

# Stepping Stones to Reformation

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

*Part Two*

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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 Ramadhāan 1434/2013 and of the weekly Saturday majaalis conducted thereafter till Ramadhāan 1435/2014.

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 compilation is not meant to be a book for mere information. Instead, it is to conscientize the reader of the true meaning of life and to begin to understand the line of thought of our Akaabir and pious predecessors. Hence a humble request is made for the sincere seeker, to read a passage at a time, then stop and reflect.

We beg Allah Ta'ala to accept this compilation, 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.

## Appreciating the Favours of Others

Morning majlis – Friday 10<sup>th</sup> Ramadhaan 1434 / 19<sup>th</sup> July 2013

When an animal reaches a stage where it can fend for itself, it sets off independently. It totally abandons its parents and all those who may have given it some sort of care and attention. There is no such thing as values and morals in them. Whereas as human beings and moreover as Muslims, we are trained differently. We are taught not to forget the past in this sense that we need to appreciate and value anyone who did some good to us.

## Harm of Neglecting Parents

Morning majlis – Friday 10<sup>th</sup> Ramadhaan 1434 / 19<sup>th</sup> July 2013

The people who we owe the greatest right to after Allah Ta'ala and his Rasul (sallallahu 'alaihi wasallam) are our parents. Whatever blessings we enjoy is because of them. When a person neglects his duty to them then at times even his good deeds become null and void.

## Rights of Parents

Morning majlis – Friday 10<sup>th</sup> Ramadhaan 1434 / 19<sup>th</sup> July 2013

The fundamental rights of our parents are as follows:

- a) Always make them feel physically, emotionally and mentally comfortable. Let them feel that we are at their side.
- b) Cheer them up in different ways. As they age, petty issues may irritate them. The last thing for us to do is to get worked up. We need to tolerate them as they happily tolerated us when we were small.
- c) Make du'aa for them regularly.
- d) Settle their debts and accounts.
- e) Be kind towards their friends and associates.

## **The Focus of the Ambiyaa ('alaihimus salaam)**

**Asr majlis – Friday 10<sup>th</sup> Ramadhan 1434 / 19<sup>th</sup> July 2013**

Allah Ta'ala speaks about Ibraheem, Ishaq and Ya'qoob ('alaihimus salaam) that they had sight and hands. The question is that everyone has sight and hands, so what special quality is being explained here? What is meant is that they had real sight and hands. In other words, they used their intelligence and energies correctly. They always kept the viewpoint of the Akhirat (Hereafter) at the forefront and their drive towards the Akhirat far exceeded their drive for this world. This was their distinguishing feature and this is the sign of acceptance in the sight of Allah Ta'ala.

The Quraan Shareef tells us that even Shaitaan cannot interfere with those who are truly focused towards the Aakhirat. Such people are classed as the special selected servants of Allah Ta'ala.

## Islam is Simple

Night majlis – Friday 11<sup>th</sup> Ramadhaan 1434 / 19<sup>th</sup> July 2013

Islam is easy and simple. All that we have to do is embrace and accept it. However, we should not try to go about doing only that which suites us. It should be embraced entirely.

## Antidote for Sinning

Night majlis – Friday 11<sup>th</sup> Ramadhaan 1434 / 19<sup>th</sup> July 2013

When embarking on committing an evil, then think of the power and might of Allah Ta'ala. When you pass by the locations of previous nations (that were punished) then reflect and ponder and take lesson from their lives. Don't just visit those places for mere sightseeing.

## Worrying of our Own Selves

Morning majlis – Saturday 11<sup>th</sup> Ramadaan 1434 / 20<sup>th</sup> July 2013

The hadeeth teaches us to focus on our own wrongs and not to blame others. On the contrary, the Western attitude trains us to

throw the blame onto others and always find an escape route for ourselves.

Sometimes we are made to suffer the bitter consequences of our wrong doings. Largely this happens when we either belittle a person who got caught up in some wrong activity or we regard any wrong deed as insignificant.

## Reality of Sins

**Morning majlis – Saturday 11<sup>th</sup> Ramadaan 1434 / 20<sup>th</sup> July 2013**

When embarking on a sin, don't think whether this is a major or minor sin. Rather look at who you are disobeying. The sin may be small but by committing it we are displeasing Allah Ta'ala who is the greatest of all beings.

## Benefit of having the Correct Mindset

**Morning majlis – Saturday 11<sup>th</sup> Ramadaan 1434 / 20<sup>th</sup> July 2013**

When a person has the correct mindset then his entire life is in order. He fully understands how to overcome any situation and brings comfort to himself as well as to others. This correct mindset is attained by associating with the pious.

## True Parents

Morning majlis – Saturday 11<sup>th</sup> Ramadaan 1434 / 20<sup>th</sup> July 2013

If both parents are deeni conscious and are seeing to the proper upbringing of their children then that is excellent. However if only one parent has this deeni motivation and the other just doesn't seem to be paying any interest then what should be the response? The concerned parent should do his/her best to nurture the child correctly to the best of his/her ability. He/she should not sit back and say: "Oh! What must I do? I am landed with this problem. There is no way out for me. This is in my taqdeer." This is not in keeping with Islamic values, rather it is the effect of Western values, which lead one to despondency and losing hope.

## Controlling and Understanding Emotions

Asr majlis - Saturday 11<sup>th</sup> Ramadhaan 1434 / 20<sup>th</sup> July 2013

A person cannot make decisions based on his emotions. Rather his intellect has to govern his emotions.

When there is a problem between one's wife and mother, the safer route for most people is to remain silent, because very few people can be absolutely fair and make a sound judgement.

One cannot get upset with everything the wife says. They are deficient, so we have to overlook many things of theirs.

## The Problem of “Figures”

Asr majlis - Saturday 11<sup>th</sup> Ramadhan 1434 / 20<sup>th</sup> July 2013

The problem today is that everyone is after “figures”; either financial figures or the figure of women.

## The Proper Relationship with Allah Ta‘ala

Night majlis – Saturday 12<sup>th</sup> Ramadhan 1434 / 20<sup>th</sup> July 2013

Allah Ta‘ala is the goal in life. His obedience should not be a routine. We have so many books for du‘aas etc. However, it is all recited as a routine. But this should not be the approach with Allah Ta‘ala. With one’s wife, one does not show his love as a routine. One will look for ways to enhance the love. The same should be with Allah Ta‘ala. A wife will ask for a facelift in the kitchen and house. So for Allah Ta‘ala we should lift ourselves.

## Ramadhan is for Allah

Night majlis – Saturday 12<sup>th</sup> Ramadhan 1434 / 20<sup>th</sup> July 2013

Let us dedicate this month of Ramadhan for Allah Ta‘ala. This will be obtained by an increase in tilawat and zikr of Allah Ta‘ala. I asked a black new Muslim to increase zikr and he with all his occupation daily reads 15 000 “laa ilaaha illallah”. We have to make the time for zikr. There is no excuse that we can present. Appreciate every moment. At least for the month of



Ramadhaan complete 70 000 kalimahs and try to secure our Jannah. If it cannot be read in one day then spread it out over all the days.

## Objecting to the Laws of Sharee'ah

**Morning majlis – Sunday 12<sup>th</sup> Ramadhaan 1434 / 21<sup>st</sup> July 2013**

Often these questions are raised that why did Allah Ta'ala stipulate more for a man to receive as inheritance as compared to a woman? Or why are there four rakaats in the 'Asr salaah and three in Maghrib? Some regard these questions to be a sign of intelligence whereas they are actually a sign of weakness of faith. Primarily such objections are made either because of a lack of true love for Allah Ta'ala or alternatively because of a lack of respect.

## The Secret to a Happy Life

**Morning majlis – Sunday 12<sup>th</sup> Ramadhaan 1434 / 21<sup>st</sup> July 2013**

There are many things which are possible, looking at the supreme power of Allah Ta'ala, but are not normally achievable, e.g. A man at the age of 95 who has a host of health complications is anxious to come out first in a marathon. The secret behind a happy life is in not going behind these things, since it would bring endless discomfort to us and others.

When trying to achieve something, never project a figure. This projecting brings about two problems, (1) You will become

despondent and very soon fall into a depression, and (2) Out of frustration you will begin to fight with everyone. The state of the mind should rather be: “I will work and then be happy with whatever I receive. If I do not receive enough, tomorrow is another day. I will try again.” In this way you as well as those around you will remain happy. But when you project too much then initially you will hurt yourself and with time you will want that hurt to fall on others as well. You then get gripped with jealousy and begin to run others down etc.

## What Du‘aas to Read

Asr majlis – Sunday 12<sup>th</sup> Ramadhan 1434 / 21<sup>st</sup> July 2013

There are several kitaabs compiled on the du‘aas of Rasulullah (sallallahu ‘alaihi wasallam). These du‘aas are very powerful. We need to find those du‘aas that are more relevant to our situation and read them with understanding and concentration.

## Begging for Forgiveness and ‘Aafiyat (ease)

Asr majlis – Sunday 12<sup>th</sup> Ramadhan 1434 / 21<sup>st</sup> July 2013

We need to constantly ask for forgiveness and ‘aafiyat (ease). Even if all our sins are supposedly forgiven, the istighfaar is still of benefit since it will be recorded as an act of virtue and we will be rewarded for it.

‘Aafiyat (ease) is the most comprehensive favour after imaan, since we require ease in all our deeni and worldly works.

## **An Accommodating Character**

**Asr majlis – Sunday 12<sup>th</sup> Ramadhan 1434 / 21<sup>st</sup> July 2013**

One of the very comprehensive du'aas of Rasulullah (sallallahu 'alaihi wasallam) was: "O Allah! Grant me an accommodating character." This is very important because as long as we live with people there will definitely be situations that will go against us. We will have to tolerate all of this. If a person is not prepared for this, he must go stay on a mountain top where there will be no one to upset him.

## **A Selfless Motive**

**Night majlis – Sunday 13<sup>th</sup> Ramadhan 1434 / 21<sup>st</sup> July 2013**

The effort of the khanqah is to bring about a selfless motive. Whatever is done should be done only for Allah Ta'ala, without any agenda and ulterior motive. There are two outlooks that a person can have: (1) Materialistic and (2) selfless. If you want anything to prosper and gain acceptance then add the ingredient of ikhlaas into it.

We need to review our lives and understand who we are and where do we belong? Life isn't just for material. We belong to Islam and we have to go to the Akhirat (Hereafter). Hence remain on the original path and work in that direction.

# The Cause for Insecurity

**Morning majlis – Monday 13<sup>th</sup> Ramadhan 1434 / 22<sup>nd</sup> July 2013**

The amount of comforts and luxuries we see around us today was probably never experienced before. But strangely the more the items of luxury, the more the discomfort and depression.

The same applies to medicine. Doctors have progressed to this level that a man's heart can be removed from his body, get treated and then replaced. But here also every coming day there are more and more complications. Similar is the case with security. We enjoy so many levels of security yet we still feel so insecure.

The reason for all of this is that we have removed Allah Ta'ala from the equation. We need to firmly believe that Allah Ta'ala does. The controls are solely in His hands. The stronger this conviction becomes the more comfort, mental ease, guidance and direction we will find. On the contrary the more godlessness comes into a person, the more he will find himself falling into depression and despondency.

# Pride

**Asr majlis – Monday 13<sup>th</sup> Ramadhan 1434 / 22<sup>nd</sup> July 2013**

At times the cause for a person going off-track is an external one, eg. Bad company, whilst at other times it is due to some concealed corruption that he has within his heart. Shaitaan enjoyed the excellent company of the angels, yet he was rejected due to this concealed corruption. Most of the time, this

concealed corruption is pride, as was in the case of Shaitaan as well.

The simple explanation of pride is that a person wishes to be distinguished from others. He wants to show that “I can do this, I have this type of influence, I enjoy these privileges” etc. It takes years to rid the heart from this evil.

## Fog of the Heart

**Asr majlis – Monday 13<sup>th</sup> Ramadhan 1434 / 22<sup>nd</sup> July 2013**

Our whole effort is to get connected with Allah Ta‘ala. However at times, there are obstructions that come on our path and a type of fog settles on the heart. An easy way to remove this is to make istighfaar twenty times after every salaah, or for two minutes before every salaah. This should be done with true remorse and with a heavy heart.

## Hidden Friends of Allah Ta‘ala

**Night majlis – Monday 14<sup>th</sup> Ramadhan 1434 / 22<sup>nd</sup> July 2013**

There are those Awliyaa of Allah Ta‘ala who are known to people and their positions are also known. On the other hand, there are those Awliyaa who are not known at all. Both these classes are manifestations of Allah Ta‘ala’s qualities of Az-Zaahir (the Apparent Being) and Al-Baatin (the Concealed Being).

## Aakhirat, a Different Realm

Night majlis – Monday 14<sup>th</sup> Ramadhan 1434 / 22<sup>nd</sup> July 2013

In this world, we do not have the ability to experience or even see things of the Aakhirat (Hereafter). The Aakhirat is a totally different realm.

## Spiritual Progress

Night majlis – Monday 14<sup>th</sup> Ramadhan 1434 / 22<sup>nd</sup> July 2013

For physical progress, you will have to follow a diet etc. Likewise, to progress spiritually you have to go against the physical by destroying lust, temptation etc.

One needs to abandon two things: (1) Temptation (of wealth, women, etc.) (2) Ego. We have come to the khanqah to break ourselves, but at the same time we desire that everybody should honour and respect us. Lose sight of yourself and you will get sight of Allah Ta'ala.

## Pondering over the Hereafter

Morning majlis – Tuesday 14<sup>th</sup> Ramadhan 1434 / 23<sup>rd</sup> July 2013

In contemporary times people become obsessed with some hobby or past time. Some get into sport, others into politics and the list goes on. Their obsession becomes such that whenever they get a chance then this is their topic of discussion.

As believers we are exhorted to regularly reflect on the Aakhirat (Hereafter) as it is a fundamental aspect of our faith. Pondering over the Aakhirat was a common feature in the lives of our pious predecessors. But sadly today sometimes days or even weeks pass without our mind going in that direction for even a single moment.

## Displaying one's Wealth

Asr majlis – Tuesday 14<sup>th</sup> Ramadhaan 1434 / 23<sup>rd</sup> July 2013

One should not make a display of his wealth, especially expensive food items. Others will get tempted by this, and the least that will happen is that by them staring at it the barkat (blessings) is lost.

## Surrendering oneself to a Shaikh

Asr majlis – Tuesday 14<sup>th</sup> Ramadhaan 1434 / 23<sup>rd</sup> July 2013

For reformation, one has to surrender himself to someone. Otherwise he will present some reasoning and his nafs (carnal self) will counter reason. This cycle will never stop. Therefore he will have to shut-off at some point and listen to someone.

The shaikh (spiritual guide) that one chooses must be someone who has seen the entire path thoroughly. If he is an amateur he will be experimenting and the progress would be very slow. The mureed (seeker) must also be very committed.

## The Test of Man

Night majlis – Tuesday 15<sup>th</sup> Ramadhaan 1434 / 23<sup>rd</sup> July 2013

Hazrat Aadam ('alaihi salaam) was sent to the world and commissioned to make it liveable. Thus, the real test for mankind commenced from the time of Nooh ('alaihi salaam) after everyone was settled. Thereafter, with time deen progressed until the time of Nabi (sallallahu 'alaihi wasallam) when it reached its peak. Thereafter, with the passage of time the decline in deen began.

When there is a decline, then the good that existed becomes scarce and there is a demand for it. Qualities like honesty and truth are in demand. Hence, the reward for it will be greater. That is why Nabi (sallallahu 'alaihi wasallam) had explained that in such a time the reward for holding on to deen will be like the reward of fifty Sahaabah (radhiyallahu 'anhum). Therefore, this opportunity needs to be exploited.

## In the Time of Fitnah

Night majlis – Tuesday 15<sup>th</sup> Ramadhaan 1434 / 23<sup>rd</sup> July 2013

In this time of fitnah (trial), there seems to be evil everywhere. Hence, how will one protect himself? Create a safe-haven. This will be possible as explained by the hadeeth by doing 3 things:

1. Control the tongue. This does not only refer to speech, but also writing which is also a form of communication.



2. Don't leave the home unnecessarily. Though it is not haraam, but if one knows that a certain place is infested with malaria, will he go there unnecessarily?
3. Cry over your sins.

## Remedy for Pride

Morning majlis – Wednesday 15<sup>th</sup> Ramadhaan 1434 / 24<sup>th</sup> July 2013

Most people were destroyed when they became proud and arrogant. When a person shows off and becomes boastful over the bounties he is blessed with, this becomes a means of those bounties being snatched away.

The solution to rid oneself of pride is to ponder over one's beginning and end; initially a drop of impure fluid and eventually decomposed bones beneath the earth. When one thinks over this correctly, the reality strikes him that I am definitely not worthy of any respect, title or position.

## Receiving Benefit from the Deceased

Asr majlis – Wednesday 15<sup>th</sup> Ramadhaan 1434 / 24<sup>th</sup> July 2013

Some people receive benefit from the graves of pious people. Although this is possible, neither is it a sign of acceptance, nor is it an evidence in sharee'ah, since it is also possible that Shaitaan made up something or his imagination got the better of him. If it was so straight forward and simple, there would be no need to sit in the company of any pious person, rather everyone would

go to the raudha of Rasulullah (sallallahu 'alaihi wasallam) and derive all the benefit directly from there.

## **Life after Death**

**Night majlis – Wednesday 16<sup>th</sup> Ramadhan 1434 / 24<sup>th</sup> July 2013**

Life after death is a reality. Even an atheist, in the bottom of his heart, has the understanding that there is another life to follow and that there is a god that we should obey. The belief in one god is natural and it is like a chip implanted within the mind of every human being. Even a mushrik who is struck by a calamity, for example, drowning in the middle of the ocean will call out to Allah Ta'ala. It is only Allah Ta'ala who can be of real assistance.

## **Allah's Love for His Servants**

**Night majlis – Wednesday 16<sup>th</sup> Ramadhan 1434 / 24<sup>th</sup> July 2013**

Allah Ta'ala loves His servants. Even at the time of committing a wrong, Allah Ta'ala sends a reminder and causes your conscience to trouble you. However, if you ignore this, then gradually this defence system weakens. When a haraam is abandoned for the sake of Allah Ta'ala, Allah Ta'ala will grant a person the same thing in a halaal manner.

We need to contemplate over the favours of Allah Ta'ala, that He has bestowed so much upon us despite our faults. Think of them and cry over our sins and reflect as to how we can pay back. This should not be seasonal and only done in the month of

Ramadhaan. Rather, think over how you will be able to continue after Ramadhaan as well. Create the link with Allah Ta'ala and He will then open the way for you.

## Results only Appear with Effort

**Morning majlis – Thursday 16<sup>th</sup> Ramadhaan 1434 / 25<sup>th</sup> July 2013**

The Mashaayikh (spiritual mentors) of the past would work very hard on their disciples. They would adjust everything in the life of that disciple no matter how insignificant it may seem. Then you find that he comes out as an embodiment of hidaayat (guidance).

The very same results which were achieved in the past can be achieved today as well. But we need to play our part and give ourselves to the shaikh. Then only would it be possible for him to work on us and make the necessary adjustments. Strangely we want to enjoy the best results but are not prepared to put in any effort. Just as this attitude doesn't work in any institution or business in this world, similarly it will never work between the shaikh and mureed as well.

## Points of Focus

**Morning majlis – Thursday 16<sup>th</sup> Ramadhaan 1434 / 25<sup>th</sup> July 2013**

The primary objective to be achieved in i'tikaaf is the correct focus. Only when you are focused can the shaikh work on you. Just as when you are seated on the dentist's chair, he will only be

able to treat you when you are relaxed and focused in the direction he wants you to focus. However when you are not focused and relaxed, the treatment becomes difficult.

So what should our focus be whilst we are here? Primarily it is two things:

- a) Think that Allah Ta'ala is watching me. Ponder over the verse: “Wahuwa ma'akum aynama kuntum” (And Allah Ta'ala is with you wherever you may be) or the verse: “Alam ya'lam biannallaha yaraa” (Does he not know that Allah Ta'ala is watching).
- b) Express gratitude for all the favours you enjoy from Allah Ta'ala. When we ponder deeply then it becomes clear that there isn't a favour that Allah Ta'ala has not done for us. All the peace, comfort and satisfaction which we all endeavour for, comes only from him. He has blessed us with so much, thus we need to now cry to him out of gratitude. Ponder over the hadeeth: “Should I not be a grateful servant.”

## **A Nation of Cry-babies**

**Morning majlis – Thursday 16<sup>th</sup> Ramadhan 1434 / 25<sup>th</sup> July 2013**

One person wrote an article that the mentality of South Africans is that we are a nation of cry-babies. We are always looking for sympathy. Whereas Islam teaches us something else. Allah Ta'ala likes resolve and determination. We need to be positive, work with determination and look for a way forward when we are landed with any difficult situation.

## Respecting the Symbols of Deen

Asr majlis – Thursday 16<sup>th</sup> Ramadhaan 1434 / 25<sup>th</sup> July 2013

One of the main methods of drawing the grace and forgiveness of Allah Ta‘ala is showing respect to the symbols of deen (eg. the azaan, the masjid, Ramadhaan etc.) or anything connected to deen. There are incidents of people who were forgiven on account of showing respect to the azaan, the Quraan Shareef etc.

## Respect the Students of Deen

Asr majlis – Thursday 16<sup>th</sup> Ramadhaan 1434 / 25<sup>th</sup> July 2013

Those children who are learning deen deserve utmost respect and consideration. Even the pure angels show respect to them. They are children after all and will have many mistakes and weaknesses. We need to rectify them in an appropriate manner as we would correct our own children.

## Durood on Nabi (sallallahu ‘alaihi wasallam)

Night majlis – Thursday 17<sup>th</sup> Ramadhaan 1434 / 25<sup>th</sup> July 2013

The Muhadditheen never compromised in the writing of durood. At times, one-third of a page in the kitaab is taken up by the durood. Moreover, in a time when writing was not as easy as it is nowadays.

Read and write the durood as a manner of expressing our gratitude to Nabi (sallallahu ‘alaihi wasallam). Secondly, hold firmly to the sunnat and thirdly, pass it on to others. Think of the sunnats of the different occasions, sunnats of dealing with children, parents, etc. and endeavour to inculcate them.

Moulana Gangohi (rahmatullahi ‘alaih) advised that one should recite a minimum of 300 durood daily. Our elders emphasised the excessive recitation of durood on account of their extreme love for Nabi (sallallahu ‘alaihi wasallam). The durood does not have to be a lengthy durood, even a short durood is sufficient. However, recite with total love and concentration.

## **Enduring the Challenges of the Time**

**Morning majlis – Friday 17<sup>th</sup> Ramadhan 1434 / 26<sup>th</sup> July 2013**

Every age has a different challenge. When Nabi (sallallahu ‘alaihi wasallam) left this world then there was the challenge of those who reneged from Islam. Then in one age there existed the challenge of preserving the ahaadeeth of Rasulullah (sallallahu ‘alaihi wasallam). These challenges always existed throughout every era and will continue to surface in different ways till the Day of Qiyaamah. But there will always be the group who will stand for the truth. They will work hard to preserve Islam in the face of these challenges and clear the way for the rest of the Muslim Ummah.

# The Desire to Reside in Makkah Mukarramah and Madeenah Munawwarah

**Morning majlis – Friday 17<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013**

Although it is the desire of every believer to settle down in the holy lands of Makkah Mukarramah and Madeenah Munawwarah, we need to see what is the most prudent thing to do?

A person can go for his own personal benefit but looking at the broader interests of the people, it would be better for him to stay in the land he is in, and work on those who are not so committed to deen. This applies more to those who have a higher level of deeni commitment like ‘Ulama etc. People feel at ease and find a direction when deeni elders are around.

## Preservation of Deen

**Morning majlis – Friday 17<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013**

We need to do whatever we can to uphold and promote deen. Perhaps others will come after us and continue and advance these deeni efforts. What is required of us is to remain firm and to do our best.

One advantage we have is that whatever challenges and trials we are encountering now have already taken place in India and Pakistan. All we need to do is look at what was the response of our elders and how did they curb it. We will have to just do a little searching and we will find the solutions. But the vital element to achieve this is to stay connected to our elders.

## Tareeqat – the Path to Allah Ta‘ala

**Morning majlis – Friday 17<sup>th</sup> Ramadhan 1434 / 26<sup>th</sup> July 2013**

Allah Ta‘ala says in the Quraan Shareef: “We have made for everyone of you a sharee‘at to follow and a path.” The goal is to get every aspect of deen into our lives and to reach Allah Ta‘ala. But there has to be a route and pathway to get there. This path is called tareeqat.

Just as when someone intends going for haj, then the goal is the Ka‘bah Shareef, but he must also adopt the necessary means to get there. He will have to have a passport, apply for a visa, get accreditation etc. So similarly in deen also, there is a means and procedure which a person will have to adopt to reach his goal. This means is known as tasawwuf. The shaikh knows the path as well as the goal; hence he will guide you using different methods. At times he may tell you to do zikr in a loud voice, or to remain silent and not to associate and speak unnecessarily, or to move the head in a certain way whilst making zikr etc.

