

Stepping Stones to Reformation

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

Part Three

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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 Ummah.

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:

تمنا درد 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 1435/2014 and of the weekly Saturday majaalis conducted thereafter till Ramadhāan 1436/2015.

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).

We beg Allah Ta'ala to accept this compilation, overlook our shortcomings, allow it to be a means of hidaayat (guidance) for the Ummah and immensely reward all those who contributed towards bringing this compilation to fruition, aameen.

Divine Selection

Asr majlis – Monday 9th Ramadhaan 1435 / 7th July 2014

The system of Allah Ta'ala is that He grants virtue to certain people, places and times over others. For example, the Ambiyaa ('alaihimus salaam) have been given superiority over the entire creation, then the Sahaabah (radhiyallahu 'anhum) and then the awliyyaa.

Similarly the Ka'bah Shareef and the earth in which Rasulullah (sallallahu 'alaihi wasallam) is resting have superiority over even the 'arsh of Allah Ta'ala. The day of Jumu'ah is more virtuous than the rest of the week. This virtue is by divine selection and it is pointless to question the reason for this.

Being Happy with One's Condition

Asr majlis – Monday 9th Ramadhaan 1435 / 7th July 2014

One should not pursue those things that are impossible or normally don't happen. For example one of us desires to become the king of Saudi Arabia. Although it is possible but it normally does not happen. Such a person will always remain in agony. One should desire those things that are possible and manageable for him.

Similarly one should not waste his time in grieving over the injustice and abuse that were done to him in the past. This grief then affects all those that are around the person. Rather one should be happy with what one has, as this happiness brings about stamina and motivation.

The Finishing Line

Asr majlis – Monday 9th Ramadhan 1435 / 7th July 2014

Life is like a marathon and one will only be able to gauge his success or failure at the finishing line, which is death. Hence it is stupidity for one to rejoice over any success or to be grieved by any failure before death.

On the Day of Qiyaamah those who were privileged in this world will wish that their bodies be cut up with scissors when they see the great rewards that will be bestowed to the one who underwent difficulties in this world.

One of the last words that Rasulullah (sallallahu ‘alaihi wasallam) uttered before leaving this world was that of istighfaar. This impresses upon us that a believer can never be complacent since he does not know where he may have slipped up.

Legalising Insurance and Interest

Asr majlis – Tuesday 10th Ramadhan 1435 / 8th July 2014

The way of Aadam (‘alaihi salaam) is that he did not justify his mistake. Justifying one’s wrong is extremely dangerous since it can even lead to one losing his imaan.

Nowadays, wrong is being repackaged and given another name in an effort to justify it. Hence Islamic terms are being used to legalise insurance and other interest based transactions.

When the disbelievers objected to the impermissibility of usury by saying that “Usury is just like trade”, Allah Ta‘ala did not even

show them the difference between the two, rather he merely said: “Allah Ta‘ala has made trade permissible and usury impermissible,” thereby making it clear that this is not a topic of discussion.

Avoiding Doubtful Things

Asr majlis – Wednesday 11th Ramadhan 1435 / 9th July 2014

Hazrat Moulana Room (rahmatullahi ‘alaih) says: “Shut your eyes, ears, mouth and heart from anything wrong and doubtful and then if you do not experience noor in your heart you can blame me.”

As soon as something doubtful comes before our eyes or ears we need to avoid it. For example if there is someone approaching and we are not sure whether it is a boy or a girl, we should not look to ascertain who it is, as there is a possibility of us falling into wrong. Similarly if we are listening to a discussion which is bordering on backbiting or any other wrong, we need to either stop it or move away.

Taking the Hadeeth Seriously

Asr majlis – Wednesday 11th Ramadhan 1435 / 9th July 2014

The great imaams of the past, like Imaam Bukhaari (rahimahullah) and the four imaams of fiqh, must have exercised such great precaution for them to be blessed with noor which is lasting up till this day.

The reason for this was that as soon as they heard a hadeeth of Rasulullah (sallallahu ‘alaihi wasallam) they took it seriously and

practiced upon it immediately. They understood the very desire of Rasulullah (sallallahu ‘alaihi wasallam); hence they were blessed with such great opportunities to serve the deen.

Noor of Nubuwwat

Asr majlis – Wednesday 11th Ramadhan 1435 / 9th July 2014

The closer we are to the era of Rasulullah (sallallahu ‘alaihi wasallam) the greater the noor, and as we move further away, the noor becomes weaker and ambiguity increases. Hence we need to value each day since the next day will be less in barkat.

Similarly, we need to look at the ways of the people of the past since they were closer to the time of Rasulullah (sallallahu ‘alaihi wasallam) and the noor was stronger than as compared to now.

Planning and Preparing

Asr majlis – Thursday 12th Ramadhan 1435 / 10th July 2014

The hadeeth teaches us to have system in our life. Any collective or individual work requires system and planning. We need to prepare for a situation before it arises.

Despite Rasulullah (sallallahu ‘alaihi wasallam) being the leader of the *Mutawakkileen* (those who have trust in Allah Ta‘ala) he wore a double armour at the occasion of the Battle of Uhud.

However our trust should not be on our planning, rather on Allah Ta‘ala alone.

The Man has Extra Responsibilities

Asr majlis – Thursday 12th Ramadhan 1435 / 10th July 2014

Everything requires a superior and a head, be it a country, town or even a home. Hence Allah Ta'ala in His divine wisdom has made men rulers over women. This is not for the man to express his position, rather for him to take extra responsibility and arrange more serious affairs due to his superior mental and physical strength.

A Major Cause for Marital Problems

Asr majlis – Thursday 12th Ramadhan 1435 / 10th July 2014

A major cause for marital problems presently is that we are paying more attention to education than application.

When a girl is sixteen or seventeen, she is supposed to be settling down, but now the focus is that she must complete her studies. Therefore she does not get any training in house work, because in the school or madrasah the entire focus is on completing a syllabus. Then when she comes home the mother feels that my daughter is so tired, so she doesn't ask her to do any work.

When she does not receive this practical training from her mother, she does not become the bundle of joy for her husband which the hadeeth speaks about.

Not Questioning the Wisdom of Allah Ta'ala

Asr majlis – Friday 13th Ramadhaan 1435 / 11th July 2014

Everyone desires that his du'aas be answered. In principle, every du'aa is answered, however the manner of answering varies. We should not question this, rather we should leave it to Allah Ta'ala.

The beauty of life is to move with the flow. Many wisdoms of the plan of Allah Ta'ala are only understood after time. Allah Ta'ala wants to test our endurance.

Everything looks good in its place. We are slaves and our duty is to accept. We need to understand this position and place of ours and be happy with the decision of Allah Ta'ala. We should not be questioning the reasons behind His commands as this is a sign of the lack of imaan and love.

Banks Thrive on Our Greed

Asr majlis – Friday 13th Ramadhaan 1435 / 11th July 2014

The banks survive 95% on the greed of people. They first incite a person's greed and aspiration through advertising. Then when the person aspires for it and cannot afford it they say that we are here to help you.

If everyone had to be content with his lot and live according to what he can afford, these banks would have never survived.

Reason for Emphasis on Zikr

Asr majlis – Saturday 14th Ramadhaan 1435 / 12th July 2014

In the earlier times, people gained the proximity of Allah Ta'ala through the tilaawat of the Quraan Shareef, nafl salaah and zikr. Equal emphasis was placed on all three.

However in latter times more emphasis is placed on zikr. The reason for this is that when the body lacks something, it first needs to be strengthened before it can take benefit from all the nutritious foods. Similarly the spiritual self first needs to be strengthened through zikr, before it can derive full benefit from tilaawat and nafl salaah.

Wrongs in Madaaris

Asr majlis – Saturday 14th Ramadhaan 1435 / 12th July 2014

The madaaris face a major dilemma in today's times. On one hand they need to educate the child and nurture him correctly without compromising on deen in any way. They need to instil in him the inner dimension of Islam as well. On the other hand when the child goes home he sees something totally different. Now the child is confused and grows up with a split personality. Together with this the environment is so bad.

Therefore, we find so much of wrong taking place in the madaaris as well. If the madrasah has to be firm the child runs away. So what must they do? This is a community problem and not

only the madrasah's problem. Hence everyone needs to be concerned about it.

The first step is that we cannot be complacent; rather we need to understand that we are facing a major problem.

Make up with Allah Ta'ala

Asr majlis – Sunday 15th Ramadhan 1435 / 13th July 2014

There is nothing more efficient in warding away the punishment of Allah Ta'ala than imaan, taubah and righteousness. Everyone and everything is in His control, so the right thing is to make up with Him.

In the Battle of Badr, the hearts of the Sahaabah (radhiyallahu 'anhum) were totally towards Allah Ta'ala and they gave themselves entirely to Rasulullah (sallallahu 'alaihi wasallam). Hence they were assisted by Allah Ta'ala.

Quality, not Quantity

Asr majlis – Sunday 15th Ramadhan 1435 / 13th July 2014

The Quraan Shareef speaks about 2 types of people. The first is the one that is only concerned about amassing the world immaterial of its nature. His focus is on quantity and not quality. He is also totally unconcerned of the Hereafter. The second is the one who asks for good in this world and the next.

Good means that it has quality (i.e. it is pure) and it also culminates in goodness. This good could refer to wealth, knowledge

or even a wife. So he is not only concerned about the beauty of the wife, rather he is more concerned about her qualities.

When a wife has good qualities then she can make a revolution in her husband's life. On the other hand if she only has good looks, then she becomes a pain in the neck for him.

Different Connections with Allah Ta'ala

Asr majlis – Monday 16th Ramadhaan 1435 / 14th July 2014

Every servant and creation has some connection with Allah Ta'ala because of which it is blessed with existence. When this connection terminates, it ceases to exist.

Thereafter every believer enjoys a connection with Allah Ta'ala because of which he remains in imaan.

Then there is an even more special connection with Allah Ta'ala. In order to acquire this special connection, one has to do something special as well.

Allah Ta'ala's Pleasure is Perpetual

Asr majlis – Monday 16th Ramadhaan 1435 / 14th July 2014

Special relationships and privileges in this world are short-lived. They are only there till the person is in a certain position. However when it comes to Allah Ta'ala, then once He has declared His pleasure for someone and ushered him in, there is no termination, rather it is perpetual.

Recurring Rewards

Asr majlis – Monday 16th Ramadhan 1435 / 14th July 2014

There are certain actions the rewards of which continue recurring all the time whatever condition the person may be in, like imaan, being in nikaah and keeping a beard. This person may be sleeping also, but his rewards are continuing.

However, the opposite is also true. If a person does not keep a beard, then he will be in sin all the time. He could be in salaah or tawaaf but still sinning.

The Wife is a Fort

Asr majlis – Monday 16th Ramadhan 1435 / 14th July 2014

One of the benefits of being in nikaah is that a person's imaan is safe, since his mind does not wander all around thinking about other women. So the wife is like a fort for one's imaan. Now when she is guarding your greatest asset, you are supposed to be extremely good towards her and overlook her shortcomings.

'Ilm e Ghaib

Asr majlis – Tuesday 17th Ramadhan 1435 / 15th July 2014

Many a times the dispute is just about a definition (i.e. two people are disputing about something merely because they define it differently).

One such example is ‘ilm e ghaib. Those who claim that Rasulullah (sallallahu ‘alaihi wasallam) had ‘ilm e ghaib, don’t even believe in it fully, since ‘ilm e ghaib refers to an all-encompassing and natural (i.e. not gifted or acquired) knowledge of the unseen. This type of knowledge only belongs to Allah Ta‘ala.

Sometimes the shaikh discusses a person’s personal problem without him even telling the shaikh about it. This does not mean that the shaikh has ‘ilm e ghaib (knowledge of the unseen), rather he has ‘ilm e ‘aib (knowledge of the fault). He picks this up through certain symptoms and indications, just as a doctor picks up a sickness through its symptoms.

Placing the Panels Correctly

Asr majlis – Tuesday 17th Ramadhan 1435 / 15th July 2014

Just as the sun is a manifestation of Allah Ta‘ala’s quality of giving light, the shaikh is a manifestation of His quality of giving guidance. In order to derive benefit from the sun, one’s solar panels need to be placed correctly. Similarly, one needs to place the panels of his heart correctly to derive benefit from the guidance of the shaikh.

Method of Acquiring a Special Relationship with Allah Ta'ala

Asr majlis – Wednesday 18th Ramadhan 1435 / 16th July 2014

Hazrat Moulana Ashraf 'Ali Thaanwi (rahmatullahi 'alaih) has explained that a person needs to do two things and abstain from two things in order to acquire a special relationship with Allah Ta'ala. The two things to do are abundant zikr and constant obedience, and the two things to abstain from are sins and vain things.

Then one more aspect is extremely beneficial, and that is a long companionship with your shaikh.

Trust and Faith in the Shaikh

Asr majlis – Wednesday 18th Ramadhan 1435 / 16th July 2014

One needs to have a very high level of trust and faith in his shaikh. He needs to believe that he is the best person for my needs. The reason for this is that a person can only be productive when his mind is settled and he is not confused. Hence if he does not believe his shaikh to be the best for him, he will constantly be in a state of confusion, wondering whether he is the right person. In this way he will not be able to progress.

Become like a Seed

Asr majlis – Wednesday 18th Ramadhan 1435 / 16th July 2014

As far as possible, a person needs to regard himself as a total non-entity. He needs to completely annihilate himself, his knowledge and his opinions.

Like a seed; when it allows itself to be buried and completely annihilated, it becomes so productive that it bears thousands of fruit which are then exported throughout the world. However if it is not prepared to be buried and trampled, it would not be of any benefit.

Responsibility of the ‘Ulama

Asr majlis – Thursday 19th Ramadhan 1435 / 17th July 2014

The philosophers used philosophy in order to defend and promote their wrong beliefs. Hence the ‘Ulama of their time had to learn philosophy and use it to combat them and save the beliefs of the masses.

Likewise, in every era there would be deviant groups that would try to deface the true deen. It would be the responsibility of the ‘Ulama of that age to explain the reality to the people so that the deen that is passed on to the coming generations is not diluted and distorted. The ‘Ulama cannot become over awed by the abundance of wrong or by the large number of its perpetrators.

When the ‘Ulama explain the wrong in anything, they cannot be blamed for causing problems. Just as a doctor only declares that a

person is dead, they only explain that certain acts constitute kufr. Hence one cannot blame them that they are making the people kaafir. Otherwise he would have to also say that the doctors are killing the people.

Du‘aa

Night majlis – Thursday 20th Ramadhaan 1435 / 17th July 2014

The hadeeth speaks of du‘aa being the essence of ‘ibaadat. In fact, one hadeeth states that du‘aa itself is ‘ibaadat. Apart from the various forms of ‘ibaadat that we do, we still need a way to secure the favours of Allah Ta‘ala. So this is through du‘aa.

Allah Ta‘ala teaches us the manner of du‘aa via the incident of Zakariyya (‘alaihi salaam). The first aspect is that it was “nidaa-an khafiyya” – he was not shouting out to Allah Ta‘ala and demanding from Him, rather it was silent with humility. The second aspect is that he expressed his weakness and inability – “My bones have become feeble and my hair has turned white.” We also need to show our weakness to Allah Ta‘ala, that we are always in need of Him. The third aspect is that we build our hope in Allah Ta‘ala – “I have never been turned down by You, O my Rabb.”

Du‘aas are always answered, they are never rejected. It is just that some du‘aas take time to materialise. It is like different seeds that you plant. Some may take one year to bear fruit and some may take ten to fifteen years. One should therefore go on begging from Allah Ta‘ala. And Allah Ta‘ala loves the tears of His servants. Therefore, at times there is a delay in the du‘aas being answered.

Sustenance that is Just Enough

Night majlis – Thursday 20th Ramadhan 1435 / 17th July 2014

The hadeeth says that the best person is he whose sustenance is just enough, it is not too much nor is it too little. In this lies one's safety. If it was too much, then it can lead to haughtiness and pride. It has a negative impact on one's children as well. With an abundance of wealth, they become lazy and end up as delinquents. Likewise, if it is too little then one will begin stretching out his hand before others. But if the sustenance is just enough allowing a person to break even, then his heart is at ease, he has humility and his children also turn out to be hard-working.

Being Lovable

Night majlis – Thursday 20th Ramadhan 1435 / 17th July 2014

We speak of succession plans and security plans, but the best is what Allah Ta'ala grants. Zakariyya ('alaihis salaam) asked that his child be "*radhiyya*" – lovable, i.e. beloved to Allah Ta'ala and the people.

If a person is loved by all, his family members and outsiders, then even if he does not have material security plans, but the warmth that he will receive will be far greater.

Our Response to the Plight of the Ummah

Night majlis – Thursday 20th Ramadhan 1435 / 17th July 2014

We see and listen to the reports of the oppression being meted out to the Muslims in various parts of the world and we then take out processions and marches. But it makes no difference.

What we really need to do is beg Allah Ta'ala for His assistance and aid. Further, we will have to behave and conduct ourselves in such a manner that we find a place in the hearts of the rulers.

Knowledge is not Sufficient

Asr majlis – Friday 20th Ramadhan 1435 / 18th July 2014

The Quraan Shareef speaks about two learned people who were misled, viz. Bal'am Baa'ooraa and Ka'b bin Ashraf.

Hazrat Mufti Shafee' Saahib (rahmatullahi 'alaih) says that this teaches us that knowledge is not sufficient. Rather together with knowledge, rectifying one's inner-self is necessary.

Inspirations are Favours

Asr majlis – Friday 20th Ramadhan 1435 / 18th July 2014

Initially when a person does a wrong, there is reluctance and hesitation. This is a favour of Allah Ta'ala which needs to be appreciated and taken advantage off.

When a person ignores this inspiration a few times, it stops and then he does not feel anything in doing the worst of sins. On the other hand, if he appreciates it, he will be blessed with more of these inspirations.

Temptation

Asr majlis – Friday 20th Ramadhaan 1435 / 18th July 2014

The whole trial is that of resisting of temptation. This temptation comes in various ways. Sometimes it is in what we look at, what we listen to, or even what kind of deals we get involved in. If we leave out temptation, 90% of the battle is won.

