

NOTIONS THAT MUST BE CORRECTED

Shaykh Muhammad b. 'Alawi al-Maliki al Hasani

A Lecture by Sheikh Afeefuddin Al Jailani

Ba'alawi Center, Kemensah

Alhamdhu'lillah, with Allah's barakah, we have been blessed to continue, insha'Allah, to study together the most important book of Allahyarham, Alama Shaykh Muhammad bin 'Alawi al Maliki al Hasani al Makki, which is the book Notions that must be Corrected. That is to say, it is mandatory upon a Muslim to correct these 'notions'.

Why do I say that? Because when there are differing opinions for example between the groups of people, this difference of opinion may be either in aqidah which is belief, or it may be in Fiqh which is Shariah law. Al aqidah – belief is one. In Al Qur'an al Karim Allah has said:

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ-
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَّا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

The Messenger believea in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allah, His angels, His books, and His messengers. "We make no distinction (they say) between one and another of His messengers." And they say: "We hear, and we obey: (We seek) Your forgiveness, our Lord, and to You is the end of all journeys."

We must believe in Allah, Almighty and Glorious is He, angels, prophets, the books, the last day. This is fundamental belief and our name is al mu'mineen. Not fuqaha. Allah, Almighty and Glorious is He, has selected from among the believers fuqaha – faqih. People such as Imam Shafi'i, Imam Hanafi, Al Maliki, and so on. They are the fuqaha of the ummah (jurists). And millions upon millions of people depend upon their Fiqh. Their legal rulings.

You see, there are four schools of thought in Fiqh – Islamic Jurisprudence. Meaning, in your daily life, muamalat – such as how much to pay in Zakat, how to perform you ablution, the practice for taking your ablution, the way you pray, such as how to place your hands, and so on, this is all Fiqh. Fiqh is options. More options for the ummah. That is Allah's mercy, Almighty and Glorious is He. But aqidah is one.

If anyone, from any of the schools of fiqh tries to force someone, to say for example, you must follow our fiqh or your solat will be wrong or something similar, now he is upgrading his fiqh to be aqidah. And this you cannot do. Aqidah is as Allah, Almighty and Glorious is He, has laid out in the Qur'an. Full stop. Nothing else. So nobody can force anyone.

But, when certain problems start surfacing these days, vocally, loudly, it becomes a big issue. So the Jurists, Ulama, must do something, either through the printed page in books, or through lectures, or a combination of these, whatever, to make people understand. Because at the end of the day, the people are the victims. These days people are the victims of plenty of books being printed and distributed, sometimes free, and when they see the book, it is nicely bound and printed, the cover is attractive, and they are led to believe this must be a very good book. Why? Appearances. Perception. But, dig into the contents and see if it lives up to its image. You have to be very careful.

So the Ulamas, the 'muktabareen', the respected Ulamas, the sincere Ulamas, have the concern of the ummah. They will simply pronounce or decide that so-and-so is condemned to hell. Or so-and-so is in paradise. Behaving as though paradise and hell is theirs to distribute and give away. Of course, they cannot do that.

So, Allahyarham Sayyid Muhammad bin Alawi has done a very good job by writing this book – Notions that must be Corrected. And, of course, as a respected and knowledgeable scholar, he has included a full list of proofs to support his writing and comments. This includes Al Qur'an, the accepted Sunnah of Rasulullah, may Allah bless him and grant him peace, the understandings of those Ulamas who came before him, and in this he has performed a very good service.

The book is now in its fourteenth printing. Now, since he passed away, his

son Ahmed is still carrying on with this work – to ensure the book is available. And, alhamdulillah, it is very well accepted and if you read the beginning of the book in the Preface, and the Scholarly Commendations, you will see the list of Ulamas from Egypt – Al Azhar University, from Africa, and they have written about the importance of this book and it has been well accepted by these scholars, alhamdulillah rabbillalameen.