These are all different procedures to reach the goal. Whilst none of them will be classified as fardh, waajib, or sunnah, they are vital in achieving the objective. Just as going to school and university are procedures which have to be adopted in becoming a doctor. No one says that they are fardh or waajib, but generally in today’s time no person turns out to be a successful doctor without them. So similar is tasawwuf. The methods adopted may not be sunnat etc. but they are vital procedures without which a person will generally not reach his goal.



## Don't regard any Good as Trivial

Asr majlis – Friday 17<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013

Despite all his virtue and piety, Shibli (rahmatullahi 'alaih) was forgiven on account of some kindness that he showed to a dog. We don't know which act will be a means of our forgiveness, hence we need to continue working, fearing Allah Ta'ala and hoping in his mercy.

## Fear and Hope in Allah Ta'ala

Asr majlis – Friday 17<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013

During one's youth, one needs to have greater fear of Allah Ta'ala so that he does not become bold in committing sins. However, as a person ages he should have greater hope in the mercy of Allah Ta'ala and should not become despondent.

## Despising Others

Asr majlis – Friday 17<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013

We don't have the right to look down on anyone. So many people lived their lives in vice and passed away in virtue.

## The Significance of Adab - Respect

Night majlis – Friday 18<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013

Respect and adab outwardly seems to be something small and insignificant. However, when it is added to anything, then it only adds to its beauty. It allows one to progress in deen as well as dunya.

## Three Things not to be Discussed

Night majlis – Friday 18<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013

The hadeeth advises that we restrain our tongues from discussing three things:

- a) Taqdeer – the human brain has a certain capacity and can only comprehend to a certain level. It is just like any other limb. You can see to a certain distance and not beyond. Thus, taqdeer is a subject that the human brain cannot comprehend. Therefore, do not discuss it.
- b) Astrology – to make predictions of events via the stars. It is not something concrete and there is a greater chance of it being incorrect. Further, if it does turn out to be correct, then one's belief will get affected, that it was on account of these stars that a certain event unfolded. Therefore, refrain from this as well.
- c) Speaking ill of the Sahaabah (radhiyallahu 'anhum). They may have had some weakness or the other, but their spirituality was so great that it had the strength to wipe

out the weakness. They were far greater than the rest of the Ummat.

## **Harms of Disrespecting the Sahaabah (radhiyallahu ‘anhum)**

**Night majlis – Friday 18<sup>th</sup> Ramadhan 1434 / 26<sup>th</sup> July 2013**

The lack of respect for the Sahaabah (radhiyallahu ‘anhum) causes ones understanding to become corrupt. Those who have made the insulting of the Sahaabah (radhiyallahu ‘anhum) their goal, then the consequence of it is: (1) They are the only religion to legalise prostitution (mut’ah). (2) They are the only religion to regard hypocrisy as holy (tabarra). (3) Whilst other religions, like Christianity and Judaism even accept the Quraan Shareef as true, they contend that the Quraan Shareef is distorted and changed.

## **Connecting with Allah Ta‘ala**

**Morning majlis – Saturday 18<sup>th</sup> Ramadhan 1434 / 27<sup>th</sup> July 2013**

Every believer enjoys a connection with Allah Ta‘ala merely on account of his imaan. Allah Ta‘ala says: “Allah Ta‘ala is the friend of the believers.” Just as a phone gets connected to a network through a sim card, similarly the so called connecting sim card of a believer is his imaan. Whilst every mu‘min enjoys a basic connection with Allah Ta‘ala there are some who work on that connection and make it stronger. They are classified as the

Awliyaa, (the special friends of Allah Ta'ala) regarding whom the Quraan Shareef says: "Indeed the friends of Allah Ta'ala will not have fear nor will they be grieved."

## **Benefit of Collective Zikr**

**Morning majlis – Saturday 18<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013**

The procedure of working on one's imaan and making it stronger will have to be sought from our Mashaayikh. They will direct us on how to attain that perfection as they have been trained for this by their elders. One method they prescribe is to engage in zikr.

Whilst every zikr is definitely beneficial, there however lies greater benefit in making zikr collectively. This does not refer to zikr in a chorus form where one person recites and the rest follow him, rather it refers to when a group of people sit closely together in one place and each one of them engage in zikr individually. This type of collective zikr is also sanctioned in the Quraan Shareef and hadeeth.

Hazrat Moulana Ashraf 'Ali Thanwi (rahmatullahi 'alaih) says that one added benefit of collective zikr is the passing on of good qualities from person to person. What is meant here is that every person has some brilliant and outstanding quality and trait in his heart. One person may have generosity and then another may have gratitude whilst the third person may have patience and so forth and so on. When people engage in zikr collectively then these qualities begin to rub on from person to person.

## **Zikr – the Greatest Asset**

**Morning majlis – Saturday 18<sup>th</sup> Ramadhan 1434 / 27<sup>th</sup> July 2013**

Zikr is the greatest thing as the Quraan Shareef says: “Indeed the remembrance of Allah Ta’ala is the greatest.” All our efforts are simply to achieve this zikr. The hadeeth tells us that the best mujaahid is the one who remembers Allah Ta’ala the most. The same applies to all other acts of worship. Their value increases based on how much more remembrance of Allah Ta’ala is in them. The effort of the khanqah is to instil this zikr deep into our systems.

Whatever we do must be firstly “lillah” i.e. only for Allah Ta’ala and for His pleasure. Secondly it must be “fillah” i.e. according to the way Allah Ta’ala wants them to be as shown to us by his Rasul (sallallahu ‘alaihi wasallam). And thirdly it must be “billah” i.e. we must believe that whatever we do is not of our own accord. Rather it is only through the grace and permission of Allah Ta’ala. To achieve this we will have to close our eyes from everything else.

## **The Soul of our Body - Zikr**

**Morning majlis – Saturday 18<sup>th</sup> Ramadhan 1434 / 27<sup>th</sup> July 2013**

Zikr is actually the missing ingredient in our lives. We are doing a lot of other works of deen but we fall short in the aspect of zikr. Whereas with this zikr all the other good deeds we carry out gets a different shine. Whether it be our ‘umrah, tilaawat,

salaah or whichever act of worship, they all will have a new life in them.

Hazrat Shah Waliyyullah (rahmatullahi ‘alaih) expounding on the importance of zikr says: “Zikr is actually like the soul in the body.” Zikr brings flavour not only to our ‘ibaadaat but to our earthly life. Hence a man in zikr is always happy at heart and is not stormed by frustration, anxiety and uneasiness. Every little thing doesn’t begin to irritate and frustrate him. He is not constantly stuck in these thoughts that why are people not respecting me, why do people make things so difficult for me.

Hazrat Qari Tayyib Saahib (rahmatullahi ‘alaih) explains that each limb receives its fulfilment accordingly, the tongue through something tasty, the nose through some pleasant smell, the ear through a soothing sound, the eye through a beautiful scene. None of these can be swapped around. You cannot expect to soothe the eye through a pleasant smell. And nor can you try to soothe the ear through a beautiful scene. Each limb needs to be given its respective form of fulfilment. So similarly the heart too craves for its satisfaction. It has also got its own unique way of enjoyment like the rest of the limbs. Its enjoyment lies in zikr. Nothing else can give it the satisfaction it needs besides zikr. Beautiful scenery, pleasant smells, tasty food and soothing sounds may satisfy their respective limbs but they can bring no joy to the heart. Going that route is rather foolish. When the heart is starved from zikr then does it fall into despondency and depression.

## The Dead and Living Person

Morning majlis – Saturday 18<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013

Nabi (sallallahu ‘alaihi wasallam) likened the one making zikr to a person with life, and the one who doesn’t make zikr to a dead person. So this negligence is equivalent to death.

## Zikr under Guidance

Morning majlis – Saturday 18<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013

Every other action has an amount, whereas for zikr we are instructed to do it in abundance. The more the merrier.

However a point to note is that if we wish to achieve the desired results of zikr, then it is imperative that we contact our elders and engage in zikr under their guidance and instruction. If someone prints a copy of a R200 note with all the necessary details, then despite having all the similarities, he won’t be able to purchase something worth even R2. This is only because his note has not received official endorsement. So in the same way if we want to receive the complete benefit of zikr, we will have to get our method endorsed by our elders.

## The Meaning of ‘Secular’

Morning majlis – Saturday 18<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013

In the age and time we live in, there is a calculated effort to remove Allah Ta’ala from the equation, and in turn defeat the entire objective of zikr. This is actually the meaning of secular, i.e. to promote godlessness. In my analysis I feel that this is the root cause for the various problems we encounter today. The need is to acknowledge and accept that this is the biggest problem of the age and then work on remedying it.

## The Purpose of Darul ‘Uloom Deoband

Asr majlis – Saturday 18<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013

After the British took control of India, different Muslim movements commenced. Some were more concerned of sustaining the Muslims materially, like the Aligarh University movement. Although their intentions were good, they had to make many compromises and adulterate many injunctions of deen in order to achieve their goal. This is quite similar to most of the Muslim schools that we have. Since their primary concern is to excel in secular studies, many deeni compromises are made.

However our ‘Ulama of Deoband felt that seeing to the deeni well-being of the Muslims was more important. Hence they commenced the Darul ‘Uloom with this objective that they will prepare such students that will preserve deen and save Islam in totality. Thereafter these ‘Ulama and their students made every sacrifice in working towards this objective and achieving this



goal, so much so that in most parts of the world, the deeni activities that are taking place are somehow linked to the ‘Ulama of Deoband. We need to appreciate the great sacrifices that they have rendered. If it wasn’t for them we would have had an adulterated version of Islam.

## Securing your Rewards

**Night majlis – Saturday 19<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013**

We all wish to secure our rewards that are earned through ‘ibaadat. Hence, Nabi (sallallahu ‘alaihi wasallam) in a lengthy hadeeth explained to the Sahaabah (radhiyallahu ‘anhum) that the manner in which one would secure and preserve his rewards will be through the protection of the tongue. The misuse of the tongue can be extremely disastrous. A fifty year long standing friendly relationship can be shattered just by uttering one sentence. A long lasting marriage can be broken just by the utterance of the words of divorce. Controlling the tongue is a means of earning oneself immense rewards.

## The World – a Soccer Field

**Night majlis – Saturday 19<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013**

This world in which we live is like a soccer field. We have a goal to achieve and there are oppositions and hurdles in our way to reach the goal. Just as in a football match, a player has to dribble

and manoeuvre his way around the opposite team, we need to do the same in achieving our goal in life.

Hence, in a football match, a player needs to be careful of two things: (1) Not to injure the opponent whether physically or verbally. Otherwise, he will be sent off the field and disqualified. (2) To focus on the ball. If he loses focus then he will lose the ball. Thus, in this life one needs to ensure that he passes the hurdles in life without hurting anybody in any way and at all times he should focus himself on the goal and purpose of life, which is the pleasure of Allah Ta'ala.

## Two Kinds of People who Obstruct the Path

Night majlis – Saturday 19<sup>th</sup> Ramadhan 1434 / 27<sup>th</sup> July 2013

There will be one of two people that will confront and obstruct you in your path to progress; an understanding person or an unintelligent person. If he is of the former then it is possible to reason with him and save oneself from getting embroiled in any problem. If he is of the latter then it will not be possible to reason with him. Hence, one needs to think of a way of avoiding such a person without confronting him.

## The Shuhadaa - Martyrs

Asr majlis – Sunday 19<sup>th</sup> Ramadhan 1434 / 28<sup>th</sup> July 2013

Many people have had experiences where they saw and met with shuhadaa (martyrs) after their martyrdom. Their life is a reality

and the Quraan Shareef tells us that we shouldn't even call them "dead."

## Is Kashf a Sign of Acceptance?

Asr majlis – Sunday 19<sup>th</sup> Ramadhan 1434 / 28<sup>th</sup> July 2013

Allah Ta'ala reveals some scenes of the unseen to certain people. This is not 'ilm-e-ghaib (knowledge of the unseen), rather it is termed kashf.

Allah Ta'ala merely removes the veil and one is able to see certain things that were hidden. Neither is it a sign of acceptance, nor should one aspire for it. Even certain kuffaar witness lights, angels etc. However this is not the objective. The main thing is one needs to submit himself to the commands of Allah Ta'ala.

## The Effect of Zikr

Asr majlis – Sunday 19<sup>th</sup> Ramadhan 1434 / 28<sup>th</sup> July 2013

Once zikr starts to take effect on a person, his interest in the world decreases. He becomes totally content with his lot and experiences inner-enjoyment, without having any desire for the wealth of others.

## **Become Grateful Slaves**

Night majlis – Sunday 20<sup>th</sup> Ramadhan 1434 / 28<sup>th</sup> July 2013

We should endeavour to become grateful slaves. The difference between a slave and a worker is that a worker can make demands if what is promised to him is not given to him. However, a slave just has to accept whatever the master gives him and plans for him. Together with this slavery, we need to be grateful. Gratitude and appreciation are extremely great qualities.

## **The Virtue of the Arabs**

Night majlis – Sunday 20<sup>th</sup> Ramadhan 1434 / 28<sup>th</sup> July 2013

From the various nations on earth, the Arabs were selected for the companionship of Rasulullah (sallallahu ‘alaihi wasallam). Among the reasons for this was that they possessed such qualities that cannot be found in others.

One of these qualities was that of appreciation and gratitude. No matter what the favour may have been and how many years had passed by, they would never forget the good that others did to them.

## Developing Gratitude

Night majlis – Sunday 20<sup>th</sup> Ramadhaan 1434 / 28<sup>th</sup> July 2013

When Shaytaan was rejected, he vowed to Allah Ta‘ala that on account of him misguiding man, very few would be grateful. When a person has the quality of gratitude, then he will always obey the one who was kind to him.

In order to harness this quality, do four things: (1) Think of your humble beginnings and how Allah Ta‘ala enabled you to progress. (2) Admit that it is Allah Ta‘ala alone who does everything and that all that we have is from Him. (3) If you have something that is pleasing to you then say: “Mashaa Allah” i.e. it is only through the will of Allah Ta‘ala that I have received this. (4) Don’t think that it will last and remain with you forever. Rather, it is subject to the will of Allah Ta‘ala.

## Inordinate Love of the World

Morning majlis – Monday 20<sup>th</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013

When wealth becomes a person’s goal and primary objective then unfortunately he adopts any and every means possible to acquire it, regardless of whether it is halaal or haraam.

Rasulullah (sallahu ‘alaihi wasallam) mentioned: “Love of the world is the root of all evil.” Love here refers to an inordinate one. Such an obsession for wealth, that a person does not discriminate between permissible and impermissible. He doesn’t spend his wealth on others through compulsory and optional charities, and in some instances the person does not even spend

on himself. His only concern is to increase whatever he possesses. This is such a mentality which brings nothing but misery and anxiety to a person in this world as well as the next.

To illustrate this, an incident is narrated of a king who made a public announcement that whoever comes to me tomorrow morning at a certain time, I will give him whatever he asks of me. Everyone came and as per his promise the king gave them whatever they asked for. However one person came late. He also requested something, but the king told him that the time has elapsed and the offer is now over. He pleaded and the king felt sorry for him. He made him an offer that he has three hours to run as far as he can. Whatever amount of land he covers in that time will be his. So not wasting a second this man began to sprint as fast as he could in order to achieve maximum gain in minimal time. Within half an hour he covered a considerable distance but he was huffing and puffing and out of breathe. He thought to himself “I have a bargain here which I cannot afford to lose. So come what may I have to carry on.” He continued running for the next half hour but was now even more tired. Again he thought I have to carry on. He now reached a stage where he could no longer run, so he began to walk. After some time he could no longer walk so he began to crawl. Exerting himself for over two hours in the intense heat and suffering from extreme thirst his body could not cope, hence he dropped dead there and then. Neither did he cover the land he desired, nor was he able to enjoy the land which he toiled to death for. Had this man being content with what he received in the first half an hour, he would have been far better off. But this quest for more had the better of him and caused him to lose out miserably.

## Inner Perfection

Morning majlis – Monday 20<sup>th</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013

The fitnah of this age is that everyone runs behind figures, whether it is a figure of a woman or money figures. Whereas the more important thing is what is inside the figure and not the figure itself, e.g. when purchasing a house or car, we don't suffice on merely the paintwork or colour, rather we look if the home is spacious and convenient, and the car is mechanically sound. These internal aspects motivate and prompt us to then make the purchase, it is not merely the outer shell.

Similar is the case with women. We run behind a woman with the perfect figure and in turn totally ignore inner perfection and character. Whereas those internal habits are actually the things we are going to value and appreciate with time, i.e. her service, attitude, loyalty etc. The beauty, charm and adornment must eventually fade away one day. On the other hand the effect of noble traits and qualities continue even after death.

The same applies to wealth. Our focus has to be on what's inside and not on the outer shape and figures of wealth. At times, outwardly the figures may be as long as telephone numbers but inwardly it lacks the fundamental aspect of being halaal. So it can bring no joy and comfort. Rather it will open up a can of worms. On the contrary wealth which outwardly seems to be little, as far as figures and digits are concerned, but is completely pure and halaal, brings tons of relief and benefit. It also becomes a means of contentment for the one utilizing it. He always feels from within himself that I possess much more than what I need.

## Remedy for Depression

Morning majlis – Monday 20<sup>th</sup> Ramadhan 1434 / 29<sup>th</sup> July 2013

Daily we hear of the depression rate increasing and escalating. It got me thinking that what is the solution to this? The following hadeeth came to mind: “Show mercy to those on earth, and in turn Allah Ta’ala will show mercy to you.” The remedy is so simple, i.e. bringing some joy and cheer to the next person.

This in actual fact is the fundamental teaching of Islam. The pious servants of Allah Ta’ala are not only kind to their friends rather they do not bring any hurt to the heart of even the enemy unnecessarily. They aspire not to bring hurt to even an animal.

One buzurg purchased sugar and brought it home. On opening the parcel he noticed an ant. He realised that this ant got into the sugar at the shop he purchased it from. Hence he took the pain of going all the way back in order to return the ant to its colony, solely with this concern that it may have felt hurt being away from its folks.

Although this is not something we need to emulate, the point to take note is that what level of kindness flows through these people’s hearts. We may not be able to match the kindness and good nature of others. But we should do what we can. If we cannot do everything, then at least we can do something, even if it be a kind word to an orphan or someone who needs love and compassion. We might find the bathroom in an unpleasant state, why not do others a favour and clean up whatever we can?

All that is required of us is to show some consideration. Think and be considerate.



One youngster who was about to get married came to me. Unfortunately he had the bad habit of smoking. I asked him: “How would you feel if your wife came to you with a foul smell emanating from her mouth.” He replied that it would be heart breaking. I told him: “Then how do you expect her to tolerate the disgusting smell of cigarettes emanating from your mouth?”

All we are required to do is use our minds and show some consideration to others. Islam teaches us to bring cheer to someone’s heart, to be kind to others and not to only be concerned about “me and my children”. By adopting this attitude your future becomes bright. Your children turn out to be pious because there are so many people making du’aa from their hearts for you. This approach attracts mercy, love and security from above.

## **Need for Graduates Undertaking Islaah**

**Asr majlis – Monday 20<sup>th</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013**

In the past, once a student completed his formal studies, he would be concerned about his islaah (self-reformation). This is absolutely essential, otherwise one may know many facts and even speak about them, but these things are not found in his life. This is not a complete package.

## Who should we take Deen from?

Asr majlis – Monday 20<sup>th</sup> Ramadhan 1434 / 29<sup>th</sup> July 2013

We need to take deen from that person who gives us the true version without making any compromises. In our worldly life we appreciate that person who warns us of impending danger although it may sound very bitter. The same approach needs to be adopted in deen.

## Determination of Moulana Raipuri (rahmatullahi ‘alaih)

Asr majlis – Monday 20<sup>th</sup> Ramadhan 1434 / 29<sup>th</sup> July 2013

Hazrat Moulana Abdul Qadir Raipuri (rahmatullahi ‘alaih) was a very determined person. When he wanted to do something he would undergo any sacrifice to achieve it. In the initial years of his studies he underwent great difficulties, but he never stretched his hand to anyone, neither directly or indirectly. The benefit of this was that Allah Ta‘ala thereafter made arrangements for him.

When he went for his islaah as well, he bore all the difficulties patiently. Thereafter Allah Ta‘ala made him from among the Awliyaa of his time. Even great giants like Hazrat Moulana Manzoor Nu‘maani and Hazrat Moulana Abul Hasan ‘Ali Nadwi (rahimatullahi ‘alaihima) would go to him for their reformation.

## Etiquette of Du‘aa

Night majlis – Monday 21<sup>st</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013

Allah Ta‘ala describes the manner of the du‘aa of Hazrat Zakariyya (‘alaihi salaam) in the beginning of Surah Maryam. The purpose of this is to teach us the etiquette of du‘aa. The manner of his du‘aa was “nidaa’an khafiyya” (softly). Du‘aa should not be made by screaming and shouting, rather softly with extreme humility.

He then expressed his weakness before Allah Ta‘ala of his old age, but also explained that he desired a son to take charge after him. Hence, in du‘aa one should not challenge or show an attitude to Allah Ta‘ala. Instead, express your weakness and inability before Him. Even in this world, if you disobeyed a person and thereafter sought his forgiveness together with expressing your weakness and inability, his heart will melt and he will forgive you.

## Crying to Allah Ta‘ala

Night majlis – Monday 21<sup>st</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013

Sometimes, we find that our du‘aas do not seem to be getting answered, yet we have made du‘aa for such a long period of time. One of the reasons is that Allah Ta‘ala loves to see us crying and begging of him. It brings joy and happiness to him, just as the chirping of birds in a cage brings joy to their owner.

## Shortcut to Gaining on Laylatul Qadr

Night majlis – Monday 21<sup>st</sup> Ramadhan 1434 / 29<sup>th</sup> July 2013

Nowadays we always look for shortcuts and an easy way to get our work done. So what is the shortcut and easy way to gain the maximum on Laylatul Qadr. Two ways come to mind: (1) The night starts from Maghrib (sunset) and ends at subah saadiq. Normally we are still fresh and have control of the time between Maghrib and Esha and by the time taraaweeh is over we are tired. Hence, maximise by doing 'ibaadat after Maghrib. (2) We are advised in the hadeeth to recite this du'aa on Laylatul Qadr: "Allahumma innaka 'afuwun tuhibbul 'afwa fa'fu 'anni" (O Allah! You are the One who forgives and You love forgiving. So do forgive me.) Hence, in the intervals between every four rakaats in Taraaweeh Salaah, you can easily recite this du'aa approximately 10 times.

## The Medical Scan

Morning majlis – Tuesday 21<sup>st</sup> Ramadhan 1434 / 30<sup>th</sup> July 2013

When sitting in the company of the Mashaayikh we need to identify our weaknesses. This can be resembled to a medical scan. The scan may identify the ailment but would not cure it. One will have to now go for treatment to some qualified doctor in order to get cured of his sickness. Similarly whilst in the company of our Mashaayikh, we may identify our sickness. We will then have to take up the initiative to get them corrected.

Failure in this regard will result in those weaknesses still being in our systems.

As a result of misunderstanding this, many complain: “I have attended so many programs, yet I find myself to be the same.” These are two separate efforts. One is to identify the problem and the other is to remedy it. When both are implemented then only the desired change will be perceived.

## Three Basic Elements for Connecting with Allah Ta‘ala

**Morning majlis – Tuesday 21<sup>st</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013**

Three primary elements are required to achieve a deep connection with Allah Ta‘ala:

- a) Tazkiyah: To refine the inner self from the evil characteristics of jealousy, pride, malice etc. This may take time, since these qualities are intrinsic in man. One needs to shun all the traits of evil character and conform to the noble character of Rasulullah (sallallahu ‘alaihi wasallam).
- b) Dawaam-e-taa‘at: To remain constantly in the obedience of Allah Ta‘ala. In any situation one is always conscious of obeying and upholding the injunctions of deen and refrains from any type of disobedience to Allah Ta‘ala.
- c) Kasrat-e-zikr: Remembering Allah Ta‘ala in abundance.

## Components of Good Character

Morning majlis – Tuesday 21<sup>st</sup> Ramadhan 1434 / 30<sup>th</sup> July 2013

Good character comprises of the following aspects:

- a) Never take your own part in an argument. Rather look at the situation from your opposition's angle. Generally you will always find a way to prove that you are right, eventhough it may be your fault. So the safer route is to look at the problem through the next person's eye. If there are 99 possibilities that you are right and one possibility to prove that you are wrong, then take the blame on your head.
- b) Have a smiling countenance. Don't pull up your face. Sometimes you get home from work and for some reason your wife is upset with you over something. Hence she starts yelling and shouting at you. One response is to pull up your face and show her that you are upset. This however is not a wise and intelligent approach. The better response is to keep the cheer on your face and cheer her up as well. This would be done by tolerating her comments and then asking her for forgiveness for whatever may have upset her. In this way everyone will be happy.
- c) Tolerate others and overlook their shortcomings. We should focus on this fact that Allah Ta'ala will be happy and reward us immensely by us overlooking the faults of others. After all we anxiously desire to be pardoned and forgiven by him. So why shouldn't we also pardon others. The lives of our former people are replete with instances

where they forgave others. Once an Arab's son was murdered by his nephew. When the option of taking his nephews life was presented to him, he told the judge: "If my left hand chops off my right hand, would it make sense to chop off my left hand as well?" In other words if my son was like my right hand, then my nephew is like my left hand. After all he is also my blood relative. So why should I cause more bloodshed and kill him also. Hence I pardon him. However since my son's mother would be deeply affected by his death, I request that blood money be given to her in order to comfort her heart.

