

# Stepping Stones to Reformation

Short Advices of  
Hazrat Mufti Ebrahim Salejee Saahib  
(daamat barakaatuhum)

*Part One*

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## Foreword

It has been the system of Allah Ta'ala since time immemorial that there would always be a group of His selected servants in every era who are bestowed with the true understanding of the mizaaj (temperament) of Deen, and who are blessed with deep insight and vision. They are the ones who have a profound concern for the plight of the Ummat.

With every statement that they utter, gems of wisdom flow out which then clear the doubts of the listeners and brings solace and peace to the hearts of the seekers of the truth.

Allamah Iqbaal, the famous poet, explaining the treasures that these great servants of Allah Ta'ala possess, says:

تمنادرد دل کی ہے تو کر خدمت فقیروں کی نہیں ملتا یہ گوہر بادشاہوں کے خزینوں میں

*“If you desire the true love of Allah Ta'ala, serve His pious servants, for you will not even find these pearls in the treasures of kings.”*

Undoubtedly in this era of fitnah, our beloved shaikh, Hazrat Mufti Ebrahim Salejee Saahib (daamat barakaatuhum) is among those selected servants of Allah Ta'ala.

This compilation is a collection of the highlights of Hazrat Mufti Saahib's majaalis that were conducted in the blessed month of Ramadhaan 1433/2012 and of the weekly Saturday majaalis conducted thereafter till date.

The dates of the majaalis have been added for ease of reference to the recordings (which can be accessed from the Madrasah website: [www.alhaadi.org.za](http://www.alhaadi.org.za)).

This being the first attempt to publish such a compilation, we beg Allah Ta'ala to accept it, overlook our shortcomings, allow it to be a means of hidaayat (guidance) for the Ummat and immensely reward all those who contributed towards bringing this compilation to fruition, aameen.

# Zikr - the Soul of all 'Ibaadaat

Night majlis - Monday 10<sup>th</sup> Ramadhaan 1433 / 30<sup>th</sup> July 2012

We all have been created for the 'ibaadat of Allah Ta'ala. However, There are different types and levels of 'ibaadat. Some are direct, such as salaah, tilawat, and zikr, while others are indirect and ultimately become 'ibaadat, like eating and wudhu.

To recognise which category an act falls under you should see whether it's prolonging is desired or not. The 'ibaadat whose prolonging is desired will be a direct 'ibaadat. The soul and rooh of all 'ibaadat is the zikr (awareness and remembrance) of Allah Ta'ala. This brings life to the 'ibaadat and enhances its value. 'Ibaadat without zikr is like a dead corpse.

## Progress through someone's Du'aa

Asr majlis - Monday 10<sup>th</sup> Ramadhaan 1433 / 30<sup>th</sup> July 2012

Whatever progress we make is on account of the du'aa of someone, though many times we are unaware of it.

## Concern of Image

Asr majlis - Monday 10<sup>th</sup> Ramadhan 1433 / 30<sup>th</sup> July 2012

A great wrong we commit is that we worry about our image and reputation in the eyes of people. It is actually Allah Ta'ala's decision that decides.

## Holding Firm to our Mashaayikh

Asr majlis - Monday 10<sup>th</sup> Ramadhan 1433 / 30<sup>th</sup> July 2012

We will always have to hold firmly to our Mashaayikh, for we cannot see what they see.

## Be Happy with the Decision of Allah Ta'ala

Night majlis - Tuesday 11<sup>th</sup> Ramadhan 1433 / 31<sup>st</sup> July 2012

There may be certain things in life that we desire, but they are not good for us, and there may be things that we dislike, but they are better for us. As Muslims, we need to believe that Allah Ta'ala has the knowledge of everything.

## Anticipating Results

Night majlis - Tuesday 11<sup>th</sup> Ramadhaan 1433 / 31<sup>st</sup> July 2012

We should not stress and worry about our actions producing results. We need to do our best in fulfilling our duties and thereafter leave the rest to Allah Ta'ala. The problem comes about when we try to take things into our own hands.

## Holding on to the Pious, Selected Servants of Allah Ta'ala

Morning majlis - Tuesday 11<sup>th</sup> Ramadhaan 1433 / 31<sup>st</sup> July 2012

Surah Faatihah is known as the text of the Holy Quraan and the rest of the Quraan Shareef is its explanation. One of the themes of Surah Faatihah is the belief in Allah Ta'ala's chosen servants, i.e. to believe that their guidance will assist you and grant you salvation. In this surah we ask for guidance to the straight path. But what is this path and how will that guidance come? This is explained in the next verse:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

*“The path of those whom you have favoured”*

They have adequate knowledge of the sharee'ah and they also enjoy Allah Ta'ala's special grace. They are not those who stray away from the truth neither knowingly nor unknowingly.

## Obedience to the Shaikh

Asr majlis - Tuesday 11<sup>th</sup> Ramadhan 1433 / 31<sup>st</sup> July 2012

The key to progress is conforming to the teachings of the shaikh. When this is found, then it is like a plane with both its wings. It will now be able to move extremely swiftly.

## Blessings of Ramadhan

Asr majlis - Tuesday 11<sup>th</sup> Ramadhan 1433 / 31<sup>st</sup> July 2012

Just as water brings about life, so too do the blessings of Ramadhan bring life to the soul. Once it is stored in the soul, fulfilling the orders of Allah Ta'ala in the remaining months of the year become easy. It is preserved by protecting the inlets to the soul, i.e. the eyes, ears and tongue.

## Love and Obedience of Nabi (sallallahu 'alaihi wasallam)

Night majlis - Wednesday 12<sup>th</sup> Ramadhan 1433 / 1<sup>st</sup> August 2012

One can only reach Allah Ta'ala through Nabi (sallallahu 'alaihi wasallam), i.e. by emulating Nabi (sallallahu 'alaihi wasallam) both inwardly and outwardly.

We recognise the favours of our wives etc., but we have failed to recognise the favours of Nabi (sallallahu ‘alaihi wasallam). He gave us not only the dunya (world) but the aakhirat (hereafter) as well. Ponder over his sacrifices and this will instil that love and recognition. Emulating him will then become easy.

## **Concentration in Zikr**

**Morning majlis - Wednesday 12<sup>th</sup> Ramadhaan 1433 / 1<sup>st</sup> August 2012**

A person making zikr does not always gain the concentration and presence of mind that he desires. Hence he thinks: “What is the benefit of such zikr?” and contemplates on abandoning it. This is purely a whisper from Shaytaan and one should not pay any attention to it. Rather, he should continue making his zikr.

Shaytaan abhors seeing a person making zikr because the Quraan Shareef terms zikr as the greatest thing. When a person does this, life comes into all his other actions as well. Therefore, Shaytaan makes every effort to stop a person from zikr especially by frustrating him. Once a person is frustrated he will omit whatever he is doing. Remember, every effort, even a broken one, undertaken in order to establish the zikr of Allah Ta‘ala is highly appreciated in the court of Allah Ta‘ala.

## The Essence of I'tikaaf

Asr majlis – Wednesday 12<sup>th</sup> Ramadhan 1433 / 1<sup>st</sup> August 2012

The purpose of I'tikaaf is to create mental seclusion with the Beloved (i.e. Allah Ta'ala). This is the beginning of spiritual progress. The hadeeth says that before nubuwat, seclusion was made beloved to Rasulallah (sallallahu 'alaihi wasallam). The mind has to be completely free from all other worries, concerns, desires and aspirations. Like a reserved parking, the mind doesn't only need to be paak (pure), but also needs to be reserved solely for Allah Ta'ala.

## True meaning of Adab and Akhlaaq

Night majlis - Thursday 13<sup>th</sup> Ramadhan 1433 / 2<sup>nd</sup> August 2012

The easiest way to explain adab is that one ensures that others are comfortable and happy.

We have failed miserably when it comes to adab and akhlaaq at home. We might be showing that adab and akhlaaq to others, but how many of us show it to our families, whereas this is where the greatest amount of adab and akhlaaq needs to be shown.

We have confined tasawwuf to just some zikr and 'ibaadat, whereas adab and akhlaaq play a major role.

## Not being Incited

Asr majlis – Thursday 13<sup>th</sup> Ramadhaan 1433 / 2<sup>nd</sup> August 2012

One of the impediments on the path (of reaching Allah Ta‘ala) is the whispers of Shaytaan. These whispers come in different forms. The best remedy is to completely turn away from them and not to be incited by them. The hadeeth teaches us to ignore Shaytaan. Similarly, the perfection of man is in having complete control of his emotions, and maintaining complete composure of himself. He should not act impulsively or become worked up by situations and the insults of people.

## Respecting the Symbols of Deen

Night majlis - Friday 14<sup>th</sup> Ramadhaan 1433 / 3<sup>rd</sup> August 2012

There are three things through which one gains complete fanaa (annihilation of his desires) and proximity to Allah Ta‘ala:

1. Ittibaa‘e sunnat – Following the sunnat.
2. Serving people, together with tolerating their harm.
3. Respecting the symbols of deen.

## Four Aspects regarding the Respect of the Quraan Shareef

Night majlis - Friday 14<sup>th</sup> Ramadhaan 1433 / 3<sup>rd</sup> August 2012

1. Hold it with respect close to the heart.
2. Read it with the frame of mind that this is the constitution of Allah Ta'ala.
3. Have a cover and juzdaan (bag) for it.
4. Read it correctly (ie. with tajweed).

## Belief in the Unseen

Morning majlis - Friday 14<sup>th</sup> Ramadhaan 1433 / 3<sup>rd</sup> August 2012

In the opening verses of Surah Baqarah, Allah Ta'ala mentions the qualities of His righteous servants that they are:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

*“Those who believe in the unseen”*

This needs to be firmly entrenched into our systems that our belief is in the unseen and not in what we see. Some people boldly claim: *“Only if we see it, then we will believe it”*. This is not the outlook of a believer and a righteous servant of Allah Ta'ala.

The factor which strengthens this belief of ours is ihsaan (keeping Allah Ta'ala in mind at all times). The greater the ihsaan, the stronger our belief and imaan becomes.

## Turning to Allah Ta'ala First

**Morning majlis - Friday 14<sup>th</sup> Ramadhaan 1433 / 3<sup>rd</sup> August 2012**

Unfortunately, today we turn our focus to Allah Ta'ala only at the end, and as a last resort. In a crisis we turn to all other means besides Allah Ta'ala. When these fail, then finally we resort to Allah Ta'ala. This needs to be reversed and Allah Ta'ala should be the first one we turn to.

## Detaching the Heart from Material

**Asr majlis - Friday 14<sup>th</sup> Ramadhaan 1433 / 3<sup>rd</sup> August 2012**

Greed and the desire for more destroy one's entire deen. Such a person cannot be rectified even by the best of company he may keep. A moderate effort needs to be made for the world, while the heart must be detached from everything and attached only to the mubaarak Being of Allah Ta'ala. The Awliyaa had made a great effort to acquire this.

## Jews Rejecting Nabi (sallallahu ‘alaihi wasallam)

Night majlis - Saturday 15<sup>th</sup> Ramadhan 1433 / 4<sup>th</sup> August 2012

Allah Ta‘ala speaks of those who will receive the goodness of this world and the next.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

*“Those who follow the unlettered Nabi whom they find recorded in the Toraah and Injeel.”*

The Jews tried to kill Nabi (sallallahu ‘alaihi wasallam), they fought against him and did jadoo (black magic) on him, but they could not say that they did not find mention of him in their books. All this was done out of jealousy for Nabi (sallallahu ‘alaihi wasallam).

## Ihsaan

Asr majlis - Saturday 15<sup>th</sup> Ramadhan 1433 / 4<sup>th</sup> August 2012

The ‘Ulama placed great importance on acquiring the focus of Allah Ta‘ala. One should not have any aspirations and hopes in anyone besides Allah Ta‘ala. The desire of Allah Ta‘ala should overcome every other desire. This is also called ihsaan. Ihsaan is the thing which brings about the finishing touches to a person’s deen.

## The Importance of Self-reformation

Asr majlis – Saturday 15<sup>th</sup> Ramadhaan 1433 / 4<sup>th</sup> August 2012

There are two types of injunctions. One is that which relates to the outer-self (e.g. salaah, fasting, etc.), and the other is that which relates to the inner-self (e.g. ridding the heart from jealousy, pride, etc.). Rectifying the inner-self is also imperative and it cannot be achieved without a tutor (shaikh).

## Caution in Speech

Asr majlis – Sunday 16<sup>th</sup> of Ramadhaan 1433 / 5<sup>th</sup> August 2012

Hazrat Nizamuddeen Balkhi (rahmatullahi ‘alaih) made a person travel thousands of kilometres to teach him the lesson of being cautious in his speech.

## Resisting Temptations

Asr majlis – Monday 17<sup>th</sup> of Ramadhaan 1433 / 6<sup>th</sup> August 2012

In this world, different types of temptations are put before us, such as women, wealth, peer pressure, etc. Allah Ta‘ala wants to see our loyalty to Him and our perseverance. This is the test of sabr and this is what Ramadhaan teaches us when we are ordered to resist from permissible temptations in this month. On the other hand, Jannat is a place free from temptations and sabr.