A few days back, I received an email to our office account, from a sister, asking a question. She asked: “What is the difference between Shi'a, Sunni's and Sufi's?” Meaning a Muslim has to be Shi'a, or Sunni, or Sufi.

Clearly she is confused. And you know why she is confused. You know, in early days, not everyone could read. And it was difficult to get the material. But now-a-days, with the internet, it is very easy. Someone sees something and likes they will send you a link to the material (“I found this one – it is nice”) and you click on the link and there it is. No need to go to research or anything. But this also makes it very difficult, really.

For that reason, it shows that there is a problem among the people, the ummah. We have to our best to deal with the doubts and misconceptions. I said the answer to this is very easy. The Shi'a have an extreme love for the 'ahlu bait' – the group of members of Rasulullah's family, may Allah bless him and grant him peace. We are not going to talk about their love, and why and what they do, because that is not our subject. Sunni's are those who follow the Sunnah, (example) of Sayiddinah Rasulullah, may Allah bless him and grant him peace. And, of course, the Sunnah of Rasulullah, may Allah bless him and grant him peace, is to love 'ahlu bait' in an accepted way. Not to exaggerate their position. Because the 'ahlu bait' do not need false stories to build them up or make them important. They have enough just being 'ahlu bait'.

Al Imam as Shafi'i, may Allah be well pleased with him, was heard to say “Ya you members of the house (ahlu bait), love for you is compulsory (fardh) for all Muslims.” Because Allah, Almighty and Glorious is He, mentioned about it in the Qur'an. “Be kind, love ahlu bait”. And in each prayer, to be accepted, you must include invocation of blessings upon Rasulullah, may Allah bless him and grant him peace, and upon his family and friends. And this is enough. Nothing more needs to be said.

Sufi's, as we have explained in our classes on the Reality of Sufism, that we are continuing with at Masjid Bukit Antarabangsa, is simple. Sufism means 'pure'. 'Purity'. Purification of the soul. I think everyone needs that. I consider it compulsory (fardh) for everyone.

So the Muslim he must be either Shi'a or Sunni. But a sufi, they are Sunni. It is not a separate thing. I can say that all Muslims regardless of who they are, have to be sufi in that they have to purify their souls to be a good human, to be a good believer, and for that Allah, Almighty and Glorious is He, has given us the greatest Ulamas, like Al Junayd al Baghdadi, Maruf Al Karkhi, Al Imam al Ghazali, Sayiddinah Sheikh Abdul Qadir al Jailani, and more. Those Ulamas have done so much for the ummah and to explain the meaning of Sufi's. And sometimes unfortunately, you will find someone criticizing sufis and he brings obscure books, I don't know where they come from, written by someone that I have never heard of in my entire life. And he quotes from the book – and what to say. An unknown author to support an unreasonable critique. To prove that sufism is wrong. If you want to say that, you are implying that the whole ummah is misguided. Because so many people, in so many countries, have entered into Islam because of 'ahlu tariqah' – the sufi teachers. They have converted because of 'ahlu tasawwuf'. They came from India, from Iraq, from everywhere, all of them.

So a Muslim has to have a pure love for 'ahlu bait', a pure love for 'as sahabat', and he has to purify his heart.

So, this is what we need to understand and this is also what we are going to explain in the course of these lectures, insha'Allah.

We are going to continue where we left off because the worst 'fitnah' (test) now-a-days, the biggest problem, is the fitnah of at takfir. To say to someone - “you are out of Islam” or “You are no more a Muslim”. Or “You are Murtaad”. This is the most serious fitnah today. We have explained about this in our last class. And when you say “kafir”, you mean “You are condemned to hell.” He is still alive but you have decided that he is going to hell. Who are you to decide such a thing? And secondly, if someone says to somebody “kafir”. The word has come out of their mouth. Now what is going to happen. If someone calls someone a non-believer, kafir, and that person is a believer (that is they are not kafir) the accusation will come

back upon the person who has said this – the one who has called the other a non-believer. And he is then condemned to be a non-believer. No matter how plentiful his devotions, Hajj, Hafiz al-Qur'an, charitable acts, no matter any of this. This simple act of falsely accusing a Muslim of disbelief, will render all of his acts of worship meaningless.

