

ADVICES
OF
HAZRAT QARI ISMAEEL
DESAI SAHEB (R.A)



Compiled by:

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Preface

In today's times, great focus is placed on Taleem, while the vital and sensitive duty of Tarbiyah is often neglected or given very little importance.

This imbalance has resulted in an increase in Islamic knowledge, but at the same time, a visible decline in good manners, values, and the respect that should naturally accompany knowledge.

For this reason, Hazrat Qari Ismaeel Desai Saheb رحمه الله عليه repeatedly emphasized the importance of Tarbiyah.

He took personal responsibility for the Tarbiyah of the students and remained attentive to their character, offering guidance and correction whenever it was required.

Alongside this, he remained deeply committed to quality Taleem and other Deeni responsibilities.

Hazrat Qari Ismaeel Saheb رحمه الله عليه would also dedicate specific time to impart these important lessons, explaining how Islamic manners should be practiced and made part of daily life.

This booklet contains a selection of those valuable advices and points of guidance delivered on various occasions.

These precious reminders were carefully noted by a student of the Madrasah, Hafiz Mubash-shir Morkel, who recorded the key advices shared in the Majlis and later compiled them into this beneficial work.

We sincerely make Dua that Allah Ta'ala accepts this humble effort and makes it a means of Sadaqah Jariyah for Hazrat Qari Saheb رحمۃ اللہ علیہ and for all those who assisted in its preparation and publication.

(Madrasah Dawatul Haq, Umzinto)



General Advice

Qari Saheb رحمه الله عليه always stressed the importance of showing respect in our speech, especially when using Islamic terms.

He explained that when mentioning the Quran Majeed, we should use words of honour and reverence that reflect its lofty status, such as Quran Shareef, Quran e Kareem, or Quran e Majeed.

In the same manner, when referring to Allah Ta'ala, we should avoid casual speech and instead say Allah Ta'ala or Allah Azza Wa Jalla, expressing the respect that is due.

Even when mentioning the month of Ramadhan, we should say Ramadhanul Mubarak to acknowledge its blessed nature.

Using respectful terms nurtures reverence in the heart and gives Islamic words the honour they truly deserve.



Qur'an-e-Kareem

The greatest status is given to the recitation of the Quran e Kareem that is performed during Salaah.

The second level is the recitation of the Quran e Kareem while in the state of wudhu.

The third level is the recitation of the Quran e Kareem that is done without wudhu.



Correct Intention

The primary intention of attending an institution such as a Daarul

Uloom or Madrasah is not just to acquire knowledge, but more importantly, to develop and refine a student's character.(Akhlaaq)

A Madrasah is like a washing machine.

Just as we expect dirty clothes to be cleaned in a washing machine, students enter a madrasah for spiritual purification.

The Madrasah will be a means to correct and improve a person's habits and way of life.

How will we know if we made a change within ourselves?

This will be realized when we leave the Madrasah.

That is the time to evaluate whether any real internal change has taken place or not.

This is just like a car that is repaired at the workshop and then taken for a test drive to ascertain whether the repair was successful or not.

While in the environment of Deen, it's easy to stay on track, but once we are scattered into the wilderness of the outside world, the test begins.

Will we lower our gaze when faced with something Haraam? Will we remain steadfast in performing our Salaah on time?

These are the signs that reveal The main purpose of attending an institution such as a Darul Uloom or Madrasah is not only to gain knowledge, but more importantly, to develop and refine one's character and akhlaaq.

A Madrasah can be compared to a washing machine.

Just as dirty clothes are placed into a washing machine to be cleaned,

students come to a Madrasah for spiritual purification.

The Madrasah serves as a means to correct a person's habits and improve their way of life.

How do we know whether we have truly changed?

This becomes clear when we leave the Madrasah.

That is the time when a person reflects and assesses whether any real internal change has taken place.

This is similar to a vehicle that is repaired in a workshop and then taken for a test drive to determine whether the repair was successful.

While remaining within a Deeni environment, it is easy to stay disciplined. However, once a person steps into the wider world, the real test begins.

Will we lower our gaze when confronted with something haraam?

Will we remain punctual in our Salaah? These are the signs that reveal whether genuine change has occurred within us.

Freedom

Many students in Madrasah or other Islamic institutions sometimes feel restricted and question why they are not given freedom to do as they please.