## Advise, Don't Despise

Asr majlis – Tuesday 18<sup>th</sup> Ramadhan 1433 /7<sup>th</sup> August 2012

We cannot despise and look down on anyone, since we don't have any guarantee of the future. The magicians came out in the morning to challenge Moosa ('alaihi salaam) which was the worst crime, but by the end of that very same day, they passed away as the greatest saints of the time. The incident of 'Umar (radhiyallahu 'anhu)'s acceptance of Islam teaches us the same lesson. However this doesn't mean that we must not advise anyone. In fact, this is a very important duty which the Ummah has neglected and is one of the causes for our du'aas not being answered.

## Guarding the Eyes and Tongue

Night majlis - Thursday 20<sup>th</sup> Ramadhan 1433 / 9<sup>th</sup> August 2012

The motive of being here (in the khanqaah) is that we wish to obtain Allah Ta'ala's mercy. With all the trials around us there has to be a starting point. But we have to start off gradually. A simple starting point is to guard the eyes and tongue.

## Handling News

Night majlis - Thursday 20<sup>th</sup> Ramadhan 1433 / 9<sup>th</sup> August 2012

Not everyone knows how to handle news. People very quickly publicise news without understanding the repercussions of it.

Conceal the faults of others. Allah Ta'ala loves this. On the Day of Qiyaamah, Allah Ta'ala will conceal your faults as well.

## Starting at Home

**Night majlis - Thursday 20<sup>th</sup> Ramadhaan 1433 / 9<sup>th</sup> August 2012**

Whatever good changes we are going to make must be started at home. The home is like the heart. If everything is right and in order at home then the outside will also be in order. Even if we face problems from the wife, we should understand that this is the nature of women and that is what is expected of her.

## Essence of Righteousness

**Asr majlis - Thursday 20<sup>th</sup> Ramadhaan 1433 / 9<sup>th</sup> August 2012**

1. Fulfilling the commands of Allah Ta'ala and abstaining from His prohibitions must become natural.
2. Good character.

## Three Elements of Good Character

**Asr majlis - Thursday 20<sup>th</sup> Ramadhaan 1433 / 9<sup>th</sup> August 2012**

Good character has been summarized into three aspects:

1. Having a smiling countenance – One should smile when he is required to, e.g. at his wife, children etc. Not in the wrong places, like with strange women.
2. Not hurting or harming others. This should commence first with one's close circle, i.e. His wife, children and immediate family.
3. Spending goodness on others – This refers to any type of goodness, e.g. wealth, time, advice, etc.

## Writing of Durood Shareef

**Night majlis - Friday 21<sup>st</sup> Ramadhan 1433 / 10<sup>th</sup> August 2012**

A unique feature that we find in the famous books of hadeeth like the sihaah sittah i.e. Saheeh Bukhaari, Saheeh Muslim, Tirmizi, etc. is that when the authors recorded the ahaadeeth, they always wrote the durood on Nabi (sallallahu 'alaihi wasallam) in full. They never used abbreviations as we find nowadays like 'S.A.W.'. It didn't matter even if the duroods took up a third of the kitaab. Hence, we find that upon their demise, Nabi (sallallahu 'alaihi wasallam) personally came to welcome and receive them. Thus, they lived for the sunnat and died in the laps of Nabi (sallallahu 'alaihi wasallam). Through the blessings of the ahadeeth and abundant durood, they were honoured during their lifetimes and even after death. The grave of Imaam Bukhaari (rahmatullahi 'alaih) would give off a fragrant smell.

## Where does the Ummah's Salvation Lie?

Morning majlis - Friday 21<sup>st</sup> Ramadhaan 1433 / 10<sup>th</sup> August 2012

Today the Muslim Ummah is facing problems from all sides. Everyone is concerned in trying to find a solution. Different methods have been adopted in an effort to restore the peace and strength the Ummah once enjoyed. But what is the way the Quraan Shareef advocates and what was the way of the Sahaabah (radhiyallahu 'anhum)? Allah Ta'ala says:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

*“Allah Ta'ala will not change the condition of a nation until they change themselves.”*

History bears testimony that when people obeyed Allah Ta'ala and held on to deen, then everything worked in their favour. The moment they changed their approach, the favourable conditions which they enjoyed, changed.

India was under Muslim rule for eight hundred years, but when disobedience crept into their lives, their sovereignty also fell away. Similar is the case of Spain and Palestine. It is time that the Ummah adopts this attitude of loyalty and obedience to Allah Ta'ala in order to attract His divine aid and assistance.

## Approach to Differences

Asr majlis - Friday 21<sup>st</sup> Ramadhan 1433 / 10<sup>th</sup> August 2012

Our elders were very firm on what they believed to be the truth. They would clearly explain their stance and not shift from it in the least, even if a senior held the opposing view. This was also the way of the Sahaabah (radhiyallahu ‘anhum). However, they did not attack the personality of the one who held the opposing view by labeling him or using derogatory titles etc.

## Sincerity and Priority

Night majlis - Saturday 22<sup>nd</sup> Ramadhan 1433 / 11<sup>th</sup> August 2012

There are two important aspects which we tend to overlook:

1. Sincerity.
2. Priority.

It just takes some time to reflect over why we are doing an action. Our rewards largely depend on this. At all times check our intention.

We have to prioritise ourselves. This is the lesson of the incident of Rabee’ bin Sulaiman who sacrificed his journey of Hajj to assist the plight of a destitute family who turned out to be the family members of Rasulullah (sallallahu ‘alaihi wasallam). – Refer to Fazaail Hajj for the entire incident.)

## Visiting Relatives

Night majlis - Saturday 22<sup>nd</sup> Ramadhaan 1433 / 11<sup>th</sup> August 2012

We generally have the habit of moving around all the time and going on outings. We should adjust this a little and together with the outing make a point of visiting a relative or family friend etc. We do not realise the value of these small visits. At times, that visit becomes the means of saving a person's imaan.

## Method of Protecting the Precious Gift of Imaan

Morning majlis - Saturday 22<sup>nd</sup> Ramadhaan 1433 / 11<sup>th</sup> August 2012

The most precious commodity is imaan. The nature of anything precious is that if it is looked after then its benefits are tremendous, and on the contrary if it is neglected then the consequences are disastrous. If this imaan is strengthened, it can cause a person to transcend even above the angels. But if it is neglected, it can demote a person so low that even the Shayateen are left surprised. Hence, there is a need to guard and secure this invaluable asset of imaan. For this, the Quraan Kareem enjoins two things, viz. adopting taqwa and associating with the pious.

## What is Tasawwuf?

Asr majlis – Saturday 22<sup>nd</sup> Ramadhaan 1433 / 11<sup>th</sup> August 2012

People have strange ideas regarding tasawwuf. Some feel it is only about zikr while others feel it is about seeing some good dreams or having some good experience etc. However, the essence of tasawwuf is taqwa and ihsaan.

Taqwa means to desist from all impermissible and doubtful things, and ihsaan means to have the consciousness of Allah Ta‘ala at all times. Not only during salaah, rather even when one is in his business or with his family. Like a person who is working in a company and he knows that his employers are watching every move of his on the CCTV, and if his performance is good he will qualify for a 30% salary increase. When one has this level of consciousness of Allah Ta‘ala, committing sins becomes impossible.

## Closeness to Nabi (sallallahu ‘alaihi wasallam)

Night majlis - Sunday 23<sup>rd</sup> Ramadhaan 1433 / 12<sup>th</sup> August 2012

The more one sacrifices for deen and faces the challenges of the time, the closer one becomes to Nabi (sallallahu ‘alaihi wasallam). This was the case of ‘Umar bin ‘Abdul ‘Azeez (rahmatullahi ‘alaih) who stood up to the challenges of the time.

## The Beautiful End of a Believer

Night majlis - Sunday 23<sup>rd</sup> Ramadhan 1433 / 12<sup>th</sup> August 2012

When a true believer draws near to his end, Allah Ta'ala unveils the scenes of the hereafter to him and the dunya (world) now becomes worthless in his sight. He now longs to meet his beloved, Allah Ta'ala. When Bilaal (radhiyallahu 'anhu) drew close to his end, his wife was crying in grief. He told her with joy that there is no need to grief, for: "*Ghadan nalqal ahibbah - Muhammadan wa hizbah*" (Tomorrow I will meet my friends, Muhammad [sallallahu 'alaihi wasallam] and his companions).

## Pondering over Jannat

Night majlis - Sunday 23<sup>rd</sup> Ramadhan 1433 / 12<sup>th</sup> August 2012

We need to ponder over Jannat and its various bounties. But don't stop there. Rather, continue further and think of ways of how we could reach Jannat. We are weak and cannot strive as we are supposed to. However, Allah Ta'ala wants to see the initiative from us and then He will come and grab us.

## Woman have a Greater Chance

Night majlis - Sunday 23<sup>rd</sup> Ramadhan 1433 / 12<sup>th</sup> August 2012

A woman has a greater chance of attaining the friendship of Allah Ta'ala, because when a man becomes pious, his popularity increases

and people begin praising him. But this is not the case with a woman, and in this way she can make greater strides and faster progress.

## **Incidents of Mirza Mazhar Saahib (rahmatullahi ‘alaih)**

**Asr majlis – Sunday 23<sup>rd</sup> Ramadhaan 1433 / 12<sup>th</sup> August 2012**

Shah Waliyyullah (rahmatullahi ‘alaih) mentioned: “Allah Ta‘ala has shown me all the awliyaa of the time. Today I do not find anyone greater than Mirza Mazhar Jaane Jaana (rahmatullahi ‘alaih).”

Mirza Saahib (rahmatullahi ‘alaih) had an extremely sensitive temperament and this was his test and trial. He was once shown (through divine inspiration) that if he wished any further progress, he should marry a certain woman. He married her and found that she had a very bad temper. She would “take off” with him all the time, but he made sabr on all of this.

Once a discussion took place between some pious people that if Allah Ta‘ala had to give them an opportunity to ask for something which will definitely be given them, what will they ask for? Everyone replied according to his understanding. Mirza Saahib (rahmatullahi ‘alaih) replied: “I will ask for pious company.”

## Following the Way of Nabi (sallallahu ‘alaihi wasallam)

**Night majlis - Monday 24<sup>th</sup> Ramadhan 1433 / 13<sup>th</sup> August 2012**

A unique feature in the life of Moulana Qaasim Nanotwi (rahmatullahi ‘alaih) was that he always endeavoured to understand the mansha (purport) of the ahaadeeth of Nabi (sallallahu ‘alaihi wasallam). Thus, he attempted to follow the way of Nabi (sallallahu ‘alaihi wasallam) in every aspect of life, to the extent that after receiving a warrant of arrest, he remained in hiding for just three days, practising on Nabi (sallallahu ‘alaihi wasallam)’s stay of three days in the Cave of Thaur.

## Muraaqabah and Pondering

**Night majlis - Monday 24<sup>th</sup> Ramadhan 1433 / 13<sup>th</sup> August 2012**

We have to ponder (make muraaqabah) over the reality of things. An easy prescription for beginners is to ponder over the nature of life; we come from Allah Ta‘ala and we have to return to Him. We make such elaborate arrangements and preparations for this short worldly life. What preparations and provisions have we made for the life of the hereafter? The best provision is that of taqwa which Allah Ta‘ala declares in the Quraan Shareef.

## **Innovations in Deen**

**Morning majlis - Monday 24<sup>th</sup> Ramadhan 1433 / 13<sup>th</sup> August 2012**

The only religion which has remained in its pure and original form is Islam. No other religion enjoys that privilege for the simple reason that with the passage of time people began to add things into their religions which had no basis whatsoever, and there was no one to weed them out. As a result it became difficult for them to differentiate between the original and the innovated. However, Allah Ta'ala has taken the responsibility upon Himself to preserve this deen of Islam in its pristine condition. Therefore, He sends a revivalist in every century who will trim and shave off the innovations that people introduced.

The 'Ulama explain that innovations are worse than sin, because sin is such that the perpetrator regards it as wrong and may repent one day from his crime. Whereas, he regards an innovation to be an act of virtue, hence he will never make taubah from it.

## **The Reality of Nazams**

**Asr majlis - Monday 24<sup>th</sup> Ramadhan 1433 / 13<sup>th</sup> August 2012**

Unfortunately, today nazams have become so common that it has taken the place of people's nafl salaah, tilawat, du'aa, zikr and ta'leem. These things are the original and the nazams were meant to be a booster when a person is feeling spiritually low.

Furthermore, those elders who have permitted nazams have done so together with conditions. Some of them are:

1. The reciter must be a righteous person who is committed to deen, both outwardly and inwardly.
2. The listeners must also be committed to deen.
3. The contents must not be anything impermissible.
4. It must not be accompanied by musical instruments.

## **Death – A Wonderful Experience**

**Night majlis - Tuesday 25<sup>th</sup> Ramadhan 1433 / 14<sup>th</sup> August 2012**

We tend to become scared and afraid upon hearing about death, whereas death is an enjoyable experience. It is something which the friends of Allah Ta‘ala look forward to. All that is required is that we acquire a taste for it.