So, imagine if someone accuses a whole group of people with disbelief. Allah protect us from such a thing. On judgment all of your actions, even to the smallest – smaller than a mustard seed – will be brought forward for your review. And when someone says such a thing in error. So that is why I say this is the biggest fitnah. Allah protect us all from this error.

With all of the Ulamas that I have studied under, or whose books I have studied, I have never heard or read a single one accuse someone of disbelief. That is not their duty. This is not the reason that they have been sent for.

Now-a-days, so many people are accusing others of disbelief. Allah protect us all from this.

Sayyid Muhammad bin Alawi, Allah's mercy be with him, he explained about the saying, and this subject is very important.

You know Shaykh Muhammad b. 'Abd Al Wahhab. He is the leader of the 'Wahhabi's. He has written many books, correcting things. It is his work on which they base all of their complaints and rulings. Then after that the Ulamas will say that he is not that extreme but his followers are extreme. So Sayyid Muhammad quotes in the book the letters of Abd Al Wahhab which he has sent to a few Ulamas clarifying matters of which there were not aware. This according to what Sayyid Muhammad has written in the book. So, for example, there is a letter from Muhammad b 'Abd Al-Wahhab that he sent to the people of Qasim. Qasim is in Saudi.

**From them is that which is pure slander, such as his words: that I invalidate the four juristic schools of thought,...
...and that I impute disbelief upon those who perform tawassul through the righteous, and that I impute disbelief upon al-Busayri due to his statement...
....and that I deny the visitation of the graves of one's parents**

and others

His response to this, in his letter was that he was totally innocent of all of the charges and he never said anything like what they were accusing him of.

And there is one letter he sent to al Suwaydi, a scholar from the people of Iraq, and without going through all of the details, I will just summarize his response which is in the form of a verse from the Qur'an Surat al-Nur: Ayat 16,

Glorified are You, this is a manifest slander

By these letters he is denying all of the things people claimed he said.

The books they are printing now-a-days and they keep printing. There is on book written called Al Tawhid. And a few others. I have gone through all of these books. Many of the Ulamas have made the same point. Sayyid Muhammad here has raised this issue saying “Shaykh Muhammad has never said these things. Why are you saying this about him?” So this is something very important. This is the proof showing that he has never said so all those who claim to follow his school of thought have to be very careful. And this is something related to the subject of our last class.

Today, we are going to go to something very important. Which now-a-days you see is happening. Any two groups of Muslims, unfortunately, when they argue, say things which do not reflect the akhlaq of the ummah. It is more the akhlaq of the munafiqeen. You know that Sayiddinah Rasulullah, may Allah bless him and grant him peace, has said that the signs of the hypocrites are three: when he talks he lies; when he makes a promise and you trust, he will betray it; and if he argues with someone he will revert to foul language. So these are the signs of the hypocrites. Number 1: whoever does that because his belief clashes with other peoples belief, he has put himself into the circle of the hypocrites. Because Sayiddinah Rasulullah, may Allah bless him and grant him peace, who is our most excellent example, his way of disputation is with akhlaq. Allah, Almighty and Glorious is He, has said “combine the power of you lord with wisdom.” “use soft arguments to convince” and at the end of the day Allah knows who is going to be guided and who is not. So the scholars and those who are

calling to the belief in Allah, Almighty and Glorious is He, have to be very careful to spread the message in the most polite way. You have to be as polite as you can. But in case of – such as what we are seeing here – there are issues for small things when people dispute, they will accuse the other party of disbelief.