The simple answer is that it is far better to face some difficulty and discipline now, because this builds strength, both physically and mentally.

Later in life, when a person faces challenges, the training and discipline experienced during these years will serve as guidance and support.



Have a purpose in life

Some of us have been here for one year, others for two, three, or even four years. Whether it is your first time away from home or not, one thing remains essential, and that is to work sincerely towards your goal.

However, this effort must begin with a clear intention. Nothing can be achieved without intention.

Imagine a person walking without knowing where he is going. If asked, “Where are you going?” and he replies, “I do not know,” it means he has no direction.

In the same way, every action in life should have a reason behind it.

Often, people do not fully understand what is best for them, so others guide them, just as parents guide their young children.

A small child only wants to play, but the parents plan and make decisions for his future.

As we grow older, it becomes even more important to have clear intentions.

Ordinary people live with purpose.

When we leave home, we know we are coming to the Madrasah, and when we leave the Madrasah, we know we are going home. In the same way, we should know why we are in the Madrasah.

Our reward depends on our purpose. Without a clear purpose, our time here will be wasted.

Most of us come to study and learn. If someone asks why you are in

the Madrasah, you should be able to answer clearly.

If a person comes only for food, he expects good meals. If he comes to rest, he expects comfort. But since we come to learn, we should expect effort and hard work.

When a person lacks clarity about his purpose, he may feel upset or discouraged when reminded to study and remain committed.

Therefore, each of us should reflect and ask ourselves, “Do I have a purpose in life? Are my actions guided by clear intention? Is my intention for being in the Madrasah correct?”



Evil Habits

My dear youngsters, today we see that many of our youth are

involved in harmful habits.

They become trapped in bad company, fall into haraam actions, and slowly move onto the wrong path.

The question then arises, how do we protect ourselves from this?

My beloved children, the age you are in now is extremely valuable. This is the time when real change can be made.

If bad habits are not left at this stage, they return later in life and cause even greater harm. They affect the heart, disturb the mind, and damage a person's future.

Therefore, take this advice seriously. Truly intelligent people are not those who merely listen, but those who act upon what they hear.



Lowering The Gaze

One of the most important ways to protect oneself from sin, especially after leaving a Deeni environment, is to guard both the heart and the body from doing any actions which are Haraam.

Such sins often weaken a person's memory, especially for those who are memorizing the Quran Majeed.

Another reason for weakness of memory is attending gatherings where purdah is not observed. In such places, people freely mix, laugh, speak, and joke without limits.

These environments expose a person to the traps of Shaitaan, and many forget the importance of lowering the gaze.

Lowering the gaze protects both the heart and the mind from being pulled towards sin. When practiced regularly, it becomes a shield against falling into haraam actions.

For this reason, attending places unnecessarily, such as shopping malls, bazaars, markets, and similar gatherings, is discouraged.

Many of these places contain impermissible elements and are among the main causes that lead a person into major sins.

May Allah Ta'ala protect us from the traps of Shaitaan and grant us the ability to follow the Sunnah of Nabi Muhammad صلى الله عليه وسلم.

Etiquettes of a Gathering

Every action in Islam has its correct time and place. Using a miswaak is Sunnah, but not every moment is appropriate for it. In a gathering or program, it is not suitable to sit with a miswaak in the mouth.

One should show respect to the setting.

In the same way, reciting the Quran Majeed carries great reward, but if someone is performing Salaah or resting, it is incorrect to recite aloud and disturb them. There is a time for loud recitation and a time for quiet recitation.

Likewise, within Salaah, specific duas are taught for specific positions. If these duas are read at incorrect times, it goes against the Sunnah and may even require Sajdah Sahw.

The Shariah is not based on personal opinion. We follow what Allah Ta'ala and His beloved Nabi صلى الله عليه وسلم have taught us.

During a Majlis, full attention should be given to the advice being delivered.

One should not busy himself with tasbih, unnecessary movement, or playing with the carpet.

Sit respectfully, listen carefully, and take the message to heart.

Especially for the youth, it is essential to learn the proper manners of sitting, listening, and behaving in a gathering.

Riyaa' & Pride

The most important part of any good action is the intention behind it.

If an action is done to please people or to gain praise, then its reward is already taken in this world and nothing remains for the hereafter. Even a simple statement, such as telling someone that you are fasting, can become a source of pride.

