

CHARACTER DEVELOPMENT IS ESSENTIAL FOR THE MUSLIM UMMAH

An Inspiring Discourse By:
Hazrat Moulana
Khalil-ur-Rahman Sajjad No'mani
(Hafizahullah)



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HUMANITARIAN CENTRE
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Date: 28 November 2022 - 4 Jumadal Ula 1444

Venue: Musjid us Salaam Musgrave - Durban - South Africa

Compiled by: Darul Ihsan Humanitarian Centre
South Africa - May 2024

Published by: Darul Ihsan Humanitarian Centre
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Durban - South Africa
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www.alihsanbookshop.co.za

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INTRODUCTION

Hazrat Mufti Zubair Bayat (Hafizahullah)

Ameer of Darul Ihsan Humanitarian Centre

Durban, South Africa

During the year 2022/1443, Hazrat Moulana Khalil-ur-Rahman Sajjad No'mani visited South Africa on a lecture program. He also visited Durban and it was the good fortune of Darul Ihsan Centre to host him and arrange his programmes. On Monday, 28 November 2022, Moulana delivered a sterling and inspiring talk at Musjidus Salaam in Musgrave, Durban after Maghrib Salah. A large congregation comprising of Ulama, professionals, academics, businessmen and ordinary people were in attendance, to listen to his beneficial words of advice.

Moulana delivered a most sterling sermon in the Urdu language with much concern and worry about the current direction the Ummah is taking. A simultaneous translation of the talk was delivered into English by this humble writer. The audience were visibly moved and highly inspired by his lecture, many positive

impressions and comments were received. In view of the highly inspirational and beneficial nature of the talk, the Publication Department of Darul Ihsan Centre, undertook to publish it for the benefit of the Ummah. The lessons imparted in this sterling discourse titled 'Character Development is Essential for the Ummah' should be read, again and again, until it is internalised, Insha Allah. Moulana Muhammad Ameer and Moulana Mustafa Kamil played an important role in its publication. May Allah Ta'ala reward them and may He accept this publication and make it most beneficial for the Ummah.

Was Salam

Zubair Bayat

19 Shawwal 1445

28 April 2024



الحمد لله وكفى، وسلام على عباده الذين اصطفى، أما بعد قال الله تعالى،
كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ

*You are the best of nations, taken out for mankind. You command
with good and prohibit evil and you believe in Allah.*

(Surah Ali Imran - 110-112)

وَقَالَ النَّبِيُّ ﷺ فَإِنَّمَا بُعِثْتُكُمْ مُبَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ (رواه البخاري)

*You have been sent to make things easy. You have not been sent to
make things difficult.*

Respected Brothers,

Whenever I visit South Africa, I feel a strong sense of admiration within me about the amazing potential the Muslims of this country possess. As Muslims you can play an important role in delivering the world from the crises it is currently drowning in. Allah Ta'ala has granted you this ability and courage. I urge you all to make this intention today, that you shall work towards achieving this goal under the leadership of your elders. We have to be proactive and do something about it.

Unfortunately, we have not fully realised that this is our task and our responsibility. No one else will rise up to carry out this task. Until and unless this Ummah does not rise, things will never change for the better. No Human Rights Commission, no United Nations will assist us in this task, only the Ummah of Muhammad ﷺ can make that change. Whether it is today, tomorrow or a hundred years from now, it will always be the responsibility of this Ummah to respond to these global challenges.

SOUTH AFRICANS ARE IN THE BEST POSITION

I strongly believe, that South African Muslims are in the best position to carry out this task. You have the advantage of knowing the English language. You have a better understanding of the global circumstances. Moreover, you are a business orientated community and usually have a positive mind-set when facing challenges. This makes it easy to find solutions amidst problems. If people can find solutions for their businesses, they can surely find solutions for the suffering humanity. I urge you to recognise this potential.

When Nabi Muhammad ﷺ was sent as a messenger, it was an era that was most turbulent and challenging in history. Although superpowers and armies existed even back then, they had mechanisms in place for conflict resolutions. Even though it was known as the period of jahiliyyah (ignorance); laws, mechanisms and strategies were in place and implemented firmly. The influence of the system was such, that in the Quraish tribe, no marriage could take place without prior consent of a special committee that presided over matrimonial matters. Despite all of this, crime was still prevalent. Fraud, oppression, usurping the rights of others, burying daughter's alive were some of the common problems. Many people tried to change society, but failed.

HOW DID MUHAMMAD ﷺ SUCCEED?