From Notions That Must Be Corrected - p36 - Section <i>Insulting a Muslim is corruption, and fighting him is disbelief

... there is the narration found in al-Bukhari regarding Sayiddinah Usama b Zaid, may Allah be well pleased with him, the beloved of the Messenger of Allah, may Allah bless him and grant him peace, and the son of his beloved. Ibn Dhabyan said: I hear Usama b. Zayd say: The Messenger of Allah, may Allah bless him and grant him peace, dispatched us to al-Hirqa and descended upon them in the morning and defeated them. One man from the Ansar and I came upon a man from them. When we surrounded him, he said: <i>La Ilaha Illa Allah?</i> The Ansari kept back from him, while stabbed him with my spear and killed him. When we returned, this (news) reached the Messenger of Allah, may Allah bless him and grant him peace and he said: "O Usama, did you kill him after he said: "<i>La Ilaha Illa Allah</i>?" I replied: 'He was saying it as a shield (from being killed).' 'He (the Messenger of Allah, may Allah bless him and grant him peace) did not cease repeating his words until I had wished that I not embraced Islam that day.'" In another narration it states that the Messenger of Allah, may Allah bless him and grant him peace, said to him: "Did you split open his heart so as to know if he was truthful or lying?" Usama said: "I shall not kill anyone who says '<i>La Ilaha Illa Allah</i>.'"

From Sahih Al Bukhari and Muslim Rasulullah, may Allah bless him and grant him peace, said:

whoever eats our food, and faces our kiblat to pray, and prays our prayers, he is a Muslim and his Guardian is Allah, Almighty and Glorious is He.

He is being protect by Allah, Almighty and Glorious is He. So be careful of the one who's Guardian is Allah, Almighty and Glorious is He. That is what Sayiddinah Rasulullah, may Allah bless him and grant him peace, has said. Be careful. He is under Allah's protection. What has he done. He eats hallal food, he faces the kiblat to pray and he prays the five times prayer. So if someone prays, fasts, goes for Hajj, and reads the Qur'an, and you call him kafir...this is really contractory.

Listen to the wise way of those who understand the reality of al iman. And they keep themselves away from saying the word kufur to others. From the book:

Sayiddinah Ali, may Allah be well pleased with him, was once asked about some of his opponents from one of the sects: 'Are they disbelievers?' "No" he replied, "It was from disbelief that they were fleeing." He was then asked: 'Are they hypocrites?' "No" he replied, "The hypocrites do not remember Allah but a little, whereas these people remember Allah in abundance." He was then asked: 'So what are they?' He replied: "They are a people who were afflicted with a trial, so they were blinded and made deaf."

Remember, this is Sayiddinah Ali, may Allah be well pleased with him. And he is talking about people who were actively opposing him. And still he would not mention the word 'kufur'. This is the person who Sayiddinah Abu Bakr may Allah be well pleased with him, was heard to say "If you want to ask anyone about the Qur'an, ask Ali.". And Sayiddinah Ali said about himself "I swear by Allah that I know for each verse when it was revealed and what was the purpose – ayat by ayat." And with all of his understanding which is unmatched either during his time, or ever since, with all of this, he does not want to utter the word kufur. Why? First because that is his understanding and second because he is a role model for the ummah and he wants others to be like him. If those people who claim to follow him, such as the Shi'a, follow the reality of love of Sayiddinah Ali, and Sayiddinah Hussein, may Allah be well pleased with both of them, there will be no problems in our life with Sunnis. Because the Sunni's are the extreme and dislike ahlu bait, but if they were to understand the intent of Sayiddinah Ali, or Sayiddinah Abu Bakr may Allah be well pleased with