## **Enjoyment in the Zikr of Allah Ta‘ala**

**Night majlis - Tuesday 25<sup>th</sup> Ramadhan 1433 / 14<sup>th</sup> August 2012**

When we keep Allah Ta‘ala before us and build an affinity with Him, we will experience such enjoyment which is unimaginable. There was a person who related that whenever he took the name of Allah Ta‘ala, he literally felt as if someone is placing a toffee on his tongue.

## Importance of a Guide

Night majlis - Tuesday 25<sup>th</sup> Ramadhan 1433 / 14<sup>th</sup> August 2012

In matters of deen we need to have a guide. The Mashaayikh state that the one who does not have a guide for his deeni matters then Shaytaan will lead him. When this happens then one will go astray.

## Jealousy and Taqwa

Morning majlis - Tuesday 25<sup>th</sup> Ramadhan 1433 / 14<sup>th</sup> August 2012

The first crime to be committed on the surface of the earth was jealousy. Qaabeel felt jealous of his brother Haabeel and murdered him. Haabeel explained to his brother that the criteria for divine acceptance is taqwa. Really, our prosperity as well as that of our progeny lies in taqwa. We should make a moderate effort for ourselves and our children as far as material things are concerned, but primarily a concerted effort has to be made to inculcate within them the golden values of taqwa etc., for these will assure them comfort here as well as in the aakhirat.

## Imitating the West

Morning majlis - Tuesday 25<sup>th</sup> Ramadhan 1433 / 14<sup>th</sup> August 2012

The hadeeth tells us that a person will be raised with those whom he loves. Therefore, it is imperative that our deepest love and true loyalty be for Nabi (sallallahu 'alaihi wasallam) and the Sahaabah

(radhiyallahu ‘anhum). Their ways should find a special place in our hearts and should be preferred over all others. The styles and fashions of the West actually distance us away from the Sahaabah (radhiyallahu ‘anhum) and take us closer to the Kuffaar. A distinguishing feature between us and the Kuffaar is our dress code. This is our identity and cannot be compromised at any cost. Although it may seem insignificant, such as the topee, we should never discard it.

## Good Character

**Asr majlis – Tuesday 25<sup>th</sup> Ramadhan 1433 / 14<sup>th</sup> August 2012**

People have a misunderstanding of tasawwuf and therefore feel it to be difficult, whereas it is something which is manageable for every believer. One of the main aspects in tasawwuf is good character.

Good character could be defined thus, “Conducting oneself in a way that is pleasing to the Creator and to the creation.” If a person parks his car incorrectly and blocks the masjid driveway to get the virtue of the first takbeer, this is not good character, because although outwardly he has pleased the Creator, he has displeased the creation by inconveniencing them. Good character is the foundation of spiritual progress.

Anyone who adopts the character of Nabi (sallallahu ‘alaihi wasallam) will be honoured, even if he be a kaafir.

## Sensual Pleasures

Night majlis - Wednesday 26<sup>th</sup> Ramadhan 1433 / 15<sup>th</sup> August 2012

Beauty is something that is desired and sought for, but it comes with a price. When Sayyiduna Yusuf ('alaihi salaam) was in prison, some of the inmates started to take a liking for him. He cautioned them that whenever anyone took a liking for him it was 'he' that eventually suffered.

One who saves himself from lust and sensual pleasures in his work place will be rewarded with immense barkat in his sustenance.

## The Brilliant Lamp of Nubuwwat

Night majlis - Wednesday 26<sup>th</sup> Ramadhan 1433 / 15<sup>th</sup> August 2012

Nabi (sallallahu 'alaihi wasallam) has been likened to a brilliant lamp (*siraajam-muneera*) in the Quraan instead of a shining sun. Various reasons have been given. Among them is that a lamp is something that is accessible and which man is familiar with. This was evident in the life of Nabi (sallallahu 'alaihi wasallam). Another reason is that one lamp can light up thousands of other lamps whereas this is not the case with the sun.

Hazrat Mufti Muhammad Shafee' Saahib (rahmatullahi 'alaih) explains that the manner in setting alight our lamps through the lamp of Nabi (sallallahu 'alaihi wasallam) is by emulating the sunnat of Nabi (sallallahu 'alaihi wasallam) and sending abundant durood upon our beloved Rasul (sallallahu 'alaihi wasallam).

## The Benchmark of Imaan

Morning majlis – Wednesday 26<sup>th</sup> Ramadhaan 1433 / 15<sup>th</sup> August 2012

Imaan is the foundation of a believer. When the foundation is firm, so too will be the structures erected upon it. There will always be a clash between the demands of imaan and the demands of people, occasions etc. But as Muslims we need to ensure that we give preference to the demands of imaan over everything else.

What is the benchmark by means of which a person can gauge whether his imaan is on par or not? Allah Ta'ala mentions in the Quraan Majeed:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

*“They will not be true believers until they make you (Nabi sallallahu ‘alaihi wasallam) the judge to decide over all their affairs, and thereafter they do not have any reservations within their hearts and accept wholeheartedly.”*

The teachings and instructions of Nabi (sallallahu ‘alaihi wasallam) should serve as final and one should not have complaints regarding any aspect of deen.

## Confession of Sins – An Act Greatly Loved by Allah Ta‘ala

Night majlis – Thursday 27<sup>th</sup> Ramadhan 1433 / 16<sup>th</sup> August 2012

Allah Ta‘ala loves the one who confesses his wrongs and mistakes. Our father Sayyiduna Adam (‘alaihi salaam) taught us this lesson. When he committed the mistake, he admitted his wrong and repeated the words “*Rabbana zhalamna anfusana*”. On the other hand, Shaytaan displayed arrogance and an attitude which earned him the eternal curse.

## Increasing Istighfaar

Night majlis – Thursday 27<sup>th</sup> Ramadhan 1433 / 16<sup>th</sup> August 2012

Among the last surahs to be revealed was Surah Nasr wherein Allah Ta‘ala instructs Nabi (sallallahu ‘alaihi wasallam) with “*wastaghfirhu*” (seek Allah Ta‘ala’s forgiveness). From then onwards Nabi (sallallahu ‘alaihi wasallam) increased his istighfaar. Likewise, once we reach the age of forty, we should increase our istighfaar. In fact, nowadays, death has become so unpredictable, that we should start increasing our istighfaar even before this age.

Our istighfaar should not be out of convenience. Instead, it should be a sincere repentance with a firm resolve never to return to those sins.

## Respect

Morning majlis – Thursday 27<sup>th</sup> Ramadhan 1433 / 16<sup>th</sup> August 2012

Respect is a fundamental aspect in a person's deen, without which a person lies in great danger. A salient feature in all our pious predecessors is that they always maintained a very high level of respect for their elders, as well as all the pious and learned scholars before them. Our progress in deen depends on revering and honouring our pious predecessors. Although they may have had differences among themselves, this does not authorise us to degrade them in any way. The teachings of Nabi (sallallahu 'alaihi wasallam), as well as the lives of the Sahaabah (radhiyallahu 'anhum) and the Aimmah Mujtahideen are replete with examples of respect.

## Understanding the Theme in the Life of the Mashaayikh

Asr majlis – Thursday 27<sup>th</sup> Ramadhan 1433 / 16<sup>th</sup> August 2012

The Mashaayikh have certain personal habits, which at times are a result of a certain spiritual or mental condition that they are experiencing. One does not need to follow them in these aspects, rather one needs to understand the theme of their life and follow them in those aspects.

For example, Hazratjee Moulana Maseehullah (rahimahullah) would never sit or lie down with his legs fully stretched out. He always kept them slightly bent. This was due to his overwhelming

consciousness of Allah Ta‘ala. We do not need to follow him in this, since we do not experience the same consciousness. Rather, we need to follow that which was the theme of his life, and that was: “Not harming anyone at all, and totally avoiding anger.”

## **Affection to the Creation**

**Night majlis – Friday 28<sup>th</sup> Ramadhan 1433 / 17<sup>th</sup> August 2012**

After his appointment as khaleefah, Abu Bakr (radhiyallahu ‘anhu) was approached by the children of the neighbourhood who told him that they feared he would not be as affectionate to them as before. Abu Bakr (radhiyallahu ‘anhu) assured them that he would continue showing them the same kind of affection.

Despite him holding such a position, he didn’t feel it below his dignity to show affection to the children of the neighbourhood. This is what we need to instil in our lives. And the very first people to start off with are our immediate family members, especially the womenfolk, for they are naturally weak.

## **Interacting with Female Staff**

**Night majlis – Friday 28<sup>th</sup> Ramadhan 1433 / 17<sup>th</sup> August 2012**

We need to be kind and compassionate to our staff. However, when it comes to female staff and workers, then we should not interact with them directly. There is always the chance of temptations getting the better of us. In such a situation, leave out the wrong for

the sake of Allah Ta'ala and He will allow you to receive the same in a halaal manner with honour and respect.

## **Islamic System vs Western System**

**Night majlis – Friday 28<sup>th</sup> Ramadhan 1433 / 17<sup>th</sup> August 2012**

The social fabric of Islam revolves around two aspects: (1) Simplicity and (2) modesty. The western social fabric also has two elements: (1) Extravagance and (2) immorality

## **The Path of Salvation**

**Morning majlis – Friday 28<sup>th</sup> Ramadhan 1433 / 17<sup>th</sup> August 2012**

The Sahaabah (radhiyallahu ‘anhum) were practical and realistic. They did not pose questions to merely appease their intellectual curiosity; rather they asked pertinent questions. Once they received the answer, they strictly adhered to the instruction contained therein.

One of their overwhelming concerns was that when confronted with fitnah from all sides, what is the way forward? Hence they asked Nabi (sallallahu ‘alaihi wasallam): “What is the path of salvation (against all fitnahs)?” Nabi (sallallahu ‘alaihi wasallam) gave them a three point plan:

1. Guard your tongue.
2. Don't leave your home unnecessarily.

3. Weep over your sins.

## Enhancing the Spirituality of our ‘Ibaadaat

**Asr majlis – Friday 28<sup>th</sup> Ramadhaan 1433 / 17<sup>th</sup> August 2012**

We carry out our ‘ibaadaat merely as a routine. This is good, but for how long are we going to continue like this? We need to bring love into our ‘ibaadaat. At times, one minute of the ‘ibaadat of a lover of Allah Ta‘ala is better than years of our ‘ibaadat. The lovers of Allah Ta‘ala may not do too many optional good deeds, but their minds are constantly engaged in thought and meditation. When they eat as well, they ponder over the favours of Allah Ta‘ala and are in constant communication with Him.

We are like immature children who don’t appreciate the various aspects of love, since that horizon hasn’t opened up to us. Hence, we need to explore that horizon.

## Lust and wealth

**Night majlis – Saturday 29<sup>th</sup> Ramadhaan 1433 / 18<sup>th</sup> August 2012**

A Kaafir’s objective in life is merely fulfillment of lust. This leaves one not any different from an animal. When this is the outlook, then man will stoop to become the worst of the creation. He will not even be concerned whether disgrace overcomes him or not. Wealth is not the best thing for many people. It may look good and attractive, but it comes with a price.

## Du‘aa for the Arabs

Night majlis - Saturday 29<sup>th</sup> Ramadhaan 1433 / 18<sup>th</sup> August 2012

We generally criticise the Arabs, but they are the ones who initially did the work for the propagation of deen. Bilaal (radhiyallahu ‘anhu) used to make du‘aa for the Quraish daily.

They merely need to be ignited and they will move like fire. Make two du‘aas for them: (1) They should become united (2) and have the correct direction in life.

## Taqwa

Night majlis - Saturday 29<sup>th</sup> Ramadhaan 1433 / 18<sup>th</sup> August 2012

A real commodity to earn and purchase is taqwa. A hadeeth tells us that one who has taqwa will remain safe even if he is in the territory of his enemy. So get this taqwa, which is having the consciousness that Allah Ta‘ala is watching us all the time.

## The Sacred Months of the Year

Asr majlis - Saturday 5<sup>th</sup> Zul Qa‘dah 1433 / 22<sup>nd</sup> September 2012

In principle, the Qur‘aan and hadeeth do not discuss matters of physics or geography etc. If there is any aayat or hadeeth in this regard then it is not for the purpose of explaining any aspect of physics, instead it is on account of the shar‘ee law that is related to

it. For example, the year having 12 months etc. is discussed because of the shar'ee laws of Hajj, fasting, zakaat etc. that are linked to it.

Among these twelve months there are four that are sacred in the sight of Allah Ta'ala. They are Zul Qa'dah, Zul Hijjah, Muharram and Rajab. In the past, it was impermissible to wage war during these months. Hence, the mushrikeen would refrain from commencing any war during this time. However, if a war was still ongoing and these months began, they would alternate the months and move the month to another part of the year so that the war could be completed.

If we compare ourselves to the mushrikeen of that era then there is no difference between them and us. We do the very same when it comes to matters of halaal and haraam. Where it goes against our desires, we are ready to change and adjust deen.