The question is, how did our Nabi Muhammad ﷺ succeed in his task? It was through his efforts that the attitude and the mind-set of people changed in a short space of time. When Islam was practiced in its true form, a woman could travel thousands of miles, laden with jewellery and valuables, and no one would dare harm her. Those were the days when peace and justice prevailed. People traded and engaged in business, but the intention was not

to live a luxurious and wealthy life, rather the intention was to help others, create progressiveness and improve society.

This unique vision was created by the efforts of Nabi Muhammad ﷺ. Such effort was made that the purpose of life had changed, and selflessness became a common quality. Oppression, evil and vices vanished and goodness began to prevail. Such a revolution took place which was never imagined. That very same revolution is required today. But whenever we ponder upon this revolution, shaytan whispers in our minds and makes us believe, that it was only possible because Muhammad ﷺ was a messenger, and Allah's special help was with him. He convinces us that we can never achieve what he achieved. This is a great misconception today. We need to correct our belief! The Allah that caused that transformation to take place back then, is the very same Allah today! Allah's power is still there and the system is still in place. Our Nabi ﷺ succeeded by getting help from Allah's power and might. As Allah Ta'ala states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

O You who Believe! If you help (the Deen of) Allah, He will help you. (Surah Muhammad – Verse 7)

As weak as we are, if we also make a concerted effort in this day and age, without doubt, Allah's help will surely come to us. In our individual lives, we witness the help of Allah Ta'ala on many occasions. But the help of Allah Ta'ala comes in proportion to our hope and desire. All we need to do is expand the horizon of our hope.

EFFORT ON CHARACTER AND QUALITIES

Nabi Muhammad ﷺ prepared a nation which was built on character. It was not a nation that was limited to A'maal (good deeds) alone. Understand this point very well! There are two parts of our Deen. One is A'maal (good deeds) and the other is Sifaat (exemplary qualities). Today, majority of the Ummah, is focusing on A'maal only, and we witness this through our masajid activities. But that is one component of our Deen. The other component is Sifaat (exemplary qualities). Remember! Allah's help is linked with Sifaat. If it is only A'maal that people focus upon, there is fear of nifaq (hypocrisy). I'm making this statement with a lot of caution. I know my position. I regard myself as a simple student of Deen. As for those who focus only on A'maal, and ignore Sifaat (exemplary qualities), Allah has issued a clear warning regarding this:

فَوَيْلٌ لِلْمُصَلِّينَ، الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

So woe to those who pray, who are heedless of their prayer.

(Surah Al-Ma'oon – Verses 4 & 5)

Destruction is for those who pray Salah, in other words there is torment for them in a portion of the fire called 'wail'. It should be noted that this punishment is not for the hypocrites nor the disbelievers, rather it is addressed to those who perform Salah. These are those individuals that focused only on the physical aspect of Salah and ignored the qualities that Salah was to have created in them.

In another verse Allah states:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Allah is with those who are mindful, and with those who possess good attributes.

(Surah an-Nahl – Verse 128)

Sifaat (good attributes) always true and genuine and it can never be fake. Moreover, a Sifat (good quality) is something that is always attached to a person, twenty-four hours of the day and night, whilst Amal (an action) may last only a few minutes. For example, if a person is generous, then he is generous all the time.



Whether he is eating or drinking or sleeping, generosity will be part of him. It is a quality that cannot be detached. Likewise, is the quality of Taqwa (consciousness of Allah), a person will possess this quality whether he is at his job, at home or in the Masjid. Remember, if we want to see results, it will be attained through Sifaat. It is only through Sifaat (good attributes) that we can achieve our desired results.

By this analogy, we can understand that unity of Muslims is a result. And it is something that the entire Ummah desires. What is the method of achieving this result? It cannot be achieved only through A'maal. Sifaat is a necessary ingredient that will produce this result.

THE DANGERS OF DIVISION AND DISUNITY

Sadly, the Ummah today is engrossed in ikhtilaf (differences), character assassination, quarrelling and yet desirous of 'ittihad' (unity). No doubt it is a good desire, but are we adopting the approach that will lead us to unity? A person can be a great scholar, but if he harbours jealousy and malice in his heart, he will never achieve unity in his community.

