrat Moulana Shah Muhammad Farooq (*Rahimahullah*) who was the eminent Khalifah and successor of Hadhrat Maseehul Ummat, Moulana Maseehullah (*Rahimahullah*).

The family had migrated to Pakistan from Aligarh in India after the partition of India. Born in a religious family, he was given a sound upbringing by his parents. In his young days he would travel with his father to Jalalabad in India to spend time in the company of Hadhrat Maseehul Ummat, Moulana Maseehullah (*Rahimahullah*). Due to his father's special relationship with Hadhrat Maseehul Ummat, the young Abdul Mu'eed was given special attention in the Khanqah and was considered to be part of the household. Hadhrat Shaykh Abdul Mu'eed (*Damat Barakatuhu*) once related: *My father would advise me to drink abundantly from the borehole water of the Khanqah in Jalalabad, India, as the soil here*

contains the special blessings of our Shaykh, Hadhrat Maseehul Ummat (Rahimahullah).

Hadhrat Shaykh Abdul Mu'eed, fondly known as Bhaijaan (meaning the eldest brother), was the Naazim (Chief Administrator) of the Khanqah Maseehiyyah, which was established by his honourable father in Sukkur under the instruction of his Shaykh, Hadhrat Maseehul Ummat (Rahimahullah). Bhaijaan would astutely supervise all the important affairs of the Khanqah while his father, the spiritual fountainhead, undertook the responsibility of delivering daily majalis and discourses, receiving spiritual seekers, and satiating the spiritual thirst of seekers. The responsibilities of the Khanqah include ensuring that guests are comfortable and all arrangements are made according to the style and temperament of the Silsila (noble chain of Mashaaikh). This effort would reach its peak in the last ten days of Ramadan when the I'tikaf programme would draw Ulama and seekers from far and wide. Some 300 to 400 guests would participate in the Sunnah I'tikaf annually, whilst many more would participate in the programmes at different intervals in Ramadan. All related administrative

responsibilities were shouldered by Hadhrat Bhaijaan (*Damat Barakatuhu*) for many years.

After the demise of his beloved father and Shaykh (*Rahimahullah*) in 1999, and his dear friend Hadhrat Dr. Muhammad Sabir (*Rahimahullah*), the natural successor of his father in 2007, Hadhrat Shaykh Abdul Mu'eed was tasked by his seniors with the enormous responsibility of carrying forward the mission. Under the instruction of, and with the Duas, blessings and permission of a great sage of the Chistiyyah spiritual tree, Hadhrat Nawab Ishrat Ali Khan Qaisar (*Rahimahullah*), who was a disciple of Hakeemul Ummat, Hadhrat Moulana Ashraf Ali Thanwi (*Rahimahullah*) and Khalifah of Hadhrat Maseehul Ummat (*Rahimahullah*), Hadhrat Bhaijaan, reluctantly but humbly and ably embraced the enormous task ahead of him with the benefit of the spiritual training given to him by his father.

With utmost humility, respect, courage and steadfastness, Hadhrat Shaykh Abdul Mu'eed (*Damat Barakatuhu*) continues to fulfil the responsibility of his seniors with the same fervor, punctuality and steadfastness of his seniors and attributes all achievements to their blessings and spiritual

faydh (transmission). Amazingly, he possesses and espouses many of the noble traits of affection, love and compassion possessed by his father and Shaykh, Hadhrat Shafeequl Ummat Moulana Shah Muhammad Farooq (*Rahimahullah*).

Shaykh travels extensively in Pakistan and abroad for the purpose of spreading the Deen. He has been to the Caribbean Islands, Sri Lanka, Malaysia, China, Zambia, Malawi, Belgium, Germany, Turkey, Denmark and several other countries. He has also travels to the United Kingdom and South Africa almost annually for the purpose of reformation.

Shaykh has a deep love and affinity for the Haramain Sharifain and visits the sacred lands whenever the opportunity arises. He would accompany his father (*Rahimahullah*) annually and serve the Hujjaj, guests of Allah Ta'ala for almost two decades.

May Allah Ta'ala protect Shaykh and accept his efforts.

ABOUT THIS BOOK

The coronavirus disease – also known as COVID-19, originated at Wuhan city of China in early December 2019 and rapidly spread throughout the world. It was declared a global pandemic in January 2020 and brought travel, trade and movement across the globe to a complete halt.

The global devastation of the coronavirus pandemic, also known as the COVID-19 pandemic, is a universally known reality. At the height of the pandemic, people were confused and perplexed about how to deal with the pandemic.

However, in the midst of many of the contradictory views and opinions, certain pious and learned scholars promoted an approach of balance and moderation, that was also comprehensive of all angles of the pandemic.

This book titled, **“Lessons from the Coronavirus Pandemic”** is an enlightening, informative and inspirational series of lectures delivered by Hadhrat Shaykh Abdul Mueed (*Damat Barakatuhu*). These talks were translated, collated, and published in the form of this book by the able and capable Aalim, Hadhrat Maulana Muhammad Ameer (*Damat Barakatuhu*), who is also a Khalifa of Hadhrat Shaykh Abdul Mueed (*Damat Barakatuhu*).

This beneficial book serves as a source of clear guidance in removing the confusion and perplexities around the subject of the pandemic.

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