This pride can destroy the reward of the entire action.

We must be very cautious not to show off our good deeds, even in subtle ways. True sincerity means doing good solely for the sake of Allah Ta'ala, without seeking recognition from people.

We should also protect ourselves from thinking that we are better than others because of our actions.

Salaah, fasting, and other good deeds are gifts from Allah Ta'ala, meant for gratitude and humility, not pride.

If someone is not fasting or performing Salaah, it does not make us better than them. Only Allah Ta'ala knows whose deeds are truly accepted.

We should make every effort to keep our good deeds hidden, just as we keep our sins hidden.

When we do something good, there is no need to make it known to others.

If any sense of pride enters the heart, we should immediately seek forgiveness from Allah Ta'ala and renew our intention.

Shukr

When others contribute to our success, such as our parents or our Asaatidhah, it is essential to be grateful and show them due respect.

Even those who are not Muslim understand the importance of gratitude.

A professor once advised his students to always remember the sacrifices of their parents, as no one supports a person the way parents do.

If a non Muslim can recognize and appreciate the efforts and sacrifices his parents made for his worldly life, then as Muslims, we should show even greater gratitude.

Our parents and teachers not only support us in matters of this world, but they also guide us in Deen, helping shape our faith, character, and actions. May Allah Ta'ala grant them the best in both worlds. Aameen.

Through their sacrifices and guidance, we are able to find success in both Deen and Dunya, which deserves sincere appreciation and respect.

This principle also applies to the tools we use to acquire knowledge of Deen.

In a Madrasah, we are taught to respect everything that helps us learn, even a piece of paper or a pen that no longer works, because all of these assist in gaining knowledge.

How to Develop Piety?

From a young age, the pious people of the past would attach themselves to a spiritual guide who would guide them along the correct path.

Whenever they were advised or corrected, they would act upon it immediately.

As these actions were repeated in their youth, they gradually became habits.

Over time, these good habits not only strengthened their own character, but also inspired others.

This same method serves as a simple prescription for us to develop taqwa and become better individuals.

May Allah grant us the taufeeq to remain in the company of the pious and to benefit fully from it. Aameen.



Istighfaar

When a person sits down with the intention of remembering Allah Ta'ala, a gentle question often comes to the heart about what should be recited first, Istighfaar, the Kalimah, or Durood.

Our elders explained this with a clear example.

If a person wishes to wear clean clothes, he must first wash his body, and only then wear the clean garments.

In the same way, before engaging in dhikr or reciting Durood, the heart must first be cleansed through Istighfaar.

However, Istighfaar is not merely the movement of the tongue saying Astaghfirullah. True Istighfaar requires regret in the heart.

It is incorrect to ask Allah Ta'ala for forgiveness verbally while the heart remains inclined towards sin.

We are human and we will make mistakes, but a true believer does not plan to sin.

If he falls into error, he feels remorse and turns back to Allah Ta'ala.

If a person were to fall into a filthy drain, would he remain there happily? Certainly not.

He would try to come out immediately and seek help.

In the same way, when we fall into sin, we should feel uncomfortable and rush towards repentance through tawbah.

Even if a person falls repeatedly, he should continue to return to Allah Ta'ala without losing hope.

Allah Ta'ala loves when His servant keeps turning back to Him.

The unfortunate reality today is that some people commit sins and then feel proud of them.

Some even speak openly about their sins and invite others to do the same. This is something which is extremely dangerous.

Allah Ta'ala conceals our sins out of His mercy, yet we expose them ourselves.

No matter how great our sins may be, the mercy of Allah Ta'ala is far greater.

What is required is sincerity, regret, and a heartfelt return to Him.



اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ، خَلَقْتَنِيْ وَاَنَا عَبْدُكَ
وَاَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ
اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، اُبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ
وَاُبُوْءُ بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

Taqwa

Fasting is a very special and valued act of worship.

Allah Ta'ala mentions in the Quran Majeed that fasting is prescribed so that taqwa may be attained.

The true purpose of fasting is not merely remaining hungry or thirsty, but developing awareness and consciousness of Allah Ta'ala in the heart.

Fasting trains a person to control himself.

However, it is often seen that even while fasting, some people struggle to control their eyes, tongues, and actions.

This happens because the nafs remains strong and little effort has been made to correct these habits. When a person becomes physically ill, he immediately seeks medical help.