Love of Allah Ta‘ala

Night majlis – Friday 21st Ramadhaan 1435 / 18th July 2014

If we develop the true love of Allah Ta‘ala then deen will become extremely easy to practice and we will be able to overcome all hurdles.

Going to the Source

Night majlis – Friday 21st Ramadhaan 1435 / 18th July 2014

In the world, the system of Allah Ta‘ala is that there is a source for everything and one will have to respect that system.

If you wish to acquire secular education then you will enrol in a school and go to university. A person wishes to become a doctor, he will go to medical college. Likewise, for acquiring piety you will have to sit in the company of the pious.

Allah Ta'ala's Mercy and Expressing Remorse

Night majlis – Friday 21st Ramadhan 1435 / 18th July 2014

Allah Ta'ala's mercy is unrestricted and limitless. It is like an ocean without shores. His mercy is for everyone.

When a person expresses remorse and regret over his wrongs, Allah Ta'ala becomes extremely pleased with such a person.

Attaining Piety in Comforts

Night majlis – Friday 21st Ramadhan 1435 / 18th July 2014

People of the past would give up their comforts and riches to attain piety. However, for weak people like us who cannot make such a drastic change, then there is still a chance for us as well.

The hadeeth speaks of those with whom Allah Ta'ala is pleased. They are the ones who lie on their soft cushions and beds but they still remember Allah Ta'ala.

Linking up with Allah Ta'ala

Asr majlis – Saturday 21st Ramadhaan 1435 / 19th July 2014

The goal and ambition of a believer is to link up with Allah Ta'ala. Everything else in his life is by the way.

The example of this is that if a person has a very smart looking phone, but no connection, it is worth nothing. On the other hand, if his phone is not so smart looking, but it has all the connections, it is of benefit.

The hadeeth teaches us that two things are very effective in connecting us with Allah Ta'ala: (1) Silence, and (2) Good Character.

Being Casual in the Graveyard

Asr majlis – Saturday 21st Ramadhaan 1435 / 19th July 2014

It is very disgusting to see people laughing, joking and talking in the qabrustan (graveyard). This is a time for deep reflection and du'aa for the deceased. This behaviour is also being very inconsiderate to the family of the deceased. How would you feel if your near one passes away and people behave in this manner?

Your Kindness will be Remembered

Asr majlis – Saturday 21st Ramadhaan 1435 / 19th July 2014

Once you pass away, people will remember you for the good you did to others and not for your good clothes, good home etc.

We need to be kind and spend on others and not only worry about ourselves. If we take our children to visit our relatives and the sick, they will understand that this is also their deeni duty.

Two Good Qualities of the Women of the Past

Asr majlis – Saturday 21st Ramadhan 1435 / 19th July 2014

The people of the past had some very good values. Although certain things were not right, by and large their conduct was flavoured with the Islamic spirit.

Two things were outstanding in the women of the past. One was that if they prepared something special, they would share it with their neighbours and relatives. The second thing was that their dressing was extremely modest.

These two things are becoming extinct nowadays and we need to revive them.

Meaning of “Sadaqah Increases Wealth”

Night majlis – Saturday 22nd Ramadhan 1435 / 19th July 2014

The Quraan and hadeeth say that by giving sadaqah, we will get an increase in our wealth. However, if a person has one million and he gives one hundred thousand in sadaqah then he will not find it increasing. Instead, it will decrease to nine hundred thousand. This is what our minds and eyes will tell us, that it has decreased and there is no increase. However, the reality is that our eyes may see wrong and our minds may reason incorrectly, but the words of

Allah Ta'ala and Rasulullah (sallallahu 'alaihi wasallam) can never be wrong.

So what does this increase mean? (1) The sadaqah will be a means of our wealth being protected from being destroyed, through theft etc. (2) The sadaqah will safe guard the wealth from being wasted and spent incorrectly. In essence, much good will be gained through the wealth.

We have to understand that this wealth is not just to amass and hoard. It has to be spent on the creation of Allah Ta'ala. Mufti Shafee' Saahib (rahmatullahi 'alaih) used to keep aside one-tenth of his savings and whenever the need arose he would give sadaqah from that amount.

Learning how to Rectify a Wrong

Asr majlis – Sunday 22nd Ramadhaan 1435 / 20th July 2014

Enjoining good and forbidding evil is compulsory. However, there are different approaches that need to be used for this. This will be learnt by sitting in the company of the mashaayikh and being in constant contact with them. They will show us application. Otherwise, we may try to rectify one thing, but open the door to ten other wrongs.

Correcting One's Household

Asr majlis – Sunday 22nd Ramadhaan 1435 / 20th July 2014

Sometimes we become over concerned about correcting others and

neglect our own family and household, whereas in numerous verses, the Quraan Shareef commands us to instruct our family members.

When the home environment is right then a person remains motivated and speaks from a point of strength. Otherwise he may become slack or people may say that if what he is inviting to is right, why aren't his family members practising on it?

Constant Contact with the Shaikh

Asr majlis – Sunday 22nd Ramadhaan 1435 / 20th July 2014

Spending a little while in the company of one's shaikh is not sufficient. We think that by spending one i'tikaaf we will complete all the stages of sulook. However, this is only like a scanning machine, where a person's weaknesses and faults are pointed out. Thereafter he will have to keep constant contact to correct and rectify them.

Being Self-Opinionated

Asr majlis – Sunday 22nd Ramadhaan 1435 / 20th July 2014

The hadeeth explains that one of the major problems before Qiyaamah is that people will become self-opinionated. When a person feels that I am not competent enough then he will keep asking his elders. But when he feels that I can read in between the lines and I can understand it by myself, he will not ask.

This amounts to 'ujb (self-admiration), which is a major problem and obstacle on the path of progress. It is so serious that in the Battle of Hunain, the Sahaabah (radhiyallahu 'anhum) had to suffer because of it.

Etiquettes of Women

Night majlis – Sunday 23rd Ramadhan 1435 / 20th July 2014

Allah Ta'ala discusses several etiquettes of women in the beginning of the 22nd para.

The first etiquette is that they should not talk in soft and luring tones. Women are naturally blessed with attraction. Hence it is likely that if they speak in such tones, that strange men may get attracted to them.

The second aspect is that they should remain within the confines of their homes. For 20 centuries women lived comfortably within their homes. They did not find the need to venture out. It is only now in the 21st century that they have come with the excuse that what if she is divorced etc., then she will have some form of a support.

The third aspect is that women should not expose their beauty as was the case in the former period of ignorance. Prior to Islam, the women would also emerge with their body parts exposed. Presently we are experiencing the latter period of ignorance.

A Woman's Place

Night majlis – Sunday 23rd Ramadhan 1435 / 20th July 2014

Everything looks good in its place. If the followers go ahead of the imaam in salaah, their salaah will not be accepted. However, it was only a matter of them changing their place. Likewise, a woman's place is inside the home. As long as she remains within the home she preserves her respect and honour. Once she leaves and goes out, she becomes public property. Her respect and dignity is then lost.

Pious Mother

Night majlis – Sunday 23rd Ramadhan 1435 / 20th July 2014

When you find a pious man then most of the time it is on account of the piety of his mother. She is the one who instils values in the child, moulds him and later allows him to develop and become a pious person.

Imitating Disbelievers

Asr majlis – Monday 23rd Ramadhan 1435 / 21st July 2014

Islam is absolutely pure. It cannot tolerate that other cultures and religions be merged or mixed with it.

Ebrahim ('alaihi salaam) very clearly explained to his people that we are totally different from you and have nothing to do with

your beliefs and ways. There will be perpetual enmity between us until you conform to our standards. Allah Ta'ala says that this is a beautiful example for you to follow.

We are not allowed to have a friendship with the disbelievers or to imitate them in their ways. There are different levels of this. One level is that if something is an outstanding feature of theirs, then although it may be permissible in Islam, it would be prohibited. The example of this is urinating while standing. Although in principle it may be permissible, but since it has become an outstanding feature of the disbelievers, it would be forbidden.

Now we need to ask ourselves that shaking hands using only one hand or not wearing a topee, who's ways are these? The answer is obvious, that these are outstanding features of the disbelievers. Hence although in principle they may be permissible, they would be prohibited.

Kindness and Justice

Asr majlis – Monday 23rd Ramadhan 1435 / 21st July 2014

Islam is second to none in showing kindness and compassion. We are commanded to be kind to every living creature, let alone human beings. Muslims showed kindness and upheld justice even when dealing with their enemies at the time of war. There are numerous examples of this nature in the life of Rasulullah (sallallahu 'alaihi wasallam).

A person can make big claims about himself, but his real personality comes out when he is in a crunch and there is a clash.

Rasulullah (sallallahu ‘alaihi wasallam) showed exemplary character to his enemies even at these crucial moments.

Rasulullah (sallallahu ‘alaihi wasallam) accepted the partial terms of the disbelievers in Hudaibiyah although the Sahaabah (radhiyallahu ‘anhum) were prepared to fight. This explains to us that Muslims are not people who love fighting and killing, rather this is done only as a last resort.

Milk Fund

Night majlis – Monday 24th Ramadhan 1435 / 21st July 2014

In most modern countries the government has a milk fund, where an allowance is given for infant children. However, this is not something that came up recently. Rather, it is something that the West has taken from Muslims. It was actually in vogue from the time of the Sahaabah (radhiyallahu ‘anhum).

Caring for Others

Night majlis – Monday 24th Ramadhan 1435 / 21st July 2014

A Muslim’s way of life is that he lives and lets others live and he enjoys and lets others enjoy. We should not be concerned for ourselves only. We should have others at heart as well.

It is the capitalist system that makes one concerned of oneself only. Therefore, if there is an abundance of a food product they will be able to dump tons of that product despite the multitudes that

are in need. On the contrary, the Islamic teaching is that one cannot sleep whilst his neighbour remains hungry.

Nowadays the mindset that we have is that whatever extra we have should be spent on ourselves only. We will go for 'umrah trips and on holidays but not see to the plight of the poor. We need to prioritise ourselves.

Some people complain that these are the same people that shoot and kill us. So why should we spend on them? This is incorrect because in every community there will be bad elements. But on account of those few we cannot write off all of them.

The way of the people of the past was that they would always feed and take care of others. And this in fact is the teaching of the hadeeth where Nabi (sallallahu 'alaihi wasallam) had encouraged feeding.

Consideration for a Sinner or Disbeliever

Asr majlis – Tuesday 24th Ramadhan 1435 / 22nd July 2014

The Quraan Shareef permits us to show some outward consideration to the disbelievers in order to save ourselves from their evil and cruelty. For example if a person of influence may implicate one unnecessarily, it would be permissible to use some words of respect for him etc. This would be a mere outward display of respect and not true respect and love.

It is also permissible to show consideration to someone in order to draw him closer to Islam or to Allah Ta'ala. Rasulullah (sallallahu 'alaihi wasallam) gave lots of wealth to certain new Muslims to draw them closer.

This is also a hallmark of the mashaayikh that they show consideration to certain people who are not so committed to deen in order to bring them closer. They may even show consideration and respect to a beardless person to win him over. Since their intention is great, it will be permissible and will not fall under the ambit of the prohibition of respecting a sinner. We should not just jump to conclusions and say that they are discriminating. They may have noble intentions for doing so.

A very serious issue is when a person shows consideration and respect to a disbeliever and has a compromising approach in order to secure some material benefit. For example, a person joins his Hindu business counterpart in his celebrations and customs because of business interests.

Meaning of “Muraaqabah”

Night majlis – Tuesday 25th Ramadhaan 1435 / 22nd July 2014

We hear the word “muraaqabah - meditation and reflection”, but what does it mean?

In essence it is to engage the mind in a thought that will bring one closer to Allah Ta’ala. For example, contemplating over the grave or Jannah and Jahannam etc.

Allah Ta’ala speaks of the intelligent ones. They are the ones who apart from zikr, also contemplate and reflect over the greatness and majesty of Allah Ta’ala in His creation. It is this reflection that brings about a whole revolution in one’s life.

Abstention from Sin

Night majlis – Tuesday 25th Ramadhaan 1435 / 22nd July 2014

Muhammad bin Ka'b Qurazi (rahmatullahi 'alaih) said that the greatest 'ibaadat is abstention from sin. If a person fulfils the faraa'idh, waajibaat and sunnats and does not do much nafl, but at the same time he abstains from sins then this is in fact a great achievement.

It is like a labourer who is punctual and does whatever instructions he receives. He will earn the favour of the employer. On the contrary if the labourer does some of the instructions received and carries out things against the desire of the employer, then he will not be respected and honoured.

Wealth and Women

Night majlis – Tuesday 25th Ramadhaan 1435 / 22nd July 2014

Among the greatest trials are that of wealth and women. Nabi (sallallahu 'alaihi wasallam) has already forewarned us regarding these two in the hadeeth.

The trial of women is such that it just lasts for a short duration of time. Once a person resists this temptation, the rest then becomes extremely easy for him.

Enhancing the Love of Allah Ta'ala

Asr majlis – Wednesday 25th Ramadhaan 1435 / 23rd July 2014

The element which really expedites one's progress in this path is the element of love for Allah Ta'ala. It needs to be developed and enhanced. This could be done by us pondering over the favours of Allah Ta'ala.

When we partake of our meals, we should ponder over the numerous bounties of Allah Ta'ala that are contained within one meal. So many systems work together in order for one morsel to come to us. At times, the ingredients for one morsel may have come from 6 different countries. Then the food is served to us with so much of respect and love, together with the different varieties of food that we enjoy in one meal, more so in the month of Ramadhaan.

When we ponder over all these favours and our not being deserving of them, the love of Allah Ta'ala will increase in our hearts.

Benefit of the Company of the Lovers of Allah Ta'ala

Asr majlis – Wednesday 25th Ramadhaan 1435 / 23rd July 2014

If we join the company of the lovers of Allah Ta'ala, we will also be blessed and favoured. The third class of a train reaches wherever the first class reaches. A dog is impure and najis. However the dog that accompanied the Ashaab-e-Kahf (people of the cave), who

were a group of lovers of Allah Ta'ala, became so valuable that it has been mentioned in the Quraan Shareef which will be recited even in Jannah.

Loyalty of the Horse

Asr majlis – Wednesday 25th Ramadhaan 1435 / 23rd July 2014

Allah Ta'ala takes an oath on the horse and its loyalty in Surah Wal-'aadiyaat. The master merely feeds it and takes a little care of it, yet it is prepared to risk its life and do anything for him. Now when Allah Ta'ala has created us and does everything for us, how much more loyal aren't we supposed to be to him?

Constantly Focusing Towards Allah Ta'ala

Asr majlis – Thursday 26th Ramadhaan 1435 / 24th July 2014

The oyster waits with its mouth open. When a raindrop gets into it, after some time it becomes a pearl. In the similar manner we need to constantly focus towards Allah Ta'ala. Our attention, concern and concentration needs to be towards Him in all conditions.

There must be a constant cry. During our private time or when we are driving alone, we should be crying from our hearts and engaging in zikr. We never know which zikr will be accepted and when that lucky moment may come and His grace may engulf us.

We should not look at our limitations, rather we should focus at the shore-less ocean of Allah Ta'ala's power. Let your heart be with

Him no matter what your condition may be. Even if you are in sin, focus towards him.

“I am the Slave of Allah Ta‘ala”

Asr majlis – Thursday 26th Ramadhaan 1435 / 24th July 2014

Hazrat Mufti Mahmood Hasan Gangohi Saheb (rahmatullahi ‘alaih) had a frame in his room in which “Ana ‘abdullah (I am the slave of Allah Ta‘ala)” was inscribed. This serves as a constant reminder that Allah Ta‘ala has the right to command and I have the duty to obey. This duty should be with beauty as well. That is we should carry out our duties happily and not grudgingly.

Death is Indiscriminate

Asr majlis – Friday 27th Ramadhaan 1435 / 25th July 2014

Death is indiscriminate. It takes anyone at any time. There is a sequence for coming into this world, i.e. first the grandfather, then the father and then the son. However, with regards to leaving, there is no system. The grandson may pass away while the grandfather is still living.

A Pleasant Return Journey

Asr majlis – Friday 27th Ramadhaan 1435 / 25th July 2014

We all have to return to Allah Ta‘ala. However, what we need to see is how can we make the return journey enjoyable and pleasant?

The answer is simple: Make your life pleasant and beloved to Him, and He will make your end pleasant and enjoyable to you.

Some people pass away in such a blessed manner, as if they had requested the angel of death to take their soul in that way. These things happen even up to this day but generally to those whose hearts are very clean. We just need to make slight adjustments to our eyes, ears, tongue and heart.

When a person’s soul is totally compliant to the commands of Allah Ta‘ala and happy with Him, at the time of death he is told: “O compliant soul! Return to your Rabb in a condition that you are pleased with Him and He is pleased with you. Enter among my pious servants and enter my Jannah

.”

Precision in Narrating

Asr majlis – Saturday 18th Zul Qa’dah 1435 / 13th September 2014

Allah Ta‘ala instructs Nabi (sallallahu ‘alaihi wasallam) to narrate the narrative of the sons of Aadam (‘alaihi salaam) in precision. The reason for emphasising the aspect of precision is that many people are not cautious in narrating incidents. Sometimes

important aspects are left out and sometimes the whole narrative is distorted and changed.

That is why the Quraan Shareef must be written in the original Arabic script. If the translation has to be written, then it has to also be written with the Arabic script. The Fuqahaa do not allow an independent translation without the Arabic text. Further, you cannot write a transliteration. The reason is obvious. If an independent translation or a transliteration has to be written then after every century it will change and eventually it will be distorted, but if it is with the Arabic then it can always be checked. This is what happened in Christianity where distortions began right from the 2nd century.

Comparing Oneself to Others

Asr majlis – Saturday 18th Zul Qa'dah 1435 / 13th September 2014

It happens in life that man is prone to compare himself with others. If he does not have what others have then he feels that he has to have it.

This comparison starts of in things of excellence. But then there are some things that are of real excellence, and some things are of imaginary excellence. Unfortunately, when we don't have a standard then we will make our own standard for excellence, and we will begin comparing ourselves in things that are of no excellence.

Some favours are such that they are not within one's choice but they are of significance. For example, nubuwwat is significant but not within one's choice. It is by the pure selection of Allah Ta'ala,

not by the election of people. Hence, there is no benefit in aspiring for it. On the other hand, some favours are within one's choice. For example, the qualities of generosity and righteousness. In this, one can compare himself with others and aspire for the same.

