

## FROM ANIMAL STATE TO HUMAN STATE

*The nearest translation of the Jumu'ah Bayaan by Shaykh-ul-Ḥadīth Ḥaḍrat Mawlāna Ādam Ṣāḥib رَحْمَةُ اللَّهِ on Friday 22nd December 2000 at Jame Masjid, Leicester.*

My dear respected friends and elders, it is a great blessing of Allāh ﷻ that through Rasūlullāh ﷺ, He has bestowed many gifts and mercies upon us. We should make the most of these Ni'māt (bounties) and be grateful to Allāh ﷻ for bestowing them upon us. No previous Ummah of the Ambiyā 'alayhimus-salām had the Ni'māt that we, the Ummah of Rasūlullāh ﷺ, have!

Through Rasūlullāh ﷺ, we received the fasting of Ramaḍān, the Night of Power (Laylat al-Qadr), and the Holy Qur'ān. The reason Allāh ﷻ has bestowed so many of these gifts upon us is due to our connection with Rasūlullāh ﷺ—he is our Prophet, and we are his Ummah.

If we are grateful to Allāh ﷻ, then it is our good fortune. However, if we are ungrateful for these Ni'māt and neglect them due to being too preoccupied with the world, then we will face great Nuḳṣān (problems, calamities), some of which we will witness even in this very world!

After we die, we will fully comprehend the value of these Ni'māt that we were heedless of. At that moment, a person will feel deep remorse and sorrow in their heart—but by then, it will be too late!

### **The Month of Ramaḍān: A Madrasa of Taqwā**

One of the Ni'māt (bounties) that Allāh ﷻ has blessed us with is this sacred month of Ramaḍān, in which we have been commanded to fast. There are numerous virtues of this month, many of which are highlighted in the Holy Qur'ān. In one Āyah, Allāh ﷻ commands us to fast in this blessed month and, in the same Āyah, He also outlines the purpose behind it.

For a Mu'min, this month is like a Madrasa, regardless of whether he is a professional, a labourer in a factory, or engaged in any other occupation. Ramaḍān is compared to a Madrasa because it constantly reminds us and teaches us valuable lessons—just as a child is taught to recite the Holy Qur'ān—so that we may instil the fear of Allāh ﷻ in our hearts and develop Taqwā (God-consciousness).

## Fasting: a form of Mujāhadah

Fasting is a form of Mujāhadah (striving), as a person abstains from food, drink, and cohabitation with their spouse. At present, it is winter, and as a result, the fasts are short. Therefore, the Mujāhadah we are undertaking may seem trivial, but it remains Mujāhadah nonetheless.

There are certain spiritual aspects that hold a special connection to this month as well. If a person were to lie or backbite, their fast would be spiritually broken—you will find this in books. From a fiqh perspective, the fast remains valid, and if the person were to ask a Muftī whether their fast has broken due to lying, they would not be required to make up the fast. However, in terms of Taqwā, the fast is considered broken. This is found in the Aḥādīth:

عَنِ النَّبِيِّ ﷺ قَالَ " مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ "

Rasūlullāh ﷺ said:

*"Whoever does not give up false statements (i.e., telling lies), evil deeds, and speaking bad words to others, Allāh ﷻ has no need for him to leave his food and drink." [Bukhari Shareef]*

Through fasting, we are made to abandon things that are ḥalāl for us during the other eleven months, while simultaneously being trained to abstain from all that is ḥarām throughout the year—such as lying and backbiting.

During Ramaḍān, we are constantly reminded—just as in a Madrasa—to avoid certain actions and perform others. Even though hunger overtakes us, we refrain from eating because we are aware of the consequences of our actions and the punishments that could follow. If a person deliberately breaks their fast, they must perform Kaffārah, which includes fasting continuously for two months!

When we withhold from ḥalāl things throughout the day, we experience greater enjoyment in them at Maghrib when our fast ends. No meal throughout the year is as satisfying as the one eaten at Iftār. This teaches us that if we refrain from what Allāh ﷻ has prohibited and obey only what He has commanded, we will experience true joy and pleasure in the Ākhirah.

Only the dying person truly understands the joy and relief of death when leaving this world in the state of Imān. The time of death is severe and difficult, yet for those who undertake Mujāhadah, Allāh ﷻ replaces their fear and distress with joy and tranquillity.

## **Fasting: A path to humanity**

Through fasting, Allāh ﷻ intends to transform us into true human beings and draw us closer to Him. In the Holy Qur'ān, Allāh ﷻ describes the qualities of those who attain closeness to Him in the nineteenth Juz:

*“And the slaves of The Most Beneficent (Allāh) are those who walk upon the earth in humility, and when the ignorant address them harshly, they respond with words of peace.”*  
(Sūrat al-Furqān 25:63)

When a person loses their sense of shame and modesty—whether male or female—they begin to resemble animals, even though they possess the physical features of human beings. Such people eat and drink without regard for limits, speak and act however they please, and hurt others without concern. They break promises without a second thought and lack any sense of responsibility.