them they would not be like that. But they don't. And why? Because they do not know their history – the history of the illustrious leaders. There was, before, one school in Iraq where they go and they read Seera Nabawwi, Bab ul Jihad, Raswat Badr, all about killing. My friend, is the history of our Prophet, may Allah bless him and grant him peace, only this part? Teaching these children to make their heart blind. I really pity them. Once someone complained to me because his son came to him and asked him “Why are you reciting this Dala'il al-Khayrat (http://en.wikipedia.org/wiki/Dala'il_al-Khayrat)” by Imam Muhammad al Jazuli. A solawat and collection of prayers for Rasulullah, may Allah bless him and grant him peace. He answered that he had not just started but had been doing this for a long time. He said “You keep reciting this you are a kafir in hell.” This to his father. I want to know where he is getting this. He is going to our local masjid. And what is he learning in this masjid – to hate others. Not to have love for others. Is this the purpose of the masjid, why it is built. There is one small masjid – about the size of this room just outside of Baghdad. The one who built the masjid, he is taking care of the masjid. One day, on Friday, one bus came with about 20 to 25 passengers, they came to prayer solatul jumaah and they arranged themselves in the center of the masjid. And, as is the custom, after the adhan, the worshipers will prayer the sunnah. But these people didn't pray. And this, in a small masjid particular, stands out as being unusual. Why all of them do not pray the sunnah prayer. So this person, the one who built the masjid, went to them politely, and gave salaam and then asked them “Why all of you did not pray the usual sunnah prayer?” They said “No. This is not sunnah. It is bid'ah. Bid'ah. By Allah. We have always prayed this. Sheikh so and so. All of them used to pray this sunnah prayer. So how about them. They answered, “Yes. Them too. They are all in hell.” Then he said “By Allah, you will not pray in this masjid.” Then he brought a stick and all of the the other worshipers also came and they chased them out of the masjid.

After that he put one signboard. No Wahabbi's permitted in this masjid. And if some stranger came and his beard was too long, or his juba too short, he would question him before allowing him to enter the masjid. The Minister that day rewarded him.

By try to do something good or answer politely if you don't want to pray the sunnah.

Sayiddinah Rasulullah, in his whole life never said 'No' to anyone. He was that polite. And if you bring to him food that he didn't eat he would say “I can't eat this. Thank you so much. In my home town we are not used to this type of food. But thank you so much.” This in a polite manner.

For the past two weeks with the Mauluds, and the celebrations and many ulamas came and all of the ulamas are talking about love. Love for Rasulullah, may Allah bless him and grant him peace. And love for each other. Something came to my mind. If you are feeding someone or you are supplying yourself with gold, or jewelry, with luxuries. What for? You know people have a strong love for Rasulullah, may Allah bless him and grant him peace, and love for ahlu bait, and sahabat. There is emotion towards. But what to do with this love? We have to tell the people that this is the medicine. But how to use the medicine. The doctor will give you the prescription but how to take. Before food, After food. He didn't ask me whether I am allergic to it. We have to inform the people what to do with this love. The love here, you have to be , to copy Rasulullah, may Allah bless him and grant him peace.

My friend, if there is an incident happen to you. You argue with someone in the house or at work, or on the street, anyway, your reaction you have to think of what Rasulullah, may Allah bless him and grant hiim peace, would do in this situation. What would be his reaction. So, here when you think of the love you have for him, you have to be very sincere with this love. Having the love is not enough. Maybe someone is hosting a Maulud for Rasulullah, may Allah bless him and grant him peace, and there is a small problem happen between he and his neighbour, maybe for a piece of land. And they dispute about this matter. My friend, what is the meaning of celebrating the Maulud. The love. Uswatul hasana. You have to try to emulate Rasulullah, may Allah bless him and grant him peace. Professing love for him is not enough. (Ali Imran – 31)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ
 ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most

Merciful."

To follow Rasulullah, may Allah bless him and grant him peace, you will be guaranteed Allah's love, Almighty and Glorious is He. For the sake that you have followed the sunnah of Rasulullah, may Allah bless him and grant him peace. This sunnah is not only how we pray and how we dress and what we eat and drink and how we enter the house. The greatest sunnah is his akhlaq. '**wa innaka ala khuluqeen azeem**'.