## Injustice

Asr majlis - Saturday 5<sup>th</sup> Zul Qa'dah 1433 / 22<sup>nd</sup> September 2012

The hadeeth warns us that for every wrong a person commits, he will have to face the consequence of it in the Hereafter. However, there are two such wrongs that their consequences befall a person in this very earthly life. One is disobedience to parents and the other is *zulm* (oppression).

There are many instances where employers oppressed and ill treated their employees and faced the consequences of their injustice in this very life. There was a person who owned more than twenty shops but now, he is employed by one of his previous

employees. This is as a result of the injustice meted out to one's staff. We have to be very careful about this.

## Gratitude - The Lesson of Tashahhud

Asr majlis - Saturday 5<sup>th</sup> Zul Qa'dah 1433 / 22<sup>nd</sup> September 2012

If we analyze the *attahiyyaat* which we recite in salaah, it teaches us gratitude. Firstly, Attahiyyaatu lillah, teaches us to be grateful to Allah Ta'ala for all the bounties He has blessed us with, the greatest being the Imaan that we enjoy. Secondly, Assalamu 'alaika ayyuhan nabiiyu, being grateful to Rasulullah (sallallahu 'alaihi wasallam) for the effort that he had made and the sacrifices that he underwent. Thirdly, Wa'ala 'ibaadillahis saaliheen, gratitude to the pious servants of Allah Ta'ala who were the means for deen reaching us.

## Incident of Jaabir (radhiyallahu 'anhu)

Asr majlis - Saturday 12<sup>th</sup> Zul Qa'dah 1433 / 29<sup>th</sup> September 2012

The Sahaabah (radhiyallahu 'anhum) were open and direct with Nabi (sallallahu 'alaihi wasallam). They never concealed anything from Him.

This is borne out in the incident of Jaabir (radhiyallahu 'anhu) on his return with Nabi (sallallahu 'alaihi wasallam) from a battle. He began to move ahead hurriedly and Nabi (sallallahu 'alaihi wasallam) asked him the reason for his haste. He replied that he was newly married and he was longing for his wife. Nabi (sallallahu

‘alaihi wasallam) understood the natural emotions of this Sahaabi. He then asked whether he married a spinster or a widow. He replied that he married a widow, upon which Nabi (sallallahu ‘alaihi wasallam) asked him the reason for this. He explained that he had orphaned siblings who needed someone to care for them. If he had married a spinster then his siblings would not have a proper upbringing.

This was the farsightedness of this Sahaabi (radhiyallahu ‘anhu).

## **Creating an Emotional Relationship with Allah Ta‘ala and the Importance of Submission**

**Asr majlis - Saturday 12<sup>th</sup> Zul Qa’dah 1433 / 29<sup>th</sup> September 2012**

What we lack nowadays is the emotional contact and relationship with Allah Ta‘ala. When it comes to our relationship with our wives then there is no limit to our emotions. In fact, the time that is spent in intimacy is considered too short. The friends of Allah Ta‘ala have the same feeling when they are engaged in ‘ibaadat. The moment their ‘ibaadat is over, they yearn for the next opportunity when they will be able to bow down before Allah Ta‘ala.

This comes about with submission. In the different advances that one adopts with his wife, he does not ask the reasons for doing it. It is his submission to his emotions and he immediately accedes to his desires. When one submits himself to Allah Ta‘ala then there is no question of “why?”.

This submission is an important lesson that is learnt from this month of qurbaani. It was a common feature in all the Ambiyaa ('alaihimus salaam). In fact, it was found in the lives of their families. This was as a result of the deeni ta'leem (teaching) that they implemented in the home. Look at Sayyidah Haajar ('alaihas salaam). When Hazrat Ebrahim ('alaihis salaam) left her and Ismail ('alaihis salaam) in the barren land of Makkah Mukarramah, she remained content when she was informed that this was the command of Allah Ta'ala . When this was her level of submission then her actions were also beloved to Allah Ta'ala, that Allah Ta'ala has made it part of Hajj, without which a person's Hajj remains incomplete.

In the sight of Allah Ta'ala, women also hold a very special position and they too can make incredible strides and progress.

## **A life of Da'wat and Sincerity in all Works**

**Asr majlis - Saturday 19<sup>th</sup> Zul Qa'dah 1433 / 6<sup>th</sup> October 2012**

A Muslim's entire life is a da'wat (invitation). This is not restricted to any situation; instead every action of his should be a da'wat.

Just as there are conditions for all other 'ibaadaat and acts of worship, likewise there are conditions for inviting towards Islam. One should not adopt such an approach that would turn people away. The Quraan Shareef even advises us that in the process of inviting we should not pick on the religions of others, for they will in turn pick on Islam.

Among the most important aspects in inviting to righteousness is sincerity. This is the lesson that we learn from qurbaani. Allah

Ta'ala explains that it is not the meat or the blood that He looks at. Rather, it is the state of taqwa – referring to the state and condition of the heart. With what frame of mind is a person carrying out his 'ibaadat? Is it being performed solely for the sake of Allah Ta'ala or not? Whether we are going to sit in the company of some pious person or going for Hajj etc., it should all be for the sake of Allah Ta'ala. It should not be for merely gaining some barkat.

Sincerity applies to our speech and our manner of dealing with situations as well. Sometimes, we utter certain statements just to gain the attention and favour of our superiors.

## **Respecting the Means**

**Asr majlis - Saturday 19<sup>th</sup> Zul Qa'dah 1433 / 6<sup>th</sup> October 2012**

The favours that we enjoy (irrespective of what type of a favour it may be) come to us via some means. Hence, it is necessary that we respect and honour the means through which we gain the favour. This is what Allah Ta'ala instructs in the Quraan Shareef.

This applies to all facets of deen, whether in the madaaris, tableegh or khanqah. The more the elders through whom we gained these favours are respected, the more we benefit and progress.

# The Need to Seek Clarification for all Deeni Matters

Asr majlis - Saturday 26<sup>th</sup> Zul Qa'dah 1433 / 13<sup>th</sup> October 2012

Imaam Shaafi'ee (rahmatullahi 'alaih) is reported to have said that it is better to undergo temporary disgrace by asking a question than to remain ignorant.

It is the system of Allah Ta'ala that there will always be two classes of people; those who know and those who don't know. It is the duty of those who do not know to ask and enquire. The benefit of asking is that one is clear and confident about what he is doing, while the consequence of not enquiring is that one will always be stormed with doubts and unclarity regarding certain aspects.

We generally confine our queries and questions to matters that relate to our outer-selves, whereas deen applies to the inner-self as well. The Sahaabah (radhiyallahu 'anhum) would enquire regarding aspects of ikhlaas etc. These are all related to the inner-self. They never felt shy to enquire about any matter. It never bothered them as to how Nabi (sallallahu 'alaihi wasallam) would view them. What mattered most was their preparation for the Aakhirat.

Hence, there is a need to refer to the Mashaayikh for one's spiritual reformation as well.

## Importance of Observing Purdah

Asr majlis - Saturday 26<sup>th</sup> Zul Qa'dah 1433 / 13<sup>th</sup> October 2012

Among the things that the Sahaabah (radhiyallahu ‘anhum) enquired from Nabi (sallallahu alaihi wa sallam) was a woman’s relationship with her brother-in-law. Nabi (sallallahu alaihi wa sallam) replied that he (the brother-in-law) is death.

We tend to restrict purdah to outside the home, but in the home we leave out these aspects. There is free mixing between cousins, brothers-in-law and sisters-in-law etc. We do not understand the harms and consequences that arise from this.

The children need to be educated regarding the laws of purdah. If nobody speaks about these aspects now, then the consequences are serious. If it’s not in school then it will be through the media and internet that they will become enticed with all sorts of related evils.

## The Criteria for being bestowed with Knowledge and Wisdom

Asr majlis - Saturday 18<sup>th</sup> Zul Hijjah 1433 / 3<sup>rd</sup> November 2012

Allah Ta‘ala speaks of Sayyiduna Yusuf (‘alaihi salaam) being bestowed with *‘ilm* (knowledge) and *hukm* (wisdom). However, there is a famous maxim that states: “The lesson is not confined to the situation under discussion but it is general.” Hence, the bestowing of knowledge and wisdom is not confined to Yusuf (‘alaihi salaam), but Allah Ta‘ala explains further that this is how

He rewards the *muhsineen* – the righteous. Hence, if we also desire the same then we will have to adopt righteousness and piety.

There is a difference between knowledge and wisdom. Knowledge refers to the information that one has acquired and wisdom refers to the correct application. For example, one has the knowledge that a tomato belongs to the family of fruit, but wisdom demands that you will not add it to a bowl of fruit salad. Hence, this is what is lacking nowadays; there is an abundance of knowledge, but many lack the wisdom and the understanding of its correct application.

## Thoughts are Natural

Asr majlis – Saturday 18<sup>th</sup> Zul Hijjah 1433 / 3<sup>rd</sup> November 2012

In the incident of Yusuf (‘alaihi salaam) Allah Ta‘ala speaks of the wife of the minister trying to seduce and entice Yusuf (‘alaihi salaam). Thereafter, Allah Ta‘ala says: ‘*wa hamma biha*’. Some mufasssireen explain this as Yusuf (‘alaihi salaam) having experienced some feelings for her. One may feel that this is incorrect, but this is in no way against piety. It is natural for any man to experience some feeling when a woman who is attractively dressed appears before him. Otherwise, one is not a man. Won’t a person feel tempted by a glass of cold water when he sees it before him on an extremely hot day? If he doesn’t, then it is a sign of ill-health.

Hence, for thoughts to run within a person’s mind is natural. What one needs to do is not to entertain those thoughts. This is one of Shaytaan’s ways of attacking a person. At times, a person begins

to feel that he has lost his piety due to these thoughts. At times, Shaytaan instils the thought in one's mind of the emitting of urine or gas and most often during salaah. This then leads one to think that his wudhu has been broken. Eventually, when this persists, he becomes frustrated and decides to even stop performing salaah or other 'ibaadat.

## **Live for Deen as if you will Die Tomorrow**

**Asr majlis - Saturday 25<sup>th</sup> Zul Hijjah 1433 / 10<sup>th</sup> November 2012**

It appears in a maxim: "Live your life for deen as if you will die tomorrow, and live your life for the world as if you will live forever."

What this actually means is that when it comes to matters of sharee'ah, there should be no delay in discharging our duties. What needs to be done should be accomplished immediately, as though you feel that you will die tomorrow. Normally, when a person knows that he is about to die, he will make up for whatever is incomplete. So whatever outstanding duties to Allah Ta'ala one has, monies owed to people etc. should be discharged without any delay. These are things for which we will be taken to task and questioned by Allah Ta'ala.

'Live your life for the world as if you will live forever' does not mean that one should project his life for so many years and strive to accumulate wealth for that period of time. Rather, it means that there is no need to be concerned about fulfilling a material need immediately. You have plenty of time to fulfil it. If it is not completed today, it could always be completed tomorrow or the

following day. It is not a major problem if the shop is opened two hours late.

In essence, one should not be consumed by the love of the world. What is meant by being ‘consumed by the love of the world’? The answer is in the Quraan Majeed where Allah Ta‘ala says:

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿١٠١﴾ وَتَذُرُونَ الْآخِرَةَ

“You give preference to the fleeting world and abandon the hereafter.”

Deen and matters of the hereafter should always be given preference over worldly and material matters.

## Allah Ta‘ala’s Assistance for those who Strive

Asr majlis - Saturday 25<sup>th</sup> Zul Hijjah 1433 / 10<sup>th</sup> November 2012

When a person has the true concern and strives to fulfil all that is outstanding, Allah Ta‘ala will make it such that he will never be left to himself. Allah Ta‘ala will take care of him, and not only him, but generations to follow.

The assistance of Allah Ta‘ala will definitely be there for this person even though it may come after some time in certain instances. Look at the incident of Moosa (‘alaihi salaam). The assistance of Allah Ta‘ala came at the last moment when the Bani Israaeel felt that the army of Fir‘oun were about to intercept them. The sea parted and they were saved while Fir‘oun and his entire army were destroyed.

## Legitimising and Legalising

Asr majlis - Saturday 25<sup>th</sup> Zul Hijjah 1433 /10<sup>th</sup> November 2012

The entire effort nowadays is behind legitimising and legalising, and looking for loopholes. Allah Ta'ala knows what is being done for greed and what is being done with sincerity.

The consequence of legitimising is very serious. The Bani Israaeel were prohibited from fishing on Saturdays. As a loophole, they would cast their nets on Fridays and draw them out on Sundays, thus not practically fishing on Saturdays. However, the consequence of this loophole was that they were transformed into apes and monkeys.

In order to appease themselves, after adopting a loophole, people then cite the names of certain personalities, but it is not a matter of who says it. Instead, it is the weight of the argument that really counts.

