

# ***THE IMPORTANCE OF PROTECTING ONE'S TONGUE***

***BY : HADHRAT MAULANA SHAH ABDUL HAMID  
IS'HAQ SAHIB DÂMAT BARAKATUHUM***

اس طرح شکلیں بدل جاتی ہیں میرے  
پہر نہیں  
پہچان میں آتی ہیں میرے  
اور اگر پہچان میں آتی بھی ہیں  
پہر  
ذرا دل کو نہیں بھاتی ہیں میرے

*Sir, This is how the form changes  
That it cannot be recognised any longer  
And if you are able to recognise it  
Then the heart no longer enjoys it*

***Title: The importance of protecting one's tongue***

***Transcription of a Majlis delivered by:***

***Hadhrat Maulana Shah Abdul Hamid Is'haq Sahib  
Dâmat Barakatuhum***

***Transcribed By: Mufti Mohammed Desai***

***Edited By: Hafez Ahmed Vahed***

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***Khanqah Akhtari, Azaadville;***

***Tel: (+2711) 413-2785/6,***

***Fax: (+2711) 413-2787,***

***Email: [enquiries@ka.org.za](mailto:enquiries@ka.org.za);***

***Web: [www.ka.org.za](http://www.ka.org.za)***

***Blog: [hameediyah.blogspot.com](http://hameediyah.blogspot.com)***

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## Foreword

In this booklet we have transcribed the advices of Hadhrat Maulana Abdul Hamid Saheb D.B delivered during the blessed month of Ramdaan after the Asr Salaah pertaining to the importance of controlling one's tongue. Generally the tongue is the cause of numerous problems, therefore Rasulallah ﷺ has guaranteed Jannat for a person that is able to protect his tongue as well as his private parts. May Allah ﷻ grant us the ability to act upon these advices. Ameen!

الحمد لله وكفى وسلام على عباده الذين اصطفى الحمد لله منشىء الخلق من  
عدم ثم الصلوة على المختار فى القدم يا رب صل وسلم دائما ابدا على بشير  
نذير محمدا مولاي صل وسلم دائما ابدا على طه سيد المرسلين بلغ سلامى  
روضة فيها النبى المحترم يا خير من دفنت بالقاع اعظمه فطاب من طيبهن القاع  
والاكم روجي الفداء لقبر انت ساكنه فيه العفاف وفيه الجود والكرم هو  
الحبيب الذي ترجى شفاعته لكل هول من الاهوال مقتحم يا رب بلغ  
بالمصطفى مقاصدنا واغفر لنا ما مضى يا واسع الكرم اما بعد فقد قال الله  
تبارك وتعالى اعوذ بالله من الشيطان الرجيم بسم الله الرحمن يا أَيُّهَا الَّذِينَ آمَنُوا  
كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

صدق الله العظيم

## DUA OF RASULULLAH ﷺ

We recite the Dua taught to us by Rasulallah ﷺ,

اللهم اجعلنى فى عينى صغيرا وفى عين الناس كبيرا

*O Allah! Make me insignificant in my sight and big in the  
sight of people*



This outwardly seems to be pride that one wants to be big in the sight of people. Allama Aaloosi رحمہ اللہ has written, one of the Tafseer of Hasana fid Dunya is Thana-e-Khalq (people should praise you). Regarding this Dua of Rasulallah ﷺ, our Sheikh رحمہ اللہ has beautifully explained that first we make Dua that we must be small in our sight, showing oneself as useless. We have been taught that we should address ourselves daily saying, “O Abdul Hamid (take one’s own name), currently you are the worst amongst all the believers, and as far as the future is concerned you are worse than the Kuffar as well.” The antibiotic is given first that you are insignificant.

I usually say that we are made to wear a Topi so that the head is kept small, and does not become big headed figuratively. If one becomes more pious then one should wear an Amaamah above the Topi so that there is no possibility of the head increasing. If a person remains insignificant then no harm can reach a person even though people praise a person as the antibiotic has been given already. The people are praising me but they don’t know what a terrible person I am, they having good thoughts of me. This is a Dua for me.

Allah ﷻ has made it such that the wife is above the man and she controls him. The entire world praises a person which makes one think that he is great but if he goes home for a few minutes he will know of his reality. The wife will thoroughly cleanse the husband of his thoughts of piety and

greatness. The children also rectify their father but they will still consider the father, the Sheikh will also consider his Mureed but the wife will rectify the husband without any consideration.

Then the doubt is created that people will think that one wants to be great as he is making Dua that he must be big in the sight of people. You regard yourself as small and do not desire it, thus it will not harm you. The actions of others do not harm a person, it is one's actions that harm him. If you really think that you are great after hearing the praises of people then this will harm you.

The desire to be big is for the sake of Deen. This does not apply to Deen but for all systems to function correctly the senior must be respected. If the wife and children do not respect the father in the house then such a house will be in chaos. If they respect the father, there will be system in that house. If students do not respect the Ustaaad in the classroom, how will the students learn? It is necessary for the students to respect the Ustaaad, in fact it is the duty of the Ustaaad to instil respect within his students. This is commonly not done (by the parents) because we do not understand the subject and it seems as though we desiring respect. Due to not having respect the children do not know the value of the father and mother. The Ustaaad does explain to his students as he feels that another person should explain to the students.

If a person does not respect the Sheikh then he will not benefit at all. Alhamdulillah, here the respect of the sheikh is discussed from time to time so that the Mureed understands the position of the Sheikh and benefits. If the Sheikh makes Dua, "O Allah, let the Mureeds understand and realise my position so that they may benefit, there is no harm." It should not be done for his own sake.

### **DRIVING ON THE RIGHT SIDE**

In many countries of the world as well as South Africa we have to drive on the left hand side of the road. By driving on the left hand side of the road one is driving on the right side, and if he drives on the right side he is actually driving on the wrong side of the road. What will be the consequence of driving on the right side of the road? If there are three solid lines on a blind rise and one overtakes what will the consequence be? If a person stops when the traffic light is green and advances when it is red. If the laws on the road are respected there will be control on the road. You will sometimes find that a young person, or a drunk person, or one that is mentally disturbed, what don't they do on the road? If respecting the rules of the road ensure order on the road, then respect of people will result in maintaining law and order as well.

Many people do not understand this and do not nurture their children accordingly. The parents, Ustaad, Sheikh should reprimand their juniors if the necessary respect is not found.

This is acquired from the Mashaikh, generally this is cannot be acquired by the Ustaads or even the Kitaabs. May Allah ﷻ reward our Sheikh ﷺ as he had openly discussed these matters with us as a result we had benefitted tremendously.

## **WASAAWIS**

Another problem experienced by many is of Wasaawis. There are two majors issues here, we look down on others and look up at women. No matter how evil a thought is, whatever comes on its own is not harmful or sinful, in fact it is a good sign and beneficial, even if the thought pertains to Allah ﷻ and Rasulallah ﷺ. Why? You will not be responsible as the thought came to you without your doing. How can it be beneficial and a sign of goodness? The Sahaaba ﷺ told Rasulallah ﷺ that we are experiencing such terrible thoughts that we cannot even speak about them. Rasulallah ﷺ told Sahaaba, "That is Imaan." If a person is affected with a thought and it worries him then this is a sign of Imaan as Shaytaan only attacks a person with Imaan. Shaytaan doesn't waste time with those without Imaan and who are not concerned of Qabr and Aakhirat.

Shaytaan doesn't steal money which is nothing more than paper. Shaytaan snatches away the greatest commodity which is Aamaal and finally Imaan. Shaytaan has taken an oath in the Quraan to come from all directions to snatch away Imaan. A person protects his home by fitting burglar

guards, alarm system, etc. In the Quraan Allah ﷻ explains the oath of Shaytaan,

This verse gives us the solution to the problem. Those that make Shukr unto Allah ﷻ will certainly be protected. Shaytaan is fully aware that he will never be able to break through to those that make Shukr. It is therefore necessary that we are always alert of Shaytaan.

As long as a person did not realise of the evil thought he will not be responsible. When one realises then he should become conscious and regret. Allah ﷻ had blessed me with wonderful opportunities to be with our Akaabireen. I had noticed our Sheikh-ul-Hadith Hadhrat Maulana Fakhrud-Deen Saheb ﷻ, suddenly he would recite Astaghfirullah on certain occasions. Allah knows best but I assume that some thought had come to his mind and he reflected over it and immediately said 'Astaghfirullah'. After realising that one is involved in evil thoughts then he will be sinful if he entertains the thought. This will be harmful as one has allowed Shaytaan to come through the burglar proofing.

Maulana Muhammad Ahmad Saheb Partaabgari ﷻ says, "I guard my heart all the time so that no one besides Allah ﷻ enters the heart." No evil thoughts should enter my heart as the heart is the place of Allah ﷻ.

Also, a person that willingly brings thoughts into the heart will be sinful, but the thought that comes without any effort

will not be sinful. Many entertain the thought and take it further which is harmful. Many women think ill of the mother-in-law. If one then speaks to her in a ill manner and disrespects her or physically harms one then it is worse. It is perhaps more difficult to control one's thoughts than controlling one's actions. When involved in a fight, many people tell friends to hold them down before they punch the opposite party. They are unable to punch and fear the opponent yet they telling friends to hold them down, but the thoughts of a person are not withheld.