- d) Don't bear any malice in your heart for anyone. It becomes an impediment in the path of you doing good to others. This is apart from you feeling miserable from within yourself. Someone said very beautifully: "If you harbour malice, then happiness will dock elsewhere."

We marvel at the Awliyaa who have attained high and lofty positions in the sight of Allah Ta'ala. They gained whatever they gained because they thoroughly cleansed themselves, and thereafter adorned themselves spiritually with the noble character of Rasulullah (sallallahu 'alaihi wasallam). Hence they were posted to high positions in the Aakhirat.

## Confusion between Inspiration and Illusion

Asr majlis – Tuesday 21<sup>st</sup> Ramadhan 1434 / 30<sup>th</sup> July 2013

Due to the abundance of technology, we begin to mix things up. At times we feel that we are receiving some inspiration to do something, whereas it is nothing more than an illusion and our mind getting the better of us.

When the pious receive an inspiration, then it comes with such force that they are compelled to carry it out. However they would not go by it on their own, rather they would consult their elders. When Hazrat Moulana Ilyaas Saheb (rahmatullahi ‘alaih) was inspired with the work of da’wat and was told: “Work would be taken from you,” he became afraid since he was physically weak. He consulted his elders and they comforted him saying: “You were not told that you would do the work, rather you were told that work would be taken from you, hence there is nothing to worry about.”

## Qualities of a Guide

Asr majlis – Tuesday 21<sup>st</sup> Ramadhan 1434 / 30<sup>th</sup> July 2013

We should not follow a person merely because of his popularity and large following, rather we need to look for the following things:

- a) He must be committed to deen and to the sunnat.
- b) His followers are mainly those that have knowledge and understanding of deen. Similarly they are not mainly the wealthy class, because when this class are mainly his



followers, it implies that he is also interested in wealth, since the saying goes: “Birds of a feather flock together.”

## **Purpose of I'tikaaf**

**Night majlis – Tuesday 22<sup>nd</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013**

All 'ibaadaat are performed for one to get connected with Allah Ta'ala. However, there is one 'ibaadat that is carried out specifically for this purpose and that is i'tikaaf, where one sits in seclusion and gains a connection with Allah Ta'ala. Prior to receiving nubuwat, Nabi (sallallahu 'alaihi wasallam) used to go into seclusion and it was something that was beloved to him. There is no doubt that Nabi (sallallahu 'alaihi wasallam) had the best connection with Allah Ta'ala, but he felt the need for attaining a special connection. Anything that will affect this seclusion should be avoided.

## **Our Plane Ride**

**Night majlis – Tuesday 22<sup>nd</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013**

To understand our life in this world, we should think that we have boarded a plane. When one boards a plane, he does so to get off after some time. He does not remain in the plane forever. Hence, we have come to this world to get off and return to the Aakhirat. We are not here to stay forever.

## Contemplation in Salaah

Night majlis – Tuesday 22<sup>nd</sup> Ramadhan 1434 / 30<sup>th</sup> July 2013

Ponder over the aayaat in Surah Faatihah. We tell Allah Ta‘ala that it is only Him from whom we seek help. So everything happens through His help and planning. Thereafter, we beg Him for guidance, that we require His guidance all the time. It should not be that we get lost and end up with the maghdhoob ‘alaihim (those with whom Allah Ta‘ala is angry) or with the misguided.

From the standing posture, we then go into ruku’. Contemplate that I am submitting myself entirely before Allah Ta‘ala because I want to reach Jannat.

Upon rising from ruku’ we say “rabbana lakal hamd” (O our Rabb! To You alone belongs all praise.). Think that this was another opportunity given to me to receive rewards. Hence, I should praise Allah Ta‘ala.

## The Growth of Imaan and Yaqeen

Night majlis – Tuesday 22<sup>nd</sup> Ramadhan 1434 / 30<sup>th</sup> July 2013

Imaan and yaqeen grow in proportion to how much you put your mind into the Aakhirat. Our condition is such that the world seems to be real to us and the Aakhirat is just a dream. However, the enjoyment of this world is extremely short. It does not even remain with a person for two days.

## Dislike for Death

Night majlis – Tuesday 22<sup>nd</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013

When Nabi (sallallahu ‘alaihi wasallam) explained to the Sahaabah (radhiyallahu ‘anhum) that a time will come when the disbelieving nations will invite each other to attack the Muslim Ummah like how people are invited to a meal, they asked the reason for this. Nabi (sallallahu ‘alaihi wasallam) explained two problems: (1) Love of this world, and (2) Dislike for death.

Unfortunately, this is the condition we find ourselves facing. This is what needs to be remedied and thereafter all our problems will be solved. One way of remedying this is to frequently think of death for at least 15 – 20 minutes daily. If we become afraid at the thought of death and the spectacle of the grave etc. then think of the great rewards in Jannat.

## Three Aayaat to bring about Mental Ease

Morning majlis – Wednesday 22<sup>nd</sup> Ramadhaan 1434 / 31<sup>st</sup> July 2013

One saint mentioned: “It is my habit to recite three verses of the Quraan Shareef every morning. Thereafter my mind is at ease and I am not worried at all what will happen for that day.”

The three verses are:

- a) وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ <sup>ط</sup> وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*“If Allah sends a difficulty to you then no one can remove it except Him. And if He blesses you with some good then He has power over everything.” (Al-An‘aam, v.17)*

In today’s times there is an abundance of frustration and anxiety. One way to remedy this is to program and channel the mind correctly. Having the correct mindset aids one in overcoming any difficulty and in keeping him calm and composed. The above aayat teaches us that whatever takes place, good or bad, is only through Allah Ta‘ala’s will. He has the supreme control. Whatever He decides to happen is inevitable.

An Arab Bedouin who owned a huge flock of sheep was once caught up in a desert storm and lost hundreds of sheep. We can well imagine what losses he must have incurred. However when he learnt of the extent of the damage, all he said was: “maktoob” (i.e. All this was ordained by Allah Ta‘ala and was bound to happen. There is no need to fuss and make a noise). Although there were huge losses but when the mind is aligned correctly then even difficulties become easy.

b) The second aayat is:

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا<sup>٤</sup> وَمَا يُمْسِكُ<sup>٥</sup> فَلَا مُمْسِكَ لَهُ مِنْ<sup>٦</sup>  
بَعْدِهِ<sup>٧</sup> وَهُوَ الْعَزِيزُ الْحَكِيمُ

*“If Allah Ta‘ala bestows any mercy to anyone then no one can prevent it, and if He holds back any bounty, then no one can bestow that to anyone. Allah Ta‘ala is Most Powerful, Most Wise.” (Faatir, v2)*

All the excellence and bounties we enjoy must be attributed to Allah Ta‘ala. At no point should a person ever feel that whatever I achieved is because of my own wisdom, acumen,

experience, expertise etc. This type of mentality is the way of Qaaroon. When he was told to be kind to others he retorted: “Whatever I have is because of my knowledge and intelligence.” He attributed everything to himself and neglected his duty to Allah Ta’ala, hence he was swallowed into the earth together with all his belongings.

c) The third aayat is:

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

“Allah Ta’ala will bring ease after difficulty.” (At-Talaaq, v.7)

Every difficulty is followed by ease. Look at the example of a doctor. He goes through so much difficulty whilst studying. He has to leave the comfort of his home, attend lectures punctually, sacrifice being away from his family and folks etc. Then comes the internship. Many a times he is posted to some remote area and has to serve there for one full year. During this period he has to work round the clock. But once all this is over and he settles down as a qualified doctor, sometimes running multiple surgeries, and earns millions then all the difficulty is forgotten.

## Calamities, a Means of Punishment or a Source of Blessings

Morning majlis – Wednesday 22<sup>nd</sup> Ramadhaan 1434 / 31<sup>st</sup> July 2013

Shaikh Abdul Qadir Jeelaani (rahmatullahi ‘alaih) explains that calamities are either a means of punishment or a source of blessings. It all depends on a person’s response and attitude to

that calamity. If he is calm, composed and does not adopt a complaining attitude then the calamity becomes a blessing in disguise. Through this calamity a person's status becomes elevated and he becomes closer to Allah Ta'ala. On the contrary if he becomes distressed and asks questions such as "why did this happen to me" etc. and adopts a complaining attitude then this calamity becomes a punishment for him.

When any calamity strikes then the right thing to do is to fall into sajdah before Allah Ta'ala and beg His forgiveness for any misdeed we may have committed.

Sometimes the reason for these questions and complaining attitude is our association and interaction with the West. Their culture is designed in this way. When we go through their training systems and channels, like schools, universities etc. then their ways begin to take root in us. A believer always has his focus to Allah Ta'ala and assigns his affairs to Him.

Many a times the difficulty that a person goes through becomes a barrier between him and sin. But no sooner the difficulty is removed and he has excess wealth and free time, he falls into sin.

## **The Duty of the Elder of the Home**

**Asr majlis – Wednesday 22<sup>nd</sup> Ramadhan 1434 / 31<sup>st</sup> July 2013**

The elder of the home is required to be a few steps ahead of the rest of the family in Deeni issues. The child feels that whatever my parents do is right. If the parent is chatting on his cell-phone secretly, or has a casual relationship with the opposite gender,

the child feels that there is nothing wrong in this. The child then lands up in committing major wrongs and vices. Therefore the parent needs to be extremely careful, even in the choice of words.

## Parents' Behaviour

Asr majlis – Wednesday 22<sup>nd</sup> Ramadhaan 1434 / 31<sup>st</sup> July 2013

Many a times a child cannot concentrate on his studies because of the parents fighting and screaming at each other at home. This should never happen in front of the children as it has a very negative effect on them. If one spouse behaves incorrectly, the other needs to act responsibly and defuse the problem. In fact as spouses we should not be fighting and screaming at each other even in the absence of the children.

## Transparency between Parent and Child

Asr majlis – Wednesday 22<sup>nd</sup> Ramadhaan 1434 / 31<sup>st</sup> July 2013

As long as the child is not married, there has to be complete transparency between him and the parent. The child cannot be left free to do as he pleases without any rules and restrictions.

Together with conducting ta'leem daily, we need to spend quality time with them, in which we take some report from them regarding the day's happenings. In this way they would be able to discuss their problems with us and we would know what is running through their minds and be able to correct that which

requires correction. If the child is given the correct direction, together with being fed halaal, insha-Allah the child would grow up correctly.

## Shortfall of Fathers

**Asr majlis – Wednesday 22<sup>nd</sup> Ramadhan 1434 / 31<sup>st</sup> July 2013**

The father also needs to play a role in the upbringing of the child. He cannot expect the mother to do everything. Generally the father feels that my responsibility is only to make the money, and the mother feels that I need to see to the physical well-being of the child. In this way the child's soul and moral upbringing is totally neglected.

## Unrestricted Noor of Nabi (sallallahu 'alaihi wasallam)

**Night majlis – Wednesday 23<sup>rd</sup> Ramadhan 1434 / 31<sup>st</sup> July 2013**

Many feel that the barkat and noor of Nabi (sallallahu 'alaihi wasallam) was restricted to the era when he was alive. However, this is incorrect. In fact, the noor of Nabi (sallallahu 'alaihi wasallam) is even greater after he has left this earthly life, since his focus and attention is now directed entirely to Allah Ta'ala.



## Studying the Lives of the ‘Ulama of Deoband

Night majlis – Wednesday 23<sup>rd</sup> Ramadhan 1434 / 31<sup>st</sup> July 2013

It is our duty that we study the lives of our ‘Ulama of Deoband whom we hold as our leaders. Understand their salient qualities and emulate them.

Hazrat Moulana Qaasim Nanotwi (rahmatullahi ‘alaih), the founder of Darul ‘Uloom Deoband, had several outstanding qualities. Among them was his austerity, aversion for material, disinterest in public name, humility, and taqwa.

## Consistency in Taqwa

Morning majlis – Thursday 23<sup>rd</sup> Ramadhan 1434 / 1<sup>st</sup> August 2013

Allah Ta‘ala commands us in the Quraan Shareef to adopt taqwa. Taqwa means to abstain from all forms of disobedience at all times. It should not be that on selected occasions we refrain from wrong and other times we commit them. There should be consistency and taqwa should be applied everywhere at all times.

However getting a complete hold over taqwa is not so simple. Hence Allah Ta‘ala out of his compassion shows us procedures as well.

1. In one place Allah Ta‘ala says: “Fear Allah and every soul should inspect what it has sent forth to the Aakhirah.” The procedure of attaining taqwa which we are shown here is to ponder over the qabr and the life to come. We should be concerned of how we will fair there and not

suffer any disgrace or embarrassment in that realm. This thought will then cause us to refrain from any type of disobedience. As a person keeps thinking on these lines, he slowly develops taqwa.

2. In another place we are told: “Fear Allah Ta‘ala as you ought to fear him and don’t die except as Muslims.” Dying and passing away is not in our control. So what is then meant by this verse? It is quite famous that ‘as you live, so shall you die.’ Hence if we live as Muslims we will die as Muslims too. If we have our allegiance with Allah Ta‘ala and his Rasul (sallallahu ‘alaihi wasallam) and submit to them completely, we will die like that too. Imam Ahmad bin Hambal (rahmatullahi ‘alaih) lived for Islam and stood up against the prominent leaders of the time for the preservation of Islam. Hence we find he passed away like that as well. He passed away as a true Muslim and was blessed with true honour. Hundreds of thousands of people attended his janaazah salaah, and thousands had accepted Islam on that occasion.
3. The third aayat is: “Fear Allah Ta‘ala and speak correctly.” The aayat before this reads: “Do not be like those who harmed Moosa (‘alaihi salaam).” The method of adopting taqwa shown to us here is to look after the tongue and not to cause any distress to the people of Allah Ta‘ala.

## Basic Components of Tasawwuf

Asr majlis – Thursday 23<sup>rd</sup> Ramadhan 1434 / 1<sup>st</sup> August 2013

Every person has his own idea of tasawwuf, and very few take the pains to find out what it really is? Tasawwuf basically comprises of three elements:

1. Constant obedience of Allah Ta'ala: A person does not do anything which amounts to the disobedience of Allah Ta'ala, whether it be a minor sin or a major one. He keeps his heart clean of all evils, like pride, jealousy, etc. This is far greater than merely engaging in nafl 'ibaadat together with indulging in sins or having a corrupt heart. Shaitaan worshiped Allah Ta'ala for seven hundred thousand years, yet he was rejected. This was because his intention for this 'ibaadat was corrupt, i.e. to receive the position of vicegerency on earth. This was his hidden agenda although it only surfaced after so many years.
2. Good character: The gist of good character is that a person behaves in such a way that both Allah Ta'ala and the creation are pleased with him. This is the basic definition of good character, not that you just give the person a smile on the outside, whilst your heart is full of ill-feelings towards him. An example of good character is that a person comes to the masjid for salaah and is considerate when parking his vehicle. If he parks inconsiderately in order to get the first takbeer or first saff, he may be trying to please Allah Ta'ala, but he is displeasing his fellow brother. Hence this is not in keeping with good character.

Once a man entered a masjid to make zikr and found that there was a traveller who was sleeping there. He was snoring so loudly that he could not concentrate on his zikr. Although he reprimanded him a few times, the traveller did not stop because he was in a very deep sleep. Finally this man pulled out a knife and slit his throat. Thereafter he sat down to make his zikr with ease. Here again he tried to please Allah Ta'ala, but hurt the creation. This is against good character. Furthermore, this person had misunderstood tasawwuf, because he felt that it was only about completing zikr, and had totally disregarded the aspect of good character.

3. Remembrance of Allah Ta'ala: This could be done in different ways, e.g. reading the tasbeehaat, the morning and evening du'aas, the various masnoon du'aas for different occasions etc.

## **Increasing Durood on Thursday Nights**

**Night majlis – Thursday 24<sup>th</sup> Ramadhan 1434 / 1<sup>st</sup> August 2013**

We recite durood shareef as a token of appreciation to Rasulullah (sallallahu 'alaihi wasallam). Since it is a Thursday night (Friday eve) the recitation of durood should be increased and as much as possible, durood should be sent upon Nabi (sallallahu 'alaihi wasallam) with true love and devotion.

## The Nafs – A Wet and Green Branch

Night majlis – Thursday 24<sup>th</sup> Ramadhan 1434 / 1<sup>st</sup> August 2013

We are all currently like a wet and green branch. As long as it does not dry out it will not catch alight. Likewise our nafs has not been dried out in order for our hearts to comply with the laws of Allah Ta‘ala and then catch alight with His love.

It is like a horse. As long as it is not trained, it will not fetch a price nor will it comply with its master. Likewise, once we gain control over our nafs, we will be able to comply with the laws of Allah Ta‘ala.

## Focus of the Former Mashaayikh

Morning majlis – Friday 24<sup>th</sup> Ramadhan 1434 / 2<sup>nd</sup> August 2013

The Mashaayikh of the past would focus more towards islaah-e-malakaat (redirecting and adjusting the temperament of a person) in comparison to islaah-e-aa‘maal (correcting the actions), because reshaping the temperament fixes the problem from the root, whereas correcting the actions is tantamount to merely treating the symptoms.

For example, if a person has an inordinate love and craving for wealth, then he will do anything to get it. Initially he may steal some money in order to fulfil his craving. If you stop him from stealing, then he may go into gambling, and if you prevent him from this then he may get involved in interest. Hence, instead of correcting these individual actions, the constructive

approach will be to adjust his inner temperament, i.e. the deep craving for wealth that he has.

## **Redirecting the Human Temperament**

**Morning majlis – Friday 24<sup>th</sup> Ramadhan 1434 / 2<sup>nd</sup> August 2013**

It is impossible to change human temperament, however it can be reshaped and redirected.

Hazrat Abu Zar Ghifaari (radhiyallahu ‘anhu) was involved in robbery and theft before accepting Islam. Whenever he saw wealth by anyone he disliked it being by him and snatched it from him. After accepting Islam, this inner temperament was now redirected. He still disliked people owning too much wealth, but now he would not steal it rather he would instruct them to give it away in sadaqah.

Before accepting Islam, Hazrat Umar (radhiyallahu ‘anhu) embarked to assassinate Rasulullah (sallallahu ‘alaihi wasallam) and was prepared to take the life of any person who opposed his way. After accepting Islam he would still be ready to take a person’s life, but now for the sake of Deen. On numerous occasions he would say to Nabi (sallallahu ‘alaihi wasallam): “Allow me to behead this hypocrite.”

The question is that how is this temperament redirected and adjusted? The way the Mashaayikh adopt is that they make you think of death and the Akhirat. When your thought becomes engaged in this, you begin to ask yourself: “What arrangements have I made for that realm? When I go into my qabr (grave) then what will happen to me?” You also begin to realise the

despicable nature of this world and it will really appear to you even more insignificant than the wing of a mosquito. When this is your frame of mind, you will not neglect any of your duties to Allah Ta'ala nor to the people.

## **Establishing the Remembrance of Allah Ta'ala**

**Asr majlis – Friday 24<sup>th</sup> Ramadhaan 1434 / 2<sup>nd</sup> August 2013**

We need to establish the remembrance of Allah Ta'ala in our hearts. Everything else is secondary, whether it be the wife, name, position or any other thing. Furthermore this remembrance must continue to increase all the time. Some Awliyaa were so engrossed in this remembrance that no other thought would cross their mind.

## **A Life of Austerity**

**Asr majlis – Friday 24<sup>th</sup> Ramadhaan 1434 / 2<sup>nd</sup> August 2013**

Hazrat Nizaamuddeen Awliyaa (rahmatullahi 'alaih) was a very great saint. Hundreds of thousands of people had accepted Islam at his hands and would flock to him. Even the wealthy and high profile government officials would visit him. Hence gifts and wealth would pour upon him. However he would distribute everything to the poor by the evening and would live a life of austerity.

I had seen the same with Hazrat Moulana Sa'eed Ahmad Khan Saahib (rahmatullahi 'alaih). Although he lived in Madeenah Munawwarah for about thirty years, and many wealthy Arabs were prepared to do anything for him, he still remained in the same simple condition in which he came from India.

## Great Service of the Sufis of the Past

Asr majlis – Friday 24<sup>th</sup> Ramadhaan 1434 / 2<sup>nd</sup> August 2013

The Sufis of the past had rendered great services for deen. Millions would accept Islam at their hands. If we have to trace our ancestry, then we would discover that most of our ancestors nine or ten generations ago were Hindus who had accepted Islam at the hands of these Sufis.

## Exhausting our Efforts

Night majlis – Friday 25<sup>th</sup> Ramadhaan 1434 / 2<sup>nd</sup> August 2013

In executing the commands of sharee'ah we are required to exhaust all our efforts and leave the rest to Allah Ta'ala. He will then open the way for us.

Hazrat Shaikhul Hind (rahmatullahi 'alaih) would say that if Allah Ta'ala were to announce that by touching the sky you would reach me then I would have searched for the tallest mountain and climbed it. Thereafter I would have searched for the highest peak and climbed it as well. And if there was a tree on it I would climb till the tallest branch of the tree and then



jump up, after which I would tell Allah Ta'ala that I have done all that which is within my capability.

## Checking the Levels of our Taqwa

**Night majlis – Friday 25<sup>th</sup> Ramadhan 1434 / 2<sup>nd</sup> August 2013**

In all situations we have to check the levels of taqwa and the fear of Allah Ta'ala. It will be a short period of difficulty experienced when restraining from haraam, but Allah Ta'ala will grant the same in a halaal manner.

## Sins of the Eye and Ear

**Night majlis – Friday 25<sup>th</sup> Ramadhan / 2<sup>nd</sup> August 2013**

Nowadays, most of the sins are committed either by the eye or by the ear, yet many do not even consider such vices as evil and sinful. We consider them as trivial. Even if the situation is such that there is a very remote chance of any lustful feeling then too refrain from it.

Many people have receptionists and female attendants. We have to be extremely careful when coming in contact with them. There should be no type of seclusion with them whatsoever or casual talk.

## Sins becoming Widespread

Night majlis – Friday 25<sup>th</sup> Ramadhaan 1434 / 2<sup>nd</sup> August 2013

When a sin becomes widespread and general then Allah Ta‘ala’s punishment also worsens. Thus, we find diseases like aids etc. Hence, be thankful to Allah Ta‘ala for what He has blessed you with and be patient. In this world, you will not be able to get everything that you desire. That is exclusive to the Aakhirat.

## Preservation of Sharee‘ah

Asr majlis – Saturday 25<sup>th</sup> Ramadhaan 1434 / 3<sup>rd</sup> August 2013

Our elders were very firm on preserving the sharee‘ah in it’s pure form without making any changes or adjustments. They did not make any compromise and consideration for anyone, even for their elders. Whilst they never compromised their respect for the elder, they did not follow him in his mistakes and slips. The elder also would not get upset if they had to correct him, rather he would feel more pleased with it.

The reason for this was that everyone’s mindset was that the sharee‘ah is divine and it must take preference over everything else, even our own respect and honour. They would even abstain from those permissible things which could cause confusion in the minds of people.

## People of Position Need to Exercise Caution

Asr majlis – Saturday 25<sup>th</sup> Ramadhan 1434 / 3<sup>rd</sup> August 2013

Those who hold leading positions in deen, need to be extremely cautious regarding their actions, since people look up to them and emulate what they do. Hence they should not conduct themselves in a way that leaves suspicion or doubts in the minds of people.

## What is Tasawwuf all About?

Night majlis – Saturday 26<sup>th</sup> Ramadhan 1434 / 3<sup>rd</sup> August 2013

Moulana Habeebur Rahman Ludhyaanwi had asked Hazrat Shaikhul Hadeeth Moulana Muhammad Zakariyya (rahmatullahi ‘alaih), “What is this tasawwuf all about?” Hazrat Shaikh (rahmatullahi ‘alaih) replied: “It commences with the rectification of intention and terminates with the state of ihsaan (to be conscious of the presence of Allah Ta‘ala at all times).”

As long as one’s intention is not correct, there can be no progress. People have different agendas and reasons for linking with a shaikh, but the only purpose should be to reform and rectify oneself.

## Vain Talks – A ‘Killer’

Night majlis – Saturday 26<sup>th</sup> Ramadhan 1434 / 3<sup>rd</sup> August 2013

One should not get involved in any type of “laaya’ni”. In essence, “laaya’ni” refers to that which does not concern one’s necessary worldly aspects or one’s Jannat and Aakhirat. At times these things border with sin or they are sin.