## *Hubb-ud-Dunya* (Love for the World)

Asr majlis - Saturday 2<sup>nd</sup> Muharram 1434 / 17<sup>th</sup> November 2012

Among the weaknesses of man is 'hubb-ud-dunya' which is regarded as the root of all sins. However, we need to understand what 'hubb-ud-dunya' is.

Ebrahim ('alaihi salaam) had made this du'aa:

رَبِّ اجْعَلْ هَذَا الْبَلَدَ أَمِنًا

*O my Lord! Make this town safe*

Seeking safety and security for one's family is not incorrect. A Nabi has a comprehensive understanding of this life and the next. So his du'aa will be most comprehensive as well.

The second part of Ebrahim ('alaihi salaam)'s du'aa is,

وَاجْتُنِبْنِي وَبَنِيَّ أَنْ تَعْبُدَ الْأَصْنَامَ

*Save me and my progeny from idolatry*

One type of idolatry is worshipping idols, but another form of idolatry is 'kullu ma alhaaka 'an rabbik fa huwa sanamuk' (Whatever distracts you from Allah Ta'ala is your idol). Amongst such things are our desires.

Unquestionable authority is for Allah Ta'ala alone. It cannot be given to others. However, at times, it shifts from Allah Ta'ala to our family or possessions. This is that world that turns you away from your real course. It comes in the form of wealth or in the form of one's children or wife. Priorities are mixed and haraam is committed because of them. Hence, this du'aa teaches us what the world is.

The Quraan also teaches us what the world is,

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ

*Nay, but you give preference to the worldly life*

Though the address is to the kuffaar, but when one analyses the situation, then the kuffaar have two aspects. One is their existence and person. In this there is no difference between ourselves and them. The other is their outlook and behaviour, and it is this that

deprives them of the mercy of Allah Ta'ala. So if we adopt this, we will face the same consequence.

## Islam for Convenience

**Asr majlis - Saturday 2<sup>nd</sup> Muharram 1434 / 17<sup>th</sup> November 2012**

In many instances, you will find that Islam is adopted only for convenience and not due to the love of Islam. The airport has salaah facilities, but this is out of convenience and not because of their love for Islam as such. It is just there to gain support from the Muslims while Islam is not of any concern to them. A bank displays Islamic terms, but again it is not Islam that is of major concern, rather it is the material gain.

## Begging from Allah Ta'ala

**Asr majlis - Saturday 2<sup>nd</sup> Muharram 1434 / 17<sup>th</sup> November 2012**

Du'aa is a request and begging. How many of us actually make du'aa in this manner, especially in the du'aa after salaah. Our du'aa is a mere repetition of words.

Looking at the present conditions we are facing, I suggest that we get together as a family and make a collective du'aa. In this way, one will be making du'aa and the others saying aameen. The possibility of acceptance is far greater. Through this there is the benefit of feeling the presence of Allah Ta'ala.

Apart from that, you have passed on a great gift to your children; they will feel that our father has not left us as yateem

(orphan). He has given us the gift of communication with Allah Ta'ala. As a result they will feel strong and healthy and will be saved from depression.

## Referring to the Experts

**Asr majlis - Saturday 17<sup>th</sup> Muharram 1434 / 1<sup>st</sup> December 2012**

The Arabs did not have the knowledge of heavenly and divine scriptures. Hence, when Nabi (sallallahu 'alaihi wasallam) informed them of his nubuwwat, they sent a delegation to the Jews enquiring whether the Rasuls (Messengers) that had come before were men or angels. The Jews replied that they were men. So their minds were clear that all Rasuls were men like us. And they had to be men and not angels, for if they were angels, then angels do not get tired and have humanly needs etc. So how will they be able to understand human life?

There are basically two categories of people: (1) ahluz zikr - those who have knowledge (2) ghair ahluz zikr (those who do not have knowledge). This is the system in worldly knowledge as well.

Then there are two types of texts that appear in the Quraan and hadeeth: (1) Clear and categorical. Someone who has the knowledge of this can follow this directly. For example, the prohibition of zina or the command of salaah etc. (2) Unclear and ambiguous or there seems to be a contradiction with other aayaat or ahaadeeth. To understand these, one's knowledge needs to be extremely sound. When we are faced with such a text then the requisite is that we follow an imaam of fiqh.

When people like Imaam Ghazaali, Imaam Raazi and even greater than them, Imaam Tirmizi (rahimahumullah) saw the need of following an imaam, then how much more in need are we? This is the consensus of the ‘Ulama of the past that one will need to follow an imaam. In fact, the following of an imaam is actually a relief.

One has to be competent and have a high level of understanding to interpret the Quraan and hadeeth. It is not the field of anyone and everyone. Some are more proficient in the field of narrating ahadeeth, while others have greater expertise in the field of understanding and interpreting the ahadeeth (i.e. fiqh). Such people are worthy of being followed.

Look at a simple example. Everybody accepts Imaam Bukhaari (rahimahullah) as a luminary in the field of hadeeth, but he was not as recognised in the field of fiqh. Therefore, we will find that Imaam Tirmizi (rahimahullah) who was his student, when reporting the views of the fuqahaa (jurists) regarding a particular hadeeth, would enlist the names of Imaam Shaafi’ee, Imaam Ahmad (rahimahumallah), etc. yet he would not report the view of Imaam Bukhaari (rahimahullah). Hence, in each field there are different people who are qualified and are experts, and they are the ones who are to be followed.

In the time of the Sahaabah (radhiyallahu ‘anhum) if they were unsure of anything, they would refer to someone more knowledgeable. Nowadays, everyone has become a ‘mufti’ and has the ability to answer. If someone asks you a question and you have the slightest reservation, then refer the person to someone else. When the Ambiyaa and Malaaiakah (‘alaihimus salaam) did not know something, they would say: “We do not know.” However, nowadays we feel ashamed to say: “I do not know.”

## Following a System to gaining Spirituality

Asr majlis - Saturday 24<sup>th</sup> Muharram 1434 / 8<sup>th</sup> December 2012

Allah Ta'ala has created certain things with fixed systems and some without. For example, there is a system for one to earn his livelihood and obtain education. Without following this system one will not be able to earn a living or gain education. In fact, if someone abandoned the systems that are in place, we will refer to him as a madman. On the other hand, you will find animals etc. that have no apparent system for earning their livelihood. There is no education or training that they undergo. This is the plan of Allah Ta'ala.

This is as far as our physical needs. The same applies to our spiritual needs. We will have to follow a system in order to gain spirituality. There may have been a few individuals who gained spirituality without any means, but they are an exception and not the norm.

A common perception among people is that if a person passes away in Makkah Mukarramah or Madeenah Munwwarah, or on a Friday etc. then he has 'cashed in'. However, passing away in these places or days, does not necessarily mean that this person has struck a 'jackpot'. Instead, you would look at the life of this person, the way he conducted himself and his level of submission to Allah Ta'ala. If outwardly he seemed to be a righteous person and he passes away in this beautiful manner then it would be like a 'cherry on the top'. On the contrary, if he was not an outwardly righteous person, then Allah Ta'ala knows best, but it does not necessarily mean that he has struck the 'jackpot'. Though we all desire to have

such deaths, but the more important thing is the way we lead our lives and the level of our submission to Allah Ta'ala.

## The Gauge of the Ummah – Baitul Muqaddas

Asr majlis - Saturday 1<sup>st</sup> Safar 1434 / 15<sup>th</sup> December 2012

The lands of Shaam (Syria, Palestine and surrounding areas) are lands of blessings. The Mi'raaj of Nabi (sallallahu 'alaihi wasallam) commenced from here. Allah Ta'ala Himself speaks of the blessings of this land in the Quraan:

بَرَكَتًا حَوْلَهُ

*“We have blessed the lands around it”*

Sayyiduna Ebrahim ('alaihi salaam) had moved from 'Iraq to the lands of Shaam, and this then became the homeland of the Banu Israaeel and all the Ambiyaa ('alaihimus salaam) that were sent from them. Allah Ta'ala had warned the Banu Israaeel that if they caused mischief and corruption on earth then the control of these lands and Musjidul Aqsa will be lost. Allah Ta'ala also warned them that this will happen twice, and so did it happen.

Baitul Muqaddas has a very unique feature in that it serves as a gauge for the condition of the Muslims. If the Muslims are upright and straight then they will have control over it and if not then they will lose that control. The Muslims of that time were the Banu Israaeel and as long as they remained upright and held on to their scripture, control remained in their hands. The same applies to us. The control of these lands depends on the Muslims. If, for example,

we inspect the masaajid at the time of fajr then we will find that less than 25 percent of musallees are present at fajr time.

## Holiday Season

**Asr majlis - Saturday 1<sup>st</sup> Safar 1434 / 15<sup>th</sup> December 2012**

Presently, we are in the holiday period and we all know the condition of people especially at the beaches. It will be unbecoming of any Muslim to visit any of these spots during this time. Even if a person presents the excuse of not casting any lustful glances etc. then too he will not be free of blame.

Once, Hazrat Shaikhul Hind (rahmatullahi 'alaih) visited his shaikh, Hazrat Moulana Rasheed Ahmad Gangohi (rahmatullahi 'alaih). It so happened that on that particular day, there was an *urs* celebration taking place in Gangoh, and to get to the residence of Moulana Gangohi (rahmatullahi 'alaih) one had to pass through the area where the *urs* was taking place. Shaikhul Hind (rahmatullahi 'alaih) reached the residence of his shaikh late at night. Without any welcome, Hazrat Gangohi (rahmatullahi 'alaih) instructed Shaikh-ul-Hind (rahmatullahi 'alaih) to immediately return to Deoband. The person accompanying Shaikh-ul-Hind (rahmatullahi 'alaih) interrupted and said that Shaikh-ul-Hind was unaware of the *urs* and should be allowed to remain in Gangoh. Hazrat Gangohi (rahmatullahi 'alaih) replied: "I am not a simpleton that I do not know that he was unaware of the *urs*. However, what answer will he give on the Day of Qiyaamah when he will be asked regarding the hadeeth that states that the one who adds to the glory of a people

will be counted among them? When he saw the *urs* in progress, he could have turned around and returned immediately.”

This was the way of the Akaabir. They always maintained a straight relationship with Allah Ta‘ala. The moment the relationship goes crooked, it will affect all other matters of our life.

## Man – The Noblest of Allah Ta‘ala’s Creation

Asr majlis – Saturday 8<sup>th</sup> Safar 1434 / 22<sup>nd</sup> December 2012

Allah Ta‘ala states in the Quraan Shareef:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

*“Indeed We have honoured mankind”*

Compared to the rest of the creation, man is unique in every aspect. Man has been created with a balance. He is a combination of bestial qualities as well as angelic qualities. However, in this entire equation, what is the purpose of man on earth? Every creation of Allah Ta‘ala remembers Him. Allah Ta‘ala says:

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

*“There isn’t a thing that does not make the tasbeeh of Allah Ta‘ala”*

This is one aspect that the various creations are engaged in the zikr of Allah Ta‘ala. But Allah Ta‘ala has specifically mentioned regarding man that he has been created for His ‘ibaadat.

To understand what ‘ibaadat means, understand the following analogy: There are two types of workers. One is the person who has

been contracted for a specific work, such as an accountant who has been hired for his services. If you tell him to manage a shop for you or to cook a meal he will refuse because he has not been trained for this. The other type of a worker is like a slave. Whatever work he is asked to do, he will do it, whether to serve your guests, or to clean the toilets, or to run your business. This is the position of man, and therefore he has been exalted above the rest of the creation because he has been made in charge of handling all the affairs of the entire creation for Allah Ta'ala. This is what is meant by the worship and service of Allah Ta'ala; that man will be acting in the place of Allah Ta'ala. Therefore, man cannot be selective and choose what he wants to do.

## **The Elder of the Home needs to Assume Responsibility**

**Asr majlis - Saturday 8<sup>th</sup> Safar 1434 / 22<sup>nd</sup> December 2012**

Elders should assume responsibility and understand that they have a responsibility towards their juniors.

Some people want their wives to become pious and righteous overnight, but they fail to realise how long it took them to correct themselves. On the other hand, there are some who are not worried at all for the deen of their family.

As the head of the home we have to assume responsibility and understand what that responsibility is. Some understand it to be merely the providing of basic needs, but this is incorrect. The more important aspect is the instilling of correct values. Obviously, the

bulk of it will be the responsibility of the mother, but it does not mean that the father plays no role. Both are parents.

If you want respect from the child then you need to pass on those types of values as well. The parents of the past were very firm on this.

## **Five Components of Ta'leem in the Home**

Asr majlis - Saturday 8<sup>th</sup> Safar 1434 / 22<sup>nd</sup> December 2012

Parenting is not just about telling the children a few stories and giving them your unwanted time. Have a system at home that by maghrib everyone must be home. After maghrib, there could be supper and then the family can sit down together as a family and carry out ta'leem.

Five things are recommended nowadays in this ta'leem, especially with the type of environment we have outside.

The first is to do the ta'leem of Fazaail-e-Aa'maal. This will assist to motivate and create the enthusiasm to carry out 'ibaadat. It does not have to be dry. Rather, make it enjoyable and at the level of the children.