### **DIVERTING ONE'S THOUGHTS**

These thoughts are like fuel. If a person doesn't have fuel in his vehicle, he will never reach his destination. Hadhrat Maulana Maseehullah Saheb rahmatullahi alayhi has explained that eating should be treated as a command of Allah swt as Allah swt says, "Eat and Drink." Without eating how will a person perform salaah? A person should have fuel but it should be used for the correct purpose such as coming to the Masjid, performing Salaah, etc. which will take a person towards Allah swt. It should not be used to go towards Haraam. Similarly, when the fuel of evil thoughts affect a person, it should be used to take you towards Allah swt and not towards Haraam. When one makes this sacrifice one will increase in spirituality and one will reach Allah swt very quickly. Salaah is performed five times a day, Haj is once in a lifetime, Fasting and Zakaat is once a year but the Mujahada of controlling

one's thoughts is continuous. The stronger the Imaan of a person the stronger is the challenge of Shaytaan.

Coming to our topic of Ramdaan, Allah ﷻ has blessed us with a spiritual table which has a beautiful Dastarkhaan which is the month itself. On this Dastarkhaan is the Quraan Sharif and there can't be anything more delicious than the Quraan Sharif. We have Duas, Zikr, I'tikaaf, and for us in the Khanqah our spiritual rectification, etc. We will only consume healthy food which will remove the cancer within us and the blood pressure and the diabetes which we are suffering from. In shabaan we wash our hands so our hands are clean, the tongue should also be in order to enjoy the food. If the taste buds of a person are not in order then he will not enjoy the food. This is like putting Saffron in front of a donkey. There is absolutely no difference between grass and saffron for a donkey. If a person's taste buds are not in order then he won't praise Allah ﷻ even if he eats the best of foods.

## **DRINKING COLD WATER**

Haji Imdaadullah Muhajir Makki ﷻ told Hadhrat Thanvi ﷻ, "Miya Ashraf Ali, drink cold water during the hot summer days so that Subhanallah is uttered from the inner recesses of your heart ." Hadhrat Maulana Maseehullah ﷻ had added one more Tafseer for the words "Halaalan Tayyiba (which refers to wholesome food which is free of doubts)." This also refers to delicious food. When Hadhrat Thanvi ﷻ was studying in Deoband, his father would send extra money so

that he may eat good food. Food is extremely important. The tongue must be in order to enjoy the food.

It is absolutely important that one takes care of the tongue. Allah ﷻ mentions in the Quraan,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

*O people of Imaan, Fear Allah and speak the truth*

This verse proves that speaking the truth will assist one in gaining the fear of Allah ﷻ. Imaam Abu Hanifa ؒ says, “The size of the tongue is small but the sins committed by the tongue are great.” The tongue causes great havoc at times. A person has an argument with his wife and due to not being able to control his tongue he divorces her even though there are small children involved and both families are quite close to each other. The words uttered are similar to an arrow that has been shot and cannot be returned to the bow, or like a bullet that was fired and cannot return to the barrel of the gun.

## **IT STARTS WITH A JOKE**


Sometimes a person jokes with a friend and things go out of control as the English saying says, “Familiarity breeds content.” When friends become close to each other then control of the tongue is lost and anything is spoken. The friend generally tolerates the jokes but on a certain day he is



in a bad mood and gets upset. This situation occurs with the wife many times at home.

We should remember that words are worse than sticks and stones. A person is hurt with sticks and stones but words will break the hearts of people. A person hurt the heart of his four or five year old age and didn't worry about it but the heart of the child is broken. It is worse to break the heart of the wife. If a glass tumbler is intact then water or liquid can be filled into it, but if broken nothing can be poured into it. We break the hearts of our wife and then complain that the wife doesn't express any love nor does she respond to me. This is the consequence of a broken heart.

If we have broken the heart of the wife then an effort should be made to mend the heart and this can only be done with good character. A glass can easily be broken by dropping it onto the ground whereas the mending takes a very long time. A glass that was broken once breaks very quickly for the second time. We should therefore be very careful. We don't even regard it as our fault but blame the wife. When the wife entered the marriage, she came with a proper glass without any issues with the husband. If a person wants a happy life in the world, the first effort should be to mend the heart.

Shaytaan tries to involve one into argument and dispute. Hadhrat Sheikh  has written in Aap Beti that one person had uttered plenty of harsh things to a pious person.

Somebody told him, “Don’t you have a tongue to respond?” He said, “I also have a tongue but I am required to control my tongue.”

A little girl had sent a letter that she fights with her siblings and parents. The fight with the siblings can be understood but not with the parents. The parents are never enemies to their child. The child insists that he wants a cellular phone but the parent refuses to give it to him. The child now fights and thinks bad of them. This is the child’s side of the story which is incorrect as the parents desire the goodness of their children. You are in the wrong but you are getting angry and swearing parents and telling them all evil.

### **ADVICE OF RASULULLAH ﷺ**

One Sahaabi came to Rasulallah ﷺ and said,

عظني واوجز

*Advise me and let it be concise*

In one narration Rasulallah ﷺ said “When you stand up for Salaah then perform the Salaah of one bidding farewell.” This has two meanings. When a bride’s family is bidding farewell to a newlywed bride then it is like pulling out silk from thorns. Hadhrat Maulana Maseehullah Saheb ﷺ used to say that women are weaker than men but she is able pull herself out of her family and hands herself over to the husband who

is a total stranger. In a proper Islamic marriage she doesn't know the man at all prior to Nikah. She surrenders herself totally to her husband. How much shouldn't we value this sacrifice of the wife? A great lesson can be derived from this, we should pull ourselves out of sins and hand ourselves over to Allah ﷻ. When a person pulls out of sin, Allah ﷻ will then take care of one in a manner better than the best husbands of the world. The month of Ramdaan is the ideal opportunity to make Dua to Allah ﷻ to take us out of sins and pull us towards Him with His Jazb. We should ask Allah ﷻ to pull us in such a way that all the temptations of the Dunya cannot pull us away from Him, as two pages are stuck together and can never be separated. This is one of the meanings of Wadaa (bidding farewell). We think of the W.C. (toilet – world cup) whilst we in Salaah, leaving the body here and the soul is gone.

The meaning to this, this is the last Salaah of my life. We shouldn't fear that death will come if we think in this manner. The angel of death will only appear on his time.

Thereafter Rasulullah ﷺ said, "Do not utter words for which you will have to request forgiveness tomorrow." This is the part of the Hadith that is relevant to our topic. Don't say such things as a result of which you will have to ask for forgiveness from the wife. The situation is even worse if she was upset and left for her mother's home with the kids and she is not even taking your calls. He is now thinking of the children. He

is now requesting people to intercede on his behalf. This is the result of not taking care of the tongue.

It is quite important that we have control of the tongue. If we are able to control our tongue in the month of Ramdaan we will be able to control our tongues throughout the year and for the rest of our lives. There is a saying that states,

جسمه صغير وجرمه كبير

*The size of the tongue is small but the crime committed by the tongue is great.*

The tongue is just a few centimetres in size but it commits great crimes. On the other hand, the rewards of the tongue are also very great when a person recites the Quraan Sharif and makes Zikrullah. How many people are destroyed due to the negligence of the tongue? A simple example is that a person utters the words of Talaq to his wife and his life is destroyed. If these words are uttered thrice, the children become orphans, the wife becomes a divorcee, and the children are left without any guide to lead them. This is the result of the word "Talaq." Therefore, it's of utmost importance that we control the tongue.

## PROTECTING THE TONGUE

عن ابى هريرة رضى الله عنه قال ان العبد ليتكلم بالكلمة من رضوان الله تعالى ما يلقى لها بالا يرفعه الله بما درجات وان العبد ليتكلم بالكلمة من سخط الله تعالى لا يلقى لها بالا يهوى بها فى جهنم رواه البخارى

*Hadhrat Abu Hurairah ﷺ reports, Verily a servant utters a word which pleases Allah ﷻ and he does not pay any attention to it but Allah ﷻ will elevate his status, And verily a servant utters a word which earns the displeasure of Allah ﷻ, he pays no attention to it yet it will cause him to fall into (the fire of) Jahannam.*

There is a famous saying which states, "Think before you speak!" Unfortunately, in practice it is the opposite. We speak and then we say, "I shouldn't have said that" or "I should have said this." It is possible that we think before we speak if we train ourselves accordingly. Due to such training, a person will think carefully before he speaks on every occasion. A person will then have a multiple choice of words; he will think whether he should speak now or at a later stage. We shouldn't speak on every occasion; we should also consider the fact whether we should be speaking or should we get someone else to speak. It is possible that this person dislikes me and because he dislikes me he will not accept that which I have to say. If I get someone that is beloved to this person, then he will readily accept. To learn these things are

absolutely important and it is essential that we undergo training in this regard. The Buzurgs give a special training to their Mureeds whereby the Mureeds are trained to control their tongues.

The tongue is that part of the body that does not have a bone. This indicates that the word spoken must not be hard, rather it should be soft and mild. There is a beautiful example of silk that has been given in this regard. It is extremely enjoyable to handle silk, but it is so strong that two elephants will not be able to tear it apart. Also, bullet proof vests are made with silk. So, on one hand silk is extremely soft yet it absolutely strong as well. Another point that should be considered, who has made the silk? A small little worm that eats mulberry leaves has produced the silk. This worm didn't go to any university, college or get a matric certificate. The scientists and lecturers of universities go to the silk worm and learn how silk is manufactured. The material of this little worm is mulberry leaves, it does not require any machinery, nor does it have to worry of any workers going on strike. From this we learn that the words that we speak should be soft words, but at the same time we should be firm as well.