These vain talks are a ‘killer’ in the path of reformation. Mashaayikh go to the extent of saying that one should even refrain from vain glances, where one allows one’s sight to wander about.

## Fanaaiyyat

Night majlis – Saturday 26<sup>th</sup> Ramadhan 1434 / 3<sup>rd</sup> August 2013

In this time and age, the thing that is lacking the most in us all is fanaaiyyat. To understand fanaaiyyat, look at the concept of taqleed of one of the four Imaams of fiqh. We follow our respective Imaam without asking for the proof for any mas’alah. We wholeheartedly accept that he has the proof by him and he is correct in his judgement. In the same way, one should have that level of confidence in the Shaikh in matters pertaining to islaah that we wholeheartedly accept what he asks us to do without any reservation.

Without fanaaiyyat a person at times will take a year to achieve something which normally could be acquired within days. This is what the people of the past possessed resulting in their steady progress. They never asked why they needed to do

anything. They merely complied with the teachings of their Mashaayikh.

## The Gift of Imaan

**Morning majlis – Sunday 26<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013**

The greatest gift to mankind is the gift of Imaan. Through Imaan a person becomes connected to Allah Ta'ala and now belongs to the deen of Islam. In every step he is shown what to do and what to refrain from. Hence he feels a deep sense of belonging and also enjoys direction in life. He knows exactly what to make an effort for.

In actual fact the more a person embraces deen and connects himself to Allah Ta'ala, the greater the comfort and sense of belonging he experiences. In the absence of this, people begin to fall into depression. They lack that sense of belonging; hence they feel down and insecure.

The first effort of Nabi (sallallahu 'alaihi wasallam) was to build this Imaan and yaqeen. When this was strong and firm then it was easy to practice on the various other injunctions of deen which came later on.

## The Essence of Tasawwuf

**Morning majlis – Sunday 26<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013**

Hazrat Mu'eenud Deen Chishti (rahmatullahi 'alaih) terms three aspects as the essence of tasawwuf:

1. **Rajaa:** To inculcate a strong hope in the mercy of Allah Ta'ala and His rewards. When a person thinks that I will receive so many rewards for any action then automatically he will feel motivated to do it. To attain this we should read Fazaail-e-A'maal, Fazaail-e-Sadaqaat and Fazaail e Durood daily. Our hopes need to be planted firmly in Allah Ta'ala, not in people or material. Everything else is bound to perish, whereas the being of Allah Ta'ala is eternal and everlasting. Hence one who places his hopes in Allah Ta'ala will never be disappointed.
2. **Khauf:** To have a high level of fear for disobeying and displeasing Allah Ta'ala.  
We hear the hadeeth that every Monday and Thursday the believers are forgiven, except those people who harbour malice for each other. This should now create a fear within us not to have ill feelings or hatred for anyone, as this becomes an obstacle in receiving Allah Ta'ala's special mercy and blessings. The same applies to every other warning we come across. We should inculcate such a fear so as not to embark on that misdeed.
3. **Mahabbat:** Through the journey of life every one of us are faced with a host of challenges. Hence we need a solution to overcome them. The secret to achieve this is love. When a person has love then even the greatest of difficulties are taken in its stride.  
A Sahaabiyah (radhiyallahu 'anha) came to the battlefield only to find out that her immediate male family members were all martyred. We can well imagine her plight. But when she saw Nabi (sallallahu 'alaihi

wasallam) she said: “After seeing you, every calamity is insignificant.” Her love for Nabi (sallallahu ‘alaihi wasallam) was so great that the mere fact that he was alive gave her so much joy that the loss of even her near and dear ones was taken in its stride. This is the result and effect of having true love for Allah Ta’ala and His Rasul (sallallahu ‘alaihi wasallam).

## **Pride – The Catalyst for Shaitaan’s Rejection**

**Asr majlis – Sunday 26<sup>th</sup> Ramadhan 1434 / 4<sup>th</sup> August 2013**

The catalyst for Shaitaan becoming a kaafir was pride. It seems small and insignificant, but the problems that it gives rise to are numerous and enormous. The Mashaayikh have realised that this is the root of most problems and therefore place great emphasis on eliminating it from the system.

## **Backbiting is Worse than Fornication**

**Asr majlis – Sunday 26<sup>th</sup> Ramadhan 1434 / 4<sup>th</sup> August 2013**

The hadeeth says that: “Backbiting is worse than fornication.” Why is this so? There are two apparent reasons for this:

1. Generally the one who fornicates becomes very remorseful over his action, whilst the one who backbites does not even bat an eyelid.
2. The catalyst behind backbiting is pride. Therefore a person does not backbite someone who he believes to be

superior than him. So when pride is the catalyst, then the hadeeth says that the one who has an iota of pride will not enter Jannat. On the other hand, another hadeeth explains that even a fornicator will be entered into Jannat on account of his Imaan.

## **Pondering over our Beginning**

**Asr majlis – Sunday 26<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013**

We need to ponder over our beginning and our reality. When we ponder over this, we will realise that we are from sand and are returning to sand. Whatever excellence we may have is not our personal achievement, rather it is only through the grace of Allah Ta‘ala. Hence there is nothing that we can be boastful about.

When we lose focus of this reality, we become intoxicated and our entire mind goes off. Hazrat Moulana Yusuf (rahmatullahi ‘alaih) used to say: “The intoxication of wine wears off by the morning, but the intoxication of wealth never wears off.”

## **Pleading and Crying to Allah Ta‘ala**

**Night majlis – Sunday 27<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013**

We have to learn to plead to Allah Ta‘ala. Many a times, when we shed a tear or two we think that we do not need to make any



further du'aa. However, this is not the case. We have to go on pleading and crying to Allah Ta'ala.

## Du'aas in Qa'dah

**Night majlis – Sunday 27<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013**

What is the purpose of the different du'aas in the qa'dah position in namaaz?

In the tashahhud we recite “Assalamu ‘alaika ayyuhan nabiyyu...” The purpose for this is to acknowledge the favour of Nabi (sallallahu ‘alaihi wasallam); he was our Nabi and divinely appointed by Allah Ta'ala. Without this recognition, we will be total failures. We then go further and recite “Assalaamu ‘alaina wa ‘ala ‘ibaadillahis-saliheen.” So this is to acknowledge the favour of those pious individuals – our asaaticah, their asaaticah, and other deeni elders – who were the means of us gaining the Imaan and little righteousness that we have.

After the tashahhud we recite the Durood e Ebrahim in which we send salawaat upon Nabi (sallallahu ‘alaihi wasallam) and upon ‘aali Muhammad’. The word ‘aal’ refers to family and could also refer to followers. So in this durood, we recognise the favours of all the Ummatis.

## **True Talab (Yearning)**

**Night majlis – Sunday 27<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013**

If a person really has true talab and yearning to gain something then he will humble himself before Allah Ta'ala. To achieve this we will have to think of our humble beginnings and what position we hold in the sight of Allah Ta'ala. This will then bring about a balance and we will not be consumed with pride.

## **Difference Between a Muslim and a Jew**

**Asr majlis – Monday 27<sup>th</sup> Ramadhaan 1434 / 5<sup>th</sup> August 2013**

The salient feature of the Muslims as opposed to the Jews is that they don't use their intellect and apply their reasoning before the commands of Allah Ta'ala. When the Bani Israaeel (Jews) were commanded to slaughter a cow, they asked various types of questions regarding the colour and description, until they finally made it extremely difficult for themselves. On the other hand, a Muslim has this mindset that when my Allah Ta'ala has commanded me to do it, then I must "do and die," not ask "who and why?"

## Questioning the Commands of Allah Ta'ala

Asr majlis – Monday 27<sup>th</sup> Ramadhan 1434 / 5<sup>th</sup> August 2013

A person will question the reasoning behind the commands of Allah Ta'ala when he either lacks love or respect. When a person is intimate with his wife, he doesn't question the reasoning behind every move that he makes. Rather he does it in the spirit of love. Hence if we have the love of Allah Ta'ala, we will be prepared to sacrifice a hundred lives for him and still ask: "What more can I do?" In the same manner, when we have love for Rasulullah (sallallahu 'alaihi wasallam), then no sunnat will be too difficult.

Likewise if we have respect for Allah Ta'ala, we won't question. A simple example for this is that a garden boy has respect for his employer, therefore he does not question him regarding the reasoning and wisdom behind his instructions, and regarding his personal issues. If he has to do this, the employer will not tolerate him and will dismiss him.

## Islam is 'Everyday'

Asr majlis – Monday 27<sup>th</sup> Ramadhan 1434 / 5<sup>th</sup> August 2013

For the West, religion is an additional thing in their life. Therefore they fix certain days in the year for their celebrations and duties, and they use these events for socialising and celebrating, e.g. Christmas Day, Mother's Day, Father's Day etc. However as Muslims, deen is part of our life, and in fact the priority in our lives, so it is an everyday affair.

Our legacy is so rich that if we had to celebrate the birth, demise, and important events of our great personalities, then everyday and perhaps every hour would be a time to celebrate.

## **Ulul Amr – Deeni Elders**

**Asr majlis – Monday 27<sup>th</sup> Ramadhan 1434 / 5<sup>th</sup> August 2013**

We need to primarily submit to Allah Ta‘ala, then to Nabi (sallallahu ‘alaihi wasallam), and then to the Ulul Amr (deeni elders). The deeni elders are of two types, those who have focused on the outward commandments (i.e. the Fuqahaa – jurists), and those who focus on those commandments that pertain to the inner-self (i.e. the Mashaayikh).

Just as every other thing in this world is received via a means; progress in deen is also received via these personalities. However the requirement is submission.

## **Mu‘aasharah – Social Etiquette**

**Night majlis – Monday 28<sup>th</sup> Ramadhan 1434 / 5<sup>th</sup> August 2013**

A very important branch of Islam is mu‘aasharah, which would translate as social etiquette. However, nowadays many of us don’t even consider this as part of Islam. We confine Islam to ‘ibaadat and zikr, and then think to ourselves that we have perfected our Islam, whereas these are aspects of our deen.

The system of Allah Ta‘ala is that whoever will adopt these Islamic teachings then the cash benefit is that they will find

success and respect in this world. Thus, we find that even those non-Muslims who adopted the Islamic teachings of social etiquette find success in their worldly endeavours. Obviously, they will not be rewarded for it in the Hereafter.

## The Broad Spectrum of Social Etiquette

Night majlis – Monday 28<sup>th</sup> Ramadhaan 1434 / 5<sup>th</sup> August 2013

Social etiquette covers many dimensions of our life. There are etiquettes for visiting the sick, etiquettes for the relationship of the husband and wife, etiquettes when dealing and interacting with people etc. However, to gain an understanding of everything all at once is difficult.

For those who do not know it, they should watch the approach adopted by their elders in different situations and after understanding it, they may practise it.

However, an important point of note is that a certain custom or approach in one area will not necessarily be accepted in another. For example, in certain outlying villages, burping aloud is normal and acceptable. However, the same will not apply to a cultured and refined community.

## The Soccer Match of this World

Asr majlis – Tuesday 28<sup>th</sup> Ramadhaan 1434 / 6<sup>th</sup> August 2013

Our life is like a soccer match in which we have three oppositions who continuously tackle us right till the end of the

match. They are wealth, women, and position. Love for these three things is natural and they pose as a challenge for us right till our last breath.

## **The Divine System of Differing Ranks**

**Asr majlis – Tuesday 28<sup>th</sup> Ramadhan 1434 / 6<sup>th</sup> August 2013**

Allah Ta'ala has designed the world with some people being favoured over others, and some being dependant on others. Our peace of mind lies in us accepting these differences and going by this divine system. There is no need for us to become envious and jealous of the one who has been blessed with some favour that we don't enjoy.

## **Treating the Nafs with 'Suspect'**

**Asr majlis – Tuesday 28<sup>th</sup> Ramadhan 1434 / 6<sup>th</sup> August 2013**

We must always treat our nafs (carnal self) with suspect, even though it may seem to have become an angel. We can never predict when it will attack. It is similar to a lion which a person may have trained from birth. Although it seems tame, it can turn against him at any time. Hence we should always be vigilant of the nafs.

It is better that we don't have such applications and features on the cell-phone that can lead us into haraam. If we cannot do this, then we must keep it absolutely transparent and allow our

family members access to it, so that there is a check on us and this would deter us from getting involved in anything haraam.

## **Trial of Wife and Children**

**Asr majlis - Saturday 9<sup>th</sup> Shawwaal 1434 / 17<sup>th</sup> August 2013**

When moving on this journey of life there will always be those sideshows that will hinder our progress. Allah Ta'ala forewarns us: "Your wives and children are enemies for you." We are not required to treat them as an enemy where we will hurt and hit them. Rather, these are trials for us. We need to be wary of them.

Many a time, the wife and children make the itinerary for the whole holiday. So this is a trial. In many instances, the men are to be blamed that we start off this journey of marriage incorrectly and give them equal powers and we don't show authority over them. But obviously, do so without taking advantage of her.

## **Getting on Track**

**Asr majlis - Saturday 9<sup>th</sup> Shawwaal 1434 / 17<sup>th</sup> August 2013**

In order for a person to be on track, what is required of him? Allah Ta'ala speaks of those who are rightly guided and describes them as: "Yastami'oonal qowl" – They accept the message of Allah Ta'ala immediately (without any reservation or hesitation).

Together with this, one's heart also has to be clean. Many claim that their hearts are clean, but what does this mean? The

heart has to be positioned correctly i.e. you are thinking right and looking forward for the message of Allah Ta'ala. However, not every person will understand the soundness of the heart. Hence, it is the system of Allah Ta'ala that He has made people who are experts in different fields. So for this also there are also experts who understand the soundness of the heart. They will be able to tell a person whether he has a sound heart or not.

One of the reasons for many people not coming on track is that we are looking for taste and not for guidance in itself. Thus we listen to and read too much, but then get confused for we have no objective and goal in mind. In our circumstance, the better thing is to confine ourselves to the few speakers whom we feel very confident of and understand, and then listen to them only. Listening to too many people will just make us more confused and cause us to just run after taste and excitement without any goal and objective.

## **Muslims in the Face of the Ummah's Challenges**

**Asr majlis - Saturday 16<sup>th</sup> Shawwaal 1434 / 24<sup>th</sup> August 2013**

Many a times, after listening to and reading articles regarding the present crisis facing the Muslim Ummah, many feel saddened at the plight of the Ummah and then think of the way forward.

The whole motive for this crisis is that the disbelievers wish to divide and rule and thus disunite the Ummah. Now, how can we reunite the Ummah?



As Muslims, our duty does not end at just making a hue and cry. There is no follow up after these processions. Many of us will assist in financial aid and support. However, this is just a temporary and short-term relief. The disunity will still continue. Hence, we need to come on to a common platform and discuss things that are noncontroversial. In this way, one thing will lead to another and our objective will be achieved.

Together with this, we need to turn to Allah Ta'ala and start of by bringing this unity within our own homes and take it from one level to another.

## Changing the Thought Process

Asr majlis - Saturday 16<sup>th</sup> Shawwaal 1434 / 24<sup>th</sup> August 2013

Tasawwuf is not only about theory. It is about changing the thought process. Many a times a qualified person with knowledge does not know the correct application.

In many cases, a girl who studied in a Madrasah only gets the knowledge, but she lacks the application because the mother felt that the Apa or someone else will teach them how to run the home and she does not need to do anything. On the other end the Apa feels that the mother will train the girl. Hence, such women are just for themselves. In the past the mothers would train their daughters and thus they were in conformity with the lifestyles of the Sahaabah e Kiraam (radhiyallahu 'anhum).

In the past, the khanqahs would work on the thought process before initiating the individual in zikr. Every aspect of the individual's behaviour was checked before he could move ahead.

Thereafter, the buzurg in the khanqah would employ different methods to rid the individual of those maladies. One of the worst obstacles in this path is that of pride and looking for some recognition.

## **Clash between Truth and Falsehood**

**Asr majlis - Saturday 23<sup>rd</sup> Shawwaal 1434 / 31<sup>st</sup> August 2013**

When haq (truth) appears then there will be different types of responses. There will be some who accept the truth wholeheartedly and some will reject it. The truth will always be manifest like the sun, but just as a bat and owl will be averse to it, as they are fond of darkness, so too will there be those who are accustomed to the darkness of kufr and vice, and thus reject it.

There has always been the clash between haq and baatil in every level, international, national, and within yourself – you have the rooh (soul) on one end and your nafs (carnal desires) on the other. The nafs is such, that even if it reaches the rank of the angels, then too one should be suspicious of it.

## **Respect for the Quraan Shareef**

**Asr majlis - Saturday 23<sup>rd</sup> Shawwaal 1434 / 31<sup>st</sup> August 2013**

The demands of respect for the Quraan Shareef is that one should pay total attention to the recitation. Imagine if the president was to deliver a speech, how attentive won't the

audience be? So the Quraan Shareef is the speech of Allah Ta'ala, hence it demands much more respect. In order to derive maximum benefit from the Quraan Shareef, you will require a clean heart, eyes and ears.

## **Istiqaat – Commitment to Deen**

*Asr majlis - Saturday 23<sup>rd</sup> Shawwaal 1434 / 31<sup>st</sup> August 2013*

Normally in Ramadhaan we get the fervour to do 'ibaadat, but thereafter it ceases. Hence, Allah Ta'ala speaks of istiqaat. It is normally translated as steadfastness, but the closest translation would be 'commitment'. Commitment will mean that at any given time one has the thought and concern of that particular thing in his mind.

In proportion to one's commitment, Allah Ta'ala opens out avenues and ways. A person shows commitment to his wife whose favours are limited and likewise the enjoyment received from her is also limited. So how much more shouldn't one be committed to Allah Ta'ala whose favours are unlimited and the enjoyment that He will bestow will also be unlimited.

## **Divine Distribution**

*Asr majlis - Saturday 1<sup>st</sup> Zul Qa'dah 1434 / 7<sup>th</sup> September 2013*

If Allah Ta'ala had to increase sustenance for all, then there would be widespread corruption. Sustenance does not only refer

to edibles, but also the intelligence, understanding etc. that we are blessed with. It refers to all the favours of Allah Ta'ala.

The reason for this is that man has a competitive nature and if all people were equal then definitely there will be corruption. So Allah Ta'ala knows best why He has given more to one person and less to another. Therefore, just be pleased with the plan of Allah Ta'ala.

## **Marriage is like Buying a Home**

**Asr majlis - Saturday 1<sup>st</sup> Zul Qa'dah 1434 / 7<sup>th</sup> September 2013**

Getting into marriage is like buying a home. You look for the efficiency and convenience. It must be such that you find it comfortable and it is lasting. Hence, what people are presently doing, where they only search for beauty is incorrect, for the beauty will remain for a short time only.

## **Be Happy with His Decree**

**Asr majlis - Saturday 1<sup>st</sup> Zul Qa'dah 1434 / 7<sup>th</sup> September 2013**

Allah Ta'ala is fully aware of our needs. Don't have a complaining nature. Just be happy with the decree of Allah Ta'ala. You may be chasing after the world without being pleased with the decree of Allah Ta'ala and you may get plentiful, but you will be deprived of the true happiness. On the other hand, you may not have much of this world but you are pleased with the decree of Allah Ta'ala. Hence, you will be blessed with the true inner happiness.

## Tawakkul

Asr majlis - Saturday 1<sup>st</sup> Zul Qa'dah 1434 / 7<sup>th</sup> September 2013

Allah Ta'ala speaks of the pious and that their abode will be Jannah. But what is the way to reach there? One quality of the pious is tawakkul (trust in Allah Ta'ala).

Trusting in Allah Ta'ala does not mean that you abandon the means. If a person does this then he has not understood tawakkul. There are different levels of means.

The first is that which is categorical and definitely required, such as food. If a person abandons this category and puts himself into harm and difficulty then he will be answerable for his actions.

The second is that which is not categorical, but it is adopted by many, like medication and employment. In the case of most people, they will have to adopt it. For those who have a very high level of tawakkul and then not adopting this type of means will not affect them, their families or their creditors, then it is preferable for them to adopt tawakkul.

The third category of means is that which is of a lower level. For such matters, one should place his tawakkul in Allah Ta'ala and continue with his life.

## Forgiving Others

Asr majlis - Saturday 1<sup>st</sup> Zul Qa'dah 1434 / 7<sup>th</sup> September 2013

Another quality of the pious people is that they forgive after being angered. Anger is something natural. It is not against

piety, but the more important thing is to remain stable in the state of anger. How much should we be overlooking the faults of others when Allah Ta'ala overlooks and forgives all our faults and sins.

## One Benefit of Piety

Asr majlis - Saturday 8<sup>th</sup> Zul Qa'dah 1434 / 14<sup>th</sup> September 2013

The cash benefit of piety is that you receive the mercy of Allah Ta'ala, the du'aa of the malaa'ikah and the du'aa of the believers when they recite 'As salaamu 'alayna wa 'alaa 'ibaadillaahis saaliheen' in the tashahhud (at-tahiyyaat). In fact, even the deceased make du'aa for the righteous.

On the other hand, the evil doers earn the curse of Allah Ta'ala, the curse of the malaa'ikah, and the curse of the believers, both the living and the dead. They are also cursed by the other creations of Allah Ta'ala.

## Earning the Curse of Others

Asr majlis - Saturday 8<sup>th</sup> Zul Qa'dah 1434 / 14<sup>th</sup> September 2013

Many a times, on account of abusing our authority we earn the curses of those below us. We feel that we have people under us in our employ and we can thus treat them as we wish, but in reality it works against us, that through our oppression we get what we want but then these people curse us.

## Importance of Consulting

Asr majlis - Saturday 8<sup>th</sup> Zul Qa'dah 1434 / 14<sup>th</sup> September 2013

It is a compulsory duty of every believer to create the consciousness and awareness of Allah Ta'ala. Further, it is compulsory to consult and make mashwarah with someone for our personal deeni affairs.

For business problems we will go to an accountant, and if we did not do so then the whole family will be against us. Likewise, for a medical problem we will consult with a doctor, for we feel that health is very important to us. Hence, why do we consider deen to be so cheap and unimportant that we can ask anybody and everybody and do what we feel?

## Who should we Consult?

Asr majlis - Saturday 8<sup>th</sup> Zul Qa'dah 1434 / 14<sup>th</sup> September 2013

When consulting, we should refer to those who have knowledge and the sincere 'ibaadat of Allah Ta'ala in order that we receive proper counsel. Otherwise the one who only has knowledge, then despite having knowledge he may look for his personal interests in the counsel. Hence, the one giving us advice and counsel should have sincerity and a strong understanding of deen.

## The Sign of Prosperity

Asr majlis - Saturday 15<sup>th</sup> Zul Qa'dah 1434 / 21<sup>st</sup> September 2013

Each person measures his prosperity differently; someone feels that if he has an anchor tenant then he is successful, another feels that if he achieves a good pass then he is successful and yet another feels that if he gets a booming business then he is successful.

However, Allah Ta'ala measures prosperity differently. His gauge of success is: "Indeed successful is he who has cleansed and purified his heart." A heart without purity is like honey without its sweetness. It is just there and taking space without any benefit.

## Our Two Great Oppositions

Asr majlis - Saturday 15<sup>th</sup> Zul Qa'dah 1434 / 21<sup>st</sup> September 2013

We have two great oppositions, temptations and ego. In proportion to the opposition, one will grow. In worldly matters, if the opposition is strong you will grow because you will make greater preparations. Likewise, in imaan if the opposition is strong then your imaan will strengthen and you will be elevated from one level to another.

As long as the nafs is not trained and disciplined, it has no value. It is like a dog; as long as it is not trained nobody wants it, but after it is trained then people are prepared to pay whatever you ask for. Without the nafs being trained there will be great disaster.



How do we then train this nafs and beast within us? Simply keep it away from those things that it desires.

## The Intelligent Person

Asr majlis - Saturday 15<sup>th</sup> Zul Qa'dah 1434 / 21<sup>st</sup> September 2013

The hadeeth speaks of the intelligent person being the one who has a check and control over his nafs and prepares for the life after death. We need to realise that the life in this world is like a jail. Hence, we have to see how we can be released from this jail comfortably.

When you subject yourself to your nafs and temptations, then you will not worry about the command of Allah Ta'ala.

## Ungrateful Husbands

Asr majlis - Saturday 15<sup>th</sup> Zul Qa'dah 1434 / 21<sup>st</sup> September 2013

Man is really ungrateful for the bounty of a wife. These women remain at home and tire themselves solely for the husband and yet he does not appreciate this.

There are so many instances when women complain that they do not want to engage in haraam or accompany their husbands to a haraam place, but he then forces them to comply with him. Does he feel that he can overrule the authority of Allah Ta'ala Who has declared a certain action as haraam, and she must be compelled to do it because he is the husband?

