

# 4

## **GOLDEN ATTRIBUTES OF THE SERVANTS OF DEEN**

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**DARUL IHSAN**

**HUMANITARIAN CENTRE**

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*In a time when there is so much of confusion, false information, provocation and disrespect in the work of Deen, it is essential for those who are serving the community to do their work with the correct intention, wisdom, purpose and approach. This will help to lessen the tensions, conflict and harm that is being inflicted through irresponsible behaviour.*

*These golden advices were adapted from the talks of Hazrat Moulana Ebrahim Devla Saheb (Damat Barakatuhu) to Ulama and people involved in the service of Deen. The advices are universal and applicable to all who wish to conduct their effort in accordance with the Sunnah.*

## **1. HUSN-E-KALAM - SPLENDID SPEECH**

**“And who is better in speech than one who invites to Allah...”**

(Surah Fussilat - Verse 33)

What is the meaning of this verse? Does this verse mean to deliver good speeches and lectures?

Certainly not! Good speech means to be cautious regarding our speech. There is a famous proverb that says, *‘Calamities are attached to speech.’* Sometimes one sentence can draw a calamity, at times one sentence can render a person out of the fold of Islam. Hazrat Moulana Sa’eed Ahmad Khan Saheb (Rahimahullah) used to advise me in his letters, ***‘Be careful with regards to the tongue, for it is speech that leads to misconceptions.’***

Our responsibility is to encourage towards good work, to motivate and encourage. We should inspire people to focus upon Allah Ta’ala and the Hereafter. Also encourage people to become servants of Deen.



In the days of 'Istiqbal' (favourable reception), at times people may lose focus. Due to carelessness, new things are introduced which creates differences. Yet it should be a time of protecting the fundamentals of our effort. As Nabi ﷺ indicated in a Hadith ***'Indeed you shall see after me a lot of differences.'***

Nevertheless, these are the fundamentals of 'Deeni' work.

## 2. HUSN-E-NIYYAT - PURE INTENTION

To have good and pure intentions, which means that the servants of Islam should have no other motive in their hearts except the pleasure of Allah Ta'ala and to attain success of the Akhirah (Hereafter). If intentions are correct, people will serve and sacrifice in all conditions. This means, make your effort for Allah and not for worldly fame or position. This was a quality of Sahabah رضي الله عنهم. They used to say *'We have not come to your country for your wealth or any material gain, our objective is the Hereafter.'*

The person who keeps the real life of the Hereafter in front of him shall be protected from trials. In the time of Abdullah bin Umar رضي الله عنه at the end of Khilafat-e-Rashidah, many trials emerged. He was a person ever-adhering to the Sunnah and teachings of Nabi ﷺ. When the question about the position of leadership arose, many claimed to be deserving of that position. A man had travelled to him and exclaimed "Indeed we deserve the position of leadership!"

Abdullah bin Umar رضي الله عنه wanted to answer him saying, "This position actually belongs to those people who made an effort on you and your forefathers to bring them to Islam." But due to the concern of the Akhirah, he chose to remain silent.' Likewise, our focus should be the Akhirah. If intentions are correct then we shall be protected from many fitan (trials).

Nabi ﷺ was once asked, “Will a person attain the pleasure of Allah Ta’ala, if whilst in the path of Allah he also tries to attain some fame and wealth?” Nabi’s ﷺ reply was negative. The pleasure of Allah Ta’ala is reserved for those who are devoted to the Akhirah.

### 3. HUSN-E-AMAL - BEAUTIFUL DEEDS

Strive to do good deeds. This means, do not just fulfil your minimum responsibilities, but do extra. Do engage in Sunnats and Nawafil along with the obligations. The best example is of the Sahabah رضي الله عنهم. If a Sahabi was poor, he would work, earn money and give some sadaqah as well. The idea is to do good, and keep increasing one's good deeds.

### 4. HUSN-E-AKHLAQ - EXEMPLARY CHARACTER

Good character plays a very important role for those serving Deen. It is considered as a tool for the workers. Work is usually incomplete without tools.

Once a poor woman came to Ayesha (RA) and presented some hadya (gift). Seeing her condition, Hazrat Ayesha (RA) returned her gift and advised her to keep it for herself. Thereafter, she discussed this incident with Nabi ﷺ. Nabi ﷺ advised her, “You could have used another method, by accepting her gift and then giving her a bigger gift.” The lesson of Husn-e-Akhlaq, noble character has been demonstrated through this incident.





## GOLDEN NUGGETS FROM THE ADVICES OF HAZRAT MOULANA EBRAHIM DEVLA (DB)

*“Definitely there was ikhtilaf among our seniors, but this was the ikhtilaf of the mukhliseen (sincere ones).”*

*“In the work of Deen, there should be no tension, but rather there should be Ta'awun (mutual assistance). We should work together as rafeeq (friends), not as 'fareeq' (opposition).”*

*“In the effort of Deen, we should not make our own circles and groupings. Rather, we should work together and commend each other's efforts.”*

*“Be a Da'ee (inviter) not a mudda'ee (claimant). The latter will not have space in his heart for others.”*

*“Sadly, today, due to 'nafs' and ego people become jealous and tend to ridicule and degrade others. We should refrain from this and make dua for all those that are doing Deeni work in whichever field.”*



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## About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

## Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

## Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