## **THE TEMPERAMENT OF HADHRAT MAULANA MASEEHULLAH ﷺ**

Hadhrat Maulana Shah Maseehullah Saheb ﷺ was known to be soft and compassionate and used to teach his Mureeds to be soft. One person in Makkah Sharif told Hadhrat that if we

have to act upon your teachings our wives will sit on our heads, the workers will take over the business thinking that they are the bosses and they will start ruling the boss also. Hadhrat then asked, "When did I say that you should not say the truth?" Hadhrat said, "We should be cautious when we want to correct a wrong situation." To correct a wrong situation, there are two ways of correcting it. There is a correct manner of correcting a wrong situation and there is an incorrect way of correcting it. We should use the correct method of correcting the situation and not the incorrect method. A thief stole the horse of a certain person. He was made aware of the criminal, so he went at night to get his horse. He scaled the wall to fetch the horse but he was arrested for trespassing and theft. He acted correctly by going to collect his horse but the method that he had adopted was incorrect.

So Hadhrat explained that when something is wrong then a person should not lose his temper. If the wife, children, workers do something wrong, we immediately lose our temper. When a person has lost his temper, his tongue is out of control. Can we imagine a car that is out of control? If a person is driving at 200 km's per hour but the car is in control there is no problem. The founder of Darul Uloom Newcastle Mr. Vawda had passed away many years ago. He was on his way to park his car in the garage and he had his grandchild with him. He got off the car to open the garage gate or door. He was at the rear of the car and the child shifted the

automatic gear from Park to reverse. The car moved back as the garage was on an incline and he was killed. This car was at zero speed yet the harm was devastating. On the other hand, if the car is moving at 200 km's per hour but it is under control, there isn't a problem. When a person loses his temper the tongue is out of control. Later on he realises the statements that he had made. When a person is angry his mind, temperament and emotions are also out of control.

### **DO NOT REPRIMAND A CHILD WHEN ANGRY**

According to Fiqh, it is not permissible for a parent or Ustaad to punish a child when angry. There are few things that cause the mind to go out of control. When a person is drunk the mind is out of control. If a drunken man is driving and sees an oncoming car, he will notice two cars instead of one due to drunkenness. He thinks that the two lights of the car are actually two cars and both cars are coming towards him. He now thinks that it is best for me to drive between the two cars as he does not have any other choice. He then crashes head on. The other thing is anger. In a state of anger the mind of a person is not in order. The third thing is pride. The mind of a proud person is not in control. Such a person is in a dream world. Therefore, the first thing that Hadhrat had mentioned was that one should not lose his temper. If one has lost his temper, he should not do anything at such a time but control himself. He should then speak at a later stage. The second disease that stems from ill temper is vulgarity.



Some people are of the opinion that the only way of sorting things out is by being vulgar. This is a very low mentality.

We know of families that do not distribute the inheritance justly amongst their sisters and mothers. When they ask for their inheritance the responsible people become vulgar and raise their voices. The women say, "We cannot handle it when he loses his temper so it is better for us to remain silent." Allah ﷻ will take care of this oppression. How many husbands act wrongfully whilst being well aware of their actions, yet they get angry and raise their voices with their wives, in order to keep them under control and show that they are angry.

## **SPEAKING TO THE EMPLOYEE IN AN ANGRY TONE**

On a certain occasion Hadhrat Abu Bakr ؓ was angry and was speaking to his worker in an angry tone. He was not aware that Rasulallah ﷺ was behind him observing his behaviour. Rasulallah ﷺ remarked, Abu Bakr!, and this type of language? Being a Siddique and this kind of behaviour cannot gather. He then asked for forgiveness. Rasulallah ﷺ said, "It was good that you asked for forgiveness in time." Allah ﷻ has got more Qudrat (power and authority) over you than the power or authority you have over this person. You want to vent your anger upon him, if Allah ﷻ has to vent his anger over you, you will not stand a chance. Many people say, "My problems do not come to an end." This is actually

the outcome of our doings. So anger and vulgar language are terrible things.

## **HOW SHOULD A PERSON ENTER HIS HOME?**

Our Sheikh Daamat Barakaatuhum says that when a person comes home, he should come cheerfully and happily. When a worldly person returns home, he rubs his eyes before entering. He makes it red to show the family that he is very upset. He raises his voice and shouts indicating that no one should come close to him, the children must be kept away from him. He enters in his room and bangs the door. This is not the way at all. When a Deeni person enters his home, he holds an extra-long Tasbeeh. He closes his eyes whilst reciting "Subhanallah". This is not the manner of entering the house. Also, this is not the time for one to make Zikr. One should engage in his Zikr at a later stage. When entering home, one should be cheerful, make Salaam to the members of the family. When a man enters the house in this manner, Allah ﷻ looks at that house with mercy.

The second thing a person should do is control his language. If someone has done something incorrectly, then explain the wrong that he had done. Sometimes, a person did not commit a wrong, we get the wrong idea. We thought that our child did something wrong but it was not our child, it was another child.

A person had carried out a certain act which was wrong according to you. Find out from the person as to why was this action carried out. For example, if the wife has done something, find out why she has done it? Perhaps, it was for your well-being yet you do not understand. She doesn't understand the wrong that she has done. What problems do misconceptions lead to? Due to ambiguity and confusions huge accidents have taken place. This is due to misunderstanding which is a terrible thing. So find out, is this the person that carried out the action? Why did he do it? Show him the right way of doing it or how would you like it to be done. Sometimes we do not clarify and mention what is required by us. We expect things to be done. So, we have to do four things to correct an act done incorrectly. Normally, we lose our top, start swearing and shouting yet a person doesn't even know that he has done wrong. The family doesn't pay any attention to what is been said. They just say that the old man has lost his head again and he is screaming and shouting. This is his old habit.

From this we learn that upbringing, nurturing our children, wives, workers in a correct manner should be from the very beginning. Nurturing the wife is from the first day of marriage. We start off with one week of honeymoon wherein we spoil everything and we then want to correct things. When we get married, in the first week we put our feet in the wrong shoes. We start everything in the wrong way. How many people spoil their children? When they have been

spoilt totally, we then say that we do not know what went wrong with the child. When the child is small, we spoil the child due to excessive love for the child. We should love our children but it does not mean that we spoil the child.

### **AN INTRESTING INCIDENT**

Hadhrat Maulana Asad Madani ﷺ would narrate the following incident on the occasion of Nikah. There were two brothers that were married to two sisters. The sisters were extremely beautiful, prior to marriage they had laid down the condition that whoever marries us will receive 50 shots daily with our shoes. Whoever is prepared to accept this condition may marry us. Many people desired marrying them but the condition that was laid down was extremely difficult. Anyway, two brothers got ready to marry them. One brother had a cat as a pet and he had kept the cat hungry. When he entered his bedroom with his newly wed bride, the cat began meowing due to hunger. He gripped his sword and chopped off the head of the cat. His wife said, "I will not take a chance with him." The other brother was collecting his 50 shots daily. After some time the brothers went to their mother's home and the sisters also went to their mother's home. When the sisters met, they enquired about the 50 shots, which was a condition that was laid down. The one sister said that I didn't even look at the shoe once he killed the cat. The other sister said that I am giving him 50 shots daily. On the other side the two brothers had a similar discussion. The brother that was receiving his daily quota decided to adopt

the plan that proved beneficial for his brother. So, he kept a cat hungry whilst his wife was at the mother's house. When she arrived, He pulled out his sword to kill the cat. His wife said, "It is too late now, you should have done this the first night." We shouldn't do things that are so drastic, but be firm from the very beginning.

We spoil things from the beginning and then desire to sort things out later. When a person goes for honeymoon, everything goes wrong. Honeymoon is like two monkeys looking at the moon. After the week is over, you come out of the air into reality. Now you realise what life is. Women are weaker minded so they still expect food to be prepared and served, the bed must be made, as things were done in the hotels and resorts. When they face reality and the mother-in-law, then it becomes intolerable. Now, they want to end the marriage.

## **EXPLAIN ACCORDING TO THE LEVEL OF ONE'S UNDERSTANDING**

The Buzurgs have written that a person has to convert his blood into water when bringing up children. What does it mean? When we see something is wrong, then we think that we will shout at them and it's all over. When something is wrong, you got to sit with a person and give him time. Nowadays, parents do not have time for their children. The bosses want to see production. They do not have any time to explain to their workers. Time is required to explain to a

person, and then we require the art of explaining. In the Hadith Sharif it is mentioned,

انزلوا الناس منازلهم

*Treat people according to their status.*

It is important to consider the level of people in our Bayaans as well. Sometimes we deliver a lecture but it goes over the heads of the people. There was a certain Maulana that was into astronomy and various aspects pertaining to the stars. Very long ago he had delivered a lecture in Lenasia and discussed the sun, moon, etc. The general people do not know much about astronomy. A person from Azaadville was amongst the audience. He stood up and told Maulana to please come down to earth. Sometimes our Bayaans just go over the heads of the people.