Taqwa

Asr majlis – Saturday 18th Zul Qa'dah 1435 / 13th September 2014

People speak of an investment which they would then use for charitable courses. This is something commendable, but is there something beyond this and greater? Yes, it is taqwa.

Taqwa has two elements: (1) To be ever concerned of Allah Ta'ala; standing and appearing before Allah Ta'ala and reckoning. (2) Restraint. One will not be impulsive, but he will check each action. He won't take a chance.

Among the final advices of 'Umar bin 'Abdul 'Azeez (rahmatullahi 'alaih) was: "I admonish you with taqwa, for acceptance is only for the people of taqwa; people who talk of it are plenty and those who practise it are few."

Hazrat 'Aamir bin 'Abdullah (radhiyallahu 'anhu) was crying at the time of his death. When asked the reason for this, he replied that the verse: "Allah only accepts from the muttaqeen" was coming to mind and he does not know whether he will be accepted or not. This aspect of taqwa is very greatly linked to the mubaarak month of Zul Hijjah. Allah Ta'ala says regarding the qurbaani that it is only the taqwa that He accepts and not the meat.

However, this taqwa will not come over night, but we have to be concerned and working in that direction. Look at the person who

killed 99 people. He had the concern and enquired and then practised on it, eventually going in the direction of the town of the pious. En-route he passed away, but on account of his concern and resolve Allah Ta'ala made all systems work in his favour. This is what Allah Ta'ala loves. A person who has this concern scores the best.

Deficiency in Knowledge

Asr majlis – Saturday 18th Zul Qa'dah 1435 / 13th September 2014

Deficiency in action is a sign of deficiency in knowledge. If the understanding of anything has not gone to the recesses of the heart then the action will also be deficient.

We do not see the consequence of leaving out salaah, listening to music, speaking to and looking at girls, etc. so we do not restrain ourselves, though we may know that it is haraam and impermissible. This then leads to a huge load and burden building up against ourselves.

A Heart that is Turned Upside Down

Asr majlis – Saturday 18th Zul Qa'dah 1435 / 13th September 2014

In the incident of the two sons of Aadam ('alaihi salaam), the one whose qurbaani was rejected wanted to kill his brother. This happened because his heart was turned upside down.

When the heart is turned upside down the right seems to be wrong and the wrong seems to be right. Hence, when you see the

wrong then accept it straight away. If your father gives you money and you throw it away he will not give you again. So when Allah Ta'ala gives you an opportunity to do good then make use of it. Allah Ta'ala will then give you more opportunities.

Students of the Past

Asr majlis – Saturday 18th Zul Qa'dah 1435 / 13th September 2014

The difference between the student of the past and of the student of today is that they used to practise on what they learnt. When this happens, Allah Ta'ala opens the doors of knowledge and understanding. When they learnt about restraining themselves, they did so immediately.

Even Shaitaan's Du'aa was Accepted

Asr majlis – Saturday 18th Zul Qa'dah 1435 / 13th September 2014

Shaitaan had the recognition of Allah Ta'ala. When he was rejected and banished from Jannah, he still plucked up the courage to make du'aa to Allah Ta'ala to be granted respite and his du'aa was accepted.

Hence, when someone requests us for du'aas, how can we say that our du'aas cannot get answered.

Asking those who Know

Asr majlis – Saturday 18th Zul Qa’dah 1435 / 13th September 2014

The Quraan Shareef says that if you do not know then ask those who know Allah Ta’ala best. If we apply our reasoning, then in a case of esaale thawaab we will take 500 copies of Yaseen and stack it in the masjid shelves.

If the Sahaabah (radhiyallahu ‘anhum) also had this type of a mindset then they would not have asked Nabi (sallallahu ‘alaihi wasallam), but they asked. A woman asked Nabi (sallallahu ‘alaihi wasallam) that she wished to do something for her mother that had passed away. Nabi (sallallahu ‘alaihi wasallam) advised her to dig a well.

Hence, we should also seek the mashurah of some senior in such matters. However, there are some things that do not require mashurah, such as when the azaan is called out, then must a person go for salaah or not. These things do not require mashurah for they are obvious.

The Indispensability of Islam

Asr majlis – Saturday 25th Zul Qa’dah 1435 / 20th September 2014

Islam is the vehicle of Allah Ta’ala and He will ensure that it continues till the end of time. Anybody who comes in its way will be crushed. If you board it then it is to your advantage and if you remain out of it then you will remain stranded. But your boarding onto it will not add any more beauty to Islam. It does not require

any additional beauty. Rather, it lends towards your beauty. If you jump off then it is not a train smash, for Allah Ta'ala will fill up this train of Islam with others who Allah Ta'ala loves and they love Him.

When 'Abdul Muttalib went to Abraha, Abraha was amazed that he came to negotiate for his animals that were taken and not to negotiate regarding the destroying of the Ka'bah. So 'Abdul Muttalib replied that the Ka'bah has its own Rabb Who will take care of it.

There will always be those who will come in the way of Islam. We hear of all the incidents that are taking place and then fear and panic overcome us. We should remember that Islam cannot be destroyed.

Most of the time, the information that we get is from the media that is controlled by the kuffaar and their whole motive is to create panic and fear and tarnish the reputation of Islam and the Muslims.

Being Influenced by Kuffaar Culture

Asr majlis – Saturday 25th Zul Qa'dah 1435 / 20th September 2014

The Quraan Shareef has instructed that we break off our relationship with Jews, Christians, etc. It starts off initially very mild, but kufr has an attraction of its own and though it starts off innocently, it does not stop there. From their clothing, it moves to their ways, culture, and mannerisms. Thus, we find that now women are asked to go out of the home and also earn. This is not Islamic culture and mannerism.

The problem is that man no more understands true and real values. The only value that he knows is monetary value. In a home

situation, the main thing is the interior of the home. If the outside is beautiful but the interior; the electricity, water, etc. are not in order then what is the use of the home. On the other hand, the interior is in order, but the outside is not too splendid, the house is still liveable and comfortable. We should not mix up things.

We send our daughters to school, whether it is a Muslim school or not, but are we worried about the level of their hayaa etc. So where did this come from? It came from the fact that we took these aspects from non-Muslims.

Confessing One's Wrong

Asr majlis – Saturday 25th Zul Qa'dah 1435 / 20th September 2014

Today's fitnah is that everything must look Islamic, irrespective of whether it is really Islamic or not. We have changed the names of interest to 'penalty on deferred payment'. We speak about gambling being haraam, but then there is no difference between it and the so called 'halaal' insurance that we find nowadays.

Let us confess our wrong, instead of justifying our wrongs. If we confess, then one day we will get the taufeeq and ability of leaving out the wrong. This is the outstanding aspect of 'Sayyidul Istighfaar'. A person says "aboo'u laka". You are confessing your wrong and this is what Allah Ta'ala loves.

Two Ways of Protecting Oneself during Times of Confusion

Asr majlis – Saturday 2nd Zul Hijjah 1435 / 27th September 2014

When the traffic gets completely out of control with cars driving in all directions and in any manner and there is nobody to control it, in fact those who we expected to control it are actually adding to it, then obviously this will lead to chaos and disaster. In such a situation, the most sensible thing to do is to remain indoors, and if you have to travel then go with such a squadron and in such a manner that you can reach your destination safely.

If you look at the global condition presently and more so the prevalent deeni condition, then this is how it seems. The reason being that there are all types of movements that are thriving, and any person who comes up with some new thinking and ideology and supports it with some logical backing, eventually gains support. Everyone takes to it and continues. As a result, people look at and view the Quraan Shareef differently and study situations differently. Hence, there will be no way to come to a proper decision.

The whole world is in a mix up because everyone is giving his own definitions for deen and doing as he wants. A person got married to a Hindu girl. When asked why he did so, he replied that both of them loved each other and he did not want religion to become a barrier in-between. Now this is his understanding.

Thus, when this is the state of affairs you either join a group like the tableegh jamaat and continue with it. Why do they go out in a

group? The reason is that no matter how sincere you may be, but you can always fall into fitnah if you go all alone.

Otherwise, just remain within your home. A buzurg was asked to come to the city centre and benefit the people through his discourses etc. He replied that when the mud is thick then a strong elephant can also slip.

People get influenced with unreliable lectures and websites etc. and their imaan gets corrupt. Eventually they carry out their acts of 'ibaadat just in order to maintain peace with family and friends, whereas they have no imaan from within. Hence, you have to remain within your home and keep to yourself and only do that which you are certain that it will not affect and influence your imaan.

People may say that you are backwards and not moving with the times, but if this is a means of protecting your deen then it is not being backwards. Once, someone said a similar thing to Hazrat Mufti Mahmood Hasan Gangohi Saahib (rahmatullahi 'alaih). He replied: "*Agar tung-nazri se bud-nazri se bach jaaye to ghaneemat he*". If being narrow-minded resulted in being protected from the incorrect use of the eyes, then this is something great.

Remaining within the Parameters of Deen

Asr majlis – Saturday 2nd Zul Hijjah 1435 / 27th September 2014

Everything has a boundary and parameter. As long as you are within the limits and boundaries you are respected. If a person barges into your home, you will not allow this because he is encroaching on your property. Similar is Islam; it has its own

boundary. If you overstep and trespass it, then it will result in Islam no more having defined boundaries.

For example, we have jumu'ah namaaz; it has its boundaries and parameters. If you fulfil it within parameters then it will be valid, otherwise it will not be valid irrespective of the level of sincerity you may have.

Thus, Islam is another name for doing things within boundaries. It is for the individual that he remains within the parameters.

Levels of Protecting Islam

Asr majlis – Saturday 2nd Zul Hijjah 1435 / 27th September 2014

Allah Ta'ala has declared that He will guard and protect Islam. Islam is totally independent. It does not require you. Allah will see that it remains till the end of time and for it to remain He has put checks and balances.

The first level of protection is that the information is preserved in the Quraan Shareef and hadeeth. It has been preserved to such a level that you cannot even write an independent translation of the Quraan Shareef without a parallel Arabic script. The distortion in the Original Testament and the Gospel came about because the original was forsaken. Now you cannot verify and check its accuracy. Secondly, our children recite and memorise the Quraan Shareef, and they read it in the dialect of Arabs and in their manner. On the other hand, take any other language and try to memorise it; it is impossible to memorise even 2 or 3 pages.

Then the next level of preservation was through the Sahaabah (radhiyallahu 'anhum). The hadeeth says that there will be a group

that will stand for the preservation of the truth and Islam, till the Day of Qiyaamah. Look at namaaz, zakaat, hajj, roza, etc. we can say very safely that we are doing exactly as Nabi (sallallahu 'alaihi wasallam) had taught. Can you show any other religion that can claim that they are doing exactly as their Nabi had done? So at every level there is a guard.

In order to save any religion or way, its structures will have to be preserved and it will have to be defined. Allah Ta'ala and Nabi (sallallahu 'alaihi wasallam) had defined every aspect of deen so that nobody can come and redefine it, as we have it nowadays that people want to redefine deen. One is the dictionary and literal meaning and the other is the meaning coming from above. The word 'salaah' literally means du'aa. So someone can say that I am making du'aa, hence, I am practising the command of salaah. So what else do you want from me. He then looks at zakaah, and its literal meaning is to purify. Hence, he says that I am bathing twice a day, therefore I am practising on the command of zakaah. We will say that we have to go by the definitions given by Allah Ta'ala, His Rasul (sallallahu 'alaihi wasallam) and the Sahaabah (radhiyallahu 'anhum).

The work of the Sahaabah (radhiyallahu 'anhum) was that they preserved these definitions. Hence, when they preserved it, there can be nobody who can distort it. They were then followed by the imaams who codified it. When they codified the various aspects of deen, nobody can now add anything from his side. If the imaams had not codified it then every person could have given his own definitions and people would have made inroads into Islam.

When a person moves away from the codifications of the imaams he is taking a big chance because he has just seen a few texts and leaving out many others.

For example, regarding the sunnats of fajr, one hadeeth says that even if you are being dragged by horses then too don't leave it. Another hadeeth states that once the namaaz commences the only namaaz that you can perform is the fardh. In yet another hadeeth Nabi (sallallahu 'alaihi wasallam) is reported to have said that once dawn sets in, the only salaah that you can read is the fajr salaah; you cannot read anything else until sunrise. Hence, in the case of where a person enters the masjid and the imaam has already commenced his salaah, what is the musalli supposed to do regarding his sunnats.

Now there appears to be a contradiction between these ahaadeeth. So Imaam Abu Haneefah (rahmatullahi 'alaih) after studying all the relevant ahaadeeth states that if there is sufficient time to perform the sunnats without missing the jamaat entirely then you will perform the sunnats first and thereafter join the jamaat, and if the jamaat salaah will be missed by performing the sunnats you will then join the jamaat, and if you so wish you may perform the sunnats after sunrise.

Not Following the Correct Procedure in Explaining the Quraan Shareef

Asr majlis – Saturday 2nd Zul Hijjah 1435 / 27th September 2014

In the footnotes of the translation of the aayat: *“innallazeena aamanu wallazeena haadoo...”* Yusuf 'Ali writes that Islam recognises truth in all forms, provided it is supported with sincerity, reasoning and sound conduct and character.

So his conclusion is that everyone is right, for a Hindu can say that he has sincerity and sound conduct and reasoning. Everyone can say the same thing. It may sound that he did a great service by translating the Quraan Shareef, but his footnotes did a great disservice. So where did he go wrong?

It is a principle in tafseer that in understanding the Quraan Shareef, you will refer to those aayaat which explain others, then the ahaadeeth of Nabi (sallallahu 'alaihi wasallam) that explain the verses and then the explanation of Sahaabah (radhiyallahu 'anhum) who were present at the time of revelation, because they understood the context. Without the context, you will not know its correct application.

On one occasion, the Sahaabah (radhiyallahu 'anhum) besieged a fortress and at that time a Muslim threw himself into the enemy lines. Seeing him doing this, someone commented by reciting the aayat: "*Laa tulqoo bi aydeekum ilat-tahlukah*" (do not throw yourselves into destruction.) On hearing this, Hazrat Abu Ayyoob Ansaari (radhiyallahu 'anhu) remarked that this was actually revealed regarding the Ansaar who at a certain point in time felt that Islam and the Muslims were quite settled; hence they could now attend to their orchards and remain relaxed without any need to strive further. So this aayat was revealed implying that not striving for deen is actually putting oneself into destruction. Hence, without the Sahaabah (radhiyallahu 'anhum) the context of the aayat cannot be understood.

Coming back to Yusuf 'Ali's footnote, his problem was that he bypassed the definitions of the Quraan Shareef and Nabi (sallallahu 'alaihi wasallam). So this was his down fall. If what he was saying is true, then what was the need for Nabi (sallallahu 'alaihi wasallam) to invite the Christians and others to Islam. They could have said

that we are sincere and recognise the truth. The Jews were killed and expelled from Madeenah Munawwarah. They could have also said that we are sincere and recognise the truth. Every Nabi that had come in the past and brought some change to the previous sharee'ahs, had instructed their nations to accept those changes. Those who did not accept it, war was waged against them.

Just as namaaz, roza, hajj etc. have definitions, so too does imaan have a definition. So we will look for it in the Quraan Shareef. Allah Ta'ala says: "*fa in aamanoo bi mithli maa aamantum...*" - If your imaan conforms to the criteria of imaan i.e. the imaan of the Sahaabah (radhiyallahu 'anhum) then you are right and on track, and if you do not conform then you are off the path. So the Sahaabah (radhiyallahu 'anhum) are the standard. What was their imaan? It was to believe in Allah Ta'ala, all the Ambiyaa ('alaihimus salaam), the angels and the last day. Further, we do not discriminate the Ambiyaa ('alaihimus salaam) where we believe in some and reject some.

If merely believing in Allah Ta'ala and the last day was sufficient for one's salvation then why was Shaitaan rejected, for he also believed in Allah Ta'ala and the Day of Judgement. Hence, all these discrepancies came about because of self-study.

Someone may ask that why do we have to speak of the wrong of this person and not his good. The answer is that look at Imaam Bukhaari (rahmatullahi 'alaih). He speaks against the Mu'tazilah and Jahmiyyah and other deviant sects. Hence, he did not only speak of the good of people, for everything has negatives and positives. Without understanding the negatives you will not be able to understand the positives. So you have to show both in order for a person to remain on line.

Knowledge and the People of Knowledge

Asr majlis – Saturday 2nd Zul Hijjah 1435 / 27th September 2014

Allah Ta'ala has created knowledge and has also created people who will preserve deen such as the Ambiyaa ('alaihimus salaam). You need both to reach to the true ends.

The Jews felt that they had knowledge and they did not require the Ambiyaa ('alaihimus salaam). Therefore, when the Ambiyaa ('alaihimus salaam) admonished them for their wrongs they killed the Ambiyaa ('alaihimus salaam), whereas this is totally incorrect.

For that matter, in any field or science, book knowledge is insufficient. You need the guidance of an experienced person in that field. Just having a recipe book is insufficient; you require the guidance of an experienced cook. So when a simple thing like cooking cannot be perfected without a guide, then how can you just suffice on the Quraan Shareef?

Different Approaches to Reformation

Asr majlis – Saturday 23rd Zul Hijjah 1435 / 18th October 2014

A shaikh-e-tareeqat has to be a mujtahid. This means that he has to investigate every case individually and then work out the program for the individual.

There are different approaches to reforming an individual that were adopted by the Chishtiyyah and Naqshbandiyyah. It is like the difference between a doctor and a hakeem. The approach of the past hakeems was that they would diagnose the illness and attempt

to remove the illness. As the illness is removed the body regains its strength since it is the illness that is preventing the energy from building. The doctor looks at it differently; he provides the patient with energy and in turn the energy will push out the illness. Both are mujtahids and experts in their field and they have specialised.

In tareeqat and sulook, the same applies. The Naqshbandi approach is to provide the energy. Hence, in the past they would start off with zikr as soon as the person comes to the khanqah.