The second aspect after motivation is to understand how to go about doing those encouraged actions. For this you need Bahishti Zewar.

The third aspect is the recitation of the Quraan. There can be no substitute for this by putting on a CD or the radio. The child must not end the day without recitation of the Quraan. By reciting the kalaam of Allah Ta'ala, He will take care of you.

The fourth is a short while of zikr. This will assist in inculcating taqwa. It will create the consciousness that Allah Ta'ala is watching.

The fifth aspect is that since the challenges we face are so great we should make du'aa collectively to Allah Ta'ala to assist us. This is the greatest gift that a father can give to his child, that he has linked the child to Allah Ta'ala. The child will not feel lost at any time in his life, whether the father is present or not.

We normally question why the home is not right and has jinnaat and jadoo problems. This is the solution to all of these problems.

## **Stray Thoughts and their Remedy**

**Asr majlis - Saturday 15<sup>th</sup> Safar 1434 / 29<sup>th</sup> December 2012**

Stray thoughts are not a gauge to indicate that your imaan is weakening. In fact, the person who continues striving under these conditions, despite the different feelings that he experiences, gets double the rewards. The hadeeth speaks of the person who recites the Quraan but with difficulty, he will receive a double reward. When he works like this, it is a sign that he is working and striving for the sake of Allah Ta'ala. He is not motivated by his feelings.

Often, stray thoughts create great distress in your mind, but this is the plot of Shaytaan. He does not want to see you progressing. Therefore, he tries to distract you.

## **Bonding with the Mashaayikh**

Asr majlis - Saturday 15<sup>th</sup> Safar 1434 / 29<sup>th</sup> December 2012

With the passage of time more doubts, confusion and ambiguity will arise. Why the ambiguity? One simple reason is that we are not in contact with our Mashaayikh. They may be instructing us, but we may not be practising on their advice. This is because of our lack of conviction. Thus, they will tell us something, but we are not convinced of what they are saying. The conviction will come when we bond with them and frequent their company. Your deeds will be in proportion to your conviction.

The pious of the past had a very strong bond with their Mashaayikh which they never allowed to decrease or weaken. Through this, stability in deen is attained, and the love for Allah Ta'ala becomes deeply embedded in the heart. One then reaches such a state that it is difficult for him to be deterred. This is the reason for connecting with our elders.

The pious of the past would stay for extended periods of time with their elders. However, in this time and age it is better to remain in their company for short periods of time. Nevertheless, this should be done with complete conviction in the Mashaayikh. Without this, no benefit will be acquired.

## **Fitnah and Surah Kahf**

Asr majlis - Saturday 15<sup>th</sup> Safar 1434 / 29<sup>th</sup> December 2012

One meaning of fitnah is where things are unclear and ambiguous. You do not see the path before you distinctly. Under such circumstances, what do we do?

Surah Kahf speaks of various types of fitnah, and when it was revealed 70 000 angels brought it down. Thus, when a person recites it on a Friday then he is saved from fitnah for the next 8 days.

In Surah Kahf, Allah Ta'ala does not give the details of the location of the cave or the exact number of the sleepers in the cave. The reason is that Allah Ta'ala does not want us to lose sight of the actual purpose and goal.

One also gains noor through its recitation. What is noor? It is an inner light through which the path of truth becomes clear to us. No ambiguity or doubt remains. But again, this will come when one has a firm bond with his Mashaayikh.

## **Researching is Insufficient**

Asr majlis - Saturday 15<sup>th</sup> Safar 1434 / 29<sup>th</sup> December 2012

For many people, just 'finding out' and researching is insufficient. The Jews and Mushrikeen did investigations regarding the truth of Nabi (sallallahu 'alaihi wasallam), but it did not bring any results. Nowadays, it is more of a curiosity.

## Misuse of the Tongue

Asr majlis - Saturday - 15<sup>th</sup> Safar 1434 / 29<sup>th</sup> December 2012

Misuse of the tongue can be extremely dangerous and disastrous. We don't realise what trauma and disaster it can cause. The hadeeth says: "Promise me the protection of the tongue, I promise you Jannat." It is an extremely important matter. Even if you are right you need to think how to speak correctly.

## Bringing Comfort to Others

Asr majlis - Saturday 13<sup>th</sup> Rabee'ul Awwal 1434 / 26<sup>th</sup> January 2013

Islam teaches us to make others comfortable and this was how the Sahaabah (radhiyallahu 'anhum) looked at life. They would think that if I cannot be of benefit to my brother, then what good is there in me? I may go through difficulty, but my brother must be at ease and be comfortable.

This was the lesson in the incident of Abu Talhah (radhiyallahu 'anhu) and his wife regarding their child that passed away. When he had asked her regarding the condition of the child she replied that he is at ease, whereas the child had passed away. It was only the next morning that she disclosed to him the reality of the matter. He was naturally upset at this and complained to Nabi (sallallahu 'alaihi wasallam). Nabi (sallallahu 'alaihi wasallam) was pleased with his wife's conduct and gave him the glad tidings of being blessed with prosperous children, not only in the dunya, but also in deen. They went on to become leading 'Ulama. However, all this

was as a result of the sabr that his wife bore, and on account of her bringing comfort to her husband and preferring him to herself.

## The Gift of a Wife

Asr majlis - Saturday 13<sup>th</sup> Rabee'ul Awwal 1434 / 26<sup>th</sup> January 2013

One does so much to bring happiness to others and to put a smile on their face, but how much does one do to allow that smile and cheer to appear on the face of that wife who is slogging the whole day for him? Did we ever think what our reply will be if Allah Ta'ala has to ask us how much we appreciated His gift of the wife? She was not obligated to do all of this, yet she did so much for you.

## Ambiguity in Business

Asr majlis - Saturday 13<sup>th</sup> Rabee'ul Awwal 1434 / 26<sup>th</sup> January 2013

Most of the problems that we have in our businesses are due to ambiguity and our not being clear. This is quite common in our Indian community. The father passes away and when you ask the family and children: "Who does the business belong to?" They will say "*aapru che*" – it is ours. But now, what confusion and problems this creates? Instead, from the very beginning one should clearly define what belongs to whom.

## Barkat in the *Silsilah* (spiritual path) of Haji Imdaadullah (rahmatullahi ‘alaih)

Asr majlis – Saturday 13<sup>th</sup> Rabee‘ul Awwal 1434 / 26<sup>th</sup> January 2013

Allah Ta‘ala has placed a strange barkat in the *silsilah* (spiritual path) of Haji Imdaadullah (rahmatullahi ‘alaih). Those who are connected to this *silsilah* and are committed, and do not merely have a casual relationship with their Mashaayikh, then normally such people experience the following three things: (1) Good death (2) Barkat (blessings) in their sustenance (3) They very rapidly gain *nisbat* (a link and connection) with Allah Ta‘ala which in reality is the whole purpose of following this path.

Why is this a unique feature with this *silsilah*? The simple reason is that there is a lot of emphasis on being committed to the sunnat. And why not? When a person is committed to the sunnat then Allah Ta‘ala also takes a liking for him, for he is committing himself to the way of Allah Ta‘ala’s beloved, Nabi (sallallahu ‘alaihi wasallam).

## The Mashaayikh want Production

Asr majlis – Saturday 20<sup>th</sup> Rabee‘ul Awwal 1434 / 2<sup>nd</sup> February 2013

Hazrat Moulana Husain Ahmad Madani (rahmatullahi ‘alaih) was an illustrious personality among our Akaabir of Deoband. His seniority was acknowledged by all his contemporaries, the likes of Hazrat Moulana Thaanwi (rahmatullahi ‘alaih).

When Hazrat Shaikh Zakariyya (rahmatullahi ‘alaih) requested him to spend the month of Ramadhaan in Deoband so that people

would be able to derive benefit from him, he replied that he has many associates in Deoband and he will not be able to remain focused due to them interrupting his schedule. Thus, the primary concern of our Akaabir was their link with Allah Ta'ala, that it must not get affected at all.

What these Mashaayikh really want is that the *taalib* (student – mureed) comes with true earnestness and complies with their instructions. They want to see production. A businessman wants business. If he sees no business from a client he will not pay much attention to him. Getting involved in unnecessary discussions and activities was against their temperament. They were sometimes firm in their approach because they wanted production and work to take place. This is what brings cheer and happiness to their heart. It was the complaint and cry of many buzurgaan-e-deen that people come and talk about other things, but their personal reformation.

Mulaaqaat and meeting with Mashaayikh is extremely beneficial. However, this will come about when the time spent in the company of the buzurg is spent correctly and with proper focus. By staying initially for short periods of time one will be able to achieve this. Allah Ta'ala will then bless one with the opportunity of spending longer periods of time in their company. Everything has a process and procedure to be followed in order to achieve its goal; the same with islaah and self-reformation.

Some complain that I am sitting in the company of the buzurg for so long, but I find no progress. However, the question to ask is: “How was that time spent?” Dedication, motivation and commitment are required.

## Inculcating True *Sifaat* (Qualities)

Asr majlis - Saturday 20<sup>th</sup> Rabee'ul Awwal 1434 / 2<sup>nd</sup> February 2013

The criteria by Allah Ta'ala is sifaat and quality. Food prepared with quality fetches a great price, but if there is no quality in it then nobody will want to even pay for it. Our values have become so corrupt nowadays. If someone excels in stupidity, in *lahw* and *la'ib* (sports) people are prepared to pay millions for him. So one can imagine if one excels in things that have worth in the sight of Allah Ta'ala then what will Allah Ta'ala give for him excelling in that? People have limitations, whereas Allah Ta'ala has no limitation in His treasures. What Allah Ta'ala wants to see is the sifaat and qualities.

## Our Relationship with Allah Ta'ala

Asr majlis - Saturday 20<sup>th</sup> Rabee'ul Awwal 1434 / 2<sup>nd</sup> February 2013

We need to work out and investigate what type of relationship do we have with Allah Ta'ala. How seriously do we take it? Our life and death is for Allah Ta'ala, whereas we are prepared to compromise our relationship with Allah Ta'ala.

Imagine if a person wants to have a wife and also keep a girl friend. The wife will never tolerate it. Now, when it comes to our relationship with Allah Ta'ala, we adopt a compromising attitude due to all the technological distractions that we have with us. However, this relationship is non-negotiable. We cannot

compromise in any way. To progress we need to completely annihilate ourselves.

## Correction of Intention – the Cornerstone of Tasawwuf

Asr majlis - Saturday 27<sup>th</sup> Rabee'ul Awwal 1434 / 9<sup>th</sup> February 2013

Once, Moulana Habeeb-ur-Rahmaan Saahib asked Hazrat Shaikh (rahmatullahi 'alaih), “What is this tasawwuf all about?” Hazrat Shaikh (rahmatullahi 'alaih) replied that the essence of tasawwuf is tasheeh-e-niyyat (correction of intention), “*innamal a'maalu binniyyaat*”, and the endpoint is ihsaan: “*an ta'budallah ka-annaka taraah*” (visualising Allah Ta'ala). All the sacrifices and exercises you undergo are to achieve this. Upon receiving this answer he replied that this has left me wonderstruck as it answers everything.

Hazrat Shah Waliyyullah (rahmatullahi 'alaih) explains that the effort of the Ambiyaa ('alaimus salaam) revolve around three aspects. The first is correction of beliefs; beliefs regarding Allah Ta'ala, Qiyaamat, the hereafter, etc. The second was rectification of actions and conduct. This aspect was covered by the Fuqahaa, for they defined and codified the sharee'ah and their efforts have stood the test of time. The Fuqahaa themselves were mountains of piety and righteousness. The third was ihsaan. Ihsaan starts off with the correction of intention; is Allah Ta'ala pleased with what I am going to carry out? And this is the root of everything. Without it, even one's imaan is incomplete and one's actions and a'maal will be incorrect.

The crux of it is that you will have to get to such a point that your mind is consumed with the thought, that is Allah Ta'ala pleased or displeased with this action? It should become natural like breathing. It will apply to all actions in life, whether relating to acts of worship or interaction with people. Once a person achieves this, you will now call him spiritually alive and self-motivated.

## **Respect and Love – The Two Motivating Factors**

**Asr majlis - Saturday 4<sup>th</sup> Rabee'us Thaani 1434 / 16<sup>th</sup> February 2013**

When we restrain ourselves from something then it is either because of respect or love for the person who instructed us to do so. Hence, we conclude that when we do not conform then it is due to a lack or deficiency in our love and respect. The whole structure of deen is based on two pillars; love and respect.

One acknowledges one's wife because of all the service she renders. Thus, she is appreciated and respected. Hence, the reason why we fail to commit ourselves to the teachings of Nabi (sallallahu 'alaihi wasallam) is that we have not recognised who Nabi (sallallahu 'alaihi wasallam) is and what he has done for us. It is a great disservice to remember him just once a year or only in one month of the year. This is the way of the Kuffar and disbelievers. A mu'min needs to see to it that he takes out time daily to think of Nabi (sallallahu 'alaihi wasallam) and send salawaat and durood upon him. We need to teach our children the level of love and respect that is required.