Previously Newtown Masjid was one the major Masjids which use to have a lot of Musallis especially for the Zuhr Salaah in the month of Ramdaan. One person had come late for Salaah and he was in the fifth or sixth Saff. Thereafter a few more Saff filled up behind him. This particular Musalli would always make his voice known so in Salaah he said the Takbeer, (Allahu Akbar) in an audible tone. The Musallis standing at the back thought that the Imaam said "Allahu Akbar." The Musallis in the back all went into Ruku. When the Imaam recited the Takbeer to go into Ruku, these Musallis now reminded the Imaam to say "Sami Allahu Liman

Hamida.” The Salaah of the congregation went Haywire. So, we should say the correct thing with the correct volume as well. The Imaam should also use his voice according to the Majma (gathering). If there are two people behind the Imaam and he is screaming his head off, it is incorrect. Similarly, it is not proper if there is ten Sufuf of Musallis and the Imaam is whispering. The Imaam should not use the microphone unnecessarily. According to certain Muftis usage of the microphone is not correct. Anyway, the Imaam should not use the microphone if there are few Musallis behind him even though certain Muftis give Fatwa of permissibility as there is no need for a microphone when there are so few Musallis. The Imaam should also control his built-in microphone. If there are two people then the Imaam should speak accordingly, if there are many people then the volume of the Imaam should be according to the need. So, the upbringing and nurturing of the workers and children require time. Time should be given to them and speak to them properly and make them understand. One shouldn't become angry and vulgar. Explain to them that this work has been done incorrectly.

Sometimes a driver takes a few hours extra to do some work; this is a very common problem. When the driver returns, the boss is fuming with anger. We should first enquire from the driver as to why he is late. We should listen to him, and if we realise that he has made a mistake then we should explain to him.

## **THE HARMS OF NOT BEING ABLE TO CONTROL ONE'S ANGER**

There was a senior Mufti Saheb who suffered from a terrible temper. Knowledge is not sufficient to sort out the problem even though a person is well aware of the Ahadith pertaining to anger. Knowledge of Deen and Deen are two separate entities. "Knowledge of Deen" is a genitive case. In Arabic this is termed as an "Idhafee Tarkeeb." In the genitive case the sentence demands individuality which is called "Mughayarat". It is not the same thing. For example, in English we say "the leg of the table." The leg is not the table. Similarly we say, "The wheel of the car." The wheel of the car is not the car. The wheel makes up part of the car but it is a separate thing. Similarly, knowledge and Deen are two separate things. Normally what happens is that a person that has knowledge thinks that I have got Deen. People have knowledge of Salaah but do not perform their Salaah. We all have the knowledge that it is Haraam to look at women. Who acts accordingly? Acting upon the knowledge of Deen is regarded as Deen. Who doesn't know that we are required to control our anger? To control it is called Deen.

Coming back to the incident of the Mufti Saheb who suffered from a terrible temper, he had controlled his family with the iron fist. We had seen the family members having a dance party at home, when he would go for Jumuah Salaah. The music would be blasting and all strange men and women would attend. When Mufti Saheb would return everything



would be back to normal. If a person rules with an iron fist, it will only last as long as you are present. You are creating animosity, hatred and anger within the people. The family cannot express their feelings in front of you, so they will indulge in worse actions when you are not there, making a mockery of you. On the other hand, if you had taken the time to teach them with love and kindness and made them understand, they will cherish your teachings even after your demise and continue acting upon it.

## **RESORTING TO SILENCE**

Another common practise that is prevalent, when we see someone has done something wrong then we stop conversing with such a person. When we upset with our wives, we resort to silence in order to punish her. This will not solve the problem. When the argument is heated up then one should keep silent but the moment things cool down we should speak. We should make sure everything returns to normal even if it means by going for a picnic or a little outing. During the outing one should explain the problem outlining what is disliked by him, and what are the reasons for disliking these things. Take the opinion of the opposite party as well and remember that in solving a problem not only our view counts.

Many of us feel that only my view counts and what I feel should be implemented. This is the only way! A problem can be easily solved if we come to know why the opposite party

is behaving in a certain manner. Find out their manner, thinking and reasoning. You want them to do things in an opposite way, thus you should now explain to them the manner in which you want things to be done. For example, parents are now thirty or forty years old and their child is three or four years old. The manner in which the parent reasons and the manner in which the child reasons is completely different, due to the vast age difference. Now the parents should find out the child's reasoning and solve the problem from his point of reasoning. Don't expect the child to accept your reasoning. That's not possible. Yes, you can understand the child's reasoning.

An Ustaad in a class is teaching Nahw (Arabic grammar) for ten or twenty years. He knows Nahw on his fingertips whereas the students are first year students. The Ustaad should not look at it from what he knows but look at it from their point of view. They don't know anything. This will be the most successful method of doing things. If a grandfather that is driving for 30-40 years is teaching his grandson to drive, looks at the mistakes of the grandson from his point of view, the grandson will be making a lot of mistakes. Due to pride and lack of understanding, we look at the problem from our side. We don't even look at it from the opposite side. So, the Ustaad that looks at things from the student's point of view will be a successful Ustaad.

The best Sheikh, Ustaad or parent that can teach is the one that experienced problems himself. They can handle the

situation in the best possible manner. How will an honorary teacher teach others, when he hasn't undergone training to teach others? A professor at university level will never be able to teach a grade one child. On the other hand, a lady that hasn't undergone much training nor does she have much knowledge will do a much better job. Allah ﷻ has created women such that they can understand children.

## **VULGARITY**

We should learn to control the tongue, especially the vulgarity which just doesn't seem to come to an end. We continuously get complains from the wives regarding this issue. Many have Khilafat but the Khilafat means nothing when anger overpowers them. Suhbat also holds no value at such a time. One king had trained twenty four cats. He then asked the minister what he thinks of the training. He had twelve cats standing on their hind feet in a row on either side of him with lit candles on their head. The minister replied, "There is a reality behind every speech." The cats have to be tested, so he brought a rat in a closed bag which caused the cats to sense that there is a rat. He had hardly opened the bag and they had forgotten the twelve years training which they had undergone and they ran for the rat. When these conditions dawn upon us, a person tends to forget everything.

مر النبي صلى الله عليه وسلم بامرأة تبكى عند قبر فقال. اتقى الله واصبري.  
فقلت اليك عنى . فانك لم تصب بمصيبتى ولم تعرفه فقيل لها انه النبي صلى  
الله عليه وسلم فانت باب النبي صلى الله عليه وسلم فلم تجد عنده بوابين  
فقلت لم اعرفك فقال انما الصبر عند الصدمة الاولى (متفق عليه)

*Rasulullah ﷺ had passed by a woman that was weeping by a grave. Rasulallah ﷺ said, Fear Allah and be patient! She said, "Move away from me, for verily you haven't been afflicted with my calamity and neither do you know about it." She was informed that it was Rasulallah ﷺ (Who had advised you). She came to the door of Rasulallah ﷺ but did not even find a guard (serving as a security). She said, "I did not recognise you." Rasulallah ﷺ said, "Patience is only on the first time the difficulty afflicts you."*

So a person should exercise patience the first time. A person doesn't care whether it is his Ustaad or peer or parents when angry. We get so many cases. The woman tells the husband that we will tell Hadhrat of your behaviour. The husband responds by saying, "To hell with him." In the state of anger a person forgets everything. A person's anger is expressed on the tongue and face. It is very important to learn to control the tongue.

## **THE NOURISHMENT OF A CHILD IN THE MOTHER'S WOMB**

Life is inserted into the child that is in the womb of the mother after a period of four months. Thereafter the child remains in the womb of the mother for a period of approximately five months. When the mother goes to the doctor for check-ups, the doctor asks the mother if she feels any movement. The doctor also checks whether the child is alive. A child that is living requires nourishment, therefore Allah ﷻ in His wisdom has made the menstrual cycle of the mother the nourishment of the child. This is normally regarded as dirty blood yet it is now the food of the child. This food is transferred via the umbilical cord which is connected to the child's navel. This cord is then cut off at the time of child birth. In this way, Allah ﷻ has kept the tongue clean as this is the tongue that will recite the Kalimah in which the oneness of Allah is expressed. This is the tongue that will recite Quraan Sharif and make the Zikr of Allah ﷻ. Allah ﷻ has arranged alternate means for the child to receive its food so that the child's tongue is not polluted. When the child is born, it listens to all the wrong things. I've heard a mother telling her child in a shopping centre to swear a certain person. The mother teaches the child the wrong things whereas Allah ﷻ has kept the tongue pure.

Another lesson that one should take from the monthly menstrual blood of the mother, a person should not consider himself to be great. In the Quraan Sharif Allah ﷻ states,

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ

*He was best aware of you when He created you from the earth and when you were fetuses in the wombs of your mothers, so do not ascribe purity to yourselves.*

A person should not think that he is very pious as Allah ﷻ was well aware of our condition whilst we were in the wombs of our mothers. One should not think that I am so handsome, beautiful, pure and clean, etc. Who are you and what have you been created from? You were made from sand. You had to go through the stages of blood and semen.

## **WHAT WAS OUR INCEPTION?**

Once, Hadhrat Maulana Yusuf Saheb ﷺ had explained the incident of General Haq Nawaz to us. General Haq Nawaz was a general of the army; he had come to the Raiwind Markaz. He was sitting in the front of the masjid due to his elevated position in the army; he said that the speaker should be introduced. Hadhrat Maulana Yusuf Saheb ﷺ was giving the Bayaan. Hadhrat Maulana said, "I will introduce myself; my history is that I was created from sand and mud, I'm born from a drop of semen. Allah ﷻ had moulded me.

I'm here in the world for a while and I will have to return to the grave where my body will be eaten so I will become a skeleton." This was said in humbleness but in reality the body of the pious remain intact.

A person might think himself as handsome, but he should take an x-ray of his head. He might want to run away from the x-ray. Allah ﷻ in his kindness has put flesh on our bones and put skin over it. How many of us with our flesh and skin lose our shape and figure. Our actual figure is concealed below the Kurta and we think that we look so nice. Allah ﷻ made the mother's monthly menstrual blood our nourishment so that we realise throughout our lives that we are filth and dirt. We should have humility irrespective of our achievements.