The Chishtiyyah in the past would remove the illness first. In their understanding, the greatest problem is pride, so they will use some technique to expel it. But they do not spell it out to the mureed that this is the technique. So at times, the shaikh will test him unawares and try to bring this tawaadhu' within him and wipe out the pride. From the very beginning of this journey the shaikh will try to instil fana (annihilation and humility) and the deeper it gets the more the progress. It is like piling when constructing a building. The deeper you go down the higher the building. Then the shaikh will assess the capacity and ability of the mureed, and examine his level of commitment. Accordingly, a program will be worked out.

For example, under normal circumstances wealth is permissible if it is used correctly. Now you get a situation of the Ashaabus Suffah. They were those Sahaabah (radhiyallahu 'anhum) who had dedicated themselves entirely for learning deen from Nabi (sallallahu 'alaihi wasallam) and remaining in the masjid all the time. This was their only motive, hence people viewed them differently. Others were still engaged in their businesses etc. On the other hand, the needs of the Ashaabus Suffah were seen to by the other Sahaabah (radhiyallahu 'anhum). Hence, they were not

allowed to keep any wealth with them as they had made this type of a commitment.

The thing that we have come to learn here at a khanqah is humility and servitude. It is the most priceless thing in the kingdom of Allah Ta'ala, for in the heavens there is only honour and respect. So it is a rare commodity. Therefore, it fetches such a high price and the place to display it is in this world. However, this humility has to be real; it should not be a mere verbal utterance. Your behaviour should display it.

In the Chishtiyyah this is the first thing that the shaikh wants; to break yourself. This is termed as *fasl* and *wasl*. He breaks away some things from you and takes it out of your system and then he puts certain things into your system. Initially the Chishtiyyah would take out all the evils and they would earmark *hubb-e-jaah* (love for recognition) and *hubb-e-maal* (love for wealth). These are the two main obstructions in the path of one's progress.

When one has recognition and wealth, he begins to feel that he has all the might and clout. After all, what was the problem and downfall of *iblees*. He had *'ibaadat*, *'ilm* and the recognition of Allah Ta'ala to his credit. However, what he lacked was this humility or *'ishq* and love. Had he had love and humility he would have complied immediately without questioning.

Every other problem stems out from these two. *Shaitaan* had malice and jealousy for *Aadam* (*'alaih* *salaam*) because of pride. Even *gheebat* is a product of pride, for you will not backbite about someone who is much senior than yourself for you recognise his superiority. But if it is a contemporary then one feels that he is lower than me and one backbites about him.

So this is the program where you will have to detach from all vices and then attach yourself to Allah Ta'ala. Pride and all other

evils have to be removed, but through the help of someone who knows how to do go about doing it. And it does not come out overnight. You had it in your system for so long, hence it will take some time before it is removed.

Allah Ta'ala is not Subject to a System

Asr majlis – Saturday 23rd Zul Hijjah 1435 / 18th October 2014

If you want something to happen then there is a procedure to follow to achieve it. If you follow it then you will come through, but Allah Ta'ala Himself is not subject to any system. This is the system of Allah Ta'ala. Your work is to join the line and then it is the choice of Allah Ta'ala as to who He gives preference and there can be no questions asked.

It is like a worker who comes to seek employment in a company. Once he is given a duty, he needs to see to it that he does his work. He cannot ask the manager of the company as to why does another person have another position, for the manager of the company feels that he cannot be questioned, since he has all the authority and control. So when you cannot question the manager who is a human like you then how can you question Allah Ta'ala?

Balance for Smooth Functioning

Asr majlis – Saturday 23rd Zul Hijjah 1435 / 18th October 2014

In everything there has to be a balance for the system to continue and function smoothly. If there is an overpopulation of cattle, or

insects, or cockroaches then the system of this world will not function smoothly. Allah Ta'ala has Himself made out this balance. However, the treasures of Allah Ta'ala are limitless. He has no restrictions, but He sends down with measured proportion.

Inter-Dependency

Asr majlis – Saturday 23rd Zul Hijjah 1435 / 18th October 2014

In this world, different people have different talents and tendencies and one is dependent on the other. For the smallest of things we are dependent. No matter how wealthy you may be, but you are still dependant on your wife. Without her you cannot survive.

So what Allah Ta'ala wants from us is that we think of ourselves to be part of the ordinary rank and file and not above others. You may feel that on account of the little authority that Allah Ta'ala has given you, nobody can question you, yet when you compare yourself to the rest, you are nothing.

Focus on Tarbiyat and Association

Asr majlis – Saturday 30th Zul Hijjah 1435 / 25th October 2014

In the mutaqaddimeen (the pious predecessors), the greatest emphasis was on tarbiyat i.e. to get the refinement in character and ways, and secondly on having the right association. Thereafter, other things in life fall in place. It is so important that it is like a vessel and container. If it is clear and pure then its contents will be preserved.

Reflecting over the Hereafter

Asr majlis – Saturday 30th Zul Hijjah 1435 / 25th October 2014

Once a Sahaabi (radhiyallahu ‘anhu) was at the entrance of the masjid and asked Nabi (sallallahu ‘alaihi wasallam), “When is Qiyaamah?” Nabi (sallallahu ‘alaihi wasallam) asked him, “And what preparations have you made?” So he replied that he does not have much extra actions to his credit, but he does have the love of Rasulullah (sallallahu ‘alaihi wasallam). Upon this Nabi (sallallahu ‘alaihi wasallam) said, “(On the Day of Qiyaamah) A person will be grouped with those whom he loves.”

The reason for this Sahaabi (radhiyallahu ‘anhu) asking this question was because he was eager to see the rewards of his actions. This shows us that if you want to expedite something, one needs to ponder over its rewards.

Therefore, our ‘Ulama say that one important aspect that we lack nowadays is reflecting over the Hereafter. The more you reflect, the greater the motivation and quality of your actions. The more one reflects, the clearer will the picture of the Hereafter become, and the things on the path then fall away.

Instilling the Love of Allah Ta‘ala

Asr majlis – Saturday 30th Zul Hijjah 1435 / 25th October 2014

Among the things that affect man the most is mahabbat and love. For example, a person on his return from jamaat of 6 to 7 months phones his wife and asks if she wants anything. She makes a hint

that she wants a rose. Hearing this, he will phone the florist and order it, irrespective of the price. At that time, he doesn't use logic and reason; it is just his emotions that he follows. If you use logic you will say that why should I spend so much of money for something that will wither away in a few days and it is wastage of money.

Mankind did not start now; it started from Hazrat Aadam ('alaihi salaam). So we should jog our minds and see how they had confronted situations of doubt and confusion. Moosa ('alaihi salaam) made du'aa to Allah Ta'ala: "*Rab-bishrah lee sadree*" (O Allah! Clear my bosom and heart.), and regarding the Sahaabah (radhiyallahu 'anhum), Allah Ta'ala says: "*Afa man sharahallahu sadrahu lil-Islaami ...*". When the heart is opened then the picture becomes clear and vivid. As a result, Hazrat Ibnu Abbaas (radhiyallahu 'anhuma) says that the most elite class of people were the Sahaabah (radhiyallahu 'anhum) and they were the most well-versed. Therefore, they did not need to ask too many questions.

So what must we do to get that clarity? The first thing is love because when you have love you don't use your rationale; you just do it. Therefore, in the masnoon du'aa you request Allah Ta'ala "*showqan ilaa liqaa'ik*" (O Allah! Grant me the yearning to meet You.) But at the same time you say, "*min ghayri dharraa-a mudhirrah*" (without harming me). If the yearning and love goes out of proportion then it can be harmful. These du'aas of Nabi (sallallahu 'alaihi wasallam) are so comprehensive. Just reflect and you will understand that it is not an ordinary person's words.

Mahabbat khud tujhe aadaab-e-mahabbat sikhaadegi – Love will teach you the aadaab and ways of mahabbat. A person does not need to be told how to make love with his wife etc. His love for her will automatically direct him to what he needs to do.

Maktabe 'ishq ka andaaz niraala dekha, usko chutti na milee jisne sabaq yaad karliya – the school of love is quite unique; the one who learns his lesson does not get leave. Normally, in schools and colleges etc., once you learn your work you may go, but in the college of love the concept is totally different. The more you learn your sabaq the more you will have to stay. The real philosophy of life is what these awliyaa teach. What the philosophers etc. say is nothing compared to what they say.

When you get that love of Allah Ta'ala then it is such that you just want to go on, and there is no end to the excitement. The incidents of Layla and Majnoon are not made-up; they are true but they are quoted to make us understand what love really is. Our relationship with Allah Ta'ala must not be like a business relationship, that as long as one is enjoying the favours he will show his love and appreciation. Our love for Allah Ta'ala should be beyond.

The love for Allah Ta'ala does not end; it always requires some form of expression at every level. And it will never end for He is infinite. Hence we need to cultivate it. When there is this love then you want to imitate, but Allah Ta'ala forbid if you have the wrong mahabbat, and you love the wrong people then you will want to imitate them in their wrong deeds as well, like spiked hair etc. You take a liking for it, no matter how dirty and ugly you may look. So love has no rationale. The thing that you love and live for, you will die for that as well.

When you come out of the toilet you say "*ghufraanak*" i.e. you seek the forgiveness of Allah Ta'ala. It is a point of reflection, Allah Ta'ala gave us so much, but in the language of love you are seeking forgiveness for you have not expressed gratitude as you ought to.

Then you say “Alhamdulillah” because of the relief that you experience.

Cycling Culture

Asr majlis – Saturday 30th Zul Hijjah 1435 / 25th October 2014

Sports and entertainment such as cycling etc. have unfortunately become like a culture. If it is done informally in one’s backyard, then there is no problem. When it becomes a culture then it is dangerous, because you will want to race and for that you will have a circle of friends. Then in order to keep up that relationship you will follow what they do. Further, just for a race you will fly over to Cape Town. In the meantime, namaaz is forgone, and every time you have to upgrade the bicycle which costs a lot. As a result, the family is neglected.

Many a times we get into these things but we do not reflect over its effects. You become oblivious of the greater objectives of life. You get into a different mindset and you become secular.

Yearning to Meet Allah Ta‘ala

Asr majlis – Saturday 30th Zul Hijjah 1435 / 25th October 2014

Hazrat Bilaal (radhiyallahu ‘anhu) invested everything for Nabi (sallallahu ‘alaihi wasallam); his day and night was for Rasulullah (sallallahu ‘alaihi wasallam). Hence when he was approaching his end, his wife began crying. So he asked her not to

cry for he is now going to be meeting his friends, Nabi (sallallahu ‘alaihi wasallam) and the other Sahaabah (radhiyallahu ‘anhum).

There must be a way to come to that end and we must make the preparation before the end comes. Your yearning to meet Allah Ta‘ala needs to increase. Imagine that you leave this world in such a state that the Creator Himself wants to meet you.

Wisdom behind Opposites

Asr majlis – Saturday 30th Zul Hijjah 1435 / 25th October 2014

In this life everything is created in pairs and with opposites. You get cold and heat, sickness and health, etc. So all these are put in place so that we could appreciate the different things in life. This is part of the beauty of Allah Ta‘ala’s creation. If there is no enmity you will not appreciate love. The administration of this world will continue functioning smoothly as long as there are these opposites.

In the system of Allah Ta‘ala there is always good in everything even though we cannot perceive it. There is some wisdom behind it. In everything there is a sign of Allah Ta‘ala. What we need to do is reflect and improve our relationship with Allah Ta‘ala.

The Test in the Gifts of Allah Ta‘ala

Asr majlis – Saturday 7th Muharram 1436 / 1st November 2014

Allah Ta‘ala says that He has made us successors on earth. There is no void and vacuum of people at any given time. Hence, it is a manifestation of Allah Ta‘ala’s beauty. There is nobody present

here today who was here 100 years ago, and from the present time nobody will be alive in 100 years. So in this whole equation, what Allah Ta'ala is saying is that we have a very brief stay and the purpose is to test and examine man in the gifts and favours that Allah Ta'ala has bestowed him with “*liyabluwakum fee maa aataakum*”.

The real test is in the different ranks given to some over the other; one person is more popular and someone is not known. It is a test in the gifts of Allah Ta'ala, whether a person will become boastful or not.

The correct way to view our position is that we should feel that we are the conduits and means of the gems of Allah Ta'ala. So the work of the conduit is that it should not be feeling that these gems belong to itself, but rather it is merely the means; it does not have the control over these gems. Whatever we see is not ours, the more we understand this, the more we are on line.

Sticking to the Ways of the Elders

Asr majlis – Saturday 7th Muharram 1436 / 1st November 2014

The reason for the things in this world becoming complicated is that everyone wants to give his own two pence. He gets half information, and he does not know how to use it. So it will definitely bring about destruction.

That is why our buzurgaan-e-deen say: “Don’t leave your own way, and don’t interfere with others.” This means that you should stick to the ways of our pious ‘Ulama, that have given them their acceptance and success, though on the other side you have the

ways of others that may catch the eye. Don't leave the original way. The one who is still alive you do not know if he has an agenda or where he may slip.

When someone is new and coming with new ideas, then think whether it is safe to risk our imaan. You have not seen his plan. Compare a tableeghi jamaat style, it is an old-fashioned style, where all sit on the floor, there are no posters, etc. But if you analyse the whole thing, they have a plan. A capable businessman said that you have two levels; you plan your work and the other is to work your plan. Merely planning is half the job.

Some speak about marches and boycotting. They had asked me what I feel about it. I told them that you need a forward plan. We understand that people are in a state of desperation and they need to express their emotions. So we have to allow the person. But at the same time we have to understand that the people you are opposing, they also have a plan. They understand that they will crush you, so they will start their oppression. Then when all the marching and boycotting starts they will stop for the moment. But then because there are no substitutes for their businesses and products, they know that you have to go back to them. So after doing this and making the people boycott, what is the forward plan. You brought the people to the heights but then you just left them there.

Now compare this to an ijtimaa'. They have a forward plan; they look at the different classes of people and plan accordingly in advance. It is not just the passing of some resolution and that's all. When the whole ijtimaa' has ended, all the levels are picking up. So you plan your work and work the plan.

There were many South African students studying in India in the past and they used to have a conference every year. On one

occasion it was held in Saharanpur. So they visited Hazrat Shaikh Zakariyya (rahmatullahi 'alaih). Hazrat was very compassionate and concerned for students, for the students are the ones marketing what you have. It is as though they are products of this dealership. People will look at them and make a commitment. One day he asked them how many conferences they had thus far and they answered him. He then asked how many resolutions were passed and they gave the amount. He finally asked them as to how many were implemented. Everyone had their heads down.

Now compare this to an *ijtimaa'*. Even before it can start, preparations for sending out so many jamaats are made, so many khatams are to be made, etc. So what you have by you, hold firm to it, whether it is the *khanqah* or *jamaat* work. As good as the presentation of others may seem, but stick to the way of your elders.

Having half knowledge is dangerous. Just put on your blinkers and humble yourself and then move forward. Then you will be successful. Just follow the style of the old *akaabir* and *mashaayikh*. It may look simple but in this is success.

Level of Commitment to Deen

Asr majlis – Saturday 7th Muharram 1436 / 1st November 2014

We have to show Allah Ta'ala the level of our commitment to deen. When we were right, the entire world bowed down to us, but now when they see that we are following their ways then they do not bow down to us. So when we show a high level of commitment to Allah Ta'ala, He will give us that glory and respect.

We don't want to leave out riba, gambling and other evils but we still want all the glory. Allah Ta'ala will tell us that you are doing everything that the kaafir does then what is the reason for giving preference to you.

“Don't Judge Me”

Asr majlis – Saturday 7th Muharram 1436 / 1st November 2014

Sometimes people say don't judge me. But your behaviour shows what you are. A person says you don't know what is in my heart. It is like someone who trespasses into your yard. You won't wait to see what he is doing; you will chase him out. His action shows what his intentions are.

“I Don't Know”

Asr majlis – Saturday 7th Muharram 1436 / 1st November 2014

When a person has nothing, he does not speak out, but when he gets something and some popularity then he starts speaking out even if he does not understand the subject. Yet it is so simple to tell people that you do not know.

Imaam Maalik (rahmatullahi 'alaih) who was the imaam of Madeenah Munawwarah would many a times in one sitting say “I don't know” thirty to forty times. There is nothing more effective than being submissive and humble. Allah Ta'ala ushers into His grace and embraces that person who is humble and submissive. So the path to Allah Ta'ala is so simple.

Grace and Mercy of Allah Ta'ala

Asr majlis – Saturday 7th Muharram 1436 / 1st November 2014

What you need to be happy with, is with the grace of Allah Ta'ala and His mercy. This refers to the Quraan and the teaching of Nabi (sallallahu 'alaihi wasallam). So this is what you should be expressing happiness for. It is far much better than the wealth that you amass. Why is it far better?

The hadeeth says that the whole world is a curse, so it is nowhere near the mercy of Allah Ta'ala. So whatever is its opposite will bring you to the mercy of Allah Ta'ala. So the hadeeth says except zikrullah and an 'aalim. Only an 'aalim who can take you to Allah Ta'ala is fit to be called an 'aalim. The other is zikrullah.

So either make the zikr or if you do not know how to do the zikr then take the instruction of the one who knows. We misconstrue zikrullah to be pulling a tasbeeh. But the actual meaning is to understand at any given time what will please Allah Ta'ala.

Gradually Initiating People in Deen

Asr majlis – Saturday 14th Muharram 1436 / 8th November 2014

When Nabi (sallallahu 'alaihi wasallam) sent Hazrat Mu'aaz bin Jabal and Hazrat Abu Moosa Ash'ari (radhiyallahu 'anhuma) to Yemen, his parting advice to them was: *bashshiraa wa laa tunaffiraa* – give people glad tidings about the rewards of actions etc. and don't chase people away.

If you are going to have an aggressive and hard attitude and you want people to move in one instance from one end to the other then you will not be able to achieve this and get it all at once.

That is why Nabi (sallallahu 'alaihi wasallam) explained how to teach and initiate people into Islam; you will first invite them to Islam. If they accept then you will teach them initially regarding salaah and then gradually regarding zakaat and other aspects. So why won't you tell them all what they need to do at once. The reason is that if you are going to tell them everything that they need to do all at once they will feel that deen is too difficult and that they cannot manage.