They are the ulamas. And their understand of the nature of this love is really great. Sayiddinah Iman Ahmed ar-Rafa'i (http://en.wikipedia.org/wiki/Ahmed_ar-Rifa'i). I will tell you what he has said in his poem.

Ya Allah, for now, whoever in the future is going to hit me, insult, steal from me, anything he is going to do to me, Ya Allah, You are my witness, I am going to forgive. From now.

Why, he was asked. He said because I don't want to put Rasulullah in a situation where is going to have forgive us or to have to ask us to forgive someone. I want him to be relaxed on that day. So I am going to say from now, Ya Rasulullah, I forgive him. This is a great love.

Sayiddinah Abdullah ibn Umar (http://en.wikipedia.org/wiki/Abdullah_ibn_Umar) may Allah be well pleased with him, while he was with Rasulullah, may Allah bless him and grant him peace, saw a person enter the masjid. Later Rasulullah, may Allah bless him and grant him peace, said "You saw this person. The one who just prayed." The companions answered "Yes Rasulullah." He said "He is among the blessed of paradise. Guaranteed." So Abdullah ibn Umar was very curious. Why? He followed this person to see what he have done. So went to the house of this person where he stayed for three days. He used the excuse that he was having a problem with his father and needed a place to be separate from him for a while. So while there he observed him and found that there was nothing different. Abdullah rose to pray tahajjud and this person slept that night. He thought maybe inside his room there was something else. He was puzzled. So on the third day he confronted him. Ya

fulan, I don't know what to say. I have no problem with my father. But, I have Rasulullah, may Allah bless him and grant him peace, say of you that you are among the blessed in paradise. Already. Guaranteed. So this person was overjoyed at this news. Praising Allah, Almighty and Glorious is He, giving thanks. So Abdullah said I just wanted to know what thing you have done to earn this extraordinary blessing. What was special in you actions, deeds, prayers, whatever. He answered, I don't know. As you have seen, I don't think I am special in any way. But Allah, Almighty and Glorious is He, and Rasulullah, may Allah bless him and grant him peace, know best. Then, when Abdullah ibn Umar was just about to leave, he said "Wait a minute.". "Come.". He came back. He said "There is something I do every night without fail." Abdullah asked "What is that?" He said: "When I put my head on my pillow, to sleep, before I sleep I say 'Ya Allah. I am a poor man. But my charity that I offer this day, is that whoever insult me, whoever talk bad of me, whoever takes my rights. Ya Allah, I forgive him. That is my charity. So please accept from me" So Abdullah said "This is the one. This is it. Not anyone can do this with sincerity. Only the truthful and sincere lovers of Allah." That is the message of Sayiddinah Rasulullah, may Allah bless him and grant him peace. That is how they used to deal with others. The love..and because of the love there is nuances of the practice.

Now-a-days what we have is that someone blindly follows the sunnah as they think , and then we have arguments about the correct way of following a particular sunnah. There are many funny stories we have heard about these things.

So, we have to change our style of understanding the sunnah. I love Rasulullah, may Allah bless him and grant him peace. If he is in this position, what would he do? That is the sunnah. What he used to do in certain situations.

A certain Jew had a problem with Sayiddinah Umar when he was the Amir – the Caliph. So he filed a case against him. Against who? Sayiddinah Umar. And who was the Judge? Ali ibn Abi Talib, may Allah be well please with him. The case was that Sayiddinah Umar had sold his shirt to the Jew and he didn't pay for it. So they brought the case before Sayiddinah Ali. Sayiddinah Ali asked Sayiddinah Umar if he had any witnesses to the

transaction – after all the shirt is now in the possession of the Jew – and Sayiddinah Umar said that he had no witness. So Sayiddinah Ali wrote the judgment that the Jew was in the right and Sayiddinah Umar had no case. Sayiddinah Umar said - “I accept the judgment.”