DIFFERENCE OF OPINION DOES NOT DESTROY UNITY

Another important point I wish to highlight is that unity is something that can never be destroyed by difference of opinion. Those who hold this view are in great error! Difference of opinion was something that existed even in the time of Sahabah . I will not elaborate on the differences the Sahabah  had amongst themselves in various issues. We may not be able to digest it very well due to our weakness. But it is a fact that they held different views in various matters. It never impacted on their unity. What destroys unity is pride, arrogance, jealousy, backbiting, etc. These are diseases of the heart that cause disunity. Otherwise, people may disagree on major issues, as long as their hearts are clean and they possess Taqwa, respect and honour for each other, no one can destroy their unity.

A SIGN OF SPIRITUAL DISEASE

It is not necessary that to attain unity, 'ikhtilaf' (differences) should not exist. If our unity is being compromised, then it is a warning, that spiritual diseases have crept into the hearts of people. Otherwise, it can never be that difference of opinion is

destroying our unity. Remember! in our prestigious Deen, there's plenty of room for difference of opinion.

This unity that we are all desirous of, is an international issue. Our elders are requested to speak on the topic of unity during their travels around the world. Our elders are also aware of the fact that merely speaking about unity does not create unity. But unity will come about by eradicating those diseases that cause disunity. A proper diagnosis has to be done, and the problems need to be pointed out. I would like to reiterate this point, that unity is a result, which comes into existence via certain good attributes like mutual love, respect, and the fear of Allah Ta'ala. When possessing these qualities, no scholar can claim that my opinion is correct and all other opinions are unacceptable. Such a claim is an indication of a spiritually diseased heart.

DISTINGUISHING BETWEEN DIFFERING OPINIONS AND DISUNITY

Study the lives of our honourable Imams of Fiqh. Imam Abu Hanifah, Imam Shafi, Imam Malik, Imam Ahmad, Imam Owza'iy, Imam Sufyan Thawry, Imam Sufyan bin Uyaynah (Rahimahumullah). They were no ordinary scholars. They were

giants in their fields of knowledge. But upon making rulings in Fiqh, they would state,

'This is my view that carries the possibility of error'

They used to state: 'these are rulings deduced by this humble servant, after a lot of deliberation and study, but there is a possibility of error.'

Imam Abu Hanifah (Rahimahullah) used to say, 'I would be very grateful and willing to give all my good deeds to a person who points out errors in my verdict. I will also retract from my verdict before our meeting ends.'

Sayyiduna Umar ؓ used to say, 'May Allah have mercy upon him who points out my faults to me.'

This is what true 'Ikhlās' (sincerity) is! Many Sahabah ؓ were of the opinion that saying 'Aameen' (after Surah Fatiha in congregational Salah) should be recited audibly, whilst some Sahabah ؓ were of the opinion that 'Aameen' should be recited softly. But never did this cause disunity in the Ummah. If disunity is spreading in a community, then the elders need to sit and

contemplate on the causes of disunity. Perhaps spiritual diseases are creeping into the hearts of people. The problem needs to be addressed. On the other hand, when hearts are clean, the qualities of 'Sabr' (patience) and 'Shukr' (gratefulness) come into existence. 'Taqwa' (piety) and 'Adab' (respect) becomes visible.

DIFFERENCE OF OPINION IS NOT HARMFUL

Difference of opinion shall always exist. But keep in mind that quarrelling, disputes, hatred and hostility towards each other, etc. is altogether something else. You may be surprised to learn that our great Ulama and pious elders hesitated from using the word 'ikhtilaf'. The Imams preferred the word 'sa'ah' over 'ikhtilaf'. They used to say,

“Don't call it ikhtilaf, rather call it sa'ah (concession/latitude)”

They used to say that these are the different paths we are presenting to the Ummah, for their ease and comfort. This type of 'ikhtilaf' is referred to as a mercy - 'Ikhtilaf of the Ummah is a mercy.'

But any 'ikhtilaf' based on nafs (ego), pride and arrogance creates hostility and tensions in society. Sadly, this type of 'ikhtilaf' is very common today. I beg you for the sake of Allah Ta'ala, don't let such 'ikhtilaf' creep into your communities! Refrain from arguments as far as possible. Rather say, 'May Allah cause your opinion to be correct so that I may accept it, and may He make my opinion correct so that you can accept it, nevertheless, I still love and respect you as a brother. We are all followers of one Nabi ﷺ.'

Today, whilst the entire world has united to destroy this Ummah, we on the other hand are quarrelling amongst each other and remain disunited. There cannot be a misfortune greater than this!