We should not become the means of a person turning away. Sometimes we may want to practise the sunnah and read lengthy surahs in namaaz, but some may feel it too hard and as a result they may discard the salaah. At the same time the sunnah also teaches us that we should make the salaah short for the ease of people. It is like a child; the parents do not send him to matric at once. He will first go through primary school and through all the stages etc. So Allah Ta'ala is the most compassionate. Hence, He will show that compassion and He will want that we also show this compassion.

For forty years Shaikh Abdul Qadir Jeelaani (rahmatullahi 'alaih) spoke on the mercy of Allah Ta'ala. One day he decided to speak of the punishment of Allah Ta'ala, this resulted in a couple of janaazahs leaving his gathering. He then saw a dream in which he was cautioned that is the mercy of Allah Ta'ala depleted after forty years.

Treating Others with Compassion and Kindness

Asr majlis – Saturday 14th Muharram 1436 / 8th November 2014

In the Quraan Shareef in Surah 'Abasa, Allah Ta'ala first speaks of His favours and then speaks of Qiyaamah. Why? He wants us to enjoy this journey of life, but at the same time we should not forget about the Hereafter. Allah Ta'ala is the provider and maker. He wants us to enjoy but does not want us to drown in this and forget Him. This is the beauty of the approach of Allah Ta'ala.

Among the greatest favours for a man in this life is a woman, his wife. He gains about the greatest pleasure and peace of mind from her. Leave a man all alone without a woman and see his condition. But then Allah Ta'ala knows how some people will treat their wives. So He first speaks of women and how man derives enjoyment from them, but He then reminds us that remember, you are going to meet Him. So in that enjoyment don't forget Him.

Allah Ta'ala speaks of Jannah and then says that this is your reward, and your actions are appreciated. Allah Ta'ala did not need to say this, but to please His servants He says this. It is like a boss who at the end of the year expresses his gratitude and appreciation, how will the employee feel. So this is the way of Allah Ta'ala. We on the other hand do not speak to people and treat them as they are supposed to be. Allah Ta'ala wants us to treat people with compassion and kindness.

Look at the approach of Nabi (sallallahu 'alaihi wasallam). It was an approach of consideration, love and respect. This is also found in the awliyaa. They are the reflection of Nabi (sallallahu 'alaihi

wasallam). Once, ‘Umar (radhiyallahu ‘anhu) saw a Christian exerting himself in his worship. Though he was very stern in his ways, but he was extremely soft at heart. Seeing him, ‘Umar (radhiyallahu ‘anhu) started crying and read the verse “*aamilatun naasibah...*” i.e. he is exerting himself, but eventually he will go to Jahannum.

Reflecting over the Reality of the Hereafter

Asr majlis – Saturday 14th Muharram 1436 / 8th November 2014

In this world we have security measures for our health, our vehicles etc. because we do not want to be stranded at any time. For our children’s education, marriage, etc. we make sure that we have got all types of security. So for the life and journey of the Hereafter, what security have we got?

At some point of the day or night we need to reflect over this reality. There is no greater reality than death. Think of the grave, how our ghusl will be done, etc.

The Age of Forty

Asr majlis – Saturday 14th Muharram 1436 / 8th November 2014

What was the practice of the people of Madeenah Munawwarah, whose practice was used as the benchmark and proof for many rulings?

For their first forty years they built their lives and earned for themselves. After reaching forty they would fold away everything

and dedicate themselves for the 'ibaadat of Allah Ta'ala. You cannot carry on in the roundabout of life; more money, more properties, more investments.

At this point, this is when the second leg of the worldly journey starts. So, one needs to prepare for the descent. You saw everything in life; now you need to wake up to the reality of life. Start off with ourselves and then with our families.

Listening to Too Much

Asr majlis – Saturday 14th Muharram 1436 / 8th November 2014

In reality we have not understood Islam. One of the reasons is that we listen to too many lectures and bayaans and we try to collate the information and prioritise them in our minds by ourselves and we then get confused.

So the solution is to ask someone experienced and then start off with yourself.

Ponder and Endure

Asr majlis – Saturday 14th Muharram 1436 / 8th November 2014

The weightiest thing in the scales is good character. The essence of character is *ta-ammul* (ponder before doing anything) and *tahammul* (endure).

Ponder and reflect. Think before doing any action as to what will be the consequence. In doing so, you will save yourself from many wrongs.

The second part is to endure. In the beginning, it will be difficult but then you will begin to manage. When you speak of akhlaaq this is the greatest jihaad. Every person is watching your behaviour and you have to control yourself. You will have to suppress your anger even though the other person may have over stepped the mark. Think that Allah Ta'ala has put me in a position of strength and tomorrow if the tables turn around then will I like that people treat me in this manner.

Whoever the person may be, treat him with consideration and kindness. Think and retrospect, where have you overstepped the mark. If you did, then ask the person for forgiveness and compensate him for it. This will then restrain you the next time you think of ill-treating anybody. You need to be hard on yourself at times in order to come right.

Securing the Nisbat with Allah Ta'ala

Asr majlis – Saturday 21st Muharram 1436 / 15th November 2014

On one occasion, Hazrat Shaikh Moulana Muhammad Zakariyya (rahmatullahi 'alaih) wrote a letter to Hazrat Moulana Raipuri (rahmatullahi 'alaih) without his father's knowledge. When his father Hazrat Moulana Yahya (rahmatullahi 'alaih) came to know of it, he reprimanded him saying: "Your father is still alive and you have already hoisted the flag of independence."

Thereafter when he was a little older, around the age of 19 or so, he went for a few days to Raipur to spend in the company of Hazrat Raipuri (rahmatullahi 'alaih). Whilst there, he wrote to his father saying that he was missing him a lot. Hazrat Moulana Yahya

(rahmatullahi 'alaih) wrote back saying that you need the care and direction of your senior as long as you are not firm in your nisbat. Once you are firm then you will no longer need that level of guidance.

The word used was nisbat. The meaning of it is for one to take shape and connect with Allah Ta'ala. When you are younger and you are not very deeply connected with Allah Ta'ala then you will be swayed by all the types of influences around – media, friends, etc. You cannot say that you will not be influenced, as each person and article has its own agenda and train of thought. Hence, the original thing for a believer is to get the correct shape and colour with Allah Ta'ala. After that, nothing can distract him.

It is like a young stem that is sprouting out from the ground. It is very delicate and precious, so you give it all the type of support in order that it does not get destroyed by the wind and flood. Then when it comes up, sturdy and firm on its trunk it no longer requires the support. In exactly the same manner is the condition of man. Any type of influence can affect him, like winds blowing from all directions. If one is in an environment of materialism he gets influenced. Therefore, the correct thing is to build and instil values in one's child.

When people around talk in a certain way, then you must get influenced. In the environment that we are living in, a lot of emphasis is placed on materialism. All of us will reprimand anybody who moves away from this mindset, and say that he does not have any future etc. What makes us speak like that? The environment. When this becomes a prominent feature in a person then we will respect him, but if we really inspect it then the real thing is values.

At times it takes around forty to fifty years to gain a true relationship with Allah Ta'ala. It is like a fruit that gets ripe; you cannot make it unripe, or it is like a person who becomes mature; he cannot become immature again. So when you do get this connection with Allah Ta'ala it is very unlikely that such a person will fall into wrong. And if he does fall into some evil then he will come out of it very quickly. Such a person will feel uneasy and you cannot use anything else to overcome that feeling. The procedure is to reconnect yourself.

Look at the progress of man; he has reached heights that he had not reached before. But what was all this for? Satisfaction and peace of mind. But has it been gained? The more we progress, the greater the problems and lesser the solutions and we are still uneasy. A person needs security, so he gets the best of flats and security systems, but he is still uneasy. This is as a result of breaking that line with Allah Ta'ala. On the other hand, a normal labourer who is only paid a meagre 100 rands a day; he gets so happy and satisfied. He goes to sleep under a tree without any fear and worry. So who is better and enjoying a better life. Hence, in essence, we need to clear our path with Allah Ta'ala.

When you gain the connection then you cannot reverse it and then the slightest amount of uneasiness will not be tolerated. At any given time one needs to check, is it secure or interrupted. We need to see that we started the journey of life from Him, so when we return how are we going back? Hence, this is what tasawwuf is about; to maintain that relationship with Allah Ta'ala and to secure it. Once you pass on, then there will be no person who can be of any help. Therefore, check what security have you got for that end. So the easy way is to start taking an account of yourself before the final accounting. Hence, engage in muraaqabah.

Muraaqabah is to engage the mind in a thought that will take you to the right end. Before sleeping ponder, how will you be in the grave and then think how will you fare with your actions.

Normally we will go to a doctor for health reasons, to a lawyer for law related problems etc. So when we have a problem in our connection with Allah Ta'ala we need to ask and find out. We cannot leave it or embark on correcting it by ourselves.

Building a Swimming Pool

Asr majlis – Saturday 21st Muharram 1436 / 15th November 2014

Someone had asked me regarding the building of a pool. I replied that it requires a lot of responsibility because you will have to assume the responsibility and blame of whatever will take place. Islam itself does not discourage these things, but after looking at the direction that we are moving in nowadays, I have an aversion to some of these things.

Inner Happiness

Asr majlis – Saturday 21st Muharram 1436 / 15th November 2014

A few days before his wedding, a son had sworn at his mother due to some differences they had. Imagine all the joy and happiness that she was experiencing up until now, but after this incident she will outwardly seem to be happy, but will she be happy from within?

Inner happiness is a different thing. The whole world is going in different directions to get it, but by means of the outer glitter and glamour. However, for the true happiness we need to instil true and real values.

Money Making Machines

Asr majlis – Saturday 21st Muharram 1436 / 15th November 2014

You will have to mould the child and give him the right colours. Presently, what we want is that the child must make more money and become a money making machine. So you will get that financial security etc., but you will not get a true human out of him.

The hadeeth says that earning a livelihood is an obligation; however, this is after all other obligations have been fulfilled. So you have a physical obligation, but it is after completing the obligations that are connected to the Aakhirah. But we have turned it around. Regarding the obligations connected to Aakhirah we treat them as by the way.

When one gets up in the morning, the first thing he feels that he needs to do is to go to his farm, or his business; the child feels that he needs to go to school and college etc. However, it will only be perhaps after school that the mother will then ask him, “Have you read your namaaz?”

5 to 10 Minutes More

Asr majlis – Saturday 21st Muharram 1436 / 15th November 2014

Allah Ta'ala says in the Quraan Shareef: “Don't decrease others in their dues.” One level is in an employer employee relationship. The employee should give a little more time, 5 to 10 minutes more so that no doubt remains whether the employer's rights were fulfilled or not. Later one will not feel that uneasiness.

The uneasiness you feel is as a result of the black spot that settles on your heart. If you wash it away quickly then the uneasiness will disappear.

Compounded Deception

Asr majlis – Saturday 21st Muharram 1436 / 15th November 2014

Sometimes in overcoming a wrong we commit another wrong. For example, we took something from someone without him knowing and we did not return it. Later, we then just ask him for a general maaf. So this is deception in a deception.

Respecting our Leaders and Seniors

Asr majlis – Saturday 20th Safar 1436 / 13th December 2014

On the occasion of the Battle of Mutha, a Sahaabi who was not officially part of the army killed one of the Roman warriors and as per the normal system, it was understood that he will be able to

take the weaponry and armour of this warrior as part of his share of the booty. However, at the time of the distribution of the booty Hazrat Khaalid bin Waleed (radhiyallahu ‘anhu) decided to join it with the general booty. Hazrat ‘Auf bin Maalik (radhiyallahu ‘anhu) objected but Hazrat Khaalid (radhiyallahu ‘anhu) did not accept it.

After returning to Madeenah Munawwarah, both these Sahaabah (radhiyallahu ‘anhuma) went to Nabi (sallallahu ‘alaihi wasallam) to enquire as to what was the correct decision to have been taken. Nabi (sallallahu ‘alaihi wasallam) replied that the warrior’s weaponry etc. will be given to the one who killed him. On receiving this reply, Hazrat ‘Auf bin Maalik (radhiyallahu ‘anhu) gestured to Hazrat Khaalid (radhiyallahu ‘anhu) that his objection was correct and valid. On noticing this, Nabi (sallallahu ‘alaihi wasallam) became upset and reprimanded Hazrat ‘Auf bin Maalik (radhiyallahu ‘anhu), that why can’t you leave the leaders that I have appointed. Nabi (sallallahu ‘alaihi wasallam) then retracted and ordered that the warrior’s weaponry etc. should be mixed again with the general booty.

One of the lessons we learn from this incident is that the person who is reporting the incident word for word is the very same person who was being reprimanded. When you reflect, then this can only be the miracle of Nabi (sallallahu ‘alaihi wasallam). The Sahaabah (radhiyallahu ‘anhum) wished that the word and teaching of Nabi (sallallahu ‘alaihi wasallam) should prevail irrespective of their name being tarnished. You cannot get a group of people as the Sahaabah (radhiyallahu ‘anhum). Will it ever be possible for any of us to do this? Further, if we were corrected we will have a grudge for the one who corrected us. So look at the cleanliness and purity of the hearts of the Sahaabah (radhiyallahu ‘anhum).

Another lesson is that we will have our leaders and we will have to respect them. The rulings that they may pass are of two types, the first are those that we are clear about and the other are those that we are not clear about. If we are not clear about it then do not make a noise about it, for that person's vision and sight may be better than yours. He may have that level of maturity that you do not have.

There may be many reasons for a person doing something though you may not understand it. Sometimes the ameer does something but you cannot reach where he is thinking. When a person is appointed as ameer then obey him. If you continue objecting then with the passage of time, the ameer will feel that these people are challenging my decisions when I say anything so why did they appoint me in the first place. So as long it is not a clear cut haraam then don't challenge the person. Let him have the benefit of the doubt. What will happen on his end is that his confidence in his people will increase.

This can happen in any situation where someone has some sort of authority, whether in an employer and employee relationship or father and son relationship. So this is the type of attitude we should have with our elders. There is a need to respect the authority for peace and smooth running of affairs.

With regards to our elders, we will respect them all and not compare one to the other as to who is greater and who is lower. The outstanding feature in our elders was their confidence in their elders.

On one occasion Hazrat Shaikhul Hind (rahmatullahi 'alaih) as per his routine went to Gangoh to visit his shaikh, Hazrat Moulana Rasheed Ahmad Gangohi (rahmatullahi 'alaih). It so happened that it was the day that the 'urs celebrations were taking place in

Gangoh and Shaikhul Hind was unaware of it, and in going to the residence of his shaikh he had to pass through the ‘urs. On reaching the home of Hazrat Moulana Gangohi (rahmatullahi ‘alaih), without speaking anything, Hazrat Moulana Gangohi (rahmatullahi ‘alaih) admonished him and asked him to at once leave back for Deoband as his coming to Gangoh and passing through the ‘urs was a means of adding to the glory of it. Shaikhul Hind (rahmatullahi ‘alaih) immediately complied. His level of dedication to his shaikh did not deteriorate in the least bit because he understood that this was on account of his attachment to the sunnah.

When doing islaah you need to have that type of an open rapport with the shaikh, otherwise the shaikh will not know what will be the response of the mureed and he will feel uneasy in making the proper islaah of the mureed.

Avoiding Controversy

Asr majlis – Saturday 20th Safar 1436 / 13th December 2014

Imagine if we were to remain silent when we see some type of controversy, wouldn't that have been better rather than commenting on each other's statements. If we are sure about something, then we should just continue with what we feel is correct and leave the other view.

Therefore, in this time and age, most of these emails etc. should be discarded; otherwise you will begin to have reservations and evil thoughts regarding the one that was being spoken of.

Nabi's (sallallahu ‘alaihi wasallam) desire was that his heart be pure and clean regarding his Sahaabah (radhiyallahu ‘anhum).

Therefore, he told the Sahaabah (radhiyallahu ‘anhum) not to carry tales of others to him. Shaikh Sa’di (rahmatullahi ‘alaih) said that leave all the hurtful and grieving news for the owl. Be one who only carries good and beneficial news. Don’t assign this bad work for yourself.

Shaitaan’s Incorrect Rationale

Asr majlis – Saturday 27th Safar 1436 / 20th December 2014

When Shaitaan was rejected he was disturbed because he served and worshipped Allah Ta’ala for so many years, yet Aadam (‘alaihis salaam) was given all the recognition.

When we analyse the situation, we will realise that it was his fault and incorrect rationale. What he should have thought was that I had dedicated myself for the pleasure of Allah Ta’ala, and my personal pleasure is something else. So it is at the time of the crunch that we find where one’s loyalty lies.

Emotions and Intelligence

Asr majlis – Saturday 27th Safar 1436 / 20th December 2014

We should understand that man has emotions and we will need to allow a person to express it; at occasions of happiness he will express happiness and on occasions of grief he will express grief. Nabi (sallallahu ‘alaihi wasallam) himself was also overcome with conditions of grief and happiness and expressed his emotions.

When you endure for the sake of Allah Ta'ala, then that is when you will secure the future of yourself and child. If there is a valid reason to suppress the grief then there is no harm. It is also acceptable. However, above emotions is 'aql and intelligence.

We need to understand that 'aql needs to overrule emotions. A person sees a jacket on display. So his emotions get the better over him and he uses all his money to purchase the jacket, thus leaving him without any money for the rest of the month. So here emotions overrode his intelligence, for intelligence will demand that you must first have sufficient for the future. Hence, you will have to make intelligence reign over emotions.

But then, above intelligence is sharee'ah. Intelligence will tell you that if you keep your shop open at Jumu'ah you will be able to make R20 000 more profit, but then the sharee'ah's command is to close the business. Therefore, don't ask why do I have to close and why can't I do business.

Emotions are like a garden boy, intelligence is like the manager and sharee'ah is like the boss and employer. The garden boy cannot question the manager and nor can the manager think he is above the employer. He cannot question the employer and ask the employer the reasons for doing whatever he decided to do.

This was the collapse of Shaitaan. He employed his intelligence against the command of Allah Ta'ala. He asked Allah Ta'ala the reason for Aadam ('alaihi salaam) being given superiority over him. He did not realise that his intelligence also needed to bow down before Allah Ta'ala. So if it is the law of Allah Ta'ala then just accept it and let it be. Shaitaan was then thrown out.