## **THE TEETH HAVE BEEN PLACED TO PROTECT THE TONGUE**

The child's mouth was kept clean. Thereafter Allah ﷻ had made such great arrangements for us. The various countries of the world have got certain systems in place for their nuclear weapons. It is not such that the president can go and press a button and the bomb goes off. One has to go through doors upon doors to reach the nuclear weapons. The entire parliament has to approve the usage of it, and then only the president is granted access to the premises where it has been kept. The tongue can cause more harm than that which nuclear bombs can cause, therefore Allah ﷻ has also kept it

under great protection. It has been kept under thirty two teeth. If a person accidentally bites his tongue then he experiences extreme pain. Also, we should look at the Qudrat of Allah ﷻ. Every person has thirty two teeth whether he is Chinese, Sudanese or Brazilian. All the teeth are the same. The two teeth in front at the bottom are called incisors. Thereafter we have eight canines. Then we have the molars at the back. These teeth are similar to the riot squad. When riots break out then the police come with different types of weapons to control the riots. These teeth are also thirty two police with different weapons. The incisors, canines, molars are all shaped differently. These teeth are put into place to protect the tongue.

Every morning the limbs of the body request the tongue to guard itself. If you are correct we will all be correct. If you are corrupt and go wrong we will have to suffer the consequences. For example, the tongue is used to fight with someone and swear someone; the person that has been sworn retaliates by kicking the person that swore him. The tongue had caused the problem but the remainder of the body suffer the consequences. A person uses the tongue to divorce his wife. The wife, kids, two families have to suffer the consequences. Therefore Allah ﷻ put the police force to control the tongue. This was not sufficient. When the police cannot handle the situation the army is called in. Allah ﷻ gave us two jaws which are like the two squadrons of the army. They are not in their barracks that only appear at the



time of an emergency. The police force, riot squad and army are guarding the tongue all the time. Now and then a person bites his tongue; this is to give the person a taste that we are here to control the tongue. The tongue is a very important piece of the body.

## **AN EXEMPLARY INCIDENT**

Haji Imdadullah Muhajir Makki ﷺ has written a very interesting story in poetic form. In previous times the kings were also Deeni inclined, so a king wanted his son to become an Alim. There weren't any Darul Ulooms in previous times. A student would be sent to an Alim who would teach him and this process would last for a period of ten years or more. The student will reside with the Alim until he completes his studies. The king's son had graduated as an Alim and he held a Dawat. The king told his son to give a Bayaan but he couldn't. He then told the son to recite a few Aayaat of the Quraan or a few Ahadith, but the son kept silent. The king thought that perhaps he's suffering from stage fright as he had invited great Ulema. He let the boy free. He then realised that the boy was not speaking at home as well. The king told the ministers to attend to the boy, why isn't he speaking?

The ministers decided to go on a hunting spree. As they were travelling they passed by a partridge. The ministers did not see the partridge. Partridge meat is absolutely delicious and very healthy as well. When they had passed the partridge, it made a sound. They realised that they had passed a

partridge. They returned and hunted the bird. The boy commented by saying, “As long as you were silent, your life was safe. The moment you spoke, you lost your life.” The moment the ministers realised that the boy could speak they returned to the palace. Each minister was eager to inform the king. When the king was informed, he held a massive Dawat again. Again, the king requested the boy to speak but he refused to do so. They encouraged him to speak but to no avail. The king said, “He is able to speak but doesn’t want to speak.” The king commanded the executioner to give him a hundred lashes as he is able to speak yet refuses to do so. After receiving hundred lashes the boy spoke. He said, “When the partridge spoke once, it lost its life, I spoke once due to which I received a hundred lashes, What will happen to those that are making Buk Buk and Chuk Chuk all the time, on the day of Qiyaamah?” Allah ﷻ states in the Quraan Sharif,

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

*Whenever a word escapes (from a person’s mouth), there is a guard ready by him. (An angel immediately records the good or bad speech).*

## **THE KIRAAMAN KAATIBEEN**

A person had once supplicated to Allah to show him the system of the Kiraaman Kaatibeen. Allah ﷻ showed him. He said Assalamualaikum to them, and they noted it down. He

said, “Don’t you reply.” They noted down the words, “Don’t you reply.” He said, “You write down everything.” They wrote down his statement again. Today, this is easy for us to understand as everything is recorded by means of a video and tape recorder. The recording of the angels is much more perfect than the recordings of a video and tape recorder. These actions will be played on the big screen on the day of Qiyaamah, when one’s wife and mother will see every deed of a person in this world. However, if a person had repented sincerely then the files will all be wiped out.

An important point is that we should always make intention of greeting the Kiraaman Kaatibeen when making Salaam at the end of our Salaah. If we make Salaam to a small boy, yet we are looking elsewhere, the little boy gets offended. Whichever side the Imaam is seated (either on our right or left) then make intention of greeting the Imaam as well. If the Imaam is in front of us, then make intention of the Imaan when making Salaam on both sides. We should intend greeting the Musallis and Jinnaat as well.

The benefit of greeting the angels is that the unseen world and the system of Allah ﷻ will open up before us. There are two systems. One is the worldly whereby a person works and earns a salary. He then purchases the required foodstuff, pays his rental etc. This is one system which we physically witness. The other system is the system that functions by Allah ﷻ, that system is posed over this system as that is a


superior system. Everything is under that system of Allah such as taking the child to the doctor or hospital. A person that makes Niyyat of the angels when making Salaam then the Qudrat and system of Allah will open up in front of him in a matter of a few days. Now, it will become easy for a person to control his tongue as he is conscious of Allah ﷻ. If he is not conscious of the presence of Allah ﷻ then it is easy to speak as he pleases.

If the receiver of revenue sends inspectors to inspect the various transactions conducted in your business, you will request your wife to prepare the best samoosas or the best biryani for the inspectors so that they write a good report. The two inspectors of Allah ﷻ are continuously with us yet we do not even notice them. We do not even think of them. We totally ignore them to such an extent that we don't even pay attention to them when making Salaam. Some people move a little forward when making Salaam in Salaah as they want to inspect and check which Musallis are present and who have missed Salaah.

## **THE CORRECT PROCEDURE OF SALAAM**

The correct procedure of making Salaam is that we turn our head properly as much as we can. A scientist has written that the best exercise of the heart is to make Salaam. We turn our heads slightly when making Salaam. This is due to the pride that we have. It is written in the Kitaabs of Fiqh that the head should be turned to such an extent that the whiteness of the

cheek must be seen by the people behind. The shoulder shouldn't be brought front. Different people have various habits. Some drivers move their entire body towards the right when turning to the right, and similarly when turning towards the left. You don't have to move around in this direction. The car should turn.

Certain drivers move front when they overtake other vehicles. When they apply emergency brakes, they also move back. Similarly, in Salaah we should not move our shoulders front nor should we move front. We should sit in our place and make Salaam. The correct method of Salaam is that we commence the Salaam from the centre point or middle, we will then turn our heads to the right. The Salaam hasn't terminated, so we should bring the head back to the centre and then make Salaam to the left. These laws have been recorded in detail in Raddul Muhtaar by Ibn Abideen Shami . Our Sheikh Daamat Barakaatuhum had taught it to us in theory and in practical. After the second Salaam the head should be brought to the centre again, and then only is the Salaam complete.

In Surat a district in India, a certain person was a Mutawalli of seven to eight Masajid. He used to perform Salaah in all the Masajid to check on the Imaams. One Imaam barely completed the second Salaam and asked the cricket score. The Mutawalli was present so he immediately fired the Imaam. What kind of a Salaah did he make? His mind was in cricket. Many women are performing their Salaah and call

out to their daughters to check the food on the stove whereas the Salaam hasn't been completed.

The words of Salaam should also be pronounced correctly. There is great deal of ignorance in the Ummat. There are women who feel that if they take the name of their husbands, they will be divorced. On the other hand, some women do not have any sort of respect for the husband. The husband is addressed by his name and this is very common nowadays. It is disrespect to take the name of the husband without necessity. One woman had believed that divorce will take place if she took the name of the husband. The name of her husband was "Rahmatullah". She wouldn't make the complete Salaam as the words "Rahmatullah" appear in the end of Salaam as she feared that she will be divorced if she recited "Rahmatullah". Her child's name was Ghuniyya, so she used to make Salaam saying "Assalamualaikum Ghuniyya Ka Abba." (i.e. Salaams to the father of Ghuniyya). This is the height of ignorance in the Ummat.

## **A MUSLIM DOES NOT HARM ANOTHER**

In the hadith Rasulullah ﷺ is reported to have said,

المسلم من سلم المسلمون من لسانه ويده

*A (perfect) Muslim is (such a person) that other Muslims are protected from his tongue and hand.*

It is necessary that we add the word “perfect” in the translation. It does not mean that if someone harms another in some way then he is not a Muslim any longer. He will remain a Muslim but not a perfect Muslim. Everyone likes perfection and wants the best. Similarly, our Islam should also be the best. We should try our very best not to harm anyone neither with our tongue nor by our hand.

A Hindu once asked Hadhrat Maulana Shah Abrarul Haq Saheb Hardoi ﷺ, “Does this hadith mean that it is permissible to harm non-Muslims?” Hadhrat replied, “That it is not the case.” A Muslim deals with other Muslims excessively therefore the Hadith speaks of a Muslim. This does not mean that it is permissible to harm non-Muslims. It is impermissible to harm any person to such an extent that we are prohibited from harming the environment as well. A Muslim does not require any government regulations requesting him to protect the environment as he will take care of the environment by himself.