CHANNELING EMOTIONS CORRECTLY

Another important point I wish to highlight, whilst we are on this topic of unity and disunity, is that Allah Ta'ala has embedded within us certain natural emotions. If these emotions are channelled in the right direction, goodness shall prevail. But if these emotions are channelled in the wrong direction, then evil shall prevail.

For example, intimate desire naturally exists in all humans. If not fulfilled in the right manner through Nikah, it will open the door to immorality. The fulfilment of desires will take place, but in an unlawful way. Similarly, there are emotions of competitiveness - to be victorious, and to defeat the opponent that exists within us. Islam teaches us to channel these emotions against the forces of shaytan and nafs (lowly desires). Defeat them and gain your satisfaction.

Respected friends, if we do not channel these emotions against our enemy, it will find fulfilment in defeating one's own brothers and sisters – to the extent that it will lead us to quarrelling with our Imam or fellow muslims.

The entire world has channelled their resources to crush Islam and Muslims, whilst we, instead of channelling our resources and abilities against their conspiracies, are doing so against each other. This is an important lesson that we need to discuss with our new generations.

YOU HAVE DONE AN EXCELLENT JOB

To the elders of South Africa, I say, you have done an excellent job by keeping contact with your pious elders. Now pass this legacy on

to the next generation. On a lighter note, it is said about Indians, especially the Gujarati community, that they will build maktabas even in Jannah. No matter where you settle in the world, it is a good quality that you establish madaris (Islamic institutes of learning) and masjid. Remarkably, you even take your food varieties with you as well! Your elders had great vision. They made sure your identity and culture is preserved. The businesses and educational institutions both play an important role in achieving this. You have not assimilated nor isolated. Do not destroy this bounty by quarrelling and disuniting on small issues. Follow any righteous Aalim that you have confidence in and respect other views.

CONCERN FOR THE NEXT GENERATION

Lastly, create some concern for your next generation. You may have a good link with your roots, but they may be unmindful of their roots and ancestors. Language plays an important role in preserving this link. Wherever I travel, I emphasise this point. Preserve your culture and home language as well. Look at the Chinese people, they may settle anywhere in the world, yet they

never give up their language. This it is a sign of intelligence. Preservation of language is strongly linked to preserving culture and civilisation. If you have not preserved your language and culture, then the new generation will be influenced by the western culture which is mostly profanity and evil. You will not always be around to correct them. This is the time to teach them.

Muslims ruled the Indian subcontinent for 800 years. The Persian language was prevalent in those days. But the Hindus stood firm to preserve the Hindi and Sanskrit language. This role was accomplished mainly by the Hindu women and the Hindu businessmen. The businessmen would file their tax returns in the Hindi language, so much so that the Mughal rulers had to hire translators to translate documents into Persian. When India gained independence, they declared Hindi as their official language, and through it they are imposing their culture, which is a discussion for another day.

Similar are the Jews. Whilst for centuries no one gave them land, they never gave up their Hebrew language. Until the day they got their homeland, they immediately declared Hebrew as their official language. This is a very important point which our new generations ignore and overlook.

In conclusion, I strongly emphasise the point of unity, and also the preservation of culture and home languages along with learning the local languages, for the benefit of our coming generations. They should also develop the necessary skills that contribute to the country's management and progress, whilst preserving their own identity and culture.

I pray that Allah grant you the happiness of both worlds.

ABOUT

Shaykh Moulana Khalil-ur-Rahman

Sajjad No'mani (*Hafizahullah*)

Birth: 12 August 1955 in Lucknow, Uttar Pradesh, India

Lineage: Son of the illustrious scholar of Islam, Hazrat Moulana Manzur No'mani (Rahimahullah) with ancestral roots from Turkey.

Alma Mater: Darul Uloom Nadwatul Ulama, Darul Uloom Deoband, Islamic University of Madinah

1. Moulana Khalil-ur-Rahman Sajjad No'mani is a prominent Islamic scholar, spiritual leader, author, founder of many educational institutions, chief editor of Al-Furqan, a leading Islamic magazine in Urdu, being published regularly since 1933, for more than 90 years.
2. Moulana received his initial education from his illustrious father and formal education from renowned Islamic seminaries like Nadwatul Ulama and Darul Uloom Deoband.

3. Moulana is a descendant of a distinguished family of Ulama and scholars with ancestral roots from Turkey. His father, Moulana Manzoor Nomani (Rahimahullah) was a renowned Islamic scholar, theologian, journalist, writer, and social activist. He conveyed important and well-balanced Islamic views to the masses through Al-Furqan - an Urdu monthly launched in 1933. This magazine is still in circulation, for the last 90 years.