Therefore, they say that when Allah Ta'ala pulls away His assistance from a person, his intelligence crashes. It cannot work properly anymore. You begin to see wrong as right and right as

wrong. Could one have ever imagined a man with a man, a woman with a woman, and having nude beaches etc.? This is an indication that Allah Ta'ala has pulled away His assistance. A person feels proud about the interest that he has in the bank and the overdraft facility that has been made available to him. In reality, he is proud of the divine curse that he is taking upon himself.

Now when Shaitaan was rejected and his intelligence was turned upside down he took the path of defiance and promised Allah Ta'ala that he will mislead the progeny of Adam ('alaihis salaam).

Shaitaan's Modus Operandi

Asr majlis – Saturday 27th Safar 1436 / 20th December 2014

Shaitaan will first make you feel that the Aakhirah is just an illusion, whereas it is a reality and permanent. Allah Ta'ala says: "*Aradheetum bil hayaatiddunya minal aakhirah*" – do you allow the love of this world to enter your heart and totally forget about the Aakhirah. This is what is meant by *hubb-e-dunya*. So he makes you feel that the dunya is so important that you forget the Aakhirah. Hence, what you need to do is make the Aakhirah the real goal and make the dunya like a dream. We normally say that the standard of one's lifestyle needs to improve, so improve the standard of that life.

The second thing that Shaitaan will do is confuse and complicate things for you. Allah Ta'ala instructed Aadam ('alaihis salaam) not to go close to the tree. So Shaitaan confused Aadam

(‘alaihi salaam) by telling him that the reason why Allah Ta‘ala stopped you was that you will be here forever if you eat from it.

Showing Love to One’s Wife Even in Old Age

Asr majlis – Saturday 27th Safar 1436 / 20th December 2014

It does not mean that if you are old then you should no more show love to your wife, and if you do show it then it is against nobility. Who can be more noble than Nabi (sallallahu ‘alaihi wasallam), yet he himself showed love and amused himself with the azwaaj-e-mutahharaat.

He even raced with ‘Aaishah (radhiyallahu ‘anha). However, we should understand that it was not in view of others. The hadeeth clearly states that the rest of the Sahaabah (radhiyallahu ‘anhum) were gone far ahead and it was only Nabi (sallallahu ‘alaihi wasallam) and Hazrat ‘Aaishah (radhiyallahu ‘anha) that were at the back. So cheer up with them instead of turning to haraam sites and other women.

Nobody says that Islam does not make provisions for enjoyment. Yes, it does, but do it in the right manner and at the right time.

Avoiding the Grey Areas

Asr majlis – Saturday 27th Safar 1436 / 20th December 2014

The hadeeth says it very clearly: “Halaal is clear and haraam is clear.”

How will you know if something is haraam? When a person commits the haraam then at the bottom of his heart he feels the guilt and understands that he has committed a wrong.

Then between the halaal and haraam there is the grey area. So how are you going to balance yourself? You will also abstain from that which is doubtful. When one starts going into the doubtful areas and he breaks all the barriers before the haraam then eventually the only thing that gets left is the actual haraam.

Shaitaan confuses you, from one direction an action looks permissible and from another direction it looks haraam. So just abstain from it. When you keep yourself away you will be blessed in two ways. Firstly, your deen will be protected and secondly your 'izzat and respect will be secured.

A Woman's Place

Asr majlis – Saturday 27th Safar 1436 / 20th December 2014

The original Islamic ethos is that a woman needs to remain at home. Look at your grandmothers and great-grandmothers. They did not have toiletry problems etc., but now women have problems that the husband will not bring the right thing. So she finds an excuse to leave the home.

But then it does not stop there. Then when she comes out she will find that people are dressed up and she will get attracted. Thereafter, she will want what they have and what they do. Hence, the safest is to remain within the home.

Having the Correct Intention

Asr majlis – Saturday 4th Rabee'ul Awwal 1436 / 27th December 2014

A youngster asked a question and all of a sudden my mind went in a direction that it never went before. However, this is a sign of the questioner's sincerity that it opens up the mind. No person can be counted as insignificant. The important thing is the level of sincerity and concern. There are some indications whereby you can understand this. Sometimes it is your actions and mannerisms that betray your intentions. In tasawwuf the greater thing is what is the level of sincerity and concern.

So the youngster asked that what should one's intention be in a madrasah, khanqah or jamaat. One level is that you want to study, or undertake islaah or do da'wat. But what is the essence and how do you get the correct shaping and mould?

Your intention should be that I have a Creator and He has given me favours upon favours. When I look at what I have got, that I am covered with His favours, and He has concealed all my faults, definitely His love must be intense. So when He has done so much for me, then how should I return this love and favour? Therefore I need to learn what He likes. It is like how one sees all the favours of the wife and her service and to repay her he finds out what she likes etc. There may be some things that you like but she does not like.

In the like manner my Creator has done so much, so I need to understand what He likes and what He does not and I need to learn the do's and don'ts. In order to know what pleases and displeases Him I need to learn. Therefore, I have come to madrasah to study or to the khanqah or in jamaat. It should not be that you feel that

since my parents have sent me, or someone has asked me to come so I need to just pass my time.

Application of Talks

Asr majlis – Saturday 4th Rabee‘ul Awwal 1436 / 27th December 2014

The problem is that we are listening to too many talks. What we need to do is first get the basics right. Then we should try to understand how to apply it on ourselves. When there are contradictions between what you learnt and what you do, then reconcile and come out of the wrong. If you can find a reconciliation, then well and good.

For example, you learnt not to look at non-mahram women. If you are in a situation where there are non-mahram women and you cannot find reconciliation, then just stay away. All these things stand for logic, but why is it that we cannot apply our minds.

Being Alert

Asr majlis – Saturday 4th Rabee‘ul Awwal 1436 / 27th December 2014

Look out for what good people are doing and learn from what they do. Nabi (sallallahu ‘alaihi wasallam) himself was concerned and observant. The Ambiyaa (‘alaihimus salaam) were diligent and focused. They saw situations and went ahead.

After making an intention the next step is that of determination. Look at those who manage their time correctly,

sleep early and wake up for tahajjud; observe them and put it into practice.

So you have to be alert. Every Nabi was alert. They were not simpletons and gullible people. A businessman is alert. Before hand, he thinks of what he needs to stock for the coming season etc. Hence, he has a plan before. He does not just move with the flow.

Respect in Conforming

Asr majlis - Saturday 4th Rabee'ul Awwal 1436 / 27th December 2014

When you go to Makkah Mukarramah and Madeenah Munawwarah you have to drive on the opposite side of the road compared to us here. If you conform then they will like you and respect you. So just conform and you will be liked. In jamaat you are asked to stick to the six points, so now don't go beyond it.

Responsibility of the Forerunners

Asr majlis - Saturday 4th Rabee'ul Awwal 1436 / 27th December 2014

There are two levels of people, one level is the forerunners. They are the ones who others will emulate. So as a parent you are a forerunner and your children and dependants will emulate. Hence you have to be very careful in your choice of words and actions.

So you need to understand how to control yourself. Therefore, those in the forefront need to understand that they are responsible, firstly for themselves and also for those that follow them.

Respecting the Sahaabah (radhiyallahu ‘anhum)

Asr majlis – Saturday 4th Rabee‘ul Awwal 1436 / 27th December 2014

With regards to the Sahaabah (radhiyallahu ‘anhum), Allah Ta‘ala says unconditionally that He is pleased with them and they are pleased with Him.

But with regards to the second group, those who come after, there are two conditions for getting His mercy, one is to follow and emulate the Sahaabah (radhiyallahu ‘anhum). If you follow any other way then you will go off. In other words, to follow that which was the general way of the Sahaabah (radhiyallahu ‘anhum).

The second is to follow them with ihsaan. This word ihsaan has different angles. One is to show respect. So show the greatest respect to the Sahaabah (radhiyallahu ‘anhum).

Importance and Essence of Respect

Asr majlis – Saturday 4th Rabee‘ul Awwal 1436 / 27th December 2014

What is respect? The essence of respect is that you make life pleasant and enjoyable for your elder. For example, your father came for the meal but he did not have his tumbler. So one approach is to tell your mother to bring the tumbler, and the other is to think that she has already had a strenuous day, so I will fetch it myself. In short, discover what will bring comfort to them.

These elementary lessons have to be taught to our youngsters and children. Nowadays, if you attend a da‘wat (invitation) you will

find the youngsters have already taken their places and show no consideration to the elders. We incorrectly confine adab (respect) to just straightening the shoes of our elders.

In education the first step is that of love. It is not just shouting and beating. Then the next step is that aspects of adab be taught so that the children do not become an embarrassment for one later on.

Islam is not to spite people and push them down. Look at Nabi (sallallahu ‘alaihi wasallam). He invited with love. The very first words that he spoke of in Madeenah Munawwarah were *at‘imut ta‘aam* – feed people.

Adab is the thing that brings about the value and price. If we have to just add the ingredient of adab in every facet of our life we will then realise the value that it adds. For example, when coming to the masjid, first place your shoes neatly in the shoe rack. When people will see this they will begin to take a liking. These are basic etiquettes, but they have a great effect.

The Invitation to Darus Salaam

Asr majlis – Saturday 11th Rabee‘ul Awwal 1436 / 3rd January 2015

On one occasion Hazrat Yahya bin Mu‘aaz (rahmatullahi ‘alaih) addressed some people and said: “Allah Ta‘ala extends an invitation to Darus Salaam.” Darus Salaam means a place of peace, because Jannah is an embodiment of peace.

The world is not a place of peace; something works out and something else does not work out. Something or the other will make life difficult and miserable. The business takes a dip whilst

something else comes up. A person is relaxing on holiday and suddenly he hears that his father has passed away. This is the world we live in and its reality. We constantly hear all these stories. They are not isolated and remote. However, what man feels is that it will happen to others and not to me. This is his naivety and foolishness. Sometimes the comfort leaves you and sometimes you have to leave the comfort. When it is something that has to cut off then you cannot put your heart to it because it will be extremely difficult at the time of separation.

At no time will you suffer anxiety and worry in Jannah. This will never happen in this world. This is only for Jannah; it is problem-free. A person feels that once he gets his children married then all his worries are over. But it never ends there; then a person gets worried about his grandchildren. Therefore, the home that Allah Ta'ala is inviting us to is without worries.

Yahya bin Mu'aaz (rahmatullahi 'alaih) then told his people: "The time for starting this journey is now and at this point, and if you have the mindset of postponing it then the time may never come."

You will wait for one business opportunity to end before starting off, but before it ends the second will start. It may be postponed to such a point that maut and death is hovering over your head. At that time if you change then though you may earn some rewards but it will not be the greatest. The carrot is dangling before you and it is extremely difficult to resist the temptation.

The Carrots of Wealth and Women

Asr majlis – Saturday 11th Rabee'ul Awwal 1436 / 3rd January 2015

The enemies of Islam tried using power and might against the Muslims but they could not defeat them. So they dangled the carrots of wealth and women and in this way they overpowered the Muslims.

Support of Allah Ta'ala

Asr majlis – Saturday 11th Rabee'ul Awwal 1436 / 3rd January 2015

Once a saintly person went out with a chopper to chop a tree that people were worshipping. On the way he comes across Shaitaan. Shaitaan tries to stop him but he floors Shaitaan. Shaitaan then tries to reason with him that if you cut this tree the people will start worshipping another tree. Hence, instead of going to chop the tree I will give you a gold coin everyday. So he fell for this trick of Shaitaan and did not go ahead. After some time, Shaitaan stopped supplying the gold coin.

This is the way of Shaitaan. He takes you to the point of addiction and right to the edge, and then leaves you at the last moment. Now you cannot reverse it.

When he noticed that Shaitaan stopped the supply, he decided to go and chop down the tree, but this time it was not for Allah Ta'ala, but for Shaitaan not supplying him with the coins. Shaitaan is like the pilot fish. He will navigate you and when you are in

danger he will leave you and abandon you. En-route this person meets Shaitaan. This time with one stroke, Shaitaan floored him.

Surprised by this he asks Shaitaan as to why he was not able to floor him. Shaitaan replied that initially he was enjoying the support of Allah Ta'ala, but no more. This relationship you have with Allah Ta'ala is priceless. The more you take the initiative, the greater will be the support of Allah Ta'ala.

'Azmat and Respect

Asr majlis – Saturday 11th Rabee'ul Awwal 1436 / 3rd January 2015

In deen you have to show the 'azmat and respect. If you have the 'azmat and respect for deen you will not face any dilemma. You will not be confused when there is a clash between deen and anything else. You will understand that everything else can be pushed aside. Hazratjee (rahmatullahi 'alaih) used to say that 'azmat is indicative of the doors of progress opening.

If you look at the incident of the person who returned home at night and his parents had fallen asleep, yet he waited the entire night at their bedside to feed them, you will realise that he had done this due to the 'azmat he had. Allah Ta'ala looks at this level of respect.

There are many that do the 'amal, but what is the level of 'azmat. Sometimes a person has an addiction in even something permissible, but then due to the lack of 'azmat he disregards and encroaches on the rights of Allah Ta'ala.

December and January - Season of Sin

Asr majlis – Saturday 11th Rabee'ul Awwal 1436 / 3rd January 2015

These months of December and January are the season of sin and stupidity. What you won't do in the rest of the year you will do it in this time of the year. And then to appease yourself you will say that Islam is not so hard, you have to enjoy yourself. But this is no excuse.

In this time, the safest place is the masjid and the home. How can you be around people who are involved in wining and dining? When you end up in such environments then you will begin to complain that I cannot find the enthusiasm and drive for 'ibaadat anymore. By going into such environments, it is as if you are provoking the punishment of Allah Ta'ala; despite you understanding the severity of the wrongs yet you are bold enough to venture there. Nobody stops you from enjoying yourself out of season. Don't risk your imaan and feel that your imaan is secure and safe.

Today's world is like Dajjaal, where outwardly it is glamorous and shining, but from inside it is filthy. With regards to Dajjaal, Nabi (sallallahu 'alaihi wasallam) said that you should keep away from him because you do not have the strength to withstand him.

Simple Solutions

Asr majlis – Saturday 11th Rabee'ul Awwal 1436 / 3rd January 2015

Islam is a simple religion and it shows you simple solutions. Nabi

(sallallahu ‘alaihi wasallam) once told Ibnu ‘Abbaas (radhiyallahu ‘anhuma): “Take care of Allah Ta‘ala and He will take care of you.”

Is this difficult to understand and practise? Yes, if we get entangled in other types of lifestyles then it will be difficult to come out of it.

Breaking Even

Asr majlis – Saturday 11th Rabee‘ul Awwal 1436 / 3rd January 2015

The little wealth and material possessions you have and that with which you are breaking even is best. The hadeeth says that the little that you have and you are grateful for is better than the excess which will make you forget. To have a liking and to enjoy wealth and material is not haraam.

In everything, we want the best. So which wealth is the best? Nabi (sallallahu ‘alaihi wasallam) said that it must not be so much that it makes you proud and not so less that it makes you stretch out your hand.

A Sahaabi wanted a lot of wealth and requested Nabi (sallallahu ‘alaihi wasallam) for du‘aa. Nabi (sallallahu ‘alaihi wasallam) cautioned him but he insisted. Eventually Nabi (sallallahu ‘alaihi wasallam) made du‘aa for him and his wealth increased until his flock of animals grew so large that he had to leave the pastures of Madeenah Munawwarah and go further out. Hence, he was deprived of performing namaaz in the masjid and with Nabi (sallallahu ‘alaihi wasallam). Is this a wise bargain?

Wrongs of Excessive Wealth

Asr majlis – Saturday 11th Rabee'ul Awwal 1436 / 3rd January 2015

What is wrong with excessive wealth and material possessions?

You become complacent and negligent. It is like a person who is at work in his employer's factory, but his concern is only about recreation and about the break hour. If the boss comes to know of it, will he appreciate it? Hence, will Allah Ta'ala appreciate it if your concerns are also like this, for this world is like the factory of Allah Ta'ala.

The other wrong is that your love for it will be greater than the love for Allah Ta'ala though outwardly you would express your love for Him. A girl noticed that she was being followed. Hence, she turned around and asked the person what the matter was. He replied that he was infatuated in her love. So she told him that she has a sister much prettier than her and she was behind. Immediately, this person turned around to see and she gave him a slap across his face, for his expression of love was not sincere. Thus Allah Ta'ala wants this love, that we give preference to Him over everything else. Therefore, there will be those tests to prove your love and loyalty.

Focus with an Obsession

Asr majlis – Saturday 11th Rabee'ul Awwal 1436 / 3rd January 2015

The missing element in life is sincerity. To gain it you need *dhun* and *dhiyaan*. What does it mean? An easy translation will be “focus

with an obsession”. However, it will not come by the way.

This will then bring you to ikhlaas. This is a shart-e-‘aadi – a condition that is normally required, though not necessary at times. This is what tasawwuf is all about. When you will have this, then you will be concerned at every step of the road.

For example, you bought a new car, if you don’t have ikhlaas then you will feel that now when I go to the masjid people must respect me because of this car and because of my wealth. However, if you have ikhlaas, then you will feel that you did not deserve this but it is only the favour of Allah Ta‘ala and the blessings of someone’s du‘aa. Hence, you will feel that you need to go to the masjid to offer a few rakaats out of shukr and make du‘aa that it must not be a cause of pride. In this way, a person will not be heedless.

Focus when Coming to the Masjid

Asr majlis – Saturday 11th Rabee‘ul Awwal 1436 / 3rd January 2015

When you come to the masjid you should have clean clothes, put on ‘itr and understand that this is the house of the Beloved, and since it is the Beloved’s house I have to do something that will attract His love. But if you have no concern then you will not be worried about how you come to the masjid and as to what is the frame of your mind.

Why is namaaz with miswaak more rewarding? It is on account of the focus that a person has. He feels that how can I perform namaaz before my Beloved without having my mouth clean.

Hijrat – Migrating for the Sake of Allah Ta‘ala

Asr majlis - Saturday 8th Jumaadul Oola 1436 / 28th February 2015

Hijrat means to give up one’s residence and live in another land. In the shar‘ee context it means to leave one’s land purely for the sake of Allah Ta‘ala and find a place that is deeni friendly. The rewards are great. One is that Allah Ta‘ala promises a better abode in the land you are travelling to. The second is that the reward of the Hereafter is even greater. The third is that the people living in these lands you are travelling to will welcome you and respect you. The fourth is that your children will also enjoy the fruit of this.