## **You Reap what you Sow**

**Asr majlis - Saturday 15<sup>th</sup> Zul Qa'dah 1434 / 21<sup>st</sup> September 2013**

In the past, people used to work with the sweat of the brow and their income used to be pure. Hence, the results used to be good. Nowadays, people's motive is merely accumulating and gathering more. There is no concern shown towards the manner in which the wealth is earned. Therefore, we do not find the fruit and results that we used to find in the past.

## **Nipping the Problem in the Bud**

**Asr majlis - Saturday 15<sup>th</sup> Zul Qa'dah 1434 / 21<sup>st</sup> September 2013**

Generally we turn a blind eye to problems when they are in their initial stages, but when it grows out of hand and it becomes a threat to our integrity and family reputation then we make a big hue and cry of the evil and wrong. However, the uproar is not for the sake of deen or because a law of sharee'ah was violated, it is only because our reputation will be tarnished.

## **Fanaa (Annihilation)**

**Asr majlis - Saturday 22<sup>nd</sup> Zul Qa'dah 1434 / 28<sup>th</sup> September 2013**

Shaikh Sayyid Ahmad Rifaa'ee (rahmatullahi 'alaih), a contemporary of Hadhrat Sayyid Abdul Qadir Jeelaani

(rahmatullahi ‘alaih) stated that the fastest way to reach Allah Ta‘ala and gain His proximity is through fanaa.

What is fanaa? Literally it means annihilation. However, each science and field has its own terminologies. Hence, the word fanaa in sulook refers to one annihilating his personal opinion and giving preference to the opinion and advice of his senior. In doing so, there will be joy and happiness from both ends; the learner and the instructor.

This does not only apply to tasawwuf, but to all branches of life. Look at a patient who visits a doctor. It will be incorrect of him to question the doctor and offer his personal suggestions. If he does so, the doctor will be unconcerned of him and it will be to his own harm.

When the Sahaabah (radhiyallahu ‘anhum) were given any instruction, they wilfully complied without any reservation. It was the first and last time that they were needed to be told to do something. There was no need for them to be asked to do it again.

It was on account of not practising fanaa that Shaitaan was rejected; he employed his personal reasoning and refused to make sajdah to Aadam (‘alaihi salaam). On the other hand, Aadam (‘alaihi salaam) accepted and acknowledged his misjudgement. This is the first step to progress.

There are some steps to adopt in order that one reaches the level of fanaa:

1. Unconditional kindness – the affection and kindness is not shown to only those who have done us a favour or an act of kindness, nor is it done with the anticipation of a favour in return.

2. Unconditional endurance – one endures the difficulties that come his way solely for the pleasure of Allah Ta‘ala.

## Relaxation of Laws and Ease of Means

**Asr majlis - Saturday 29<sup>th</sup> Zul Qa’dah 1434 / 5<sup>th</sup> October 2013**

Compared to the initial years of Islam, Allah Ta‘ala had relaxed the laws later on. Likewise, with the passage of time, there are different forms of ease and relaxation – the phone, fax, email, etc. all on account of man’s weakness. As things become more difficult, Allah Ta‘ala will show you ways of ease. But for us to gain ease in life, we will have to just comply with the will of Allah Ta‘ala and follow the correct procedures.

## Handling Differences of Opinion

**Asr majlis - Saturday 29<sup>th</sup> Zul Qa’dah 1434 / 5<sup>th</sup> October 2013**

When it comes to handling differences of opinion that are based on the truth, then the simple procedure is that we will see the opinion that is in vogue in that particular area provided it is within the parameters of the sunnah.

For example, in our areas Asr salaah is performed at a later time which is called mithlain, but where Shaafi‘ees are predominant then it is at their time. Hence, when we are in such areas, we will comply with that.

If anything that goes against the sunnah is introduced then it will cause confusion and that needs to be avoided. Nabi

(sallallahu ‘alaihi wasallam) himself did not reconstruct the Ka’bah upon the original foundation of Hadhrat Ebrahim (‘alaihi salaam) just in order to save the people from confusion. Thus, it is important to avoid those things that will lead to confusion.

## Selective Islam

Asr majlis - Saturday 29<sup>th</sup> Zul Qa’dah 1434 /5<sup>th</sup> October 2013

When you accept a wrong that has become a norm then you will become lax in some aspects of deen and firm in others. You will make a selective version of Islam. But what Allah Ta’ala wants is total submission. You cannot negotiate in the laws of Allah Ta’ala. After all, why did Allah Ta’ala call us Muslims? Because we unquestionably accept the commands of Allah Ta’ala.

Are you going to allow your Islam to be influenced by public opinion? If people say that we are orthodox then we will leave those ways and if they say that we are ‘cool’ then we will follow such ways?

## Disciplining the ‘Beast’ within us

Asr majlis - Saturday 29<sup>th</sup> Zul Qa’dah 1434 /5<sup>th</sup> October 2013

There is a wild beast within us and we need to discipline it. So how do you rectify and correct it? Don’t give it everything that it desires. It should not be left unbridled. You should control it.

Among the things that we need to control are the ears, eyes, and heart. The sins of the ears and eyes are known to us. But

what are the sins of the heart? Fantasizing and believing anything and everything that we hear.

The hadeeth says that an intelligent person is he who has control over his nafs i.e. he checks before doing anything whether it is for his benefit or not. When the nafs is corrected then you will get the true sweetness of imaan and 'ibaadat. Further you will be an asset and benefit for others.

## **A Mu'min's Prison**

**Asr majlis - Saturday 29<sup>th</sup> Zul Qa'dah 1434 /5<sup>th</sup> October 2013**

The dunya is like a prison. In prison you will not find everything to be comfortable and you cannot become familiar with everyone. So the same will apply to the dunya. If you want to remain a true Muslim then not everything in the dunya will be comfortable and conforming to the dictates of Islam.

## **Discussing the Hereafter**

**Asr majlis - Saturday 20<sup>th</sup> Zul Hijjah 1434 /26<sup>th</sup> October 2013**

If we study the contents of the first few surahs that were revealed, we will find that the theme in these surahs revolves around Qiyaamah, Jannah and Jahannum. It is obvious that if the commands and prohibitions had to come from the very beginning then it would have been extremely difficult for the new Muslims. But when topics of Qiyaamah etc. were discussed initially then it created the belief of accountability. Hence, when

the fear of the Hereafter was developed then the commands and prohibitions were no longer difficult. In proportion to the fear within one's heart will one be able to move in the correct direction. Therefore, these topics have to be discussed on an on-going basis.

## **Nabi (sallallahu 'alaihi wasallam) was a Guiding Star**

**Asr majlis - Saturday 20<sup>th</sup> Zul Hijjah 1434 / 26<sup>th</sup> October 2013**

Among the initial surahs to be revealed was Surah Najm. Allah Ta'ala commences with: "By the oath of the star when it sets." Thereafter, mention is made of Nabi (sallallahu 'alaihi wasallam). The link between the both is that just as a star is a source of guidance when travelling, likewise Nabi (sallallahu 'alaihi wasallam) is a source of guidance for mankind.

Further, Allah Ta'ala speaks of the star when it sets and not about when it rises. The reason for this is that when it is about to set and the sailor realises this, he makes the most effort at that time to navigate his course. Otherwise, generally at the time when it rises, he is not much concerned because he feels that he still has plenty of time.

Likewise, Nabi (sallallahu 'alaihi wasallam) is not to remain forever. He has a short time in this world. Hence, maximum benefit should be derived from Nabi (sallallahu 'alaihi wasallam).

For those after Nabi (sallallahu 'alaihi wasallam), this will apply in this way that Allah Ta'ala dispenses His gifts of hidaayat (guidance). Thus, when one comes across such opportunities, he

should not let them go by, for he does not know when such an opportunity will come back again.

## **Realising one's Wrong – A Gift from Allah Ta'ala**

**Asr majlis - Saturday 20<sup>th</sup> Zul Hijjah 1434 / 26<sup>th</sup> October 2013**

At times, Allah Ta'ala enables a person to realise his wrong and allows his conscience to feel the guilt of his wrong. This is also a gift from Allah Ta'ala to enable one to repent and make taubah. If one does not take advantage of this then he will become immune and addicted to the sin.

## **Adab (respect) Draws the Blessings of Allah Ta'ala**

**Asr majlis - Saturday 20<sup>th</sup> Zul Hijjah 1434 / 26<sup>th</sup> October 2013**

An important aspect is that of showing respect and adab. It is on account of this adab that many are gifted and blessed by Allah Ta'ala.

When Nabi (sallallahu 'alaihi wasallam) had recited Surah Najm to the people of Makkah among whom were disbelievers, and came across the aayat of sajdah, all those present including the disbelievers were so overcome by the Quraan Shareef that they all fell into sajdah. However, there was one individual who took a handful of sand and placed it to his forehead instead of



making sajdah. ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) reports that all the disbelievers present were blessed with imaan except for the individual who did not make sajdah. This is the blessing of adab.

## The Solution to our Problems

Asr majlis - Saturday 27<sup>th</sup> Zul Hijjah 1434 / 2<sup>nd</sup> November 2013

One of the chief reasons to the never ending cycle of problems is that we refuse to accept a third person’s decision and verdict. When it comes to matters that relate to one’s personal matters only, then one can choose what he wishes. If someone wants to eat a certain dish for meals then no person can force him to eat another dish. However, when it comes to matters that are of a collective nature then in such instances one needs to conform to the decision of a third party. Just for the sake of a peaceful settlement, great Sahaabah (radhiyallahu ‘anhum) would abide by the decision of a third individual.

What happens in many cases is that one party will get a fatwa from one Mufti and the other party will get a contradictory fatwa from another. Hence, there will be no end to this problem. This stems from us having the mentality of not wanting to be bound by any law and system. Thus, the only solution is for all to agree to abide to the ruling of one person.

Another aspect is that we should look at the problem from different dimensions and angles. Don’t only look at it from the angle that appeals to us. Look at the problem from this dimension that if I have to remain with the problem then it will

be a means of ease for others. And why should I not allow the other party to have the benefit of the doubt?

## **Reflect over Your Personal Faults**

**Asr majlis - Saturday 27<sup>th</sup> Zul Hijjah 1434 / 2<sup>nd</sup> November 2013**

In a marital problem, don't only think of how much you have done. Think of how much the other partner has done. When you think in this way then there will be no problem.

The right type of thinking is to look at your own faults and be concerned about that. This will then occupy you from looking at the faults of others. In the past, when faced by any problem, people would inspect the weaknesses within themselves and thereafter seek Allah Ta'ala's forgiveness.

## **The Sahaabah (radhiyallahu 'anhum) – The Inhabitants of Jannah**

**Asr majlis - Saturday 5<sup>th</sup> Muharram 1434 / 9<sup>th</sup> November 2013**

Among the Sahaabah (radhiyallahu 'anhum) there were two groups that spent their wealth and strove in the course of deen. The first were those who spent and strove before the conquest of Makkah Mukarramah and the second were those who did so after the conquest of Makkah Mukarramah. Allah Ta'ala says that both groups cannot be equal.

The reason being that the first group were striving without knowing what was the future going to be like; whether Islam will prevail and be dominant or not. On the other hand, the second group strove after seeing the success of Islam.

However, despite the difference in both, Allah Ta'ala announces that for each one will be "husna" i.e. Jannah. Hence, people may say what they wish to say regarding the Sahaabah (radhiyallahu 'anhum), but Allah Ta'ala has already announced that they are the recipients of His everlasting bounties.

## Wrongs during 'Umrah

*Asr majlis - Saturday 5<sup>th</sup> Muharram 1434 / 9<sup>th</sup> November 2013*

Presently, going for nafl 'umrah and nafl hajj has become like a fashion. But what we need to see is whether we are investing in the right things.

From the very beginning, we start talking to the air-hostesses, having casual discussions with them etc. Allah Ta'ala has placed a balance within ourselves to judge our actions. Your heart and mind tells you that it is not right, but you still go ahead.

By interacting with these non-mahrams all the good that we have, is washed away. A plane needs wheels and wings to fly. Without any of them it cannot fly. These are the basic things. So we too have to get the basics right so that we can move ahead. Sometimes we do not know what will touch and shake the heart. It can just be a smile, a wink of the eye or a smirk.

Then on our way, how many of our namaaz become qaza; either our namaaz or the namaaz of our wives and children. Then when we reach the Haramain, there are the T.V.'s in the rooms, and then we complain of the 'Saudis'.

So what was the benefit in going? We should ask ourselves whether we are going for entertainment or purely for 'ibaadat.

Then on our return, we try to bribe airport officials when we are over-weight and we are always worried about custom officials.

So the better thing is to first correct ourselves and thereafter go. In this manner we will gain the true benefit. We should go, but we should learn to discipline ourselves in order that we are not affected by the bad company.

## Good Company

**Asr majlis - Saturday 5<sup>th</sup> Muharram 1434 / 9<sup>th</sup> November 2013**

The hadeeth says that good company is better than isolation. But it should not be just for the sake of convenience and worldly motives.

In the past even the wealthy and monarchs would visit the Mashaayikh. In general, the Mashaayikh would not go to them, but they would desire that the wealthy come to them as this will be a means of honour for the wealthy. These wealthy would be affected by these pious, for their hearts are connected to the King of Jannah who has all the treasures of happiness by Him.

## Prime Time

Asr majlis - Saturday 5<sup>th</sup> Muharram 1434 / 9<sup>th</sup> November 2013

We understand the importance of prime time on television and all other things. But have we understood the prime time with Allah Ta'ala. The prime time is at tahajjud, towards the last moments of the night.

But for that we need to have a light stomach so that we can concentrate and focus. That is when one will receive the true enjoyment. It is a different sweetness which you always wish to escalate. It is even better than the sweetness that one will get when being intimate with one's own wife.

## Entitling ourselves to the Promise of Allah Ta'ala's Help

Asr majlis - Saturday 12<sup>th</sup> Muharram 1434 / 16<sup>th</sup> November 2013

Allah Ta'ala promises in the Quraan Shareef: "It is Our duty to assist the believers." However, we find that from the 1930's there was always a decline in the condition of the Ummah, so where is the promise of Allah Ta'ala?

The promise of Allah Ta'ala is there and in place, but for every promise there are conditions. Thus, the problem lies within our own selves. Therefore, the first level is to identify the problem and thereafter look for a remedial procedure. The procedure also has to be an efficient one. If someone has a heart problem and is given Aspirin, then it may suppress the pain etc.,

but it has not treated it from the root. This is what we are doing presently, where we take steps, but they are not lasting.

Allah Ta'ala says that there is a procedure which is a two point plan: (1) Repent – be remorseful over your mistakes. (2) Turn to Allah Ta'ala correctly. When this is done then there would be two results: (1) Problems related to rozi and sustenance will be taken care of, and (2) you will gain power and might.

Mere istighfaar is insufficient. Together with that you need to straighten up and get on track. You cannot show remorse out of convenience, that because you are in a problem you are making istighfaar. When you do not straighten yourself then you cannot come up with a comprehensive plan.

Look at the situation in Syria etc. Though relief organisations are doing a sterling job, but it is just a temporary relief. It is not a comprehensive plan. So we have to straighten up and realign ourselves with Allah Ta'ala. Although it cannot be achieved all at once, there has to be a start.

The greatest problem that we face nowadays is that we have forgotten about the life of the Hereafter.

## **Taking Heed to the Warnings of the Nabi**

**Asr majlis - Saturday 12<sup>th</sup> Muharram 1434 / 16<sup>th</sup> November 2013**

When the 'Aad were warned of the punishment of Allah Ta'ala then there were different types of responses; some totally denied the message while others felt that we need to be guided but we do not require a Nabi. We can acquire guidance by ourselves, as we are men just as he (the Nabi) is.

When you do not listen to a Nabi and feel that you can do everything by yourself then your understanding also becomes corrupt. Filth and evil begin to seem as good. You will have to go by someone's reasoning and explanation and that is the teachings of the Quraan and hadeeth.

## **Allah Ta'ala is Az-Zaahir (the Apparent)**

**Asr majlis - Saturday 12<sup>th</sup> Muharram 1434 / 16<sup>th</sup> November 2013**

Allah Ta'ala says that He is the First i.e. there is none that precedes Him, and He is Apparent i.e. His existence is apparent and it prevails over everything else.

In everything you can see Allah Ta'ala if you have a sense of justice. He can be understood in everything though we may consider those things to be insignificant. Even the human seed that man pours out is a sign of the existence of Allah Ta'ala. Hence, there is no reason for man to deny Allah Ta'ala's existence.

## **The Lofty Status of the Sahaabah (radhiyallahu 'anhum)**

**Asr majlis - Saturday 19<sup>th</sup> Muharram 1434 / 23<sup>rd</sup> November 2013**

Nabi (sallallahu 'alaihi wasallam) had secretly discussed among the Sahaabah (radhiyallahu 'anhum) of his plans to attack Makkah Mukarramah. However, Haatib bin Abi Balta'ah

(radhiyallahu ‘anhu) sent a letter to the people of Makkah Mukarramah informing them of Nabi (sallallahu ‘alaihi wasallam)’s intention. The reason for him doing this was that his family was still in Makkah Mukarramah, so he felt that by him doing this favour to the disbelievers, they will not interfere with his family.

Nabi (sallallahu ‘alaihi wasallam) came to know of this and summoned Hazrat Haatib (radhiyallahu ‘anhu). When he came forward, Umar (radhiyallahu ‘anhu) requested permission to slay him as he had divulged the secret plan of Rasulullah (sallallahu ‘alaihi wasallam). However, Nabi (sallallahu ‘alaihi wasallam) explained that he was a Badri Sahaabi (one who had participated in the battle of Badr) and Allah Ta‘ala had announced the forgiveness of the Badriyyeen. Hence, he should be left.

The lesson we learn from here is that the Sahaabah (radhiyallahu ‘anhum) may have had their mistakes, but Allah Ta‘ala had announced their forgiveness. Ibnu ‘Abbaas (radhiyallahu ‘anhuma) says that Allah Ta‘ala knew from before that the Sahaabah (radhiyallahu ‘anhum) were going to make mistakes, yet He announced their forgiveness and His pleasure for them.

## **Respect for the Sahaabah (radhiyallahu ‘anhum)**

**Asr majlis - Saturday 19<sup>th</sup> Muharram 1434 / 23<sup>rd</sup> November 2013**

The sign of the progress of this Ummah is that they respect and acknowledge the efforts of the people of the past.



Just as our parents are the means of our physical well-being and we will not tolerate the slightest type of disrespect to be shown to them, likewise the Sahaabah (radhiyallahu ‘anhum) were the means for our Islamic and spiritual well-being. Hence, we should not allow any type of disrespect to be shown to the Sahaabah (radhiyallahu ‘anhum).

## **Suffering from an Inferiority Complex**

**Asr majlis - Saturday 19<sup>th</sup> Muharram 1434 / 23<sup>rd</sup> November 2013**

Hazrat Ebrahim (‘alaihi salaam) had made it clear to his people who were disbelievers that he is free from them and their ways.

After all, the kuffaar don’t imitate us Muslims, so why should we imitate them. Imitating them and leaving our Islamic ways is a sign of suffering from an inferiority complex.

When we begin following them then the following things happen:

1. Our values will change.
2. Our clothing will change.
3. Hayaa and shame will be lost.
4. Eventually we will feel that that there is no harm in marrying them.

Hence, we need to be totally different from them and they should not expect us to follow them. We are required to stay within the borders and parameters of deen and not go beyond.

## Truth is not Based Merely on the Actions of the Pious

Asr majlis - Saturday 19<sup>th</sup> Muharram 1434 / 23<sup>rd</sup> November 2013

An outstanding quality of our pious predecessors was that they were always searching for the truth. They never merely looked at personalities and based on their piety took their actions as the truth. Rather, they understood that the truth lied in the teachings of the Quraan and hadeeth and no matter how pious a personality may be, his mere actions do not serve as a criterion for the truth.

## The Need to have an Elder

Asr majlis - Saturday 26<sup>th</sup> Muharram 1434 / 30<sup>th</sup> November 2013

Western education shows us only external aspects of life, but Islamic education shows us the external and it also changes our outlook and mentality. It brings about mental discipline. However, this comes when you constantly consult with your elders.

Hazratjee Moulana Maseehullah Khan (rahmatullahi 'alaih) would say that the corruption and problems that we have nowadays is on account of people not having any senior and guide. Each person feels that he is not questionable since there is no one above him. Even a small home cannot operate and function if there is no head. It has to have a head to move in the right direction.

Among the reasons for the success of the Tableegh Jamaat is that they do the work for no material gain and benefit, and secondly they listen to what the ameer has to say; everything has to pass through him.

Man naturally looks for a role model and someone to follow. If he does not have this then it will be the media and environment that will rule his life. He will then want the latest fashion and follow what the rest of the people are doing.

In worldly matters we agree that we need to have a head and senior to gain direction, but it is only in deen that we feel that there is no need to have a senior. In the past, people would just listen to what their elders had said to them without any reservations, even if it was an elder brother who told the younger brother to do something.

## The Correct Procedure when Correcting Others

**Asr majlis - Saturday 26<sup>th</sup> Muharram 1434 / 30<sup>th</sup> November 2013**

There is a procedure in correcting a person. If we go against the procedure then it will only create fitnah and problems. Going against the procedure and adopting a hard approach is only for those who are divinely assisted, for if they adopt a harsh approach then through the aid of Allah Ta'ala there will be no fitnah that will come about.

The problem nowadays is that we like to spectate and look to see who is being insulted and smashed down. Hence, are we

reading these articles for deeni reasons or for enjoyment? Will we ever enjoy reading about our father being disgraced?

The correct procedure of correction is to address and speak to the person directly. If you have no authority and you make it public then you can face a lawsuit. If taken out in public then the public will get confused and they will lose confidence in the ‘Ulama, and this is what is happening nowadays. Nabi (sallallahu ‘alaihi wasallam) also corrected others, but he did not use vulgar language and lose his akhlaaq.

If the person is doing most of it right and has a certain amount of wrong then it is incorrect to rule the person out completely. As a senior, one is not supposed to be chasing people away, but to bring them closer. This was the way of our elders. They avoided causing any split in the Ummah.

## Challenges Facing the Truth

**Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013**

When the haq (truth) is pronounced then those who are seeking the truth will see it and accept it, but those who do not wish to see the truth will refuse. What can you do if the bat cannot see in the light of the sun? When Nabi (sallallahu ‘alaihi wasallam) started his message then people called him a soothsayer, magician and many other titles.

When a person faces such challenges then he will go through agony and misery and there will be the need for him to consult with a senior. Otherwise, he will fall into depression and become a cabbage.

## Two Levels of Mashwarah

Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013

There are two levels of mashwarah: (1) Mashwarah pertaining to small matters and things – In this case you can make mashwarah with an ordinary person (2) Mashwarah pertaining to things of an important nature – for this you will require the advice of someone professional. The same will apply to deen.

The benefit of consultation is that the burden that was over a person is then removed. It is as if a whole mountain has been shifted.

## The Meaning of ‘Judgemental’

Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013

People use the word ‘judgemental’, but very often it is used incorrectly. For any small matter that one points out, people begin saying that one is being judgemental.

However, the reality is that if it is an aspect within your jurisdiction and you commented regarding it or pointed it out then you are not judgemental. Yes, if it is beyond your jurisdiction then you are wrong.

When Nabi (sallallahu ‘alaihi wasallam) had no sanctuary after returning from Taa’if, one of the prominent people of Makkah Mukarramah, Mut‘im bin ‘Adiyy had offered his security. Later in the Battle of Badr, when the captives of war were brought before Nabi (sallallahu ‘alaihi wasallam), he acknowledged the good of Mut‘im and applauded him for it,

saying that if he was alive and he did the negotiations for the disbelievers then they would have been set free.

Similarly, Nabi (sallallahu 'alaihi wasallam) spoke of the equality and fairness of the kaafir king Najaashi. Hence, these comments etc. were within Nabi's (sallallahu 'alaihi wasallam) jurisdiction and therefore he could comment in this manner.

However, on the other hand, to say things which one does not have knowledge of like whether a person is a jannati etc. then this is now going beyond one's jurisdiction. This is something which Allah Ta'ala alone can decide on. Now this is being judgemental as one is now judging over the judgement of Allah Ta'ala. You cannot force a person to be regarded as Muslim and insist that he died as a Muslim when outwardly he lived and died as a disbeliever.

## Being Deprived of a Death on Imaan

**Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013**

Hazrat Moulana Thanwi (rahmatullahi 'alaih) explained that there are two reasons for people leaving this world without Imaan, though they might have been Muslims throughout their lives:

1. Considering things that are not of a definite and categorical nature in deen as categorical. Hence, one begins to regard things that are not necessary as necessary. In such cases at the time of death Shaitaan begins to show the person that he was wrong in believing those aspects which were not categorical as definite and

categorical. However, at that moment in time this person then begins to doubt his belief regarding those aspects which are definite and categorical.

2. Overwhelming love of the world. At the time of death such a person realises that he is now being separated from his beloved i.e. the world and he begins hating the one who is causing the separation i.e. Allah Ta'ala.

## Remaining Focused during the 'Holiday Season'

**Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013**

In Surah Muzzammil, Allah Ta'ala comforts Nabi (sallallahu 'alaihi wasallam) in a loving and affectionate manner addressing him with the title 'Muzzammil' – the one wrapped in cloth and garments in isolation.