Fasting serves to rid us of these animalistic tendencies and instil within us the noble qualities befitting human beings. In this blessed month, despite our desires, we voluntarily refrain from food and drink. This self-discipline teaches us that just as we abstain from permissible things during fasting, we must also abstain from all ḥarām acts for the rest of our lives. When we adopt this lesson, we will not merely exist as human beings in form but will truly embody the characteristics of real, honourable humans.

## **The Humility of a True Human Being**

Allāh ﷻ describes humility as a defining quality of a true human being. He states that when a person walks upon the earth, he does so with humility—never with arrogance, even if he possesses all the treasures of the world, be it beauty, knowledge, or wealth. A person must instil this humility within themselves!

One should not develop a sense of superiority upon gaining wealth or status. For example, if someone travels from England to Bombay, they should not behave as though they own the place. It is disgraceful when a person feels ashamed to sit and interact with the poor yet takes pride in associating only with the wealthy and influential—this is not the trait of a true human but rather of an animal!

Another sign of true humanity is patience when encountering people who still possess animalistic traits. A noble person bears their misdeeds with patience and simply moves on. However, when a person behaves like an animal, they are always ready to retaliate with even greater force than was used against them. They remain suspicious, constantly wondering what others are saying about them, even when nothing has been said.

This behaviour is common among some women, who frequently quarrel and argue purely based on baseless suspicions. They assume others are speaking ill of them when, in reality, those people may not have even thought about them!

### **The Essence of Tasawwuf: Transforming the Heart**

People often ask about Tasawwuf—what it is and whether it is something new. The reality is that Tasawwuf is simply the effort through which a person purifies their heart, transforming it from an animalistic state to a truly human one.

### **The Humility of the Awliya**

Bāyazīd al-Bustāmī رَحْمَةُ اللَّهِ عَلَيْهِ once left his house on the day of Eid, accompanied by some of his Murīds (disciples), to perform Eid Ṣalāh at the masjid. It is a Sunnah to bathe, wear one's best clothes, and apply 'Iṭr (perfume) on this day, within the boundaries of Sharī'ah.

In those times, and even today in some places, people would dispose of their rubbish by throwing it from their windows. As Bāyazīd al-Bustāmī رَحْمَةُ اللَّهِ عَلَيْهِ passed beneath a building, someone threw rubbish from above, and it landed on him. His disciples immediately began looking around to see who was responsible. However, Bāyazīd al-Bustāmī رَحْمَةُ اللَّهِ عَلَيْهِ stopped them, saying:

*"This happened by the will of Allāh ﷻ. It is a mercy from Him, for He only used rubbish in this world for the one who deserve the fire in the hereafter!"*

Why did he react with such humility instead of anger? After all, he was human too. The reason was that he had worked on his heart and made it truly human—he had disciplined his Nafs (lower self) to accept everything as part of Allāh's Qadr (Divine Decree).

### **Consideration for Others: A Mark of True Piety**

Shāh Muḥaddith Dehlawī رَحْمَةُ اللَّهِ عَلَيْهِ was another great scholar and saint. After completing his Dhikr following 'Aṣr Ṣalāh, he would leave Jāmi' Masjid Delhi and go into the jungle to engage in contemplation, returning just before Maghrib Adhān.

One day, during the rainy season, as he was returning from the jungle, he found that most of the paths were flooded. There was only one narrow walkway left, and as he hurried onto it, a dog appeared from the opposite direction. With dirty water on both sides, neither had anywhere else to go.

This small incident reflects a much greater issue that we see today—people blocking entire car parks without any consideration for others. After Tarāwīḥ Ṣalāh, masjid announcements are often made requesting car owners to move their vehicles.

Brothers, this is a major sin! Until the person whose car you have blocked forgives you, you will not be forgiven by Allāh ﷻ. Unfortunately, many believe that merely offering Ṣalāh is sufficient for their Dīn, yet they ignore the harm they cause to others. If a person blocks another's car but manages to catch Jamā'ah (congregation salah), while another parks properly but misses his Ṣalāh, the latter is still in the right—because causing hardship to others is Ḥarām!

A true Walī (friend of Allāh) is not recognised merely by the number of prayers he offers, but by how much he eases the difficulties of others. Remember, it is also Ḥarām to cause inconvenience to non-Muslims or even animals."

I wished to continue the story of Shāh Muḥaddith Dehlawī رَحْمَةُ اللَّهِ عَلَيْهِ, but time has run out. If Allāh ﷻ wills, I will complete it later.

Friends! The purpose of Ramaḍān is to transform our hearts from an animalistic state to a truly human state. May Allāh ﷻ grant us all the ability to act upon what has been said — Āmīn.

Help others, and do not cause Takleef (harm) to anyone—whether male or female, Muslim or non-Muslim, or even an animal.