After the Sahaabah (radhiyallahu ‘anhum) had settled in Madeenah Shareef, for a little while they had some constraints, but thereafter they gained wealth. The Sahaabah (radhiyallahu ‘anhum) themselves would say that we have so much of wealth that we have no place in our homes to store it. This hijrat will continue, it was not only in the time of Nabi (sallallahu ‘alaihi wasallam). In the difficulty of hijrat, you will have to be patient. You should not be restless and hysterical. Further, you should place your trust in Allah Ta‘ala.

What must be the circumstances that qualify one for hijrat and migration? One is that it becomes difficult to practise deen freely; women can’t wear their niqaab, men cannot perform their salaah and fulfil deeni obligations.

Another is that the place is infested with bid‘aat, like how you have the Shi‘ahs who revile the Sahaabah (radhiyallahu ‘anhum) or those who revile the former pious people, the taabi‘een etc. who were responsible for passing the deen to us. By living among such people you are brainwashed to have doubts and reservations

regarding these great personalities. Now in such situations you need to move from there, otherwise you will become a victim of those problems. Further, you will end up marrying into them and this will pose a greater problem.

The third is that there is an abundance of haraam. Wherever you go, there is illicit behaviour, it is difficult to find halaal food, interest is rife and free flowing etc. So here also you can become a victim of these haraam activities.

The fourth is where for some reason you are being pursued unjustly. Allah Ta'ala speaks of Hazrat Moosa ('alaihi salaam) where he was being pursued unjustly. As a result of it you will be subjected to torture and difficulty. The fifth reason is where you feel that the climatic conditions are not suitable.

Three Requirements of Sharee'ah

Asr majlis - Saturday 8th Jumaadul Oola 1436 / 28th February 2015

Overall, when you look at sharee'ah, it requires three things. The first requirement is that you need to have a good level of ta'leem and instruction. Without this, you will not know the difference between halaal and haraam. You won't know that 3 talaqs make you haraam for your wife; you will not know when ghusl becomes fardh. Without deeni knowledge you will not know how to make a fair distribution of an estate. This is on account of not having any association with the 'Ulama. If an alien system says that you are allowed to have a liquor store or deal with a conventional bank or you can structure your will however you want, then this does not

make it allowed in sharee'ah. So you need an environment that has got the correct Islamic instruction.

Unfortunately, we do not have the understanding of deen, and then once we get a little understanding we begin to feel that we have all the authority in deen. A father wanted his son to be in his business. The son was asked whether he serves the father's needs etc. and he replied in the affirmative. So now the father's reason for calling the son into the business was not for his khidmat, but just to turn the digits. Now when the son refused to join him because of not wanting to cause problems, he started threatening the son that you are disobeying me and he starts cursing him. Now the reason for this is that he has a little understanding and feels that he has full authority in deeni matters.

This also happens to husbands. A man looks at all types of websites and arouses himself causing the wife to distance herself. Now the husband starts cursing her and reminding her of all the warnings of not coming to the husband. However, she is not totally guilty in refusing as she feels betrayed, because physically he may be with the wife, but mentally he is with the woman on the site.

The second requirement is deeni tarbiyat; to have the right type of deeni values. When people have the correct deeni values there will be the purity of the heart, eyes, tongue etc. They will live lives of modesty. What is the reason for the need of this? If you live in an environment where there are no values, then you can go with another person's wife and he can go with your wife.

The problem of the West is that they have a standard, but they also want to force it on the rest of the world. In their custom you can look and speak to another person's wife. In our custom we won't tolerate it. What they fail to understand is that like how they feel that others should respect their values, they should also

respect the values of others. So that means that their law does not have a mechanism to secure the emotions and integrity of people. Therefore, the second requirement is to have the right values. Otherwise your own child will become a victim to all the immorality that is in the environment. We don't realise that it has consequences and the parents are the ones that will suffer.

The third requirement is to have respect and to cooperate. If a person passes away, then assist in the janaazah. The Western value is for one to be independent. As parents grow old then assist them. Don't throw them out and leave them alone.

When we analyse the three requirements, then the first is acquired through ta'leem or we will call it the madrasah. The second is acquired through the khanqah, whose work is to entrench the intrinsic values within a person, to have a high level of purity and shame and modesty. Then the third effort is that what you have gained you have to sustain it and you need to work a succession plan for the progenies and generations to come. This third effort is the effort of tableegh and da'wat which aims at creating the awareness and concern to cooperate.

Levels and Method of Da'wat

Asr majlis – Saturday 22nd Jumaadul Oola 1436 / 14th March 2015

Literally da'wat means to invite, but in the shar'ee context it means to call people to Allah Ta'ala completely and correctly. This is a broad definition. So how does it apply?

There will be different levels and different types of people: (1) To invite a person out of Islam into Islam. This was done during the

entire lifetime of Nabi (sallallahu ‘alaihi wasallam). (2) A person has just come into Islam. So how do you work with this person? (3) One who is already in Islam and is a Muslim by birth, but he has no motivation and spirit, and he does not have any commitment. (4) A person has commitment, but it is not consistent or is incomplete. For each one is a different type of da’wat.

In all of this it will be told “*yassiroo wa laa tu’assiroo*” – take it easy and don’t be overbearing. Allah Ta’ala forbid, if you are overbearing and the person begins to dislike Islam or some part of Islam, then on who does the sin fall? One needs to know how to bring a person into Islam; bring him gracefully. Many a times I discourage a new Muslim from going to the hifz class. The reason is obvious, because one knows what goes on in a hifz class. If he is going to go, he will feel that Islam is so hard. If you adopt an easy approach, then people will feel that Islam is manageable.

‘Abdullah bin ‘Abbaas (radhiyallahu ‘anhuma) explains the aayat “*koonu rabbaaniyyeen*” – as teaching people the easy and simple things in deen. They will then feel that deen is easy and their hearts would be won over. The idea is not just to get it off your chest, the idea is for the person to correct himself and come closer to deen. In doing this you will have to first think of the approach that you need to adopt. This is consideration.

Avoiding a Burn out

Asr majlis – Saturday 22nd Jumaadul Oola 1436 / 14th March 2015

Whether it is deeni or dunyawī (wordly) work then do it less than

your full capacity. Why? If you exhaust your capacity, then you will not look forward to doing the work again.

Sometimes the tutor in teaching a student, either burns out the student or he burns himself out. Both are wrong. It is like eating till capacity. You will begin to feel bilious (nauseated). You will not look forward to the next meal. A tutor at times gets upset because his work is not finished. So the student then feels that he should rather push the work so that that the tutor does not get upset. In the process one person is burning out the other. Hence, how will there be the barkat there?

Accepting Correction

Asr majlis – Saturday 22nd Jumaadul Oola 1436 / 14th March 2015

In the past, it was easy to correct a person directly. Nowadays, you are unable to do so and you have to go in a roundabout way. As a result, many don't even get the message.

'Umar (radhiyallahu 'anhu) was such that despite him being the Ameerul Mu'mineen, even if an ordinary person corrected him he would immediately accept the correction. Such a person is fit to be a leader. If they are asking people to do work, then they also are doing work; it is not that they are relaxed. Having a selective attitude is not right; what seems nice and enjoyable then we will do that and other works are handed over to others.

On one occasion, 'Umar (radhiyallahu 'anhu) heard that a trade caravan had arrived on the outskirts of Madeenah Munawwarah. Hence, he took Hazrat 'Abdur Rahman bin 'Auf (radhiyallahu

‘anhu), one of the wealthiest Sahaabah to do the security for the entire night. He did not remain behind and just send others.

Not Being Over-Bearing

Asr majlis – Saturday 22nd Jumaadul Oola 1436 / 14th March 2015

A person in the Bani Israaeel was granted Jannah. On enquiry, he explained that he used to lend people money and he would advise his collectors not to demand payments from people. Instead if it is a wealthy person then grant him respite and if it is a poor person then overlook his debt. Despite it being an obligation to pay, he granted that respite and gave consideration. So as a senior, one should see whether the junior is at ease and comfortable.

Hazrat Moulana Ashraf ‘Ali Thaanwi (rahmatullahi ‘alaih) had two khaadims (attendants) to see to the needs of his families. At any time of the day or night if they required anything then these khaadims were required to attend to it. Moulana would say that I count this as the greatest fardh after the other faraa’idh.

If you are going to be overbearing, then those under you will curse you and life will become difficult for you. If you are easy then they will make du‘aa for you. At times when you are overbearing then even if the person sees your business burning down he will say, “Let it burn,” for you have broken his heart. Sometimes we are only worried about the material wealth and we are not worried about burdening those below us. We become cold hearted and it is only money and wealth that have become our goal.

Reasons for Da'wat not being Effective

Asr majlis – Saturday 22nd Jumaadul Oola 1436 / 14th March 2015

One of the reasons why the da'wat nowadays is not effective is the abundance of haraam we are involved in. It won't be an exaggeration if it is said that 70 to 80 percent of people slip into porn. It brings you to a level when you begin to consider the wrong as right. When we say porn, it means indecency. One begins to feel nothing about it; there can be free mixing at work, at weddings, etc.

Then at the wedding which is mixed, we will want to invite some Moulanas. So we will make a separate area for them and even say to them that we considered you and made this separate arrangement. It is as if we are doing that part for them, but then there is no consideration for Allah Ta'ala and the sharee'ah in the rest of the nikaah.

Look at the methods of finance, interest, gambling and insurance. People get involved in it to such an extent that they go to the level of denial and begin to say that how can life carry on without these things. On account of the abundance of haraam the heart becomes disfigured and the mind and understanding are distorted. The whole family can be sitting in front of the TV and watching someone else's wife and husband. This is wholesale zina.

Another reason for the da'wat not being effective is that we are not exhausting our resources and efforts in correcting ourselves firstly, and those under our control. If the food at home is not right then we will make such a big commotion, but do we apply the same to their deen. At least what is within our means and control we should try. If we can't do it directly then correct the person via someone who knows the person. The problem is that we tend to say

that we must maintain the peace, but in doing so we are allowing so much of wrong to continue.

Attachment to the Hereafter

Asr majlis – Saturday 29th Jumaadul Oola 1436 / 21st March 2015

This universe is going through a change all the time. Thus, it is a sign of it not being eternal. The whole universe is going through a change and even scientists agree to it. The sun is even going through a change. So when it is coming to an end then what is the way forward? Don't attach your heart to it. Rather attach it to something eternal.

For example, if you have a property to lease and you have an anchor tenant who will be renting for 50 years, you will definitely hold on to it for you can foresee the returns and profits. But if you know that the tenant will be there for only 6 months then will you invest your money there?

From birth you go through so many changes. As a baby you are totally helpless. Then at 6 or 9 months, changes begin to appear and you start moving around. Then the child becomes an infant and begins going to school and crèche. Then as one grows and develops strength and power, this same helpless baby starts claiming that who is greater than me. However, after some time the strength and power fades away. So this is the law of the universe that everything reaches its peak and then declines. The only thing that will continue is the Aakhirah.

In Jannah there is nothing such as termination and ending – *maa lahaa min nafaad*. The taste of things will never end. It will just be

one excitement to another, one enjoyment to another. Everything is just continuing and each one is different from the other. In this world, even when a person gets married, that enjoyment is not lasting. The second aspect in Jannah is that there is no exhaustion – *la yamassuna feehaa nasabun*. In this world, you stay awake the whole night enjoying yourself, but by the morning you are tired. The third feature in Jannah is that you will not want to move out – *laa yabghoona ‘anha hiwala*. The fourth feature is that there will be nothing that will be painful, whether real pain or made up.

So if you want to invest then this is what a real investment plan is. Otherwise, in other things you will have to undergo the pain of separation, whether it is the separation of your wealth, health, or energy. When a person works towards this then he experiences and understands the dullness of this world and the enjoyment of the Hereafter.

The gist is that where are we putting our hearts. This can be understood through an illustration. In this world everything goes well if it is in proportion. If the tyres in a car are inflated in proportion, then the car can move smoothly. If all vitamins in the body are balanced then one will enjoy life, otherwise life will be difficult. By the same token, you are in a marital life and you want it to be well. So the proportion of attachment and affinity needs to be right between the people that you have in your life. If you do not give quality time to your wife and give more time to your work, then this will cause instability and your life will be rocky.

Just as we need to distribute our love and affinity between our wives and others, the same needs to be applied to the attachment we have for this world and the Akhirah. If the proportion is incorrect then things will not move smoothly. You will need to attach 10 percent to the dunya and 90 percent to Akhirah.

Otherwise, if the opposite is found then the dunya and the things of the dunya will influence your deen and they will make your decisions. If your attachment is to the Aakhirah you will be able to say no to interest and whatever is not in conformity to deen. If this is not the case, then the ride to the Aakhirah will become very difficult.

Another illustration to understand the attachment we should have with the dunya is that you should imagine yourself being constipated for a few days. Due to the discomfort you made some du'aa and you were able to relieve yourself. Now that everything has come out you will not advertise to others as to how much came out. So this is like the wealth we have. Don't talk about it and brag about it and show others how much you have. In fact Allah Ta'ala curses such people who go on counting and advertising before others. It is as if you are saying that I got a toilet here and another one there. This is the type of affinity you need to have with wealth; keep it to the point of need, not to the point of greed. When you have this type of a balance you will then be longing to meet Allah Ta'ala and He will be longing to meet you.

Inner Peace

Asr majlis – Saturday 29th Jumaadul Oola 1436 / 21st March 2015

There are two dimensions in life, the outer and the inner. The outer can be polished and corrected at any time if it is not right. However, this is not the case with the inner. The trauma and uneasiness you experience is completely in the hands of Allah

Ta'ala. If you break the peace with Him then He will take away the peace from you.

Hazrat Moulana Thaanwi (rahmatullahi 'alaih) used to say: "The fight between the husband and wife is the root of all fights." Make peace with the people in your home and you will get your peace.

You want to know why they are not listening to you and you want to use your reasoning to solve it, but it will not bring any peace to you. You need to get your line in order with Allah Ta'ala, and this will come by taking care of His servants. A person takes his wife to the shop, forcing her to do something that she does not want and if she refuses then she is threatened with divorce. This is how a person destroys the peace in his life and ends up having to take sleeping tablets etc.

If you take care of the servants of Allah Ta'ala and maintain the line with Him then Allah Ta'ala will throw to you opportunities. These buzurgaan-e-deen have understood deen better than us. So listen to what they say and follow what they did. Don't use your own intelligence and reasoning.

True Spirit of Islamic Finance

Asr majlis – Saturday 7th Jumaadul Ukhra 1436 / 28th March 2015

Someone came to a businessman to offer him some rolls of fabric, complaining that he couldn't sell them. The businessman in turn told him that there is actually a demand for this fabric. He then showed him a particular c.m.t. and explained to him how he should go about doing the deal. In the end, this person who could not get the fabric selling made half a million.

However, another way that this businessman could have looked at this situation was that this person is hard-pressed to sell and I can get the fabric at a bargain and make a huge profit. He will then go about bragging in front of his friends telling them how he had helped that person out and did him a favour by paying him cash for the fabric.

In all of this, we have to see whether we are Muslim traders or traders first and then Muslims. If we are Muslim traders, then Islam comes first and then trade. Islam teaches us that if a man is in a problem and needs the cash then let me see how I can create an opportunity for him. When we will follow this way then that person will appreciate it that the businessman saw that I was in need and he helped me out.

On the other hand, a person who is a trader first will think that I will buy out that person and the profit that I make, I will use it for 'umrah or for some charitable cause.

What we need to understand is that the spirit of deen is naseehah - wishing well for others. How will this wishing well feature in this particular case? This person did not know how to do business, so you opened out the avenue for him. Now, this is true Islamic finance. If we are not going to go by this, then we will be stretching limits and we will just be looking to see whether the deal is haraam or not, but in the deal is there any spirit and essence of deen? It has been totally destroyed. If the person who sold it to you comes to know what you did he will not feel nice.

Alhamdulillah, there is an awakening in the finance sector regarding halaal dealings etc., but a great aspect is that what should be the true essence of Islamic finance. In this way, there will be much more barkat.

The Quraan Shareef commences with the lesson of believing in the unseen. Nabi (sallallahu ‘alaihi wasallam) has spoken of gaining barkat etc. but we cannot see how it ties up. Therefore, in our actions we are outwardly telling Allah Ta‘ala that we only believe in the seen; I can see that half a million coming, but I cannot see the barkat coming.

The hadeeth speaks of the disposition of a businessman; he shows generosity and kindness. Start of your generosity in sequence by showing the generosity to those that are closest to you and so forth. The hadeeth says “*isna’ li akhraq*” (assist the *akhraq*). *Akhraq* refers to someone who is unprofessional. So for example, you are an accountant and you are going through the books of a person. You then realise that he is paying a million rands more in taxes. Hence, you explain to him how he can legally end up paying only R50 000 and you charge him your normal hourly charge of R500 per hour or whatever it may normally be. However, this will only happen if your attitude is Islamic. On the other hand, if you are capitalistic, you will tell the person that I saved you from so much, therefore you must pay me half of the amount that you were supposed to be paying in taxes. Now if you had an Islamic attitude, you can well imagine how much du‘aas you will receive from this person.

The hadeeth teaches us that we should give exactly what is due to the other person and charge only what is due. This applies to all spheres, even a lawyer or any other professional. Don’t take out more from the person than what is due.

A doctor also falls under this as well. For example, he gets a patient at an odd hour who is really worried. So he thinks to himself, that I got a good chance of charging him an exorbitant fee.

Though he will readily pay it, since he is in a genuine problem, but deep down, think how will that person feel.

This is what is called stretching parameters – if you take it to any Moulana he will not tell you that what you did is haraam, but the point to consider is that is the spirit of Islam there; will you be able to get the barkat? If for jumu'ah salaah the imaam just wears a bermuda pants that covers the area from his navel to his knee, will any person allow him to lead the jumu'ah salaah? Despite him having his 'aurah (private area) covered, no person will allow him to do so, for it is not in keeping with the spirit of deen.