It was as if Allah Ta'ala was comforting Nabi (sallallahu 'alaihi wasallam) saying to him: "Let the people do what they want to do, you continue keeping your focus on me." But how? Stand up in 'ibaadat during the night; not the whole night, rather half or slightly less than half or a little more than half.

This is the main way to remain focused, especially in the holiday season when you will be invited from all quarters; your wife, your children, family and friends.

## Not Adopting the Ways of the Kuffaar

Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013

The hadeeth says that Nabi (sallallahu ‘alaihi wasallam) has got nothing to do with the one who joins up with the Kuffaar. There are different explanations given to this hadeeth, but the preferred explanation is that this refers to adopting their styles, customs and ways.

Hence, when this is their season of celebration and you join them in their celebrations, then this shows that you have a liking for them. Our pious predecessors were very firm in this aspect. They never tried to do a balancing act and try to appease all people.

## Reciting the Quraan Shareef Correctly

Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013

Allah Ta‘ala instructs that the Quraan Shareef should be recited with tarteel. With regards to tilaawat, there are two levels of recitation:

1. Preservation of what has been memorised. For this a haafiz is required to read at a swift pace to cover a good amount of recitation. Otherwise, by reciting slowly he will not be able to frequently complete a khatam.
2. General recitation with tarteel. This basically covers three aspects: (a) A melodious tone (b) Slow measured reading with the correct pronunciation. (c) Concentration and contemplation over the message of



the Quraan. The third aspect is something which is greatly neglected nowadays.

If we have to recite the Quraan Shareef in this manner then there will be no need for all these nasheeds and nazams.

When any new mureed would come to Hazrat Moulana Thanwi (rahmatullahi 'alaih) he would send him to learn the proper recitation of the Quraan Shareef with tajweed. The main thing is to get the basics right. You do not have to become like Shaikh Abdul Baasit and Shaikh Minshaawi etc.

Presently our attention is only towards the display and show, whereas the more important thing is that how much effect is it having on the heart. When we come across aayaat on Jannat and Jahannum we should cry and beg Allah Ta'ala from our hearts.

## **Confidence and Love for one's Shaikh**

**Asr majlis - Saturday 17<sup>th</sup> Safar 1434 / 21<sup>st</sup> December 2013**

In order for one's advice to be accepted by the listener, the bare minimum is that his mind must be clear and free from biasness and prejudice.

Just understanding the matter and having confidence is of no benefit if there is no love. Between love and confidence the greater thing is love.

If someone's father is involved in some wrong habit then he may lose confidence in his father but his love will actually increase. The same should be with one's shaikh. Love and confidence are required. Though there may be some decrease in the confidence, but the love should be ever increasing.

## Clash between Self-Interest and the Love for Allah Ta'ala

Asr majlis - Saturday 17<sup>th</sup> Safar 1434 / 21<sup>st</sup> December 2013

Love comes with allegiance. At times, there is a clash between the love for Allah Ta'ala or Nabi (sallallahu 'alaihi wasallam) and the love for one's personal benefit and self. This is where the hadeeth applies that one should love Allah Ta'ala more than one's own self. Who is your allegiance greater to?

The price of love is very expensive. Therefore, one will always be getting tests coming his way to test his allegiance and mahabbat.

Love is the thing that capsizes and motivates a person. One should look at his relationship with his wife and children. When mahabbat is in place then everything is easy.

The good which a disbeliever does is suspect, for the question is, who is he doing the good for, since he does not believe in Allah Ta'ala. Hence, there has to be some agenda behind it.

## Effect of Encouraging others to do Good

Asr majlis - Saturday 17<sup>th</sup> Safar 1434 / 21<sup>st</sup> December 2013

If the environment one is in is good, then to do evil becomes difficult.

When encouraging people towards good then look at it from the angle that it is a means of one's reformation and not to find

faults in others. By encouraging others towards righteousness it becomes difficult for one to now go against what he has said.

## **What should One Focus on for Progress?**

**Asr majlis - Saturday 17<sup>th</sup> Safar 1434 / 21<sup>st</sup> December 2013**

One can never progress in this path of righteousness if one's goal is to gain some position and recognition. Instead one should focus on the majesty and greatness of Allah Ta'ala and gaining His proximity. This is the first step to progress.

## **Boosting the Morale of Others**

**Asr majlis - Saturday 24<sup>th</sup> Safar 1434 / 28<sup>th</sup> December 2013**

The Mashaayikh normally boost a person's morale based on the type of person it is and the level of his consistency etc.

The reason for this is that a person will find it easier to move ahead and progress if his spirits and morale are high.

## **Different Ways of Tableegh**

**Asr majlis - Saturday 24<sup>th</sup> Safar 1434 / 28<sup>th</sup> December 2013**

Tableegh can be done in different ways; it is not confined to a single way, though the best is to conform to the way of the Tableegh Jamaat since they have a proper system in place.

## Aspiring for the Ideal

Asr majlis - Saturday 24<sup>th</sup> Safar 1434 / 28<sup>th</sup> December 2013

The problem that many of us have is that we will only do something if we get the ideal. However this is incorrect. If we cannot get the ideal it does not mean that we should not acquire what is within our capability. What we can earn now, earn it.

We may be sitting in our businesses and have a few spare moments. So don't let those moments pass without gaining anything. We could take out the Quraan Shareef and make some tilawat or make some zikr etc.

## Getting in Shape

Asr majlis - Saturday 24<sup>th</sup> Safar 1434 / 28<sup>th</sup> December 2013

For one to get the right shape and understanding one needs to remain in the company of the pious for a long period of time.

The Sahaabah (radhiyallahu 'anhum), as great as they were, had to remain in the company of Nabi (sallallahu 'alaihi wasallam) to achieve what they got. Hence, those who come after them, will have to associate themselves with their elders and pious.

But in order to progress you will have to explain to these pious personalities your weaknesses and faults.

## Keeping the Heart Clean

Asr majlis - Saturday 24<sup>th</sup> Safar 1434 / 28<sup>th</sup> December 2013

Generally, we would like that our name be preserved and maintained, and that people should speak greatly about us etc., but we do not worry about how we view others.

However, the reality is that ‘we should look at others with respect and at ourselves with suspect’. We should always be suspicious of ourselves; is there any evil lurking in my heart, pride, vanity, etc. One’s personal ma’moolaat are important, but keeping the heart clean and free from evil is even more important.

If we have the ‘azmat and honour for deen then we will refer to someone for all matters that pertain to our islaah and deen.

## The Reality of Tasbeeh

Asr majlis - Saturday 2<sup>nd</sup> Rabee'ul Awwal 1434 / 4<sup>th</sup> January 2014

The Quraan Shareef and hadeeth are replete with encouragement to make tasbeeh. The different du’aas that are prescribed for different times of the day contain tasbeeh. When Nabi (sallallahu ‘alaihi wasallam) was approaching the end of his worldly life, Allah Ta‘ala instructed him in Surah Nasr to recite tasbeeh. The hadeeth also recommends the recitation of the surahs that start with tasbeeh when going to bed.

So what does tasbeeh mean and what does it entail? It means that we declare the purity of Allah Ta‘ala. However, what are we declaring that He is pure from? There are basically two things:

1. Dependence: Allah Ta'ala is totally independent. On the other hand, the creation depends on others. We should have the feeling of dependence that we are always in need. The wealthy require the poor and the poor require the wealthy. At no point can one claim that he is totally independent. When one expresses his independence, then Allah Ta'ala will show him how weak and dependant he is.
2. Limits: Declaring that Allah Ta'ala is pure and free from the limits of time and place. This means that He has direct authority and immediate power. We may have authority and power, but it is limited and indirect.

## **Allah is Al-Khaaliq**

**Asr majlis - Saturday 2<sup>nd</sup> Rabee'ul Awwal 1434 / 4<sup>th</sup> January 2014**

Allah Ta'ala is that being who is alone in the quality of khalq. There is no English equivalent for this, because we may translate it as 'the act of creation' but it actually means to create something from total non-existence.

Allah Ta'ala introduces Himself through His creation. So reflect over the handiwork of Allah Ta'ala and try to understand Him. Each creation has a different program for itself, which has been instilled within it by Allah Ta'ala.

## Old Age – A Sign of Worldly Departure

Asr majlis - Saturday 2<sup>nd</sup> Rabee'ul Awwal 1434 / 4<sup>th</sup> January 2014

Maturity marks decline. Once old age approaches, it is a sign for one that it is time to depart from this worldly life, and no matter how much one may try to cover the old age by applying dye etc. it will not make one any younger.

## Rid Yourself of the Love of the Dunya

Asr majlis - Saturday 2<sup>nd</sup> Rabee'ul Awwal 1434 / 4<sup>th</sup> January 2014

Qaroon had the feeling of independence and said that all the wealth he has is on account of his intelligence. On seeing his wealth, the worldly-minded wished that they had treasures like him, but the knowledgeable and the 'Ulama spoke against it and against the love of dunya.

Likewise, the 'Ulama in this time also say the same, that one should get rid of the love for the dunya.

## Destroying one's Children

Asr majlis - Saturday 2<sup>nd</sup> Rabee'ul Awwal 1434 / 4<sup>th</sup> January 2014

In many cases taking our children for 'umrah or holidays is a cause for destroying their tarbiyah and education, for during that entire duration of three to four weeks the child's education is interrupted.

Further, the parent does not take out time to correct the child for his/her wrongs. Thus they do not have any values in them. We feel that we should give them everything that we did not get, but in doing so, we are harming them.

This is not what life is all about. Rather, life is about the Quraan Shareef, and what is the message of the Quraan Shareef? The message is the purification of oneself. This refers to purity in aspects of our physical self like our clothing, body, etc, and purity regarding aspects related to our spiritual self, such as pride, arrogance, etc.

## The Two ‘Umars

Asr majlis - Saturday 16<sup>th</sup> Rabee‘ul Awwal 1434 / 18<sup>th</sup> January 2014

Among the rulers of the Banu Umayyah, the most popular of them was ‘Umar bin Abdul Azeez (rahmatullahi ‘alaih). His rule is likened to the rule of the Khulafaa e Raashideen.

The unique coincidence is that ‘Umar bin Khatthaab (radhiyallahu ‘anhu) was the one who initiated the compilation of the Quraan Shareef during the khilaafat of Hazrat Abu Bakr (radhiyallahu ‘anhu) and ‘Umar bin Abdul Azeez (rahmatullahi ‘alaih) was the one who initiated the compilation of the ahaadeeth. So the Quraan and the ahaadeeth were taken over by the two ‘Umars. Those who reject the Sahaabah (radhiyallahu ‘anhum) have the greatest hatred for ‘Umar (radhiyallahu ‘anhu).

Further, ‘Umar (radhiyallahu ‘anhu) was the one who initiated the performing of taraweeh salaah in congregation.



Hence, he is responsible for the preservation of the Quraan Shareef. Imagine if there was no taraweeh, what would the young huffaaz do to preserve the Quraan Shareef?

## **Giving Credit to those who Deserve it**

**Asr majlis - Saturday 16<sup>th</sup> Rabee'ul Awwal 1434 / 18<sup>th</sup> January 2014**

We need to acknowledge and give credit to those who deserve it. This is the teaching of Islam. Fortunate is that child who remembers and recalls all the good his parents had conferred upon him.

Similarly, in deeni matters we need to acknowledge those who strove to preserve deen. The preservation of deen is by respecting the pious and the friends of Allah Ta'ala. Everyone has some mistake or the other. You will not get someone as perfect as the Sahaabah (radhiyallahu 'anhum) and you will be wrong in testing people with the standard of the Sahaabah (radhiyallahu 'anhum) and then criticising them. The moment respect is lost, your deen is suspect.

Therefore, we find that those who are against deen, they target the Sahaabah (radhiyallahu 'anhum) for they understand if one loses the Sahaabah (radhiyallahu 'anhum) then there is no deen left.

# Understanding the Correct Application of 'Ilm

**Asr majlis – Saturday 16<sup>th</sup> Rabee'ul Awwal 1434 / 18<sup>th</sup> January 2014**

In deen we do not need to only acquire its knowledge, but also understand how to apply it. However, the Quraan Shareef is not a book for everyone to study directly. You will get some verses that are concise which are explained by other aayaat. Then you would get those that are explained in the ahaadeeth. Another type are those aayaat which are explained by the Sahaabah (radhiyallahu 'anhum) and Taabi'een whose explanations are reliable since they were present and close to the time of revelation. Their piety was endorsed by Nabi (sallallahu 'alaihi wasallam).

Another requirement to study the Quraan Shareef directly is to understand the Arabic language with its idiomatic expressions. Just merely understanding the language itself is insufficient. One person said that pork is permissible because the Quraan Shareef says that the food of the Jews and Christians is halaal. And this is the literal translation. Therefore, since pork is the food of the Ahl e Kitaab (Jews and Christians) nowadays, it should also be halaal. When he was told that another ayat shows that pork is haraam, he replied that the prohibition was for the past when the swine lived in unhygienic conditions, but now they are reared in very hygienic conditions.

## Disinclination from Material

Asr majlis - Saturday 16<sup>th</sup> Rabee'ul Awwal 1434 / 18<sup>th</sup> January 2014

To understand the mansha (outlook) of the Buzurgaane Deen is great, but greater than that is to understand the mansha of Nabi (sallallahu 'alaihi wasallam).

One of the outstanding aspects was the disinclination of Nabi (sallallahu 'alaihi wasallam) from the dunya. We speak a lot about following the sunnat etc. but what about this aspect. With regards to this, we will say that this will be seen at a later stage. However, the Quraan Shareef and hadeeth are replete with advice regarding the evil of wealth and the dunya.

Normally we feel that if we have plenty of wealth then we can give so much in charity and assist the widows and orphans etc. Nabi (sallallahu 'alaihi wasallam) could have also thought in the same manner when he was offered to have the mountains changed to gold, but he declined the offer.

When wealth becomes the goal and target in life then initially one will count it as a need, but then it will turn into rivalry and competition. We would then want to show others what we have.

Hence, in proportion to the growth of wealth, the fear of Allah Ta'ala has to increase in order that the wealth does not affect one. This fear is not only required for wealth, but even knowledge needs to be coupled with fear; otherwise the knowledge will only be used for one's personal advantage.

## Relaxing the Mind

Asr majlis - Saturday 23<sup>rd</sup> Rabee'ul Awwal 1434 / 25<sup>th</sup> January 2014

The hadeeth advises that one should occasionally relax the mind. The mind gets exhausted just as the body gets exhausted. Sometimes the exhaustion piles up and one then explodes. So if you find that you are becoming exhausted in a situation and the situation is getting serious, then end it off, as there will be no end to such situations and discussions since each person wants to have the last say.

## Getting the Point Across

Asr majlis - Saturday 23<sup>rd</sup> Rabee'ul Awwal 1434 / 25<sup>th</sup> January 2014

One aspect is to impress the opposite party and the other is to get the point across. What you need to achieve is the right goals and merely get the point across. Therefore, for most people it is better not to get into discussions and debates as each person does not want his ego to be trampled.

## Working Gracefully

Asr majlis - Saturday 23<sup>rd</sup> Rabee'ul Awwal 1434 / 25<sup>th</sup> January 2014

In any deeni work you will have to work gracefully and gradually in order for it to remain and last. You will have to gain the

confidence of those being addressed. Even when working in a home you will have to work on a love-path and not a war path.

Normally we try to find faults in a person and run him down. So, rather than doing that, look at your own weaknesses and faults and instead of polishing others, first polish yourself.

## **Suhbat – Companionship with the Mashaayikh**

**Asr majlis - Saturday 23<sup>rd</sup> Rabee'ul Awwal 1434 / 25<sup>th</sup> January 2014**

Companionship gives you the true taste and maturity of deen, but it has to be for a long period of time. Look at our elders. They remained for a long period of time in the company of their Mashaayikh and thereafter only did Allah Ta'ala allow them to shine.

Without spending that time you will get the wrong end and understanding of deen. Sometimes you will not have your priorities right, and things that are less important will be counted as necessary and important.

## **Understanding our Positions**

**Asr majlis - Saturday 23<sup>rd</sup> Rabee'ul Awwal 1434 / 25<sup>th</sup> January 2014**

If all of us could understand our positions then most of our problems will be solved. We should remain where we are and not assume what we are not.

This again will come when we sit in the company of our pious elders and Mashaayikh. After sitting for a long time in their company one will get the nisbat. You will think as they think and do as they do. Now such a person is strong.

Unfortunately, we fail to understand this. Though many have sincerity, but there is no constant line of action. Deen thereafter becomes like natural. It is just like having a meal. You do not need anyone to explain any fazaa'il and virtues for meals, and if it is not prepared, a big fight takes place. On the other hand, no question is asked as to why was tahajjud not performed, why was tilawat not made etc.

## **Prioritising Ourselves**

**Asr majlis - Saturday 23<sup>rd</sup> Rabee'ul Awwal 1434 / 25<sup>th</sup> January 2014**

Deen is all about priorities. One needs to understand what comes first and what comes second. In deen, everything has a time and occasion, but we need to understand what deen is. In the past, people laid more emphasis on reformation than on acquiring knowledge.

When we do not have a value system then we are creating a monster for ourselves. Sometimes parents spoil their children and what was once a privilege is now considered as a right. When the child becomes used to this then later on in life such children become a problem for their spouses.

If a privilege is taken as a privilege and a right as a right then a balance will be maintained.

## Deen teaches Procedure

Asr majlis - Saturday 23<sup>rd</sup> Rabee'ul Awwal 1434 / 25<sup>th</sup> January 2014

Some people think that Islam does not have any procedure, whereas Islam teaches us that we should adopt whatever is necessary and take intellectual procedures and thereafter assign our affair to Allah Ta'ala. If things thereafter turn out against you and then you say that Allah is sufficient, then there is nothing wrong.

Even while living in this non-Muslim country, if there is a problem facing the community we should not just start ranting and fighting. Instead, adopt whatever legal procedures are required and take the case forward. In doing so the non-Muslims will respect us and recognise that these are not an unruly class of people.

## Deen Stands for Purity

Asr majlis - Saturday 30<sup>th</sup> Rabee'ul Awwal 1434 / 1<sup>st</sup> February 2014

Deen speaks for honesty and truth. It also comes from the word 'diyaanat' which means truthfulness and purity. When Islam speaks of purity and cleanliness it refers to all types of cleanliness, not only physical and apparent cleanliness. It also refers to the cleanliness in imaan, dealings, akhlaaq and character.

Why do we make istighfaar? To cleanse ourselves. It is like the filth within the body. You need to remove it in order to function correctly. Therefore, Nabi (sallallahu 'alaihi wasallam)

used to make the du‘aa “wa zakkiha anta khayru man zakkaahaa” (Purify my soul, You are the best purifier). Hence, we need to cleanse and purify ourselves.

But it is such a discreet thing that even after cleansing oneself you cannot think yourself to be clean. You may be viewing it from one angle and not another. It is only Allah Ta‘ala who knows who is pure and clean. Therefore, praise is for Allah Ta‘ala alone.

## **Beauty – A Creation of Allah Ta‘ala**

**Asr majlis - Saturday 30<sup>th</sup> Rabee‘ul Awwal 1434 / 1<sup>st</sup> February 2014**

Normally when one is attracted to something due to its beauty, then it’s mainly on account of colour and shape. We go mad and head over heels just for these two things. This is the magnificence of Allah Ta‘ala. Why do you pay so much just for one tile? It is just the colour and shape. The beauty and excellence that we have is not ours; it belongs to Allah Ta‘ala. It is just on loan.

Our problem is that at times we try to assume the role of Allah Ta‘ala. Allah has asked us to look at His beauty, but only in some aspects and not all. Your father asks you to look at him and follow him. This does not mean that you should look at him in all occasions, such as in the toilet or while undressing. So Allah Ta‘ala says in certain matters you won’t look at His beauty, such as strange women, young lads, etc. Similarly, He has asked us to enjoy His bounties, but in some respects and not all. You will enjoy your wealth, but not the wealth of others.



## Personal Goodness – A Favour of Allah Ta‘ala

Asr majlis - Saturday 30<sup>th</sup> Rabee‘ul Awwal 1434 / 1<sup>st</sup> February 2014

The goodness that you have within you is the blessing of Allah Ta‘ala. It is not your personal achievement. It is a favour, not a personal right.

## Importance of Inquiring

Asr majlis - Saturday 30<sup>th</sup> Rabee‘ul Awwal 1434 / 1<sup>st</sup> February 2014

When you are not clear about any matter then do not clear it by yourself. Clear it through adopting the correct procedures. In worldly matters we do not take a chance and clear things by ourselves, instead we refer it to someone who has expertise in it, so why don't we apply this in deen. The bottom line is that we have to understand what needs to be shown importance.

## Mystery of Allah Ta‘ala’s Decision

Asr majlis - Saturday 30<sup>th</sup> Rabee‘ul Awwal 1434 / 1<sup>st</sup> February 2014

Sometimes we don't get what we ask for, but we do not know the secrets of the unseen. What we don't get is to our advantage, not to our disadvantage. It will take some time for the mystery to unravel.

A normal person who acquires wealth later in life thinks to himself that since I did not have this money to enjoy when I was young I must give it to my children, but then all hell breaks loose. Hence, he thought that the money was the solution but he did not know that it was to his disadvantage.

## **Obstruction in our Organs**

**Asr majlis - Saturday 30<sup>th</sup> Rabee'ul Awwal 1434 / 1<sup>st</sup> February 2014**

If there is anything that is an obstruction, then it is the impurity in our eyes, ears, hearts etc. that is blocking the good from coming to us.

For example, you are absolutely sure that the home has electrical supply, but the stove is not working. So the problem is with the stove and the stove needs to be repaired. The same applies to us; the blessings of Allah Ta'ala are there, but the blockage is on our end.

The heart of a Mu'min is so great that the buzurgs say that the heavens and earth cannot contain Allah Ta'ala, but if there is anything that contains Him then it is the heart. Therefore, the honour and respect of a Mu'min is greater than the honour of the Ka'bah. So our hearts have to be clean with regards to our relationship with Muslims. There should be no ill-feelings and hatred. The heart should also be cleansed from incorrect aspects pertaining to our beliefs etc.

## **Distortion in Christianity**

Asr majlis - Saturday 14<sup>th</sup> Rabee'us Thaani 1434 / 15<sup>th</sup> February 2014

A revert Muslim, who was a pastor previously, visited me. While discussing with him he said that he had asked his bishop that when the Bible declares swine as impermissible and forbidden, then why do Christians eat pork. He replied that in reality the Bible was addressed to the Israelites i.e. the Banu Israaeel who were the Jews, and the law applies to them. So Christianity is a completion of Judaism, but the failure on the part of the Israelites was that most of them rejected 'Esa ('alaihi salaam). The Muslim revert then asked the bishop that if it is addressed only for the Israelites then why we (the non-Israelites) follow Christianity.

The reality is that the Christians had distorted their scriptures both in the words and meanings. Laws were also distorted and changed

So where did this distortion start from? It started from Paul. When he was asked about swine, he said: "You are more concerned of what is going in and you are not concerned of what comes out." So he created a permissive attitude. Everything goes and is allowed as long as you declare yourself to be a Christian. We Muslims, on the other hand are totally distinct.

## Playing Games with Allah Ta'ala

Asr majlis - Saturday 14<sup>th</sup> Rabee'us Thaani 1434 / 15<sup>th</sup> February 2014

Many a times we play games with Allah Ta'ala and are doing some sort of a bribery with Him. We will contribute to deeni avenues and then think that when we are doing this then we can continue with all other haraam.

The Quraan Shareef speaks of two groups; the first being *maghdhoob 'alayhim* – they incurred the wrath of Allah Ta'ala. The reason for this was that they did the wrong despite knowing it to be wrong. So this invites the anger of Allah Ta'ala since it is as if you consider Him as non-existent. The other group was *dhaalleen* – they were the misguided and lost ones because they did not worry about finding the truth; they were unconcerned. Hence, both approaches are incorrect and wrong.

## Legitimising and Legalising

Asr majlis - Saturday 14<sup>th</sup> Rabee'us Thaani 1434 / 15<sup>th</sup> February 2014

The frightening thing is that whatever had happened to the Banu Israaeel will happen to this Ummah as predicted by Nabi (sallallahu 'alaihi wasallam) that both Ummats will be identical as one shoe resembles the other.

The game that they had gone into was legitimising and legalising. So this is the very same thing that is happening nowadays, that whatever seems to be difficult should be removed and changed.

If something is wrong then don't try to legitimise it. Confess your wrong and admit it. Many a times what happens is that when we try to justify and manipulate the wrong it becomes insignificant and the consequences are very serious. The pleasure and enjoyment of life is lost.

When the haraam is left for the sake of Allah Ta'ala, then it will be as if a mountain has been shifted from your shoulders.