A Muslim should not pollute the water. It is mentioned in the Hadith that a Muslim should not pass urine or stool in water. Similarly we are prohibited from doing so under a tree as people sit, and take rest under the shade of trees. Similarly a Muslim should not be throwing any rubbish on the road from the vehicle. We should also understand that smoking is also not permissible. Smoking harms our health as well as the health of others and causes pollution as well.

In this Hadith, Rasulullah ﷺ referred to the harms of the tongue first and then to the harms of the hand. The Ulema have explained the reason for this. When a person has an argument with another, he will not commence beating the person. He will first talk to the person, then get angry, then shout and swear and finally use physical force to harm the person. If the tongue is under control then the hand will also be under control. First the tongue moves, the legs and hands thereafter follow and cause harm. So, a perfect Muslim does not cause any form of harm to any person. Muslims do not harm animals. It is mentioned in the Hadith that those that had caused harm to animals were thrown into Jahannam. Also, it is not permissible to go fishing and catch fish as a sport as the fish are killed by being removed from their habitat. Yes, if a person catches fish to eat, it is permissible. Similarly it is not permissible to hunt as a sport as one is harming the animals. It will be permissible to hunt for one's livelihood.

## **THE ANALOGY OF HADHRAT MAULANA ABRAR-UL-HAQ SAHEB ﷺ**

Once Hadhrat Maulana Abrarul-Haq Saheb ﷺ had visited a certain person that owned a small piece of land in front of his house, which could have been used as a garden. This area was very untidy and not taken care of. The neighbours garden was well maintained. Hadhrat Maulana ﷺ commented by saying, "This person hasn't employed a



gardener whereas the neighbour had employed a gardener therefore his garden is clean and tidy. Similarly, a person that has a Sheikh will have a Deen that is beautiful. If a person does not have a Sheikh, then all the (spiritual) dirt will accumulate. When a person looks at the neighbour's garden, he feels nice, as it is well maintained and beautiful. However, he will not enjoy looking at his garden as it is untidy and in ruins. Hadhrat then explained that in worldly matters we endeavour for the best. A person wants the best clothing, car, house, etc. There is no harm in possessing the best clothing, car, house etc. However, much more important is that a person should have a Deen that is beautiful. Our recitation of Quraan Sharif should be beautiful. We should be concerned of our Deen.

In one Hadith, Rasulullah ﷺ is reported to have said,

من حسن اسلام المرء تركه ما لا يعنيه

*It is from amongst the beauty of a person's Islam that he abandons things that do not concern him.*

Ulema have written that things that do not concern a person are those things that are futile. There's no worldly benefit nor is there any Deeni benefit in it. The example of futile actions is like a person that has a desk calendar which is clean without any writing whatsoever. Whilst talking on the phone he scribbles on the calendar. It is hardly the second day of the month and the entire calendar is full of writing.

This is a waste of time, ink and energy. This is regarded as a futile, useless exercise.

## **LOOKING AROUND USELESSLY**

Once Hadhrat Maulana In'aamul Hassan Saheb رحمته الله was on his way to Heathrow airport in London. The person that was driving Maulana had a habit of looking around. Hadhrat Maulana asked him to pull up on one side. Hadhrat then said, "Look around as much as you want, but keep your eyes on the road whilst driving." How many accidents take place when a person is looking around? This is the futile actions of the eyes. One should only look where he is required to look. A person is also required to train oneself in this regard.

The previous Ummats use to keep a fast which demanded that they shouldn't speak. Allah ﷻ states in the Quraan Sharif,

فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

*Say, I have vowed to fast for Ar-Rahman, so I cannot speak to anyone today.*

When people had suffered from the illness of talking excessively, then Buzurgs had hung a board on them which stated that this person is not allowed to talk to anyone. This notice would serve as a reminder to others that they should not speak to him, and a reminder to him that he should not speak to others. If a person undergoes this training correctly

in the Khanqah, then later on a person will only indulge in necessary conversations. Many Buzurgs would note down their speech and conversations. They would then check their conversations at night. Was this conversation necessary? Were the correct words used? We speak so much that we will not even be able to record our conversations. We can imagine how little the Buzurgs had spoken, that it was possible for them to record it.

In the Khanqah of Hadhrat Maulana Maseehullah Saheb رحمۃ اللہ علیہ in Jalalabad, people would come and spend a Chilla (a 40 day period) or three Chillas and they would share a room with a few other mates. After spending their duration, they wouldn't even know the names of their roommates, nor would they know where the other person had come from, nor the occupation of the other person. When we meet a person, we want to know the history of the person within the first few minutes. A person comes to the Khanqah for one's Islaah and not to build relationships. A person should minimise his speaking. Whatever little a person speaks should also be monitored. It is mentioned,

من صمت نجا

*A person that keeps silent gains salvation.*

## THE BASIS OF DEEN IS ON THESE THREE AHADITH

Imaam Nawawi رحمته الله and three other Ulema of the same calibre have stated that there are three Ahadith that form the basis of Islam. The first Hadith is,

الا ان في الجسد لمضغة اذا صلحت صلح الجسد كله واذا فسدت فسد الجسد  
كله الا وهي القلب

*Be-aware verily in the body is a piece of flesh, If it (the piece of flesh) is correct the entire body will be correct, and if this piece of flesh is corrupt the entire body will be corrupt, listen!  
This is the heart.*

If a tree is not bearing any fruit then a person will not water the leaves in order to make it grow. The root will be watered and taken care of. Similarly the heart of a person has to be correct. This is the essence of Tasawwuf. If the heart of a person is correct, his sight will be controlled, his Niyyat will be correct. Effort has to be made on the heart. We make a great deal of effort on other things but very little effort is made on the heart.

Hadhrat Maulana Jalalud Deen Rumi رحمته الله has stated that there are two methods of Islaah. The first method is that we rid ourselves of the bad habits within us one at a time. A person casts lustful glances at Na-Mahram women, he cannot control his tongue and ends up backbiting and swearing, etc.

A person now endeavours to rid himself from these habits one at a time. This is a very difficult and long process and it is a difficult process many a times. Maulana Rumi ﷺ gives an example of a piece of ground which a person owns but never took care of. Over a period of time, wild animals, snakes inhabited the land. Similarly, various thorny trees had grown. A person now wants to build a house on this piece of ground. One method of cleaning up this land is by removing the trees one at a time. If its rainy season, a person will clean a metre ahead of him, but there is two metres of grass and weeds that have grown behind him. This is the example of getting rid of one bad habit at a time. He will get rid of a few habits and the old habit returns. This is a very difficult process and in many cases it is unsuccessful.

The other method is by pouring some paraffin and dropping a match stick on the grass. The long grass, weeds, thorny trees will all be burnt and this will cause the wild animals and snakes to move away. The burnt grass and plants will now serve as fertilizer for the land if one intends farming. If a person develops the love of Allah then all the bad habits will burn out. The Shayateen and the evil will flee from a person once Allah ﷻ comes into a person.

## **HOW TO DEVELOP THE LOVE OF ALLAH!**

If a person wants to cultivate the love of Allah ﷻ, the Sunnah of Allah is mentioned in the Quraan Sharif

الرَّحْمَنُ فَاسْأَلْ بِهِ خَيْرًا

*He is the Most Merciful, so enquire about Him from one who is knowledgeable*

If you stay with them and remain in their company then you will also recognise Ar-Rahman. In this verse Allah ﷻ didn't use the word Allah or Al-Ghafoor but used the name Ar-Rahman. The mercy, kindness and compassion of Allah ﷻ is such that if a person knows these qualities of Allah ﷻ, it is impossible for one not fall in love with Allah ﷻ. In the world there may be certain influential people that you wish to know. In the process you will realise that this person is an alcoholic, drug addict, womaniser, gambler, etc. though outwardly he enjoys such a high status. When you are informed of these evil qualities, your love for him will diminish. Allah ﷻ is only beauty and perfection. One of the beautiful names of Allah ﷻ is Al-Quddus which means that He was pure in the past, and will remain pure in the future. As a person comes to know Allah ﷻ, he will recognise the beauty of Allah. A person will then fall in love with Allah ﷻ. Another aspect is that a person can look at the "Nawaal" of Allah ﷻ (i.e. The various bounties and favours of Allah ﷻ that He has showered upon us).

We have committed various sins. By saying

واعف عنا

The four records in which our evil is recorded, is wiped out. By making the above Dua we are wiping out all the records which contain our evil deeds.

واغفرلنا بستر القبيح واطهار الجميل

Hadhrat Maulana shah Anzar Kashmiri ﷺ had mentioned, Allah is “Ghaafir”, “Ghaffar” and “Ghafoor.” ( these are three terms that describe the quality of forgiveness in Allah ﷻ). When we sin we are termed as Zaalim (an oppressor or sinner) in the terminology of the Quraan Sharif. If we are Zaalim (a sinner) then Allah is “Ghaafir.” (Allah will forgive). If a person commits a lot of sin then such a person is termed as “Zallam” (a great sinner), so then Allah ﷻ is “Ghaffar” (one who forgives abundantly). In the Arabic language there are two plurals. The one plural is termed as “Jama” and the other is termed as “Muntahal Jumoo.” (The ultimate of all plurals). When a person commits unlimited sin then he is termed as “Zalum”, then Allah is “Ghafoor” (The One that pardons in great abundance). The entire Quraan is filled with this quality of forgiveness. The quality of “Ghaafir” and “Ghaffar” are very seldom mentioned in the Quraan. Also, the attribute of “Raheem” is always attached with “Ghafoor.”