Applying Deen to Every Facet of Life

Asr majlis – Saturday 7th Jumaadul Ukhra 1436 / 28th March 2015

Deen is not confined to the masjid. It extends to the workplace, the home and to every other quarter. We have not applied it to other facets of life to show that Islam stands for kindness and affection. What people wish to see is the true spirit of Islam. They want to see the truth and honesty of Islam.

When we will carry the deen to all places then people will see that Islam is complete and comprehensive. It gives them an opportunity of seeing Islam broadly. Our businesses will then become an invitation to Islam. Otherwise, they will feel it is restricted to a few ritual practices.

Very often you get complaints of a person squeezing the worker as much as he can. So what Islam are we showing him? He will be left without having any respect for you or for your religion.

Islamic values need to be extended in everything, not only in our dealings but also in how we interact and conduct ourselves especially with the opposite gender, whether it is white or black. They will respect us for our modesty and the honour that we show. If we flirt, then how can we be an advertisement for Islam?

Our buzurgaan-e-deen don't emphasise too much on nawaafil, but they emphasise on how we deal and interact with people. If a woman has cancer in the advanced stages and other sicknesses, and she then puts on jewellery etc. will that enhance her beauty and health in any way? The same applies with nawaafil etc. while we have the decay and rot that has entered our systems.

Doing Business for Allah Ta'ala

Asr majlis – Saturday 7th Jumaadul Ukhra 1436 / 28th March 2015

We have the option of doing business just to see digits turning and to gain material progress, or doing it purely for the sake of Allah Ta'ala and in the manner that is pleasing to Him.

When this is the outlook, then Allah Ta'ala becomes yours. If you do it for the material, then you will get the material. If you do it for Allah Ta'ala, then you will get Allah Ta'ala. Allah Ta'ala is forever, so He will see to you forever. The material will only see to you for as long as it lasts.

Harm of Lack of Association

Asr majlis – Saturday 28th Jumaadul Ukhra 1436 / 18th April 2015

Sometimes it happens that we take an extremist view and we don't realise that there are so many ahaadeeth that condone a certain practice, but the problem is that we do not know how to fit and apply the hadeeth.

Overall, the problem is that we do not have sufficient association with our elders. Generally, those with extremist views didn't have a lengthy association with their elders. Those who have a long association and keep going and coming, then they understand what needs to be placed where.

Shaikh Muhammad bin Abdul Wahhaab from Najd had the same problem. He may have had the knowledge and good intentions, but because of his lack of association with his elders, he was unable to apply his knowledge correctly.

When he did not have the association of his elders as was desired, then on one occasion he came across the hadeeth which stated that Nabi (sallallahu 'alaihi wasallam) performed tawaaf on a camel. Hence, he proclaimed that this is a sunnat and he came to the Haram Shareef riding his camel to perform tawaaf, but his camel then messed the Haram Shareef. It was a mu'jizah (miracle) of Nabi (sallallahu 'alaihi wasallam) that his animal did not soil the Haram, and he had to do his tawaaf in this way, because he had to teach the Sahaabah (radhiyallahu 'anhum). Further, everyone would have wanted to be near Nabi (sallallahu 'alaihi wasallam). Hence, how would Nabi (sallallahu 'alaihi wasallam) have coped with the crowd in such a restricted area.

Sunnat Namaaz at Home and Congregational Du‘aa

Asr majlis – Saturday 28th Jumaadul Ukhra 1436 / 18th April 2015

Someone had asked about the sunnat namaaz as to whether they should be performed at home or at the masjid. I explained that in the time of Nabi (sallallahu ‘alaihi wasallam) the sunnats were normally performed in the homes. They were even encouraged to do the sunnats in the homes. However, after some time people started to leave out the sunnats that are emphasised. Hence, the ‘Ulama had advised that the sunnats should be performed in the masjid so that it may be a form of encouragement for others.

However, in the time of Nabi (sallallahu ‘alaihi wasallam), when the sunnats were performed at home, you can imagine that if a person performed his fardh and went home, then someone is reaching home in 3 minutes and someone in 6 minutes. Thus, the interval between the fardh and sunnats was tolerated. Therefore, to say that one must perform the sunnats straight away, and if one does not, then it is bid‘ah, is incorrect. This claim in itself is bid‘ah.

The way we do du‘aa (in a congregational manner) after the fardh salaah is also not supported by a single hadeeth. As far as the azkaar and masnoon du‘aas are concerned then they are established from very strong authentic ahaadeeth. Overall, the raising of the hands and making du‘aa is also established from the sunnat. However, since Islam is going to be spreading everywhere and you will need something to make the congregation sit after namaaz and read the du‘aas. Therefore, the one way was to raise the hands in congregation and engage in the du‘aa. Hence, the only thing that is

not established is the congregational form of du'aa as we do it. However, if we have to announce today that this is bid'ah then it will result in the musjids becoming like what happens in the Haramain; where as soon as salaam is done many people get up and move on without reciting any zikr or du'aa.

Playind Around with Words

Asr majlis – Saturday 28th Jumaadul Ukhra 1436 / 18th April 2015

In Bukhaari Shareef, a hadeeth appears in which Nabi (sallallahu 'alaihi wasallam) sent a Sahaabi, Ibnul Lutbiyyah to collect zakaat. On his return, he tells Nabi (sallallahu 'alaihi wasallam) that this amount is what was given as zakaat, and this amount was given to me as a gift. Nabi (sallallahu 'alaihi wasallam) was disturbed by this and asked him that if you sat at home would you have received this? So, to a certain extent it amounts to bribery.

When you analyse this then the picture of the world is the same – that your appearance and name must be Islamic, immaterial of whether the spirit is Islamic or not. It must be an Islamic school, Islamic bank, Islamic this and so forth.

When we found out from different Islamic schools as to how much of Islam is taught there, then some said that it is taught for one hour in the day, and some said once a week. So is this fair that the name Islam is used but there is hardly any Islam there?

Islamic Finance Values

Asr majlis – Saturday 28th Jumaadul Ukhra 1436 / 18th April 2015

The difference between us and the people of the past is that despite them not having much Islamic knowledge and outward Islam, they had true Islamic values. They would not take loans unnecessarily. They would explain that without it you are able to continue life comfortably and you will be able to sleep peacefully, you can go to the masjid with respect and honour and you will not suffer from any type of anxiety.

The essence of Islam is *ii'raadh 'anid dunya* – to be disinterested from the dunya. On the other hand, the Islamic banks that we have make people interested in the dunya. A person may not be able to afford a car, but since the bank is offering an 'Islamic' plan he goes for it, but this goes against the essence of Islam. One needs to ask, "Is it conforming to Islamic ethos?"

Then you get another sector in the public who have a little more wealth. They will spend their money in going for 'umrah etc. But here again we need to understand what is the Islamic ethos and spirit. The spirit is that look after yourself, then your close relatives etc. It never said that if you got extra then continuously go for 'umrah.

How will it apply to us? You may have a little extra wealth and you have children who will get married after a few years. The style nowadays is that the wives want to live separately from the in-laws. So instead of using that money for 'umrah, invest it in some property for the children so that the day they get married they will have a place to live. Until their marriage some rental can be

collected from that property as well. If one does not do so, then the marriage will be delayed just because of looking for a place.

Therefore, there is the need to link up and follow the advice of these mashaayikh, for they will put you into a program that will help in turning you away from this world. Otherwise, we will also be part of this whole cycle. The wife will tell you that how can you carry on driving the same old car. As a result, you will try to do something on the side. If it is not the wife, then the children will repeat the same lesson. If it is not them then it is peer pressure. Thereafter, by getting these extras you feel that you are bringing 'izzat and honour to yourself, whereas it is a form disgrace for you. So the solution is to live within your means. If people only begin to spend according to their means then the banks will close down because 95 percent of the time they are living off our greed, not our needs. Therefore, we need to learn how to live and where to spend.

The Sahaabah (radhiyallahu 'anhum) had even asked about these aspects, as to where to spend. In one place in the Quraan Shareef, Allah Ta'ala says that spend whatever is surplus after your needs. In another place, Allah Ta'ala shows sequence, spend on those closest to you and so forth. So the problem we have is self-imposed and within ourselves but we do not want to get out of it. Then in order to service this habit we have to send our children for studies and toil more.

Displaying Love in Business

Asr majlis – Saturday 28th Jumaadul Ukhra 1436 / 18th April 2015

The Quraan Shareef and hadeeth teach us to be kind to our neighbours and fellow humans, and this is the source of barkat and blessing. But then who do we believe, our eyes or the wordings of the Quraan Shareef and Rasulullah (sallallahu ‘alaihi wasallam)? Our eyes will tell us that we will be losing out, yet the hadeeth says that we will gain barkat.

If we practise these teachings of Nabi (sallallahu ‘alaihi wasallam) then that Jew and non-Muslim who is watching will understand that there is something in Islam. Even if he does not accept Islam, he will have love and respect for the Muslims, that this is how Islam teaches that business should be done.

Everybody says that we should be making istighfaar and coming on to aa’maal. We will read qunoot-e-naazilah for a few days and that’s all. However, are we showing that courtesy and love?

These were the qualities and ways of Nabi (sallallahu ‘alaihi wasallam). When he had the first encounter with wahi, at that time Hazrat Khadeejah (radhiyallahu ‘anha) comforted him that you see to the needs of the underprivileged etc. Who was Nabi (sallallahu ‘alaihi wasallam) doing all this for? All or most of them were disbelievers, since Islam had only started then.

So if we are going to be a loving nation then we should live and let live. You will then think in this way that I have a neighbour and he is not enjoying good business, so let me send my customers to him and let him have some business. However, our mentality today is that we will say that the other shop owner has come to steal my business, and we will have a big sale and cut the prices just to

attract more customers and make him suffer. After all, is this in keeping with the spirit of Islam or not?

Importance of Behaviour in Bringing about a Change

Asr majlis – Saturday 12th Rajab 1436 / 2nd May 2015

The buzurgaan-e-deen and awliyaa did not work much on their oratory style and ability to express things or their ability to catch the attention of the audience, rather they worked more on attracting the attention of Allah Ta‘ala. When this is achieved then it is Allah Ta‘ala who changes the hearts around. In the flash of a second, He can change the hearts. With one word or action, you may not know how He changes the hearts of others around.

The change generally happens with the blessing of Allah Ta‘ala, and Allah Ta‘ala’s attention and focus comes based on sifaat and certain behaviour. It does not come based on your intelligence or how beautifully you can understand, it comes definitely with your behaviour.

The Sahaabah (radhiyallahu ‘anhum) penetrated into the African jungles. It was known for the free roaming of wild animals. They saw the situation and then announced, “O animals! We have decided to settle here. We are giving you a respite of three days; you may move to another abode.” It is said that all the animals; lions with their cubs, elephants with their calves, snakes with their small, all had left that area. This happens with the special bonding and alignment with Allah Ta‘ala.

By the grace of Allah Ta'ala, I had seen the different deeni groups that are active and working in this country from their beginning; the khanqahs, madrasahs, and tableegh. One common thing that impacted the heaviest on the lives of people was the behaviour of the forerunners in these groups. Sometimes a small jamaat comes and gives a simple bayaan, but it affects the hearts.

You can see the concern, the aa'maal and the proper pattern of these people. They do not speak unnecessarily, more especially at namaaz times etc. People are viewing and observing, and they want to see what the behaviour is like.

In our children as well, it is the behaviour that counts. No matter how much we may preach to them, but they will want to know that are our parents doing as they are telling us to do.

Incidents of the Ambiyaa ('alaihimus salaam)

Asr majlis – Saturday 12th Rajab 1436 / 2nd May 2015

The incidents of the Ambiyaa ('alaihimus salaam) have lessons, great moral support, and they strengthen the heart and mind. The same is with the incidents of those who are closer to the Ambiyaa ('alaihimus salaam).

It is man's nature that he wants to first see and then emulate; he will see and follow. He will weigh the facts very heavily. If we have the head of a conventional bank to give a jumu'ah talk in a place where the crowd is to capacity and the topic we choose is interest, will the talk have any effect? The reason is obvious.

The Ambiyaa ('alaihimus salaam) are our spiritual parents and we look up to them. Who can be more intelligent than the Ambiyaa ('alaihimus salaam)?

Eternal Security Plan

Asr majlis – Saturday 12th Rajab 1436 / 2nd May 2015

Allah Ta'ala speaks of approximately eight Ambiyaa in surah Maryam. He first speaks of Zakariyya ('alaihis salaam) who had reached his old age, showing us what should be the mind-set of a person who is in his advanced old age; white hair has started to appear and weakness starts setting in. The time of departure has come and these are its signals. White hair is the sign of one ripening and being ready to be plucked by Malakul Maut. It is the grace of Allah Ta'ala that He sends these signals.

Hazrat Zakariyya ('alaihis salaam) thought of what security system he could put in place. This was not unique to him, rather other Ambiyaa ('alaihimus salaam) were the same. Ya'qoob and Ebrahim ('alaihimas salaam) also were very concerned at their end about the line of action that their sons will take after them, so that they will have peace of mind that they have a system to hold on to. We are concerned of material security and financial security. Someone is worried about motor security and another is worried about health security. These securities are all short lived. The most that it may be there for will be thirty or forty years and then it is over. By then you will need a security system that is eternal.

Hazrat Hannah is the mother of Maryam ('alaihas salaam). She had conceived and her concern was that she wanted to make a

dedication to Allah Ta'ala as a security for the grave and Hereafter. So she dedicates her child to the course of Allah Ta'ala.

The Ambiyaa ('alaihimus salaam) illustrated the security plan for the Hereafter and it will never fail you. Here in the dunya, you will get the brokers to explain about the insurance and security plans, but they cannot guarantee you that it will not fail you. Likewise, the Ambiyaa ('alaihimus salaam) are the brokers of the Akhirah.

The most perfect knowledge was bestowed to the Ambiyaa ('alaihimus salaam). They had seen the whole world and how the entire system operates. Nabi (sallallahu 'alaihi wasallam) was given the knowledge of the present and past and on the journey of mi'raaj, he even saw Jannah and Jahannum. After all this, he comes up with a plan.

Looking Backward or Forward

Asr majlis – Saturday 12th Rajab 1436 / 2nd May 2015

People say that we must move with the times and others say that we must go backwards to the ways of the past so that we can progress. But I also say that we must move forward and go forward at a tremendous speed; look forward and go full forward.

Most people who look forward only look till Mars and other planets, and then one country will try to beat another country to see who can reach there first, and whose rocket can go faster etc. We must be so advanced and ahead that we must transcend the earth, Jupiter and Mars and go further than what the eyes can see, transcend every human barrier and go into Jannah. Why are you

running after the small marbles of Jupiter and Mars? We want the real stuff.

When a small child plays around with a toy cigarette he thinks to himself that when are they going to give me the real thing. So Allah Ta'ala is telling us to go for the real thing. The things of this world are just things that catch the eye.

One Sahaabi (radhiyallahu 'anhu) was asked, "How do you find yourself?" He replied, "I see Jannah on one side and Jahannum on the other, and I can see how the people of Jannah are enjoying themselves and how the people of Jahannum are shouting out at each another." Thus, the Quraan Shareef must be so real to us that these things are like real before us.

The Dream of this World and the Reality of the Hereafter

Asr majlis – Saturday 12th Rajab 1436 / 2nd May 2015

Allah Ta'ala says that this world is just play and entertainment. What has happened to our people is that this pastime and imagination has now become real. When it becomes real, a person is consumed with fear, that I have to make those digits, and how can I live without it. Whereas the reality is not like that, because man only requires a place to live and a vehicle to move around, etc.

We need to examine, are we living to the point of need or beyond. Generally, it is far beyond. As a result, we will give the 'bayaan' to everyone that we have to make those targets, and may Allah Ta'ala forbid, but we will also pull our wives out of the home just to make those targets.

When we see the world, we see it very narrow. There must be some reason for Allah Ta'ala saying that this dunya is nothing more than a pastime. You enjoyed the best of food etc. but by the morning what is the state of it? Do you want to go anywhere near? Hence, Allah Ta'ala is showing us that this is the end of the world. Therefore, don't look with such a narrow vision. Let your vision be broad and don't limit it to this world; go beyond and see what Allah Ta'ala and His Rasool (sallallahu 'alaihi wasallam) have shown.

Allah Ta'ala says that this world is just a pastime, but the way we behave is as if we are telling Allah Ta'ala that those aayaat were meant for the people of the past, now this world has become a genuine and real thing. A person will allow himself to suffer a heart attack for this; he will allow himself to suffer from pressure and all other types of sicknesses for this. We can even risk the beliefs of our children by sending them out. A professor said that one of the salient features of secular education is to rob a person of his beliefs. Thus, we will rob our children and wives of their imaan and values.

So what is the real thing? It is the life beyond. Jannah will be that place where the walls will sing out to you, the attendants will call out to you, and there will be no pain and trauma. Here in this dunya, you may spend the whole day enjoying the food and time, but at night, you receive a phone call to hear that your brother met in an accident. Can you spend the night peacefully? Therefore, only Jannah has that peace and beauty.

Earning is the Man's Responsibility

Asr majlis – Saturday 12th Rajab 1436 / 2nd May 2015

In the Quraan Shareef, Allah Ta'ala tells Aadam ('alaihi salaam) that in Jannah you will never go hungry and thirsty, and you will not be left naked.

In these aspects, Allah Ta'ala directs the address to Aadam ('alaihi salaam) only, but when the mistake in Jannah was committed Allah Ta'ala addressed both Aadam and Hawwa ('alaihimas salaam). What is the reason for Allah Ta'ala directing the address regarding worldly requirements to Aadam ('alaihi salaam) only? It is to imply that it is the responsibility of the man to see to the needs of the home. It is not the responsibility of the wife to provide for the household needs.

However, when the imagination and dream of the dunya becomes a reality then we will pull the daughter out of the home and the wife out of the home just for the fulfilment of the dream. She was supposed to be living in the home and not the one to provide.

Expressing Inability before Allah Ta'ala

Asr majlis – Saturday 12th Rajab 1436 / 2nd May 2015

The recommended thing at the time of du'aa is to express one's inability before Allah Ta'ala. Before that day when you will be totally helpless and lying on the ghusl table, express your helplessness before Allah Ta'ala and beg Him of His grace.