## **Brands of the Enemies**

**Asr majlis - Saturday 4<sup>th</sup> Rabee'us Thaani 1434 / 16<sup>th</sup> February 2013**

We go to Makkah Mukarramah and Madeenah Munawwarah and then buy those brands that support the enemies of Allah Ta'ala and His Nabi (sallallahu 'alaihi wasallam). We may consider it as something trivial and think that it is just a name or a brand and nothing more than that. But put on a t-shirt with 'Usamah bin Laden' printed on the front and 'Taliban' printed on the back and then try to enter America. Will it ever be possible? You may argue with them that it's only a name, but this argument holds no weight in their eyes.

## **Creating Perfect Love for Allah Ta'ala**

**Asr majlis - Saturday 12<sup>th</sup> Rabee'us Thaani 1434 / 23<sup>rd</sup> February 2013**

True love for Allah Ta'ala demands that we practise the commands of Allah Ta'ala without asking the wisdom behind it. Asking such questions is a sign of a lack of love. A husband does not ask for the wisdom behind giving his wife a rose. It is the instinctive love that he has which prompts him to make the bunch available for her. This should be our attitude to the injunctions and commands of Allah Ta'ala.

The commands of Allah Ta'ala have great wisdom behind them. It is only when we fail to abide by them that we realise the disastrous consequence of not enacting them and replacing them with man-made laws. Look at the rate of crime, rape, murder, etc.

This is all a direct result of failing to implement the injunctions of Allah Ta'ala. It is only now that the wisdom of so-called barbaric laws comes to light.

We thus need to beg Allah Ta'ala to bless us with just a miniscule amount of His love. When we are able to accommodate the love of other finite and mortal beings in our hearts, then why won't it be possible to imbibe within our hearts the true love for Allah Ta'ala?

## **Acknowledging the Favours of Allah Ta'ala**

**Asr majlis - Saturday 19<sup>th</sup> Rabee'us Thaani 1434 / 2<sup>nd</sup> March 2013**

It is the good fortune of man that he acknowledges the favours of Allah Ta'ala. Whatever we have is from Allah Ta'ala as He alone is the Controller and Conferrer. But the moment a person begins to feel that he has acquired whatever he has on account of his own doing and attaches his absolute ownership to everything that he has, it is the stepping stone to his peril.

Imagine for a moment, a person lends his brand-new Porsche to his friend for a month or two. However, the friend connives and tries to forge the log book and transfer the car on to his name. How upset and distraught his friend will feel!

Similar is the case with the favours of Allah Ta'ala. When man begins to assume complete ownership over them and forgets Allah Ta'ala, then this is the worst of crimes he could ever commit.

## **The Indiscriminate Nature of Death**

Asr majlis - Saturday 19<sup>th</sup> Rabee'us Thaani 1434 / 2<sup>nd</sup> March 2013

Death is not fixed for any class or age of people. It comes indiscriminately; whether to the young or old, ailing or healthy, rich or poor. Man needs to prepare for this moment. This is a sign of his intelligence as is indicated to in the hadeeth of Rasulullah (sallallahu 'alaihi wasallam). Life in this world is short and we have to make the most of it and achieve the most during this short stay.

In this day and age when we want to expedite all our affairs, we also want the same for our rewards in the Hereafter. One of the ways as explained in the hadeeth to achieve this is the recitation of the Quraan Majeed and pondering over death.

## **The Noor of the Heart and Commitment to the Sunnat**

Asr majlis - Saturday 26<sup>th</sup> Rabee'us Thaani 1434 / 9<sup>th</sup> March 2013

To gain visibility, one requires two types of lights: the light of the eyes and the external light of the sun or a lamp etc. Then only will one be able to clearly see what is before him. With the absence of any one of the two, one will not be able to see anything and is likely to lose his way or fall into danger.

Likewise, for spiritual guidance and sight, one needs the noor (light) of the heart and the noor (light) of the sunnat. Without any one of them one will create confusion in deen and is very likely to go astray.

One sunnat of Rasullallah (sallallahu ‘alaihi wasallam) is far more superior than a 1000 spiritual states of ecstasy that a person experiences. It is the commitment to the sunnat that will take a person forward. If one holds firm to the sunnat, but does not experience any spiritual state etc. he will be successful. On the other hand, if a person is not committed to the sunnat, but has spiritual experiences then this is not a sign of him being successful.

## **Jannat is not a “Lucky Packet”**

**Asr majlis - Saturday 26<sup>th</sup> Rabee‘us Thaani 1434 / 9<sup>th</sup> March 2013**

Allah Ta‘ala has a system in place for people being blessed with Jannat etc. It is not a ‘lucky packet’ as some consider it to be; that a person as a matter of luck gains his admittance into Jannat.

If this was the case, what was the purpose of Nabi (sallallahu ‘alaihi wasallam) exhorting the Ummah in innumerable ahaadeeth to carry out various acts of righteousness? Yes, what we may say is that those incidents which speak of a person being admitted into Jannat on account of one action, actually mean that the person carried out many other righteous deeds, but this particular deed was the culminating action that lead to him being blessed.

## **‘Ibaad-ur-Rahmaan (Servants of the Most Compassionate – Allah Ta‘ala)**

**Asr majlis - Saturday 10<sup>th</sup> Jumaadal Oola 1434 / 23<sup>rd</sup> March 2013**

In Surah Furqaan, Allah Ta‘ala speaks of ‘ibaad-ur-Rahmaan. Allah Ta‘ala wants ‘abdiyyat (servitude) from us and this requires ma‘rifat (recognition) of Allah Ta‘ala. We are from dust and we will turn into dust. The quality of dust is that it complies with whatever is done to it. So one should be in agreement with whatever Allah Ta‘ala does. You will beg Allah Ta‘ala for ‘aafiyat (ease), but thereafter accept whatever conditions come your way.

It must not be the opposite where our name and reputation becomes primary and Allah Ta‘ala becomes secondary. Whatever the circumstance, be it a wedding, friendship, or any other thing, the primary thing is the pleasure of Allah Ta‘ala.

Understand your position and yourself, as to what you are and what you are made of. Repeatedly ponder over this. Allah Ta‘ala attributes the word ‘ibaad to Rahmaan. The purpose being that Allah Ta‘ala wants us to become embodiments of mercy and compassion.

The first description of these servants is that they walk upon the earth softly. This means that they walk with humility.

The next quality is that when people address them in an ignorant fashion, they reply in a way which respectfully avoids problems. We should always try to avoid any type of confrontation. A problem that we have is that often we like to incite and provoke others.

## Imaan – The Recipe to Happiness and Joy

Asr majlis - Saturday 1<sup>st</sup> Jumaadal Ukhra 1434 / 13<sup>th</sup> April 2013

All acts of ‘ibaadat are branches of imaan. Without imaan, there is no reward for any act irrespective of the quantity.

Among these ‘ibaadaat are those whose rewards are recurring. For example, the growing of a beard. For as long as a person has a beard, his reward will be recurring at every moment of his life. Similar is the case of nikaah. Thus, when this is the situation with some of the branches, how much greater would be the case with imaan? Its rewards are recurring for as long as a person has faith and imaan.

If we only reflect over the details of imaan then there would be no reason for any person to grieve and be sorrowful. With imaan we believe that Allah Ta‘ala is the Absolute Controller of all affairs. Hence, when we realise this, we have the recipe to happiness. We have the tendency to look at things negatively and only think of the misfortunes and difficulties that overcome us. Instead, forget the hardships and think of the many bounties and favours we enjoy.

## Requisites for Perfecting Imaan

Asr majlis - Saturday 1<sup>st</sup> Jumaadal Ukhra 1434 / 13<sup>th</sup> April 2013

For perfecting imaan, there are certain requisites. These are outlined in the Quraan where Allah Ta‘ala explains three requisites:

1. Nabi’s (sallallahu ‘alaihi wasallam) decision is final in all matters.

2. There should not be even the slightest reservation within one's heart and mind regarding the decision.
3. One should wholeheartedly accept the decision irrespective of the circumstance and situation.

Therefore, for the preservation of our imaan, one simple method would be to make the following du'aa after every salaah:

تَوَفَّنِي مُسْلِمًا وَالْحَقِيقِي بِالصَّالِحِينَ

*O Allah! Make me die as a Muslim and join me in the ranks of the pious.*

## Human Instinct

Asr majlis - Saturday 8<sup>th</sup> Jumaadal Ukhra 1434 / 20<sup>th</sup> April 2013

Allah Ta'ala states in the Quraan Majeed:

فَاقْمْ وَّجْهَكَ لِلدِّينِ حَنِيفًا ۖ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

*“Turn away from everything and keep your face erect and firm for that deen that is absolutely straight and correct. This is the fitrat upon which Allah Ta'ala has created mankind.”*

Allah Ta'ala speaks of two aspects in this aayat. The first is to remain firm and straight on deen. This is the test for man, as he has been created with feelings. A pillar can remain firm and straight and will not be affected by various conditions. However, a human has feelings and gets affected with surrounding conditions.

The other aspect that Allah Ta'ala speaks of in this aayat is that of fitrat. Fitrat could be translated as 'natural disposition' or 'instinct'. Every creation has a fitrat. We study the fitrat (instinct)

of ants, honey bees, and many other creations, but what about the fitrat of man. As long as everything remains within the demands of its natural characteristic and instinct then it seems pleasant.

Hazrat Shah Waliyyullah Saahib (rahmatullahi 'alaih), who was one of the greatest 'Ulama and philosophers in the past three centuries, explains that man's fitrat is to seek his Creator and understand who He is. Once a person identifies his Creator, then the very next question is that how do I appreciate Him? What must I do to please Him?

## Commitment with Consistency

Asr majlis - Saturday 22<sup>nd</sup> Jumaadal Ukhra 1434 / 4<sup>th</sup> May 2013

Allah Ta'ala speaks of two qualities that allowed the Bani Israaeel to be appointed as leaders i.e. guides for dispensing hidaayat. One is the quality of yaqeen and conviction. When a person has the conviction of anything then he will be prompted to achieve it. For example, a matriculant has the conviction that his success in life depends on him becoming a doctor. Hence, he will thereafter dedicate eight to nine years of his life to acquire a mastery in that field. When it comes to deen then this should also be our attitude and outlook.

The second quality was that of *sabr*. We normally confine *sabr* to a very narrow meaning and feel that it applies only at the time of a calamity. However, it has a very broad meaning. It actually means to commit oneself with consistency. Thus, in any given situation, one commits oneself to deen with consistency.

Among the things that one needs to commit oneself to, are the teachings of one's elders. However, this again should be with consistency. It should not be for a day or two, or whenever one feels like. When one commits oneself to their teachings and informs them of all that relates to one's islaah (spiritual reformation), this will allow one to gain progress in this path.

## The Effects of Company

Asr majlis - Saturday 22<sup>nd</sup> Jumaadal Ukhra 1434 / 4<sup>th</sup> May 2013

Among the most disastrous elements in this path of *sulook* is company. It is so detrimental that it can take one to the lowest of the low.

Company and association is not restricted to just friends and people. It also refers to the things that we read or hear. Many a times a person's mind is covered with doubts or his thoughts are scattered after reading an article, or listening to a programme or after seeing a picture. These should not be treated as insignificant. In fact, when it happens for the first time, then such articles etc. should be discarded. Some say that it isn't a 'train smash'. Yes, it's not a train smash, it's a 'brain smash', for this person is now perpetually troubled by these doubts and confounding thoughts.

## The Role of a Woman in Marriage

Asr majlis - Saturday 29<sup>th</sup> Jumaadal Ukhra 1434 / 11<sup>th</sup> May 2013

Nabi (sallallahu ‘alaihi wasallam) once explained that a woman who marries without the consent of her parents or guardians then her marriage is incorrect. Although the nikaah will not be termed as invalid, but this is an incorrect procedure where a woman goes about arranging her own marriage.

The reasons could be multiple, but one would be that it would lead to a whole host of problems. Firstly, if she is going to seek her own partner then as it is common, the boy will only show that side of himself that is appealing and she will only realise his true colours after marriage. Secondly, at times she will have to go through several men and in this way it will lead to her having an ill-reputation. Therefore, the hadeeth advises that all these matters should be handled by the parents and family elders.

## Compatibility between Spouses

Asr majlis - Saturday 29<sup>th</sup> Jumaadal Ukhra 1434 / 11<sup>th</sup> May 2013

People normally object that we all are equal in the sight of Allah Ta‘ala, so why is there a difference when it comes to marriage. The answer to this is that as far as matters pertaining to ‘ibaadat and reward of the Hereafter are concerned, there is no difference between any person. There is scope for every individual to excel the rest. However, Islam also recognises the temperament and feelings of people. Thus, in the case of nikaah, compatibility

between spouses is an issue that is emphasised. This will then see to the smooth continuity of the marriage.