When the heart becomes spiritually sick, many people feel hesitant to seek help or to turn sincerely to Allah Ta'ala.

If an illness is left untreated, it worsens. In the same way, if sins are not addressed, they become more severe and difficult to leave.

Fasting is not limited to food alone.

The eyes must fast, the ears must fast, and the tongue must fast. Every form of disobedience to Allah Ta'ala should be avoided.

If a person can leave halaal food for a few hours for the sake of Allah Ta'ala, then leaving haraam should be even more achievable.

The solution is simple. On the day one intends to fast, wake up a little

earlier, raise your hands, and sincerely beg Allah Ta'ala for help.

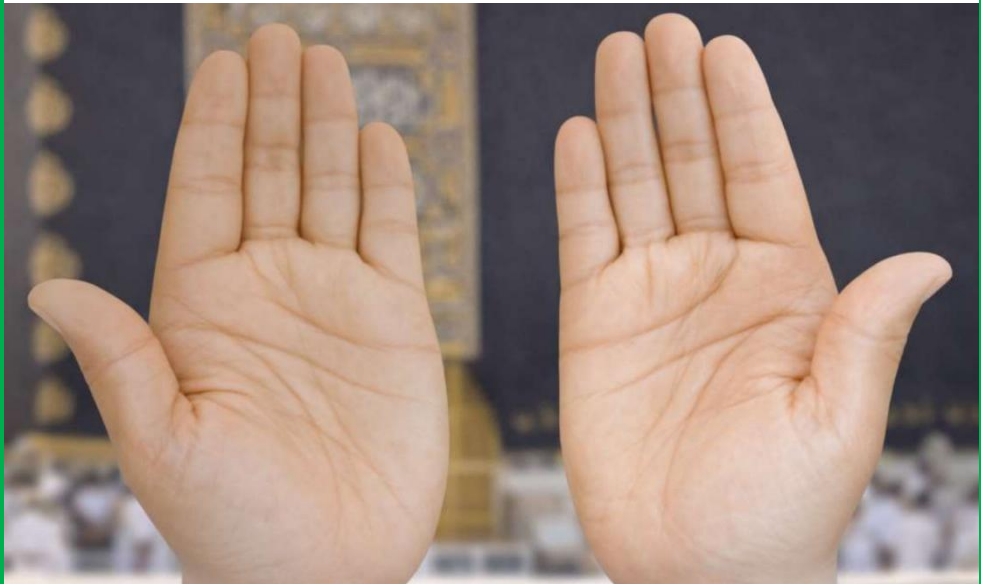
Admit weakness and ask Him for strength to stay away from sin.

Make dua sincerely, raise your hands like a beggar, and cry before Allah Ta'ala.

Fasting is a golden opportunity to reform ourselves.

By fasting in Ramadhanul Mubarak, and also fasting outside this blessed month by observing Sunnah and nafl fasts, we constantly remind the nafs of its true position.

Fasting teaches self control, humility, and obedience, making it clear that we are servants of Allah Taala and that our desires must remain on the path of His command and pleasure.



Avoiding Haraam

We remind ourselves of the precious advice of our beloved Nabi Muhammad صلى الله عليه وسلم to stay away from everything that Allah Taala has declared haraam.

When a person avoids sin, Allah Ta'ala counts him among His chosen servants. Many people ask why individuals still fall into sinful actions.

The reason is that they believe sin offers pleasure. But this pleasure is not real. It is a deception.

Sin can be compared to driving a stolen car.

For a short while driving this stolen car may feel enjoyable, but it belongs to someone else and will eventually lead you into trouble.

When a person sins, he misuses the blessings Allah Ta'ala has given him, such as his eyes, ears, tongue, hands, and heart. These blessings were given for obedience, not for disobedience.

Consider a child who receives money from his parents and is warned not to spend it on harmful things. If the child continues to misuse it, the parents will eventually stop giving him money.

In the same way, Allah Ta'ala blesses us continuously, but when we disobey Him, we are wasting those blessings.

We should reflect and ask ourselves, when we look at haraam, listen to harmful speech, or speak wrongly, are we not misusing the gifts Allah Ta'ala has given us?

Allah Ta'ala has the power to take these blessings away, but out of His mercy, He gives us time to correct ourselves.