If you don't have the heart to leave the wrong then at least acknowledge to Allah Ta'ala that you are wrong and beg Allah Ta'ala for His forgiveness and be grateful for His favours. If this is done daily before sleeping, then if such a person has to pass away thereafter, insha-Allah his sins will be forgiven. But if one continues justifying his sins and passes away in this state then the consequences are quite serious.

## **Purpose of the Khanqah**

**Asr majlis - Saturday 14<sup>th</sup> Rabee'us Thaani 1434 / 15<sup>th</sup> February 2014**

Some may be thinking that we are in the khanqah but the talk is about comparative religion. The reason is that the khanqah is not only for zikr and 'ibaadat; it is for reconditioning the mind and understanding. Sometimes there can be a corruption in the mind and this leads to more problems.

# Employing Personal Reasoning in Deeni Matters

**Asr majlis - Saturday 21<sup>st</sup> Rabee'us Thaani 1434 / 22<sup>nd</sup> February 2014**

Many a times when a person tries to explain something of deen using his own reasoning it turns out to be wrong. If you do not know something then say that you do not know.

Nabi (sallallahu 'alaihi wasallam) himself said that he does not know when he was asked what was the best spot on earth.

The Malaaikeh even announced that they have no knowledge except for that which Allah Ta'ala had blessed them with.

Imaam Maalik (rahimahullah) was such a great imaam, yet it is reported that at times in a single sitting in reply to 30 to 40 questions he would say: "I do not know."

If they could say it, then what is so hard for us to say the same? If we adopt this approach then 70 to 80 percent of our problems would be solved.

## Standard of Success

**Asr majlis - Saturday 21<sup>st</sup> Rabee'us Thaani 1434 / 22<sup>nd</sup> February 2014**

The Jews and Christians created a standard of success for themselves. The Jews would say that you have to be a Jew to enter Jannah and you can only be a Jew if you are born a Jew. They made nationality a base. The Christians said that you can only enter Jannah if you are a Christian.

But Allah Ta`ala has also laid down a standard of success: *'bala man aslama wajhahu lillaah'* – the one who submits and surrenders himself to Allah Ta`ala alone.

## **Man's Flawed Reasoning**

**Asr majlis - Saturday 21<sup>st</sup> Rabee'us Thaani 1434 / 22<sup>nd</sup> February 2014**

Man's reasoning is flawed and can always be proven wrong. Hence, the simple answer for people who seek the reasons for the commands of Allah Ta`ala is that this is the command of Allah Ta`ala and nothing further. Don't use your reasoning against the commands of Allah Ta`ala.

For a small constitution of the country, will you go to the constitutional court and offer your suggestions? No. But when it comes to the command of Allah Ta`ala you wish to offer your suggestions and thoughts. The reason for this attitude is that we cannot see Allah Ta`ala and we do not understand the majesty of Allah Ta`ala.

## **The Means to a Haraam is also Impermissible**

**Asr majlis - Saturday 21<sup>st</sup> Rabee'us Thaani 1434 / 22<sup>nd</sup> February 2014**

If something is permissible in essence but it then leads to haraam then the means will also be regarded as haraam. Look at digital photography. Despite the differences that may exist, but

through one practising it, it will lead others to think that all types of photography is permissible and it will thus lead to haraam.

## Direct Entry into Jannah

**Asr majlis - Saturday 21<sup>st</sup> Rabee'us Thaani 1434 / 22<sup>nd</sup> February 2014**

Submitting should be for the sake of Allah Ta'ala and not due to pressure. It should be unconditional and not for any convenience.

When there is unconditional submission then one's beliefs will be right, and it will allow him entry into Jannah.

Nobody wants a delay. So the condition for direct entry is to conform and Allah Ta'ala will give it directly. One is to get your beliefs right and the second is to get your actions, your character and dealings right. Then you will get the direct entry into Jannah without any delay.

## Stray Thoughts

**Asr majlis - Saturday 21<sup>st</sup> Rabee'us Thaani 1434 / 22<sup>nd</sup> February 2014**

In this world, Shaytaan tries to put stray thoughts into your mind. So don't entertain them and don't pay attention to them. Imaan is like the road and Shaytaan is like the dogs and donkeys barking and braying on the side. If you pay attention to him, it will make him stronger. So focus on the road.



In this way you will get the assistance of Allah Ta'ala, and sometimes the assistance will be by the means of a good dream or seeing a noor (light) or an angel. But here again don't get stuck with that. Focus ahead and focus on your goal which is Allah Ta'ala.

## **Nasheeds and Nazams in the Light of the Sharee'ah**

**Asr majlis - Saturday 28<sup>th</sup> Rabee'us Thaani 1434 / 1<sup>st</sup> March 2014**

The human ear is naturally inclined to good voices and sweet words. So the sharee'ah has laid down certain guidelines regarding this.

In this time and age there is an explosion of knowledge. But for every piece of information to be understood you have to understand it in context, otherwise it will be harmful. When looking for direction in shar'ee laws we will look at the Fuqahaa, those with a deep understanding of deen. We will not look at a Sufi and we will not look at a Muhaddith. Each one has his own field and we will acknowledge each one's role. Even among the Sahaabah (radhiyallahu 'anhum) you will get one who narrates the hadeeth and you will get another who knows the proper application of the hadeeth. Hazrat 'Umar (radhiyallahu 'anhu) was of this calibre. The position of the faqeeh is the highest. The understanding of deen will not come overnight. It takes many years. It's not only through books.

The Fuqahaa thus say that one should not listen to naats and nazams. Hazrat Moulana Thanwi (rahmatullahi 'alaih) explains

the reason that when these naats are sung in a good voice, then the listener's emotions increase and get stronger. And not every person has the ability of controlling his emotions when they increase and it could then lead to evil.

Hazrat Nizaamuddeen Awliyaa (rahmatullahi 'alaih) also listened to these naats, though they called it samaa'. However, he says that for it to be acceptable there are four conditions:

1. The content matter has to be correct.
2. The one singing should not be a young handsome lad. It should be someone with a beard.
3. It should not be accompanied with musical instruments.
4. The audience should also be Allah fearing. They should not be all kinds of people.

There may be certain people who have the license and permission to do something, but this does not become a general rule and permission for all. For example, a paramedic has got permission in the case of an emergency to pass through the red traffic lights and to travel at a high speed. But this is not open permission for others to follow. So Hazrat Nizaamuddeen (rahmatullahi 'alaih) was of that level. He required the listening of samaa'. It did not lead him to anything wrong.

Once he was in a dire need to listen to samaa' and on enquiry there was nobody to sing for him. So he asked someone to bring the correspondence of one of his mureeds and asked for it to be read out as it contained some lines of poetry. With just one line of poetry he went into a trance which lasted for three days, but the karaamat (miracle) is that in this entire duration not a single namaaz became qazaa.

There was another fake peer who had a female mureed and she would sing for him. Once while she was singing, the peer was overcome by emotions, he caught hold of her hands and took her to one corner and did what he was not supposed to do.

On one occasion Hazrat Moulana Gangohi (rahmatullahi 'alaih) was asked whether Hazrat Nizaamuddeen (rahmatullahi 'alaih) was a great 'aalim. Moulana answered in the affirmative. The person then asked whether he was from the Awliyaa and Moulana again replied in the affirmative. This person then asked about the permissibility of samaa' to which Moulana replied that it was incorrect. So this person said that didn't Hazrat Nizaamuddeen (rahmatullahi 'alaih) also listen to samaa'. Moulana's balanced reply was: "The proof for permissibility may have reached him but it has not reached me." Look at our buzurgaane deen. They upheld the laws of sharee'ah and at the same time maintained the highest levels of respect for each another.

## Doubtful Areas

**Asr majlis - Saturday 6<sup>th</sup> Jumaadul Oola 1434 / 8<sup>th</sup> March 2014**

The first hadeeth in the chapter of business in Bukhaari Shareef starts off with '*Al-halaalu bayyinin wal haraamu bayyinin*' - halaal is clear and haraam is clear.

Water is halaal and there is no doubt in it. Similarly, fish is halaal and you do not need to ask whether it is halaal. On the other hand, pork is haraam and this is clear. You will not ask whether you get halaal pork.

However, between the both you get ‘mushtabihaat’, that which is unclear and doubtful. So what must you do in such cases? The hadeeth instructs us that we should refrain from doubtful areas.

Had Allah Ta‘ala wished He could have made all things abundantly clear without anything being doubtful. However, this world is a place of test and thus in His wisdom Allah Ta‘ala has allowed these doubtful areas to come about in order to test a person.

The hadeeth goes on to explain that the one who guards himself against doubtful areas then he has secured and safeguarded his deen, his respect and his dignity.

For example, you see a girl stranded on the side of the road. From one dimension, you would like to help her as she is stranded and in need, but from another angle, sharee‘ah has prohibited men from being in seclusion with strange women. Hence, there is the element of doubt in this. And by leaving this out you will guard your deen and dignity, and you will not allow people to have suspicions about you. There are plenty illustrations of this nature.

## **Imaam Muhammad (rahmatullahi ‘alaih)’s Kitaab in Tasawwuf**

Asr majlis - Saturday 6<sup>th</sup> Jumaadul Oola 1434 / 8<sup>th</sup> March 2014

Aspects of halaal and haram are extremely important. Someone asked Imaam Muhammad (rahmatullahi ‘alaih), the leading student of Imaam Abu Haneefah (rahmatullahi ‘alaih) that why is

it that you have written so many kitaabs but no kitaab on tasawwuf. He replied that the purpose of tasawwuf is to cleanse oneself and have that connection with Allah Ta'ala, and this is based on one's consumption of halaal and haraam. Hence, I have written a book on business dealings since every person is engaged in some type of business which then gets him involved in halaal and haraam. Thus how important it is to get our business dealings in order.

## **Contentment – A Source of Barkat (Blessings)**

**Asr majlis - Saturday 6<sup>th</sup> Jumaadul Oola 1434 / 8<sup>th</sup> March 2014**

Among the most important things for ensuring halaal is the aspect of contentment. With contentment, you will get barkat which will manifest at times in your very lifetime and sometimes after you leave this world. Therefore, lead a simple and basic life.

One's family members will complain that the whole world moves in good cars, goes on holidays, has this type of clothing for their children etc., and in order to appease them one puts himself into greater problems. Hence, instil the quality of contentment and there will be no problem.

## Taking our Lifestyles from Others

Asr majlis - Saturday 6<sup>th</sup> Jumaadul Oola 1434 / 8<sup>th</sup> March 2014

A major problem nowadays is that we have taken our lifestyles from others and then we follow them in their culture and ways. What we need to do is to think that what Islam wants of us. Islam is wealthy and is not short of anything. It does not require any outside help. Whatever Nabi (sallallahu 'alaihi wasallam) has left is perfect. However, since it is not in vogue and not in the market we feel that the Islamic way is not workable.

### 'Just do it'

Asr majlis - Saturday 6<sup>th</sup> Jumaadul Oola 1434 / 8<sup>th</sup> March 2014

The mentality that we have is 'just do it'. This is a Shaitaani mentality. We just rush and do things without thinking about it. However, when it comes to deeni matters, then we are very relaxed and casual about things, whereas it is supposed to be the opposite. In deeni matters there should be no delay. If a suitable match is found for nikaah then the hadeeth says that we should not delay, if the time for salaah approaches then we should not delay. We want to rush in everything else but not in deeni matters.

## Our Jihaad

Asr majlis - Saturday 6<sup>th</sup> Jumaadul Oola 1434 / 8<sup>th</sup> March 2014

Each person should work within his capacity to bring about the correct Islamic ethos. Others in other parts of the world are doing their jihaad, so we too should do our share of our jihaad. Our jihaad will be to stick to the Islamic ethos.

There may be something that is permissible but it does not blend with what Islam wants of us. For example, for the salaah to be valid, a male is only required to cover from his navel to his knees. However, will we allow a person dressed just in a loincloth to go forward and lead the salaah? We will not, though his salaah is valid. So this should apply to all other facets of life as well. Then there will be no need to go out on holidays, get the latest cars, etc. When we add the ingredient of contentment to our lives then 'enough' is not 'enough', it will be 'more than enough'.

## Correct Expression of Parental Love

Asr majlis - Saturday 13<sup>th</sup> Jumaadul Oola 1434 / 15<sup>th</sup> March 2014

Allah Ta'ala has created a natural bond of love between parent and child. There is no way that this can be erased and removed.

Mashaayikh explain that there are two types of relationships where the senior wishes that the junior excels him. One is the father and child and the other is the shaikh and mureed. In any other relationship, the one will want to outdo the other.

However, the thing to see is how do we maintain this love. It shows itself in different ways and it is Allah Ta'ala that has created it. But in the feeling of emotions not every person knows how to express this love.

Because of the bond, you cannot say that all your decisions are right and that because I love my child I will make all the decisions in his life. At one level are our emotions, but above that is intellect and above that is the Sharee'ah. Allah Ta'ala wants us to express love, but at the same time we should consult because with emotions at times our reasoning becomes clouded. So you will take mashurah, but the umbrella over everything is the Sharee'ah.

## Whose Love is Greater?

**Asr majlis - Saturday 13<sup>th</sup> Jumaadul Oola 1434 / 15<sup>th</sup> March 2014**

The point to understand is that whose love is greater, is your love for your child greater or the Nabi's love? The reality is that the Nabi's love is greater. So when his love is greater for your child, then how much greater will his love be for his own children. Hence, what he loves for his children will be the best.

So what did he love for his children? Allah Ta'ala speaks of the bequest of Ebrahim ('alaihi salaam) to his children during his last moments – *wa was-saa bihaa ebrahimu ...* What was the legacy? Allah Ta'ala has chosen this deen for you. And this was my whole life's effort. You give everything of yours to deen; your life, your wealth, your intelligence, for everything belongs to



Allah. The second bequest was that you should make sure that you die as Muslims.

## **The Parental Approach of ‘Umar bin ‘Abdul ‘Aziz (rahmatullahi ‘alaih)**

**Asr majlis - Saturday 13<sup>th</sup> Jumaadul Oola 1434 / 15<sup>th</sup> March 2014**

When ‘Umar bin ‘Abdul ‘Aziz (rahmatullahi ‘alaih) was in his last moments, someone came and reprimanded him saying that you have left nothing for your children. He replied that if they are righteous then Allah Ta‘ala will take care of them and if they are sinful then why should I leave wealth behind for them and assist them in their wrong. This was his succession plan for his children.

The historian reporting this says that I saw the children of ‘Umar bin ‘Abdul ‘Aziz (rahmatullahi ‘alaih) and the children of the other rulers. Not long had passed and the children of the other rulers would actually stretch out their hands for hand-outs from people, whereas the children of ‘Umar bin ‘Abdul ‘Aziz (rahmatullahi ‘alaih) were able to equip the Muslim army with 200 fully laden horses.

This does not mean that we should not leave behind anything for our children. We should leave something for them, but our equations are wrong. We feel that if they are left with wealth and investments then only will they prosper. Rather, 15 to 20 percent can be wealth and the rest 80 percent should be deen.

Deen does not mean merely seeking knowledge, but practically implementing deen and transferring right healthy

Islamic values. This will come about with pious company. Allah Ta'ala says: “*Koonu ma'as saadiqeen* (Join the ranks of the truthful)”. This is an obligation that is perpetual.

If we cannot remain in their company then the substitute will be to study those kitaabs that they recommend. The idea is to break away from every other thing and connect to Allah Ta'ala. We will eventually have to meet Allah Ta'ala. So we should meet Him in a state that He is pleased with us and we are pleased with Him.

## Allah Ta'ala's System of Deeni Revival

Asr majlis - Saturday 20<sup>th</sup> Jumaadul Oola 1434 /22<sup>nd</sup> March 2014

At the beginning of every century Allah Ta'ala sends a mujaddid and a revivalist. It happens in different ways; sometimes it is just one individual and at times different individuals for different departments of deen.

Around the 13th century there were several people whom Allah Ta'ala had used to revive the different departments of deen. Hadhrat Moulana Anwar Shah Kashmiri Sahib (rahmatullahi 'alaih) in the field of hadeeth, Hadhrat Moulana Husain Ahmad Madani (rahmatullahi 'alaih) in the field of jihaad and striving, Hadhrat Moulana Muhammad Ilyas Sahib (rahmatullahi 'alaih) for tableegh and Hadhrat Moulana Ashraf 'Ali Thanwi (rahmatullahi 'alaih) for tasawwuf.

As a token of appreciation to Allah Ta'ala, Moulana Thanwi (rahmatullahi 'alaih) used to say that I have been sent with work for a hundred years. It is almost seventy years since he has

passed on yet his works are found everywhere. Though he is not around but his works are still around. So he is as good as alive. When Moulana looked at the department of tasawwuf, he found that people had misconstrued this whole branch of deen and he felt that this should be clarified and publicised.

## Doing Things with Planning

Asr majlis - Saturday 20<sup>th</sup> Jumaadul Oola 1434 / 22<sup>nd</sup> March 2014

Allah Ta'ala loves that things be done in sequence and with planning. Look at the clouds; what a great system Allah Ta'ala has put in place for rain and Allah Ta'ala moves clouds that weigh tons. There are so many signs to show that there is a creator, that only a madman will reject the concept of a creator.

Allah is Az-Zaahir (the One Who is most apparent and clear), but our minds are poisoned by the secularist education that we receive and we are made to think incorrectly. He is so clear that we cannot even see Him. We say that we believe in that which we see. If we cannot see it then we do not believe in it. However, for example, if there is a person who is sane you will say that he has brains and intelligence. On the other hand, you have someone who is insane and you say that he does not have brains. But for a moment, can anyone see intelligence? It cannot be shown but you believe that he has brains and intelligence. So by signs and indications you accept and believe that he has intelligence. Thus, Allah Ta'ala's signs are also so clear and apparent.

Really, if we get our imaan right we will get the true taste of life. If we have the belief of taqdeer then life will be enjoyable. We will have no complains and ill-feelings. Our imaan is incomplete without the belief in taqdeer.

## Aspects to Bear in Mind before taking Bay‘at

Asr majlis - Saturday 20<sup>th</sup> Jumaadul Oola 1434 / 22<sup>nd</sup> March 2014

When Hazrat Moulana Thanwi (rahmatullahi ‘alaih) would initiate people in tasawwuf he would not rush them into the process of bay‘at because many a times a person regrets and feels that he should have taken bay‘at with someone else. Hence, in such a case he will not be committed and he will not progress.

Moulana (rahmatullahi ‘alaih) would also tell people that they should visit the various buzurgs that are around and see with whom they have a degree of compatibility and through whom they find their weaknesses coming to the fore. He would also ask the person to spend some time in the company of the buzurg so that he may understand the buzurg.

However, the pious in latter times advise that people should not remain for very long periods of time with the mashaayikh, as one sometimes sees something being done by the buzurg – which he may incorrectly feel to be contrary to piety whereas it is not – and he then loses confidence in the buzurg.

Another thing that Moulana (rahmatullahi ‘alaih) would say was that they should study and read his kitaabs.

When these steps are taken an understanding, affinity and bond is created. Now the journey of reformation will be enjoyable.

Another aspect that Moulana would want was that his mureedeen should be abreast with all departments of deen, whether it is tasawwuf, masaa'il of namaaz etc., mannerisms and conduct, etc. so that when one would appear before Allah Ta'ala one will go through freely.

## **Preparation for Ramadhaan and the Evil of Pride**

**Asr majlis - Saturday 11<sup>th</sup> Jumaadul Ukhra 1434 / 12<sup>th</sup> April 2014**

With the approaching of the month of Ramdhaan, every person's desire is that whatever he does must be accepted. Thus, for acceptance you require to ensure that the asbaab (means) of acceptance are also in place.

The hadeeth speaks of a person's fast being rejected when he breaks his fast with haraam, whether it is haraam food or food purchased with haraam wealth. The pain that one undertakes does not deserve rejection, but one has brought into it something that has ruined it.

Similarly, engaging in gheebat and vain talk causes the fast to be rejected. For many of us it is better to sleep and save ourselves from these ruining deeds. Some Mashaayikh say that if one has the urge to make gheebat then make gheebat of one's parents and pass over your thawaab to them as they deserve it the most.

The appropriate thing is that one should get into a routine before the month of Ramadhaan comes. One should get things in order, pay off all outstanding debts even if you are put into constraints. Likewise, covering up qadhaa namaaz, fasts etc.

## The Evil of Pride

Asr majlis - Saturday 11<sup>th</sup> Jumaadul Ukhra 1434 / 12<sup>th</sup> April 2014

One serious problem in our lives is the aspect of pride. Why is gheebat so serious, that it is considered worse than zina which we consider so filthy?

You make gheebat of someone who you feel inferior to yourself. You won't hear someone making gheebat of Hadhrat Abu Bakr (radhiyallahu 'anhu) or Sayyid Abdul Qadir Jeelaani (rahmatullahi 'alaih). So in gheebat you are despising someone.

This pride was what had got Shaitaan banished and rejected. He had pride and arrogance.

## Avenues of Zina

Asr majlis - Saturday 11<sup>th</sup> Jumaadul Ukhra 1434 / 12<sup>th</sup> April 2014

The zina which we do not consider as zina is the porn that we watch or the novels that we read or the billboards that we look at. This is absolute zina, yet we do not consider it as zina.

This is the nature of sin, gradually we become accustomed to it and the disgust for it is lost and it eventually becomes acceptable. The right way is to nip it in the bud.

One should not go to such places where there is a chance to fall into sin. Yes, if there is a need to go to such places then just go to the extent of the need and return.

Nowadays going to malls has become like a culture. We all know what happens there. In reality we acquire everything in the masjid and then we are dumping it there.

## The Influence of ‘Might’

Asr majlis – Saturday 11<sup>th</sup> Jumaadul Ukhra 1434 / 12<sup>th</sup> April 2014

Ebrahim (‘alaihi salaam) had a debate with the king Namrood. Allah Ta‘ala says that this debate was because of his kingship. So he had ‘might’ therefore he felt that he was ‘right’. And this is how people think that if you have ‘might’ then you are ‘right’.

So ‘might’ becomes ‘right’, since the one who has ‘might’ controls the education system. So they make you think as they want you to think. You begin to think that my child needs to gain education and a degree so that he can earn wealth and live a comfortable life, and these poor ‘Aalims and Moulanas have nothing. So my child should not acquire deeni knowledge.

If this is going to be the manner in which we look at things then just think who will guide us to deen, who will perform our nikaahs etc. If they are not going to be around, then we should look at the situation in countries like America etc.; the daughter can marry a Hindu, the son can marry a Christian and there is nobody to guide.

A university degree and more education does not necessarily make you more intelligent. You may have a better command

over the language etc. but you cannot think correctly. If you look at the end result of these degrees, in a nutshell it is that you become a money making machine.

## **Pride and Complacency**

**Asr majlis - Saturday 11<sup>th</sup> Jumaadul Ukhra 1434 / 12<sup>th</sup> April 2014**

The incident of Shaikh Abu ‘Abdillah Anduloosi (rahmatullahi ‘alaih) is quite famous. The reason for his temporary downfall was that the thought of greatness and pride had overcome him.

Hence, one can never feel satisfied and think that this imaan and the rest of the bounties are one’s personal achievement. We do not know where we are going, whether to Jannat or Jahannum, yet we feel so comfortable and complacent. Right until the end one needs to feel that I do not know where I stand.

The best is that we have a balance in our hope of Allah Ta‘ala’s forgiveness and fear of Allah Ta‘ala’s punishment. There has to be that continuous struggle within ourselves. Therefore, at the time of breaking our fast, we beg Allah Ta‘ala’s forgiveness, and this is taught to us in the masnoon du‘aa at the time of iftaar, for we do not know what may cause our fast to be rejected.



## Begging Allah Ta'ala

Asr majlis - Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014

Allah Ta'ala wants that we ask of Him and He wants to grace us, but are we appreciative and do we also long for Him. His treasures are never short, but do we show Him that we really need Him. One of the greatest sins is when man shows a don't-care attitude. At no time should we assume the form of a person who does not care and is not concerned.

## Importance of Consulting

Asr majlis - Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014

The correct way is that we consult when we require direction. We should not act by our own judgement and take an independent decision.

This is extremely dangerous as with the passage of time one begins to feel that why should I subject myself to others and listen to others. This is borne out in several aayaat of the Quraan Shareef.

Hence, when we are faced with any important matter we should consult.

Further, when consulting one should consult with those who are competent, not anyone and everyone. The person being consulted should look at the interest of the person asking.

## Concern and True Values

Asr majlis - Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014

The downfall of Muslims is their unconcerned attitude. As one reaches the age of 35 to 40 one needs to think of the future and not only of himself, but think of what one has passed on to one's children. Have they received true values?

A person becomes valuable because of the values he has within him, and strip him off the values then he becomes valueless. It is like honey; without the sweetness, it becomes valueless.

## Four Components for Success in Imaan and Marriage

Asr majlis - Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014

In a marriage relationship there are four main components:

- (1) Loyalty – the wife is loyal to her husband. She abandons her friends and her likes, for the husband.
- (2) Commitment – she is committed to serving her husband.
- (3) Being pleased and pleasing others – The wife is happy to be with her husband without any regret and she conducts herself in a manner that pleases him.
- (4) Patience – in anything that relates to this world there has to be the ups and downs. So one needs to keep focused on Allah Ta'ala and accept whatever comes his/her way.