## **Tasawwuf Covers the Entire Deen**

**Asr majlis - Saturday 29<sup>th</sup> Jumaadal Ukhra 1434 / 11<sup>th</sup> May 2013**

People tend to give a very narrow meaning to ‘tasawwuf’, whereas tasawwuf covers all aspects of deen. At times, Hazratjee (rahmatullahi ‘alaih) would even dedicate the entire majlis to discussing aspects of politics and he would say: “There is no deen which does not have politics and there is no politics which does not have deen.” However, politics does not refer to what we find nowadays. Instead, it means to apply your mind correctly in passing a judgement or making a decision.

## **Discussing the Lives of our Akaabir**

**Asr majlis - Saturday 7<sup>th</sup> Rajab 1434 / 18<sup>th</sup> May 2013**

It is important that we discuss the lives of our Akaabir. In these incidents one will understand the nature and disposition of the people of the past. Otherwise, we will confine ourselves to law and we will not know its practical implementation. We should discuss them repeatedly so that it settles in our minds.

## Disinterest in the World

Asr majlis - Saturday 7<sup>th</sup> Rajab 1434 / 18<sup>th</sup> May 2013

When we study the lives of our pious predecessors we find that a common feature in them was abstinence from the world.

The Fuqahaa state that when a person makes a bequest that his wealth be given after his death to the most intelligent person, then the recipient will be the one who is most disinterested in the world and most concerned of the Hereafter.

Nowadays, we become so obsessed with material wealth that we are unable to distinguish a luxury from a need, and thus luxuries become needs. For people like us it is advisable, in fact it is compulsory that we go to the qabrustaan (graveyard) and contemplate over the reality of life. Look at the ages of the people who passed away; what were they and what they achieved and, now where are they?

## Gaining the True Love of Allah Ta'ala

Asr majlis - Saturday 14<sup>th</sup> Rajab 1434 / 25<sup>th</sup> May 2013

Love is not something that you have to be tutored about, regarding how to go about conducting yourself. Your love for a person will illustrate to you what has to be done.

You love a woman and she gave you a chocolate. With every piece of chocolate that goes down your throat, you will take it with those thoughts of her love and you will relish it with those thoughts. Now shift it to the divine hand that has blessed you with

that morsel and think about the amount of love that Allah Ta'ala has for you that He has blessed you with that morsel though you do not deserve it.

Hazrat Moulana Ashraf 'Ali Thaanwi (rahmatullahi 'alaih) speaks of *tareeqah-e-qalandar*. It means that you don't need to do too many actions, but do it with the true love of Allah Ta'ala.

The parting advice of Haji Imdaadullah (rahmatullahi 'alaih) to Hazrat Thaanwi (rahmatullahi 'alaih) was that when you drink water, drink it chilled and cooled. In this way, shukr will be expressed from the bottom of the heart and this is one of the methods of enhancing one's love for Allah Ta'ala which is a duty.

## **Assigning to Allah Ta'ala after Adopting the Means**

**Asr majlis - Saturday 21<sup>st</sup> Rajab 1434 / 1<sup>st</sup> June 2013**

A great lesson that we learn from the lives of the pious of the past was that they would adopt the necessary means for their work and thereafter assign their affairs to Allah Ta'ala. On the other hand, we adopt all the procedures and try to go the extra mile, but in the process we do not entrust our affairs to Allah Ta'ala. In so doing, Allah Ta'ala then places the entire burden on the individual and this is the beginning to all problems and agony. Eventually, this leads to depression, for one has placed all his trust on the means and procedures, and not on Allah Ta'ala.

## **Importance of Blessings in one's Wealth**

Asr majlis - Saturday 21<sup>st</sup> Rajab 1434 / 1<sup>st</sup> June 2013

There is no harm in asking Allah Ta'ala to grant one an abundance of material. However, together with that, ask Him for His grace and barkat (blessings). In this way, that wealth will be a means of blessings. Otherwise, just an abundance of wealth can become a source of punishment for a person.

## **Importance of Ta'leem in the Homes**

Asr majlis - Saturday 28<sup>th</sup> Rajab 1434 / 8<sup>th</sup> June 2013

Our pious elders would normally encourage that ta'leem be conducted at home. However, in this time and age with the type of environment we are exposed to, it has become almost farz to do ta'leem daily at home.

The ta'leem should be of kitaabs that are endorsed by our elders, which have proven to be successful and effective. Therefore, ta'leem should be conducted of Behishti Zewar and the fazaa'il kitaabs (Fazaa'il-e-Aa'maal and Fazaa'il-e-Sadaqaat). It should be preferably in the original language that they were written in, i.e. Urdu. These kitaabs are more than sufficient for women to practise deen correctly.

## *Khashiyyat* and Knowledge

Asr majlis - Saturday 28<sup>th</sup> Rajab 1434 / 8<sup>th</sup> June 2013

Allah Ta'ala states in the Quraan Shareef that it is only the knowledgeable from His servants who have fear. What is meant by having knowledge? You will find Christians and Jews who have more knowledge of the Quraan and hadeeth than any of us, yet they do not have the fear of Allah Ta'ala.

The actual meaning is that a person has knowledge in proportion to the fear of Allah Ta'ala he has. The seeds of knowledge have to be sown into the fields of *khashiyyat* (fear of Allah Ta'ala). It is this *khashiyyat* that brings about the revolution in knowledge. It is like a child who only realises the enjoyment of wealth and women when he gains maturity. Prior to that, he does not understand what these enjoyments are. Thus, to gain the true enjoyment of knowledge one requires *khashiyyat*.

# Upbringing of Daughters and their Education

## Introduction

This is a pre-transcript of one of the weekly majalis conducted by Hazrat Mufti Ebrahim Salejee Saahib (daamat barakaatuhum). The topic deals with an extremely essential subject that is relevant to each one of us; especially parents with growing up children. Living in a hostile environment with negative elements lurking at every corner one is often left with no choice but to come into contact with them. However, as Muslims we ought to realise the need to educate and instil in our offspring true morals and values. We make du'aa to Allah Ta'ala that He allows us to implement these invaluable gems of advice, aameen.

## Excellence of a Muslim Woman

A Muslimah's excellence is described in the Quraan and ahaadeeth. The Quraan states:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

*“And remain within your homes and do not emerge like in times of jahiliyah (ignorance)”*

The ahaadeeth also inform us of what additionally constitutes excellence in a Muslim woman:

- When her husband looks at her, she pleases him.
- When he commands her then she obeys him.
- She safeguards his honour (herself) and his wealth when he is away.

The first and foremost requirement of a Muslim woman to successfully accomplish these is that her mindset must be correct. Instilling this mindset is the responsibility of the parents; more so the mother. Bringing about the sunnah of ta'leem (deeni education) daily in the home is essential to achieve this.

To be pleasing to her husband, the Muslim wife needs to know what makes her husband happy. Thereafter, she needs to be able to do these things. For instance, everybody enjoys a well cooked meal. So, a Muslim wife needs to know how to prepare good food. She must also familiarise herself with the preferences of her husband.

While food has specifically been mentioned, pleasing the husband is not only confined to this. It covers all aspects.

In order to be obedient to her husband, the Muslim wife needs to have humility. This is a natural trait of women. However, the culture of the western education system corrupts this natural trait and instils the opposite.

Finally, the chaste and trustworthy Muslim wife will find no difficulty in achieving the third characteristic

## **Two Important Lessons**

Hazrat Shaikhul Hadeeth Moulana Muhammad Zakariyya (rahmatullahi 'alaih) said that all the girls from his family did very well in the homes where they were married, to the extent that after some time had passed, they were held in high regard and people would turn to them for advice. He went on to say that when the girls were leaving home they were taught two things. Firstly, they should readily and cheerfully get their work done, and secondly to always be good to all and not take sides in any family feuds.

In reality, a Muslimah with this mindset eventually gains 'control' of the household in that, she influences its smooth functioning in all aspects and makes it a home from among the homes of Jannat.

## **Teach by Example**

A family girl married into a family in Britain who were Muslims in name only – there was no salaah, fasting, zakaat, hajj, etc. The advice her family gave her was: “You continue with your

ma'moolaat (daily 'ibaadat) and leave them alone." She did so, and within a span of a year the whole family turned around. They brought Islam practically into their lives. They also became dedicated jamaat workers.

## **Purpose of Mastooraat Jamaat and Girls' Madrasahs**

An 'aalim once asked me: "What do you have to say about girls doing hifz?" I replied: "There is no universally correct answer for every circumstance." I then went on to explain that there are two broad categories of Muslim women – those who are already purdah nasheen (wearing purdah/niqaab) and those who are not.

To remove those who are already purdah nasheen from their homes is a grave injustice. This is substantiated from the Quraan. The education and training of these blessed ladies is the responsibility of the parents.

There are also those who are not purdah nasheen. They have already left their homes for school, university, work, etc. Some of these Muslimahs realise at some time that leaving their homes is a sin and fraught with danger for them even in this world. They therefore wish to return to what is correct; but they may not have the courage to make such a big change all at once. (Sinning is addictive; leaving the home without need is a sin and is therefore addictive and difficult to give up all at once.)

These Muslimahs' parents typically forego their tarbiyat (upbringing) and essential education (deeni education) because their school/university going daughter is tired from school, has

homework or needs assistance with an assignment that must be handed in.

Mastooraat Jamaat and Girls' Madrasahs have been brought about for this category of Muslimahs. The purpose of these mediums is to provide an intermediate step to returning home for those who need it. When the Muslimah develops her imaan and yaqeen to the level that she no longer needs these crutches, then she should abandon them and confine herself to her home as instructed in the Quraan and hadeeth.

Would it be possible to find more than fifteen Sahaabiyaat who were huffaaz?

## **Deficiencies**

Since Mastooraat Jamaat and Girls' Madrasahs are an improvisation, they have inherent deficiencies – as the following example illustrates:

A young man sought my du'aas before going for a proposal. On his return I asked him how he felt about it. He replied: "I am disorientated." Upon enquiry, he said: "I sat with the menfolk and she with the womenfolk. Making small talk, my mother complimented her on her skills by commenting that the savouries were well prepared. The young lady then remarked: 'I don't have time to make these things. If my husband wants tea and I am busy with my kitaabs, he must just make the tea himself. My kitaabs come first.'"

This corruption of priorities occurs because the ustaads are more concerned about their students getting better grades and higher overall pass rates because this is what they are measured on.

They do not have the motivation or time to make the tarbiyat of their charges.

## **The Mindset of the Instructor Influences the Audience**

Great care should be taken about whose talks we listen to and whose writings we read, because the teacher's, speaker's, or writer's mindset exerts a strong influence on the students. (The following real life incidents provide an example of both beneficial and harmful influences.)

### **Beneficial Influences**

When Hazrat Moulana Gangohi (rahmatullahi 'alaih) first went to Hazrat Haji Imdaadullaah (rahmatullah 'alaih) he said: "I cannot perform tahajjud or make zikr." Haji Saahib enquired: "Who asked you to do these?"

That night when Hazrat Haji Saahib got up for tahajjud, Hazrat Moulana Gangohi's eyes also opened. He tossed and turned for a while, but couldn't fall asleep. He then thought: "Well I am up, so I may as well read tahajjud." Thereafter, Hazrat Haji Saahib made zikr. Hazrat Moulana Gangohi also made zikr.

From then onwards, Hazrat Moulana Gangohi (rahmatullah 'alaih) was punctual with these practices. In fact, the benefit extended to even the next generation – many of those who became

bay‘at to Hazrat Moulana Gangohi (rahmatullah ‘alaih) were punctual with these practices for 30-40 years.

## **Harmful Influence**

Arabs first got the notion that they should get educated in the West around the 1970’s. One class of Arab Muslims was taught by a Jewish lecturer.

He won their confidence in the first few lectures by pointedly looking at the clock and saying: “Prayers are an important fundamental for you, and I don’t want any of you to miss it.” After some time he ventured to ‘your religion is perfect, if only it could accommodate this small aspect ...’ With time ‘this small aspect’ grew and morphed into something completely un-Islamic; to the point that when this group returned to Arabia and were asked ‘what have you learnt?’, they replied: “This stone (the Ka’bah) is what has held back numerous Arab Muslims from education and should be destroyed.” Na‘oozubillaah. They were brainwashed.

## **The Caution required of Parents**

Out of love for their children, parents sometimes make wrong decisions because they do not consider the consequences of their actions. (Mufti Saahib (daamat barakaatuhum) mentioned two of the many cases that were referred to him.)

In the first, the wife was taken by her parents for ‘umrah for a few weeks. She was married for just a few months and left her husband alone. This husband was confronted daily in the work

environment with temptations. He was in the prime of his youth – a time when these feelings are at their peak. How was he expected to resist?

In the second, the wife was also taken on a holiday by her parents. Her husband was the buyer in the company where he worked. Ninety percent of the sales people he came in contact with were ladies. In his words ‘the conversation turns to an invitation to the bedroom within two minutes’ because these sales ladies want the sale. He in turn needs to buy the product at the best price and in the meantime his wife has been away for a few weeks – what is he to do?

Eventually, he realised that the solution to this problem was for him to marry a second wife and get her to work with him. She could then field these calls and save him from temptation. When the family of the first wife heard of this, they were up in arms; but who brought it to this point?