## **WHY DOES ALLAH FORGIVE HIS SERVANTS?**

Once our Sheikh was in the company of his Sheikh Shah Abdul Ghani Pulpuri ﷺ. Our Hadhrat was busy with some work outside and his Sheikh came running to him and said,

“O Hakim Akhtar! We have been blessed with new knowledge.” What was that? Why is Allah ﷻ Ghafoor? Why does Allah ﷻ forgive in abundance? Allah ﷻ is “Wadood.” Allah loves His creation and one always forgives those that he loves. If you do not love someone you will say, “I will never forgive you.” Further Allah ﷻ is Ghafoor-Ur-Rahim, after forgiving a person, Allah ﷻ showers His mercy upon them as well. In the world, if a person was found guilty of a certain crime and then gets presidential pardon, they do not set him up in a business and build him a house. Allah ﷻ forgives a person, and then Allah ﷻ showers His mercy upon such a person.

Finally a person says, “Warhamna.” In this a person is making Dua begging for the mercy of Allah ﷻ. What is the Tafseer of this Dua?

تفضل علينا بغيرنا مع استحقاقنا بافانين العقاب

*O Allah! Shower your unlimited bounties upon us in-spite of us being worthy of unlimited punishment.*

By saying “Wafu-Anna”, the records of our evil are destroyed. Thereafter by saying “Wagh-firlana”, Allah ﷻ conceals our evil and makes people aware of our good deeds. Finally, by saying War-Hamna, we beg Allah to shower His mercy upon us in-spite of being worthy of different forms of punishment. How merciful isn’t our Allah?



Anyway, the heart is the thing upon which effort is required. Our heart should be cleansed and the direction of the heart should be corrected. If a person's heart is towards the Dunya (worldly possessions) then a person will perform Salaah but he will be thinking of the Dunya in his Salaah. His recitation of the Quraan, Haj, Zakaat, will all be Dunya. On the other hand, if the heart of a person is turned towards the Aa'khirat then spending time with one's family, playing with one's children will also be regarded as Deen.

### **ALLAH DOES NOT ENTER AN IMPURE HEART**

The heart should also be cleansed. If a glass (tumbler) is dirty on the outside, a person will not be prepared to drink water in such a glass. Sometimes the print of the hand is on the outer portion of the glass as we had touched the glass whilst eating. We are not prepared to drink from such a glass nor are we prepared to offer water to another person in such a glass, even though the interior of the glass is clean. When this is the situation of the heart, how can we expect Allah ﷻ to come into a heart that is impure? Our Sheikh Daamat Barakaatuhum was returning from New York to Karachi and they stopped in Damascus to get a connecting flight. At the airport, Hadhrat was inspired with a poem.

لا الہ مقدم ہے کلمہ توحید میں غیر حق جب جاے تب حق  
آجاے

In the Kalimah we recite, the negative is brought first. (i.e. There is no deity except Allah ﷻ). First a person is required to remove all the impurity from the heart. When the impurities are removed from the heart then the truth will enter the heart. Allah will now come into the heart automatically. When making the Zikr of Allah, we should make one Muraqaba (meditation). We start moving the head in Zikr from the left side, we should meditate that we are vacuuming the various sins that we are involved in from the heart when reciting the first portion of the Kalimah, whether it be casting lustful glances, anger or we experience weakness in awakening for Fajr Salaah. When we recite “Illallah” we are now entering the positive into the heart. We have removed pride and we are now placing humbleness. We have removed falsehood and we are now placing truthfulness. If a person makes Zikr in this manner, reciting the Kalimah one hundred times, will any impurity be left? However, the Zikr should be done properly. Our Sheikh Daamat Barakaatuhum says that many people have made the Zikr of Allah throughout their lives, yet they never reached the shore. This is due to the fact that our Zikr is not done properly, either we are sleepy or our minds are wandering about or we are not making the Zikr of Allah ﷻ with love. It is done as a duty just to complete numbers. If the Zikr is done correctly, then where to where won't a person reach?

When Allah ﷻ enters the heart then according to the Hadith, Allah ﷻ becomes the eyes with which he sees, the hands

with which he holds and the feet with which he walks. In other words, all the actions of a person will now be in conformity with Shariah and done for the pleasure of Allah ﷻ. So the heart is a small piece of flesh, yet it controls the entire body. Unfortunately, nowadays everyone is concerned of their outward beauty, ostentation. We want to be clean outwardly but we do not care about the internal impurities within us. The western world do not even know of cleanliness. It is cosmetics and perfumes that are applied outwardly yet they are filthy inwardly.

### WHAT IS TAHAARAT?

Imaam Ghazaali ﷺ has written that “Tahaarat” in the time of Rasulallah ﷺ refers to cleanliness of the heart. Thereafter “Tahaarat” was referred to Wudhu, Ghusl etc. Nowadays, even this Tahaarat does not exist. It is just outward cleanliness.

The second Hadith that forms part of the basis of Islam is the Hadith,

إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى الله  
ورسوله فهجرته إلى الله ورسوله ومن كانت هجرته إلى دنيا يصيبها أو امرأة  
يتزوجها فهجرته إلى ما هاجر إليه حديث الأعمال بالنيات متفق عليه من  
حديث عمر بن الخطاب

*All deeds will be judged according to the intentions, every person will be rewarded according to his intention, whosoever had migrated for the pleasure of Allah and His Rasul ﷺ then such a person will receive the reward of migrating towards Allah and His Rasul ﷺ, whosoever had migrated to obtain material possessions then such a person will be rewarded accordingly. Bukhari / Muslim.*

The intention of a person is also connected to the heart. Finally, the third Hadith that forms the basis of Islam, which is the cherry on the top is,

من حسن اسلام المرء تركه ما لا يعنيه

*It is from amongst the beauty of a person's Islam that he abandons things that do not concern him*

One person went to a certain Buzurg to take Bay'at. This was his first meeting with the pious person. There was a box of mud clods kept there for Istinja. This person began breaking the mud clods with his walking stick. The Sheikh told the Khaadim to bring another box of mud clods as this person derives enjoyment in breaking them. By doing so, the Islaah of this person was done. In reality, there was absolutely no benefit in breaking the mud clods. He was merely wasting time. We waste our time in so many futile actions. We indulge in futile speech. One fundamental component of good writing is that a writer should be comprehensive in his writings (i.e. there should be few words but plenty of

meaning). Many a times plenty words are used but it does not hold any meaning. Women folk speak on the telephone for one hour yet hardly anything concrete was discussed.

Once Mufti Abdullah Pulpuri was here (in Azaadville), we were having Sehri during Ramdaan at Farouk Patel's residence. The phone rang and he answered but spoke very little. He said, "We have to pay for the call so it has taught us to control our words." However today it is different. The cell phone is so expensive but we use it un-necessarily. A person is on his way to meet another person, he sees the person in front but phones him to inform him that he is coming to meet him. The cell phone calls are much more expensive than the land line calls, yet many poor people are always chatting on the phone. So, we should try to avoid all forms of useless speech.

## **THE WORDS THAT WE UTTER IS LIKE FIRING THE BULLET OF A GUN**

The words that a person utters, is like a bullet that is fired from a gun. The moment a person pulls the trigger the bullet goes off. It is impossible to reverse the process. A person uttered the words of Talaq, he will not be able to retract. Similarly a person says something harsh to a person but later says that he didn't mean it. It is too late as the words have already been uttered. The damage is already done. One cannot retract these words till the day of Qiyamah.

Allah ﷻ will forgive a person that makes Taubah, but the wound that has been caused to a person with the tongue will not be forgotten. A common practice nowadays is that many people humiliate the wife in front of their children, whereas she expects to be respected by her children. What terrible things don't the husbands tell the wife, in front of the children? Many men tell their wives, "You are ugly, you don't have a good figure, you don't know how to cook, and how abusive aren't they? When a man breaks her heart, how can he then fill love into that heart? If a person breaks a glass, how can he put water into that glass? A person slaps his wife and then goes to bed with her at night expecting her to respond and fulfil his desires. How can that ever happen? One should maintain and look after her heart.

The adhesive company advertise on their products, "Don't stick it, Bostik it." So a person should now join that broken heart and one shouldn't expect results over night. Also, one should be careful in regards to the future. If the heart was broken once, it will easily break the second time also. If a husband and wife live with happiness in the world, it is a picture of Jannat in this world. Hadhrat Maulana Muhammad Umar Saheb Palanpuri ﷺ used to say that the cars are moving on the freeway at a speed. However if your car is not moving as a result of having a breakdown, then don't say that cars are bad. There is a problem with your car. Perhaps there is dirt in your fuel line, or in the carburettor or the car has a puncture. If one's marriage life is not moving smoothly,



there is a problem. The problem should be sorted out and then see how things will work out. One great bounty that will continue in Jannat is Nikah.

### **CONCERN OF AN ELDERLY PERSON**

One Maulana had delivered a lecture of this nature in Malawi in Lilongwe. After the lecture, an elderly person went to the Maulana and said I cannot hear properly. He asked the Maulana to repeat himself. The Maulana said, "You will get your wife back in Jannat." He pondered for a while and then said, "What kind of a Jannat will that be?" (as he had endless problems in the world with his wife). Maulana then understood the elderly person's problem. It was not a hearing problem. Maulana then said, "She will reform in Jannat and be better than the damsels." The elderly man pondered for a while and then said, "This woman will never change." We take so much of trouble to learn how to drive a motor car on the public road. We study the various text books, write a test etc. On the other hand, a person has to live with his wife throughout his life, she will bear kids for them yet we do not study any Kitaab at all.