These very same four components will also apply to one's imaan. You are loyal to Allah Ta'ala, His Rasul (sallallahu 'alaihi wasallam), and deen. Further, you are committed to deen and fulfil what is required, whether it is to your taste or not. Then everything is done for the pleasure of Allah Ta'ala, and whatever circumstances prevail you are pleased with the decision of Allah Ta'ala.

## **Planning one's Future**

**Asr majlis - Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014**

'Ibaadat is not done for excitement and thrill. The primary thing is to do it as you are supposed to be doing it.

The same applies to a marriage. At first it is excitement. After a few years all the adventure ends. If the person feels that he still needs the adventure then this is wrong. Once the spouses reach the age of 35 to 40 they need to see what has been done thus far for themselves and the family. Nowadays, at this age a person is worried about visiting the gym and shaping the body etc., but how long will it last? At such a time one needs to look at his future. Try and administer the level of one's personal deen and family's deen.

## The Last Part of the Night

Asr majlis - Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014

The last part of the night is when Allah Ta‘ala announces to man to come and take from His vast treasures. But what happens is that the alarm may ring but we will turn to the other side, as if telling Allah Ta‘ala to give us a chance to sleep. We are not concerned. On the other hand, Allah Ta‘ala is totally independent. He does not require us.

In this day and time the problem is that there is nobody that is crying to Allah Ta‘ala’. The routine and formality is there, but the reality is not there.

## Settling Huqooqul ‘Ibaad

Asr majlis - Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014

A very important aspect in our lives is halaal income, more especially before the month of Ramadhaan.

Likewise, we should see to it that we settle all huqooqul ‘ibaad (rights that are due to people) which we have trampled. This covers four areas; physical abuse, mental abuse, verbal abuse, and emotional abuse. It should not matter as to whether others have settled what is due to you or not. Be concerned about what you are supposed to be doing.

## Adopting the Correct Procedures in Deen

Asr majlis - Saturday 25<sup>th</sup> Jumaadul Ukhra 1434 / 26<sup>th</sup> April 2014

Allah Ta'ala's love for His servants is more than the love the servants have for themselves. Hence, it is on account of this love that Allah Ta'ala has placed procedures and systems for man to follow. A person conducts business following some procedure and system. He understands that if he follows the procedure then he will achieve his goal. He will do the presentation, marketing and pricing well and then he will see the customers coming in.

Likewise when working for the Akhirat, one needs to work for it, but using the correct procedure – *wasa'aa lahaa sa'yahaa*. Allah Ta'ala wants us to make an effort but we should do it correctly. So it will be wrong for one to justify his stance and say that he made an effort, though he had not followed the correct procedures. It is like a matric student who barely studies and after failing the exams says that he studied. However, he will be asked whether he studied following the correct procedure for studying. He cannot say that this was taqdeer.

For the dunya we are asked to be brief in our effort, but for the deen the effort has to be greater. However, if one is living in luxury then one cannot come to the level of bare minimum all at once, for we do not have that high level of tawakkul. Thus, the 'Ulama will advise that the effort for the dunya should be gradually decreased.

# Achieving the Understanding of Deen takes Time

**Asr majlis - Saturday 25<sup>th</sup> Jumaadul Ukhra 1434 / 26<sup>th</sup> April 2014**

The aspects that we are discussing are concepts that take time to understand. They cannot be understood and implemented overnight. It will take time to develop.

Normally what happens is that a person gains some concentration in salaah for a few days and then he feels that he has achieved concentration in salaah, but then it disappears. It is like a person who has been allowed to sit in the pilot's seat and then he feels that he knows how to fly a plane. It takes a great deal of time to achieve these aspects entirely.

Sometimes, youngsters have to be cautioned. They feel that their wives have to come to their level of piety etc. overnight. Just as it took them time to understand, these women will also take time to understand such concepts.

So the plan that Allah Ta'ala wants from you is to come gradually. You may get one thing after five years or ten years, but one should not feel that his time has been wasted. Rather it was an effort made in the right direction.

These are not academic points which one has to learn for a test and examination. Instead, these are concepts that will have to be practised and implemented, and this is the examination. Hazrat Ebrahim ('alaihi salaam) was commanded to slaughter his beloved and dear son. It was not announced before hand and in this way his level of conformity and endurance was tested.

Allah Ta'ala then announced that he had passed the test and he was then posted to the position of imaamat (leadership).

The Mashaayikh understand people and guide them gradually. So the approach and mentality has to be right. You have to be focused. The second thing is that the intention must be correct.

## **Patience allows one to Progress**

*Asr majlis - Saturday 25<sup>th</sup> Jumaadul Ukhra 1434 / 26<sup>th</sup> April 2014*

Allah Ta'ala wants to see whether a person exercises patience and then only will Allah Ta'ala allow one to progress.

A person is in a situation where there are young girls around him. Allah Ta'ala will now watch what is the response, whether he will be moved by temptations or whether he will lower his gaze and move away.

## **Taking one's Child for 'Umrah?**

*Asr majlis - Saturday 25<sup>th</sup> Jumaadul Ukhra 1434 / 26<sup>th</sup> April 2014*

If your child is studying for the matric exams, will you impress upon him to join you for 'umrah? But then you would find parents coming and requesting leave from the madrasah for an 'umrah trip. So what is greater in their eyes? Is the matric greater or the deeni ta'leem? In dunya our brains work, but do we apply the same to our deen. The simple way is not to take a chance in anything that we are unclear about.

## Overcoming Differences

Asr majlis - Saturday 25<sup>th</sup> Jumaadul Ukhra 1434 / 26<sup>th</sup> April 2014

Someone complained that there are a lot of differences and problems in the area where he lives. So I told him that if you feel that the person will take to your correction and it will not lead to any problem then you should correct the person. But if he will not take heed or it will lead to some problem then make du'aa for him and leave it.

Further, each person needs to see to his personal reformation. So you need to look for an experienced guide whom you will follow. Then hold on to him and listen to what he has to say. Thereafter, in the court of Allah Ta'ala you will be absolved. You must not get involved in further discussions of people, that why did this one say this and that one say that. This is detested in the hadeeth.

The hadeeth says that Nabi (sallallahu 'alaihi wasallam) did not like *qeel wa qaal* – getting involved in futile discussions and things that do not relate to us.

Another meaning of *qeel wa qaal* is to relate different reports of a single incident, whereas you do not have the ability to decipher and give preference to what is most correct.

These discussions come about because of our curiosity. We want to know what this person said and what the other person said. If one is really concerned then he will just hold on to one person and move on.



## **Nabi's (sallallahu 'alaihi wasallam) Teaching of Advanced Preparation**

**Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014**

Allah Ta'ala speaks of the love and concern that Nabi (sallallahu 'alaihi wasallam) had for his ummah and it is on account of this love that Nabi (sallallahu 'alaihi wasallam) looked for ways whereby we would be able to progress and be successful.

Thus, he has shown us the way of preparing before the arrival of any event. Hence, it was Nabi's (sallallahu 'alaihi wasallam) habit to have the wudhu water prepared for tahajjud before going to sleep. He discouraged us from sleeping before 'esha in case we miss our salaah. Likewise we should not engage in futile discussions and actions after 'esha as this will cause us to miss the tahajjud salaah. Thus, he wants us to win and not be losers. He is showing us procedure and mannerisms.

## **Creating the Enthusiasm for Ramadhaan**

**Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014**

As Ramadhaan approaches we read the fadhaail and virtues of Ramadhaan so that we can motivate ourselves. A businessman markets and advertises his products and then he sees the customers coming in. Likewise, these ahaadeeth will motivate us to prepare and be ready for the month of Ramadhaan.

## Checking the Loose Ends

Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014

There are the do's and don'ts. We know the do's but what about the don'ts. Check the loose ends. More important than gaining, is the maintaining and securing of what we have earned.

The hadeeth speaks of disobedience to the mother in specific, and also to both parents. It is the duty of the father to ensure that his children are obedient to their mother as she holds greater respect.

## Respecting our Elders

Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014

Overall, there are two types of elders that the hadeeth tells us to respect. One are the family elders and the other are the deeni elders. If a person is able to manage the both then such a person is successful.

The word used in Quraan and hadeeth is 'ihsaan'. The simple translation is to see to it that they are happy. Hence, if they are near then visit them and take something for them. If they are very close then visit them daily, otherwise once or twice a week.

If you cannot spend your time and wealth on them then of what good is your wealth and all that you have.

The advantage of this is that du'aas are accepted. You get to introduce your children to their relatives. Sometimes, children don't even know that someone is their own blood cousin.

Another point is that we should at least learn our vernacular language, as this will assist in maintaining contact with them.

Before Ramadhaan arrives, one should get this in order so that one may earn the du'aas of people.

One of the reasons for the success of Hazrat Haji Bhai Padia (rahmatullahi 'alaih) was the maintaining of family relations. Even if the family members are not behaving correctly, you should still do what you need to do.

## **Deen Revolves mainly around Respect**

**Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014**

One is the family elders and the other is respecting your deeni elders. When you analyse deen, you will find that sixty to seventy percent revolves around adab and respect.

If you are going to check every person with a fine comb then you will have nobody to lead you. Every person has some weakness or the other. So as long as the person seems committed to deen and he is not commercialised and after money then look up to the person and listen to him.

## **Kindness and Regards for others**

**Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014**

An important aspect is showing kindness and regards to others, even if it be to your wife and children. Sometimes, we wish to give logical explanations for everything, but what really wins

the hearts of others is the love and kindness shown to them. Obviously this kindness has to also be within the parameters of the sharee'ah.

## **Early Termination of Pregnancy**

**Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014**

The hadeeth speaks of the prohibition of burying daughters alive. This was in the pagan times of ignorance. However, from the Quraan Shareef we understand that there is a latter period of ignorance as well. This is what we are experiencing.

So in this time, when the mother fears that her reputation will be lost if she is going to conceive a down syndrome child as suspected by the doctor, she will mercilessly kill her own child and just polish it with another name, 'early termination of the pregnancy'.

Nowadays, all fancy and polished words are used but the haraam and filth remains haraam and filth. A person commits zina and says that it is an 'extra marital relationship'.

Hence, we are so consumed with our reputation that we constantly remain worried about how others are going to view us, whereas in reality, we should be concerned of what Allah Ta'ala thinks of us. As long as you are abiding by the laws of sharee'ah you should not be worried about how people view you.

## Spending in the Correct Avenues

Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014

Another aspect that the hadeeth speaks of is that Allah Ta'ala dislikes *man'an wahaat*. One meaning is that you hold back from spending your wealth in the avenues you were supposed to spend and instead spend it in wrong avenues. Hence we find that at times R 300 000 are spent on doing up the bathroom.

*Wahaat* will mean that an undeserving person asks for something that he was not supposed to ask for.

## Sufficing on Less

Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014

The manner in which we live nowadays is that with the types of advertising, we want a new car, a new house, new furniture, etc. So we then go and ask the banks, whereas we could suffice with lesser than that. Now this is how the banks thrive. They thrive on our greed. If we live just to our needs then the banks will have no business.

What we need is contentment and the satisfaction of the heart. Look at the labourers we have. They enjoy life and appreciate the R 100 or R 200 that they earn for the day. They have this contentment. If we have this mindset then we will be happy for everyone.

## Having a Broad Chest

Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014

We should learn the masnoon du'aa: "Allahummaghfir lee zambee wa wassi' lee khuluqee wa tayyib lee kasbee wa qanni'nee bima razaqtani wa laa tuzhib talabee ilaa shay'in sarraaftahu 'anni". The meaning of "*wa wassi'lee khuluqee*" is: broaden my chest i.e. I will be able to accommodate all situations.

For example, the daughter lost her husband. Now you do not feel that I have to sit for four months with my daughter and I have to take care of her. Instead you will understand that the best sadaqah is money spent on the daughter that has come back to your home.

## Misuse of the Tongue and Fanaa

Asr majlis - Saturday 10<sup>th</sup> Rajab 1434 / 10<sup>th</sup> May 2014

Shammas bin Qais was a Jew and could not withstand the fact that the Sahaabah (radhiyallahu 'anhum) who were enemies at one stage were now living in peace and harmony. He understood that Islam was the reason for this change and he felt the need to break them apart. Hence, he instigated them to speak of the virtues of their forefathers. This then led to quarrelling among themselves and eventually deciding to go to battle. This was the consequence of the misuse of the tongue.

Misuse of the tongue has a very disastrous outcome. There must have been some reason that Nabi (sallallahu 'alaihi

wasallam) stressed on the misuse of the tongue. The hadeeth speaks of the fast being lost because of the misuse of the tongue. Sometimes it is just one word that breaks up a home and a marriage. With a single sentence, a person is able to instigate and spur one against the other.

On the occasion of Hajjatul-Widaa' the conveyance of one of the pure wives of Rasulullah (sallallahu 'alaihi wasallam) fell ill. So Nabi (sallallahu 'alaihi wasallam) asked another of the wives to loan her spare animal to the other. Normally co-wives have a rivalry among themselves. Hence, the one asked to loan her animal responded and said that should I loan my animal to this Jewess. She had to just say this and Nabi (sallallahu 'alaihi wasallam) cut off relations with her for few months until a few weeks before his demise.

Many a times it happens to us that some thought comes to mind and we just blurt it out.

On another occasion Hazrat 'Aaishah (radhiyallahu 'anha) said something against another wife of Nabi (sallallahu 'alaihi wasallam). Nabi (sallallahu 'alaihi wasallam) was so affected, despite her being the most beloved, that he told her that the venom of that statement was so dreadful and poisonous that if it were to be mixed with the waters of the ocean then it will even spoil the sea water.

## Taunting a Sinner

Asr majlis - Saturday 10<sup>th</sup> Rajab 1434 / 10<sup>th</sup> May 2014

To taunt a person regarding a sin for which he has already made taubah is extremely disliked and dangerous. What gives one the right to taunt such a person? The hadeeth says that Allah Ta'ala will make it such that the one taunting will not die unless he also gets involved in that sin. The problem was between him and Allah Ta'ala, so why must we get involved in his matter.

## Fanaa – Understanding and Achieving it

Asr majlis - Saturday 10<sup>th</sup> Rajab 1434 / 10<sup>th</sup> May 2014

The Awliyaa are of a different breed altogether. Outwardly they seem to be like us, but the ingredient that they had which we are lacking is the ingredient of fanaa (complete humility and self-annihilation).

The problem is that we learn a few ahaadeeth etc. and then feel that we are equal to them. One is to have good character and another is to know what good character really is. You may know how to make millions, but do you have it. It will show out in your behaviour and mannerisms.

An easy way to understand this fanaa is that you have a land filled with rocks and sand. So to work on that land you will have to crush the sand and rocks and then only can you start working on the field. After all, it is this takabbur and pride that leads people to kufr. It was the same takabbur that caused Shaitaan to be banished from Jannah. Hazrat Moulana Thanwi (rahmatullahi



‘alaih) says that the first step for progress is fanaa and lowering yourself.

One simple and effective way to get this tawaadhu’ and fanaa is not to do anything, whether small or big without consulting your elders. When I say small or big, it means something that you normally don’t do. Likewise when consulting, don’t tell the elder what you are doing, rather before you can plan anything you first consult. When you are going to be in contact then you will not make slips. Ask in a way that whatever they say you will take it wholeheartedly. The reason for speaking about this is because from among the signs of Qiyaamat is that each person will be pleased with his own opinion. People will be self-opinionated.

## Different Levels of Taqwa

**Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014**

Hazrat Mufti Mahmood Hasan Gangohi Saheb (rahmatullahi ‘alaih) and Hazratjee Moulana Maseehullah Khan Saheb (rahmatullahi ‘alaih) were contemporaries and studying together. Much of the good works that we find nowadays is linked directly or indirectly to them. During their studying days, they never stretched out their hands to anyone, even if they required something. They possessed true taqwa.

Taqwa generally translates as guarding yourself. It has three levels: (1) Protecting yourself against shirk – this is found in every Muslim. (2) Safeguarding yourself against the disobedience of Allah Ta‘ala – this is the way of a committed Muslim. (3) The

third level which is the highest level is that of the Awliyaa and Siddeeqeen. One reaches a stage where his mind and heart are continuously flourishing with the pleasure and love of Allah Ta'ala and Rasulullah (sallallahu 'alaihi wasallam). He does not find any interest and excitement in anything else.

The third level comes when we abandon all the extras. The thing is that we should not be obsessed and consumed by these things, where we begin to start thinking of what we will leave for our future, the future of our children and grandchildren. The simple thing is that we should work with moderation; otherwise we will do everything for their dunya but nothing for their deen.

## **Direct Line with Allah Ta'ala**

**Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014**

The difference between the great Awliyaa and us is that they have a direct line with Allah Ta'ala without even an exchange line. In the past, when phoning to a distant place you had to phone through the exchange. This is our condition where we have an indirect line.

Sometimes the link is even higher where they see Allah Ta'ala and Rasulullah (sallallahu 'alaihi wasallam). It is like how we have Skype. Their forecast and projection is Allah Ta'ala and His Rasul (sallallahu 'alaihi wasallam).

Since we don't have it we have to take enjoyment from going to this park and that garden. If we really have it, then there will be no need for all of this.

This is a relationship with Allah Ta'ala and Jannah. So it is not cheap. Allah Ta'ala demands that you should be focused.

## **Tipping the Balance**

**Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014**

The pagan Arabs used to make offerings to Allah Ta'ala and their idols and gods. In doing so, if there was a shortfall on the side of the idols then they would take from the lot of Allah Ta'ala, but if there was a shortfall on the lot for Allah Ta'ala, they would never take from the lot of the gods to even it out.

The point to understand is that we have time for Allah Ta'ala and time for friends. It happens that we tip the balance at times, where we give extra time to friends, but does it ever happen that we tell the friends that we have to leave their company in order to complete our tilawat and zikr etc.

## **Not Undermining any Believer**

**Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014**

Many a times we do not know the pious people that are in our midst. Sometimes in a bayaan or even in the classroom, good ideas and thoughts come to mind on account of the piety and sincerity of someone in the crowd. Hence, we cannot undermine any believer, and therefore we should consider every believer to be a million times better than ourselves.

Thinking of how low you are has many benefits; otherwise, pride will have the better over you. We can only see the apparent of people, but what is within his heart, we cannot see that.

## A Bad Ending

Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014

Sometimes a person has a bad ending, but it is not that it occurred all of a sudden. Rather it was always within him, but it just surfaced at the end.

A person was fighting valiantly in jihaad and the Sahaabah (radiyallahu ‘anhum) were amazed at him. Nabi (sallallahu ‘alaihi wasallam) said that he is from the people of Jahannum. The Sahaabah (radhiyallahu ‘anhum) were surprised at this. It so happened that, during the battle he was injured and could not withstand the pain and eventually killed himself and committed suicide. So this surfaced right at the end.

Overall, if a person is concerned, then he will come out of the evil. He will not justify his wrongs. The person who continuously justifies his stance then the evil of it will surface right at the end.

## Remaining Stationary

Asr majlis – Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014

The most dangerous thing is to remain stationary. Before the day can come when we will wish we had a few more moments, we should prepare ourselves.

## Tasawwuf is for All

Asr majlis - Saturday /17<sup>th</sup> May 2014

This path of tasawwuf is for all. It is not for the ‘Ulama only. The path of piety and righteousness is one of the departments of nubuwat – *wa yuzakkeehim* – to purify people from physical and spiritual impurities.

## Broken Down

Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014

Overall, the more broken down you are, the chances are greater. The one with a broken down car, will say before a journey, “Insha-Allah we will go.” But his ‘insha-Allah’ is full of confidence and reliance. His heart and all his confidence is in Allah Ta‘ala. However, we should not experiment and try to put ourselves in a situation. If we are not of that level then we should move gradually.

## Not Consulting results in No Progress

Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014

Nowadays, one of the main reasons for us not progressing is that we do not consult with our elders, whether parents or deeni elders.

Why don't we consult? It is because of pride.

So without this we will not progress. The affinity should be built up. It is like a person wishing to do hifz. He will have to first learn 'alif, baa, taa'. If such a person says that it is below my dignity to sit before the ustaaz and learn 'alif, baa', will he ever progress?

## Identifying the Genuine from the Artificial

Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014

This world is a world of varieties and assortments and this is the test that we face. The first part of the trial is to identify the genuine from the artificial and the second part is to then hold firm to the genuine.

It is like a soccer match; you will have to identify the goal post and then continuously rush to it and aim.

However, on account of the similarities there appears to be confusion in identifying the genuine and true path. The further you move away from the time of Nabi (sallallahu 'alaihi wasallam), the thicker the fog and mist of ambiguity gets. If the path and road is not clear, then even if you are an experienced and licensed driver you will not be able to identify the path and

you may meet up in an accident. Nowadays, on account of the abundance of filth and evil, the path has become misty.

One type of confusion that has overcome us is that we have adopted the mere appearance of Islam and then become confused feeling that this is correct and we become complacent.

## Three Types of Sinners

Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014

The word nifaaq actually means to take refuge from an enemy in an underground tunnel. You would find generally that there are three types of behaviours that people adopt with regards to sinning: (1) A person does not feel ashamed and does the sin and evil openly. (2) The person does the evil, but in the confines and tunnel of a club, just in order to save his respect. (3) The individual does the sin individually and all alone within the confines of his home and very few people may know about it, and people think him to be a pious person.

## Small Sin

Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014

It does not matter whether it is a small sin or not, for a sin is a sin after all. When one persists upon a small sin, it then turns into a major sin. One will outwardly show a glamorous picture of himself, but within there is a deep corrosion.

## Internal and External Conformity

Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014

When we speak of love, then this means that one should be in total conformity with the beloved, both internally and externally. It should not be selective.

Allah Ta'ala explains in the Quraan Shareef: "Do not be like the disbelievers." This does not refer to belief only, but also in ways and mannerisms. If they do not display anything of Islam, why should we display their ways. If a person puts on a t-shirt with 'I love Taliban' printed on it and wishes to enter America, will he be granted entry? He will either be deported or sent to Guantanamo Bay. Will they ever listen to him if he argues that my love for America is in my heart and this is merely a t-shirt?

So the same applies to us, it is not sufficient to merely say that I have imaan and love for Allah Ta'ala and Rasulullah (sallallahu 'alaihi wasallam) in my heart.

## Identifying the Righteous

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When you join the righteous their righteousness will rub on to you. You need a change of environment in order to come back on track. So follow the person who is going to Allah Ta'ala.

But how are you going to identify such a person?

The first thing is that he is not commercialised. His concern is the Hereafter and earning Jannah.



The second aspect of a pious person is that he is from the muttaqeen i.e. he guards himself against evil. He does not mix freely with women, whether in a wedding reception or radio show. After all, the guide needs to be right. If he goes wrong then, the whole group behind will go astray.

The third quality of a righteous person is that he spends freely, whether in prosperity or adversity.

## **A Heart that is in the Hereafter**

**Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014**

A person whose goal is the aakhirat, his heart will always be in the Hereafter though physically he will be in this world.

It is like a youngster who never flirted with women and it is now the first night of his marriage. If on his first night of marriage, his friends are busy chatting with him, he will be seated with them, but his heart and mind is in his wife.

The reason for Allah Ta'ala giving us these enjoyments, such as women and gardens etc. in this world is in order that they be samples for what greater things one will receive in the Aakhirat.

## **Remaining Silent at the Time of Anger**

**Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014**

Hazratjee Moulana Maseehullah (rahmatullahi 'alaih) mentioned that the most beneficial thing at the time of anger is to remain silent and not to show the anger whether physically or verbally.

For example, the food was not to your satisfaction, then let alone complaining about it, do not even move away to show your disapproval.

If the anger was displayed to the wife, then once things become sour it will cost you money to patch things up again. But if you remained silent and swallowed that anger, then there would be no need to spend extra money and things will remain smooth.

In the Battle of Uhud, a group of the Sahaabah (radhiyallahu ‘anhum) made a serious mistake. They left their post unguarded and as a result Nabi (sallallahu ‘alaihi wasallam) was injured. But what was his response? He showed mercy to them. However, Allah Ta‘ala addresses Nabi (sallallahu ‘alaihi wasallam) saying that he should forgive them and make du‘aa for their forgiveness, so that they do not lose morale and they understand that there are no ill-feelings against them.

## **The Purpose of Jannah**

**Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014**

Sometimes, literacy becomes a punishment. Someone looks at a sufi book wherein he reads that Jannah is not the goal, rather it is Allah Ta‘ala, and he now gets confused.

The reality is that he has not understood it. So what is the purpose of Jannah? In order to see Allah Ta‘ala.

It is like a wedding function. A person when asked where he is going, he will reply that he is going to the hall. But the hall is

not the objective, rather it is the bride that he/she will see in the hall.

Then Jannah which when translated has the meaning of garden, but it is not like a botanical garden as we have. The botanical garden may cover a kilometre or two, but the Jannah which we speak of, its mere width is the amount of space between the heaven and earth.