The Jew was amazed. He asked “Is that all?” Sayiddinah Ali said “Yes. Done.”. “He is not angry.” “No.” “He is not going to punish me?” “What for? I have passed judgment already.”. “You mean he accepts your word like anyone else? And he just leaves. Just like that?” He said “That is the way of Islam. And that is the message of Islam.” The Jew then said “Now I must speak the truth. I lied. I didn't pay. But because of this I swear there is no God except Allah, and I swear that Muhammad is His messenger” “As'shaddu an laa ilaha il Allah. Wa as'shaddu anna Muhammadur-Rasulullah”.

This is just one incident.

I have met a brother, he is American. He converted to Islam. But his mother was very angry. Before converting he used to argue with her always. “No. I will come and go as I like. Who are you to try to run my life.” An attitude like that. After he converted, one day she had a problem with him and she was scolding him and he was standing before her very contrite and humble – no back-talk, no insolence, just silent submissive listening. After she finished, he came and kissed her hand. She said what are you doing. He said this is the way of Islam. You are my mother and I must show you respect. She was put off-guard. The she said, “If this is way of Islam, then please be with these people all the time. Stick with them. If they are teaching you this moral character, then be with them all the time.”

Now we have a problem. The Muslims in one house, one family, there are so many problems. Those days, I think you can remember your father and the way you were with him. If he simply says “I would like some water.” All of the children would run to get the water for their father. Now-a-days, the son watching TV, and he will ask the father - “Father can you get some water for me.” Not even a “Please” as if that would make it better. Sometime the father will say “I want to take my medicine, can you bring me some water.” The son will just make some rude gesture and ignore him. This is Muslim by name only. There is 'Muslim', and there is 'millim' – you know the millimeter.

Akhlaq -my friend – good manners. There have been nations that have been built on the moral character of one scholar. As in Turkey. Sayiddinah Jalal al-Din Muhammad Rumi (<http://en.wikipedia.org/wiki/Rumi>) his books and his poems affected the whole country. And his follows and students became so humble. On the character of one person. He changed people.

There is a true story, very humourous, but real. They say there was on murid and sheikh. That murid had a problem. His tongue was 'very long'. If he is in an argument with someone he will use all of the bad language and harsh language – every word in the dictionary – specially written dictionaries of objectionable words. So people complained to the sheikh about this murid. “Ya sheikh, you have to speak to this person. It is not nice. People will say he is a student of so-and-so, but the sheikh is not teaching him control, and so on and so forth.” So the sheikh asked him to come and he came. He said “Why are you talking like this?” “Ya sheikh, it is as though my tongue has a mind of its' own. I cannot control it. If someone says something I feel very unhappy.” The sheikh said “Look. You have to remember I am your sheikh.” He said “When the thing happens I can't remember that.” The sheikh said “OK.” He brought for him a chick pea. He said “Open your mouth.” And he put the pea under his tongue. He said “When anything happens this chick pea will make you remember me.” Subhannallah after this when people started disturbing him, insulting him, he never said anything. When he would go to talk, the chick pea would remind him and he would be silent. So he became very close to the sheikh. One day, this was in Baghdad, they were going to the Mosque for prayer – Maghrib prayer – and it was raining very heavily – like the heavens fighting. And cool weather. And they were walking along the street and there was no place to shelter from the rain. It was a very narrow road between the houses with no over-hang to protect them. And it was so dark with thunder and rain and the two were running to reach some place where they could get protection. As they were rushing along a woman appeared in a window and called out “Ya Sheikh. Please wait for a minute.” He said “Can't you see that it is raining and miserable.” She said “Just a very short while please.” And she went back inside. Leaving them standing in the rain. 5 minutes passed and she came out and said “OK you can go now.” Without a further explanation. He said “What was the reason you stopped us – in this rain and weather.” She said “Well. I have a chicken and this

chicken is laying eggs and the coloured chicks are the preferred ones and people have told me that if you see any Sheikh come along – just look for his Imama – and while he is there you go and recite these few verses from the Qur'an and you will get the chicks you want. So when you were passing by, I felt this was the perfect time to get my desired chicks.” The sheikh was staring at her – speechless. Then he said “This was the only reason you stopped us.” She said “Yes.” So the murid said “Sheikh. Can I take out the pea now.” The sheikh said “What are you waiting for?” Then afterward when he was talking with him he once again counseled patience.