Fasting teaches patience and self control.

Just as we patiently wait for the exact moment to break the fast, even if only a minute remains, we must be equally careful to avoid sin at all times.

There is an example of a person who spoke to his nafs and said, you are not my lord, so I will not obey you. I am the servant of Allah Ta'ala who created me.

When the nafs pushes a person towards sin, he must remind himself of this truth and firmly say, “No, I will not obey you, for you are not my lord.”

This struggle is difficult and requires strong effort and courage.

Restraining the desires of the heart can feel painful, but it is a necessary part of the journey to gain closeness to Allah Taala.

We should always remember that Allah Ta'ala loves a heart that breaks for His sake.

Take that first step today. Strive against your desires, stay away from sin, and you will witness the mercy of Allah Ta'ala descending upon you.

The pleasure of sin is short lived and misleading. It passes quickly, whereas lasting peace and true happiness are found in obedience to Allah Ta'ala and in using His blessings as He has commanded.

Losing Hope

Blessed times such as Ramadhanul Mubarak soften the heart and draw a person closer to Allah Ta'ala.

This is a time to seek forgiveness and say, O Allah Ta'ala, forgive the sins of our eyes, ears, tongues, hands, feet, minds, and hearts.

Purify our hearts and help us stay away from sin.

We should never lose hope in the mercy of Allah Ta'ala.

If a person falls into sin, he should make sincere tauba, rise again, and turn back to his Most Forgiving, Most Merciful Allah Ta'ala

Just as dirty clothes are washed and mistakes on paper are erased, sins can be removed from the heart through sincere repentance.

A person should reflect on his eyes, ears, hands, and heart. If any sin was committed through them, he must feel regret and turn back to Allah Ta'ala.

Feeling regret is itself a sign that Allah Ta'ala is assisting the servant.

Therefore, never despair. No matter how many times a person has sinned, the mercy of Allah Ta'ala is far greater.

Respect

This is a simple and informal gathering.

Before Zuhr, Allah Ta'ala blessed us with the chance to sit together and hear some advice, and what we are doing now is a continuation of that gathering.

It is hoped, In sha Allah, that these advices will first benefit my own heart, and then bring benefit to all those present.

One important principle is that knowledge increases through asking questions.

When a student does not understand, he asks, and through this his understanding improves.

However, questions must be asked with sincerity, with the intention to learn and correct oneself, not to show off ones knowledge or embarrass the teacher.

Asking questions to display pride or to corner someone is not the attitude of a sincere student.

It sometimes happens that a student surpasses his teacher in memory or knowledge, or that children exceed their parents in learning.

However, gaining more knowledge is never a reason to show disrespect.

We must remember that our teachers and parents were the doors through which we entered the path of knowledge.

Had they not taught us the basics, we would never have reached higher levels of learning.

Therefore, even if a person becomes a great scholar, humility demands that his respect for his teachers and parents remains unchanged.

This was the way of our elders. No matter how high they reached, they continued to serve and honour their teachers.

The same applies to parents. A mother's sacrifice, concern, and love can never be repaid.

Sadly, in today's time, some parents are neglected or mistreated once children become independent.

This is a great injustice. True success lies in pleasing one's parents, because the pleasure of Allah Ta'ala lies in their pleasure.



NB:

Please consult a qualified Aalim before acting upon any ruling in this book, as certain matters require proper scholarly guidance to be correctly understood.

Any errors, omissions, or shortcomings found in this publication are solely due to our own limitations and deficiencies. We seek the forgiveness of Allah ﷻ for any mistakes that may have occurred and ask Him to accept this humble effort, overlook its shortcomings, and make it beneficial for all who read it.

We humbly request your du'aas for all those who contributed towards the research, preparation, publication, and distribution of this book. We also ask Allah ﷻ

to grant us sincerity (ikhlaas), steadfastness (istiqamah), beneficial knowledge, and acceptance (qubool) in all our efforts.

May Allah ﷻ make this publication a means of guidance, benefit, and ongoing reward (sadaqah jaariyah) for all those who contributed towards its preparation and publication, as well as for our parents, teachers, and all its readers.

May He accept this humble effort, forgive our shortcomings, shower His mercy upon us, our parents, our teachers, and the entire Ummah of Prophet Muhammad ﷺ. آمِينَ يَا رَبَّ الْعَالَمِينَ

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