A student of ours once had a discussion as to why does one need a Sheikh? He said, "If one is suffering from anger, the remedies are found in the Ahadith." Similarly, the various prescriptions are given for the different maladies. If one does not perform his Salaah, the warnings have been mentioned in the Hadith. During the conversation, the student himself

mentioned that we know all this but we do not practice accordingly. Knowing something is not sufficient, as many people do not practice in spite of being aware of the warnings that are found in the Ahadith. I then told the student that if a doctor is ill he also has to go to another doctor. He may possess all the medical books but he cannot treat himself.

It is famous about Mulla Ali Qari  who is the author of Manasikul Haj. Although he had written the various Masaa'il and methodology of performing Haj, he commenced his Tawaaf in the opposite direction. A young Arab boy told him, "Had you only read the book of Mulla Ali Qari ). Writing a Kitaab and having the knowledge is also not sufficient. A person has to make a concerted effort to bring Deen into one's life.

These are the three Ahadith which are the basis of our Deen. We should keep these Ahadith in our mind all the time and make an effort to correct our heart. Our Niyyat should be corrected, and to bring beauty into our Deen we should give up all futile practices especially futile speech.



## **THE PPC CLUB**

We generally enjoy sitting in our gatherings and chatting. One common gathering is known as the PPC (pavement panchaat club). After Salaah the Musallis stand and chat on the pavement. The only requirement to qualify as a member is that a person must smoke Agarbatti. We do not have five minutes to sit for Kitaab reading as it is too long. In Ramdaan, people keep a record of the duration of Taraweeh. They can tell exactly how much extra time was taken in Taraweeh. They also have record of the number of mistakes of the Huffaz. These issues are discussed amongst the members of the pavement panchaat club. Whenever a person commences a discussion, he commences with a conversation that is Mubah(permissible), which then leads to Ghibat.

We should also be very particular about our conversations on eid's day. When the families gather, we ask about the Taraweeh at the various venues, we then comment on the reciter of our Masjid and the l'tikaaf, without realising we are making Ghibat. The sad part of backbiting is that we try to justify our action. We comment by saying, "we shouldn't have made Ghibat but..." The word "but" opens the doors to floods of Ghibat.

Once, we were with Maulana Abbas Zubair Ali and Haji Ahmad Nakhooda in the Jamiat office in India which is located in Delhi. One person was speaking ill of some Ulema. Haji Ahmad Nakhooda immediately stopped the person from

doing so. That person was adamant and continued. Haji Saheb then stood up and told us to walk away from there. This is the procedure that should be adopted. If you stop a person from making Ghibat on Eid day, you might spoil his day. On the other hand, by making Ghibat, you will destroy the Ibaadat of the entire month of Ramdaan. The rewards that one has accumulated will be transferred to the opposite parties account. One should rather make Ghibat of his family people, so that the rewards will be transferred into the account of the household. We make Ghibat of a person whom we dislike and entertain jealousy and hatred towards. By making Ghibat, we have transferred all our deeds into his account. Who can be so foolish to transact in this manner? This is the reality of Ghibat.

Hadhrat Maulana Qamar-uz-Zamaan Saheb had mentioned that it is Haraam to speak the truth at certain times. What is Ghibat? A person speaks the truth about another yet he will dislike it if he is informed about it. For example, a person had committed a wrong and you speak about it. You are speaking the truth, but it is behind his back therefore it is Haraam. We had noticed the practice of our Sheikh Daamat Barakaatuhum, if someone would come to him with a complain about another person, Hadhrat would stop him. Hadhrat would then say, "Call the other person and speak in his presence." Speaking of another is Ghibat and listening to the backbiter is also Ghibat. When the person that is being spoken about is present, then it will not be regarded as


Ghibat any longer. Also, when the other person is present then you will not be able to speak against him any longer, whereas the complainant was very brave in his absence. Also, by the opposite party being present one gets a fair chance to defend himself. If we speak of a certain quality in a person which he does not possess then this is a double sin. In the Hadith this is termed as “Buhtaan” (slandering). Hadhrat Sheikh رحمہ اللہ has stated that all our gatherings are filled with it, irrespective, whether the gathering has been established in the name of Mashwera or otherwise.

Maulana Abu Bakr Bhamjee, a friend of ours had once mentioned that if one intends eating prawns, he should go ahead even though eating prawns are Makrooh (according to the Hanafi Mazhab). However, one should not eat the Alim and Imaam of one’s town. (i.e. don’t back bite of them during the course of our meals on the table). Making Ghibat of another is equated to eating his flesh. In the Quraan Shareef, Allah ﷻ states,

وَلَا يَعْتَبِ بَعْضُكُم بَعْضًا أَجِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ


*And do not backbite each other, do anyone of you love to eat the flesh of his dead brother, which you so detest?*

## **THE WORST FORM OF GHIBAT!**

The flesh that is most poisonous is the flesh of the Ulema. Maulana Ahmad Buzurg who is the present principal of Darul Uloom Dhabel, His grandfather was also Maulana Ahmad Buzurg who was a very pious person. He mentioned that a person that backbites of eight Ulema, his face will be turned away from Qibla after burial, and this is a guarantee. Once I had asked Hadhrat Mufti Mahmmod Saheb , is it permissible to make Ghibat of the non-Muslims? He replied, "What is the need to do so?" You should recite some Tasbeeh, or recite Durood, recite the Quraan Shareef. Why do you want to backbite?

I had enquired about this Mas'ala from a few people but I haven't received an answer as yet. When a person listens to the news, he is listening about the evil actions of people. Is this not regarded as Ghibat? A person that does not need to listen to the news should not listen. One should not listen to news for the sake of listening. If one is in such a position that listening to the news is necessary, then such a person should listen, such as a Mufti. He has to know about the latest news; he has to know the slang language of the people as many Masaa'il are dependent on this. A person that is a public speaker should also know what the public is involved in. Every person does not have to know these things. It is possible that one is listening to Ghibat by listening to the news, which is equal to backbiting. We don't even think of repenting from this sin. Ghibat is so evil that it is equated to

the worst form of interest. Generally people abhor taking interest but when a person backbites, this is regarded as the worst form of interest that one can possibly consume. Interest is so evil that it is tantamount to committing adultery with one's mother, which a person will avoid. Today they are trying to change the form of interest.

Hadhrat Maulana Muhammad Umar Saheb Palanpuri  had given a beautiful example, if a person places idols in the Masjid and tells the people that these idols will fulfil your needs, the weakest Muslim will not tolerate it saying that this is polytheism and Kufr. These idols should be thrown out, even though they are made of gold. The person that brought the idols to the Masjid removed the idols, he then melted them and made Kruger coins. He then gives it to the people and tells them that these coins will fulfil all your needs. You may purchase a house, use it for your Haj or Umrah trip, we will now readily accept it. It is just the form that has changed. Today, many things have changed their forms. This does not legalise it in anyway.

Ghibat is a terrible thing. Not being aware of it is one thing. The other thing is being aware of it but we cover it up. We then justify the Ghibat by saying that this is a discussion of facts. These faults are in a person. There are various details to Ghibat. Sometimes we have to go and complain of somebody. This shouldn't be done in front of everyone exposing the fault of a person. A person complains as he

wants a fault to be rectified and you are aware that this is the only person that will be able to rectify the problem.

## WHY IS GHIBAT HARAAM?

Our Sheikh Daamat Barakaatuhum says, “Why did Allah ﷻ make Ghibat Haraam?” If your son has done something wrong, you will punish him as you are the father. You may also advise him, but you will not be able to tolerate all the others speaking of him. You may even warn them not to speak ill of your son. Similarly Allah ﷻ has taken the responsibility to protect the respect of His servant. So, Allah ﷻ has made it Haraam to speak ill, ridicule and mock at His servants. Allah ﷻ will sort a person out for his wrong doings, or it is possible that a person will make Tauba due to which his sins are wiped out.

التائب من الذنب كمن لا ذنب له

*A person that repents is like one that has not committed any sin.*

When a person is pure from all his sins, people are still slandering him. How evil is such an action? How much of lies (false speech) is included in backbiting? These are the various sins pertaining to the tongue. If we make an effort in this one month and only speak when necessary then we will gain control of the tongue. This does not mean that we should become snobbish, have a holier than thou attitude and pride.

If we gain control of the tongue we will shun away all futile speech and futile actions. Ameen!

In the Hadith, *“It is from amongst the beauty of a person’s Islam that he abandons things that do not concern him”*, there is indication that a person will gain the quality of Ihsaan. What is Ihsaan? This is Tasawwuf. Tasawwuf will bring beauty into our Deen. If we gain control of the tongue, abstain from Ghibat, vulgar language, control our anger, etc., the house of a person will become Jannat. If these things are missing then the house of a person becomes Jahannam in this world. The wife and children prefer you to be out of the house rather than being at home.

May Allah ﷻ grant us Taufeeq.









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### Contact Details

☎ Tel: (+2711) 413-2785/6,

📠 Fax: (+2711) 413-2787,

### Khanqah Website:

🌐 Web: [www.ka.org.za](http://www.ka.org.za)

### Email:

✉ [enquiries@ka.org.za](mailto:enquiries@ka.org.za)

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