The thing is, you can be patient in a normal life. But you know, where your patience is going to be reward and who is going to give the reward – Allah, Almighty and Glorious is He. And when it is difficult to be patient – be more patient. Because the reward from Allah, Almighty and Glorious is He to the patient will be greater than anyone else's reward.

Al asr

وَالْعَصْرُ

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

إِنَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصُوا بِالْحَقِّ
وَتَوَّاصُوا بِالصَّبْرِ

**By (the Token of) Time (through the ages),
Verily Man is in loss,
Except such as have Faith, and do righteous deeds, and
(join together) in the mutual teaching of Truth, and of
Patience and Constancy.**

And to counsel patience in others. Those who counsel others are among the most true of believers. How about if both of these are among the patient. It is like, if you invite someone to come and eat in your house and he doesn't come. You are granted the reward as if he has come. And if he comes to eat – even more benefit.

Sayiddinah Hassan and Hussein. One day they had an argument. And who became the person to reconcile them – Sayiddinah Abdullah ibn Umar. He went to Hussan and counselled him to reconcile the argument by apologizing to Hussein. And Hassan said “I am elder to him. And he is the one who started the argument.” So he went to Hussein and said “Ya Hussein. He is your elder brother.” Hussein said “No. He must ask for my forgiveness.” Abdullah asked “Ask your forgiveness? What for?” Hussein said “I have heard my grandfather Rasulallah, may Allah bless him and grant him peace, say If there are any brothers have any problems , the one to ask forgiveness will be the first to enter Paradise and I want that reward to be for Hassan and not for me.” This is true akhlaq and this understanding is so great. Abdullah went to Sayiddinah Hassan and told him he said “I saw Hassan run from his house to Hussein and he didn't even stop to put on his slippers. And he kissed him on the forehead.”

It is when you are in the middle of the problem that your patience is put to the real test. That is when you see real patience. And you know, don't expect a reward from anyone for your patience. Your reward will be only from Allah, Almighty and Glorious is He. He is the Most Patient. The Most Thankful. But He is going to reward the patient, Almighty and Glorious is He. And He is going to reward the grateful

We have to pay more attention to the things that are going to allow us to reach level of iman and taqwa and hidayah by following the path of Rasulallah, may Allah bless him and grant him peace. And not insulting others. Not to say someone is kafir. There are many things we can do if we really follow the path of Rasulallah by taking him as our good example in our reality of this life insha'Allah.

Closing Dua

May Allah, Almighty and Glorious is He, benefit all of us in dunia and akhirat. And may Allah, Almighty and Glorious is He, bless us always to find ways to use our tongues to remember – dzikr Him, to always provide good advice to others to counsel patience and honesty. And may Allah, Almighty and Glorious is He bless us to take Sayiddinah Rasulallah, may Allah bless him and grant him peace, the members of his family, the companions, and saints and the blessed as our good example, insha'Allah. And may Allah, Almighty and Glorious is He, bless us to be in the situation where we will not face any trials, insha'Allah, and that is how, if we understand the meaning of 'fitnah' we are going to be protected. We ask Allah, to avoid the fitnah's of bala' and musibbah, and may Allah Almighty and Glorious is He, unite the hearts of the ummah to be as Rasulallah, this is my nation, ya Allah. That is the way. Insha'Allah we follow the path of Islam when doing this. And may Allah, Almighty and Glorious is He, bless us to continue with our classes insha'Allah and to get the benefit of our practice insha'Allah. And may Allah, Almgithy and Glorious is He, guide us always to be among those who guide others insha'Allah.