4. Based in Mumbai, India, Hazrat Moulana is an alumnus of premier Islamic and modern educational institutes. He is well versed in both classical Islamic learning and modern disciplines. Moulana is a visiting scholar to many local and foreign universities.

5. Moulana is a qualified spiritual guide, authorised by more than one mentor of the Chisti and Naqshbandi Mujaddidi school of Sufism to carry out spiritual guidance. Thousands of people flock to his spiritual centre and many more participate online.

6. Moulana has delivered speeches at prominent platforms such as United Nations Organisation (USA), University of Leeds (UK), Stanford University (USA) and Fatih University (Turkey), among many others.

7. Moulana is actively associated with organisations working for social upliftment and peaceful co-existence. Besides, he has personal contacts with many high ranking civil servants and bureaucrats as well as spiritual and political leaders in India and abroad. He has discussed various critical issues of social and national concern with Presidents, Prime Ministers, Chief Ministers and other leaders of national repute. Internationally, he has formally as well as informally interacted with many global leaders in various fields, all across the socio-politico-economic spectrum including the former General Secretary of the United Nations.

8. Moulana's writings are found in many important articles published in local magazines and include Imam Waliullah Dehlavi and his method in Tafseerul Qur'an (Arabic), Towards a comprehensive Educational System (Arabic) and Islam and Modern Challenges. He is the editor of the Al-Furqan Monthly, an Urdu monthly magazine with a circulation of 20,000 copies. Al-Furqan was first published in 1933.

9. Moulana established the Rahman Foundation. This institution was established in 1995 at the behest of Qari Siddique Bandhwi (Rahimahullah), a well-known Indian Islamic scholar and a

champion of the poor and downtrodden. It was established to help the poor, orphans, widows, and the oppressed. It aims to alleviate the economic disparity, widespread destitution, ecological imbalance, malnutrition & afflictions thereby laying the foundations for the establishment of an equitable, egalitarian, prosperous, tolerant and educated society based on divinely ordained principles of spirituality, morality & justice. Rahman Foundation's services were recognised by state and central governments. It received international recognition by UNICEF as well.

10. Other institutes established are:

- Ideal School: The first modern school in India with an Islamic outlook.
- Dar-e-Arqam Jahangirabad: An institute for Quranic studies located at Jahangirabad, UP, India.
- Imam Waliullah Dehlvi Institute of Islamic Studies: An institute imparting a post-graduate course for Ulama at Neral, India.

- Darul Uloom Imam-e-Rabbani: A revolutionary institution established to integrate the traditional Islamic studies with modern scientific & empirical knowledge.
- Madrasa Khadijatul Kubra lil Banath: A primary education centre established for the education of women in the nearby villages at Neral, Maharashtra, India.
- Khanqah No'maniya Mujaddidiyah: A spiritual centre of the Naqshbandi school of Tasawwuf.

11. Moulana is a keen observer of local and international political developments and has written extensively on crucial political and social issues.

12. Moulana is a member of All India Muslim Personal Law Board the apex body of Indian Muslims, the All India Milli Council and Advisory Boards of several prominent Islamic Seminaries.

13. Key personalities that shaped his life were:

- Moulana Manzoor Nomani (Rahimahullah): His illustrious father and a great scholar and saintly personality.

- Shaykhul Hadith Moulana Zakariyya Kandhalwi (Rahimahullah): Principal of the famous Islamic seminary Darul Uloom Mazahirul Uloom, Saharanpur and a noted Scholar of Hadith.
- Shaykh Abul Hasan Ali Nadwi (Rahimahullah): Former Rector of Nadwatul Ulama, prolific writer in Arabic and Urdu, thinker, guide and historian.
- Moulana Inaamul Hasan (Rahimahullah): A great Islamic scholar and the head of the Tablighi Movement.
- Moulana Saeed Ahmed Khan: Disciple of Moulana Ilyas Kandhalwi - founder of the international Tablighi movement.
- Dr. Mohammad Iqbal: The great Islamic poet and thinker.
- Many other great luminaries and spiritual personalities.

May Allah Ta'ala preserve Hazrat Moulana and lengthen his shade upon the Ummah. Aameen.





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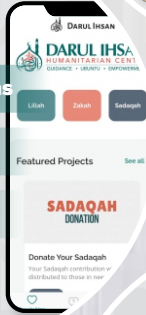
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About Darul Ihsan

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.



أَهْلًا وَسَهْلًا
WELCOME

