

### MALFOOTHAAT PART 3

## INTRODUCTION

“And whatever We narrate to you (O Muhammad!) of the episodes of the Messenger, We fortify your heart with it.”  
(Qur’aan)

Purely by the *fadhl* of Allah Ta’ala do we present this third instalment of the *Malfoothaat* (advices and statements) of Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh).

The stories, episodes, and words of *Hikmat* (Wisdom) of the Ambiya, Auliya, Sahaabah and the illustrious Salf-e-Saaliheen in general, are not for merely passing the time. Allah Ta’ala states in the Qur’aan Shareef: “Narrate the stories (of the Pious) so that they reflect.” The purpose of reflection and contemplation is to gain lessons to understand why Allah Ta’ala has created us and what is our duty here on earth. The purpose of these episodes is to cultivate in us the perception of the futility of this transitory and perishable earthly existence, and the reality and everlasting nature of the life in the Aakhirah.

The purpose of the *Qasas* (the stories) of the illustrious Sages of Islam is to create in us the realization that without spiritual elevation, *Qurb-e-Ilaahi* (Divine Proximity) is unattainable. Nearness to Allah Ta’ala depends on moral reformation. The Portals of Divine Love and Proximity open up for only a morally purified Mu’min –a Mu’min who has succeeded to gain control of his bestial and carnal *nafs* by means of the process of *Mujaahadah* (struggle against the emotions). He has overwhelmed his emotional state by adorning his *nafs* with the attributes of moral excellence.

The *Malfoothaat* of Hakimul Ummat in this era of the Ummah’s stupor of moral decadence, bid’ah and baatil, are of fundamental importance to achieve *Islaah-e-Nafs* (Self-Reformation). It is with this intention and end in view that this book is presented. May Allah Ta’ala guide the Ummah and extricate it by His Qudrah from its state of abject decadence and humiliation.

MUJLISUL ULAMA OF S.A.

Rabiul Awwal 1428

April 2007

### **(510) QUNOOT NAAZILAH**

Better than *Qunoot Naazilah* is to make dua after the daily five Salaat. This is a wonderful and efficacious method. It is also an easy method in which there is *Ikhfa'* (concealment bereft of pride and show) whereas in *Qunoot Naazilah* is to advertise one's concern.

### **(511) THE PRIMARY SOLUTION**

The primary solution for difficulties and calamities is reformation of actions. If this method is adopted, Insha'Allah, within a short while by virtue of its barkat the enemy will become fearful.

### **(512) FABRICATED WAYS**

With regard to fabricated and innovated ways and methods (to combat the attacks of the enemy), there are only two valid methods in the Shariah: (i) At the time of power, wage Jihad and fight. (ii) At the time of weakness, adopt Sabr and make Dua. Allah Alone knows from whence they have fabricated the third method of voluntarily submitting to arrest (as in the passive resistance movement of the kuffaar in India).

### **(513) PLEASURE IN OBEDIENCE**

The accepted servants of Allah who derive pleasure in obedience of Allah Ta'ala have neither need nor desire for worldly kingdoms and political power. Even if these should be bestowed to them, they yearn for the pleasure which is the effect of the obedience. They have no desire for the pomp and pleasure of the world.

### **(514) SPEAKING LIES**

A very efficacious remedy for a compulsive liar is that whenever he speaks a lie he should immediately make known to the person that he has spoken a lie.

### **(515) REMEDYING AVERSION**

When one hears that someone had gossiped about one, it is natural to become offended and be grieved. This natural feeling of emotion is not evil. But to act according to its demands is evil. Continue

greeting and speaking to the person even if it is difficult. After a few days, the effect of aversion will be eliminated.

### **(516) INCUMBENT ABSTENTION**

Giving practical expression to things not within volitional control is sometimes harmful. In such cases, abstaining from the dictates of involuntary emotions is Waajib. For example, an emotional inclination as a result of having cast an evil glance of lust. While the resultant emotional state after the glance is natural and involuntary, restraining it is incumbent.

### **(517) REMEDY FOR PRIDE**

Whenever your attention focuses on your own excellence and the defects of another person, then it becomes incumbent to neutralize this state of pride by reflecting: *“It is quite possible that there is concealed in him such and excellence and in me such a defect, by virtue of which he occupies a higher rank by Allah Ta'ala.”* This attitude will suffice for the elimination of pride.

### **(518) THE PRIOR NEED**

The prior and incumbent need is for everyone to be concerned with his/her own *islah* (moral reformation). Nowadays there is the widely prevalent malady of every person showing concern for the reformation of others (hence their gaze is on the defects of others) while they are forgetful about themselves. This malady exists in the laymen as well as in the learned men.

### **(519) THE GOAL OF SULOOK**

The *Maqsood* (goal) of *Sulook* is the attainment of the Pleasure of Allah. For this purpose there are two requisites: (a) The Knowledge of the Path (b) Giving practical expression to this knowledge. The *Tareeq* (Path) is nothing other than resolute adherence to the *Ahkaam-e-Zaahirah* and *Ahkaam-e-Baatinah*. This Path has two acts which facilitate the *Saalik* (Traveller of this Path): Constant Thikr and the Companionship of the Pious as much as possible. If such *Suhbat* (companionship) is not attainable, then reading the works of

the Auliya will be its substitute. Two things are obstacles in the *Tareeq*: Sins and involvement in futility. One act is beneficial for all of this. That is to keep the Shaikh informed of one's conditions. Thereafter remains the natural ability of the *Saalik*. Depending on his own ability, he will progress. This is the *Tareeq* in a nutshell.

*(Ahkaam-e-Zaahirah refer to physical and practical deeds of the Shariah, e.g. Salaat, Saum, the rules pertaining to dealings, etc. Ahkaam-e-Baatinah refer to Morality – character – the purity of the heart and the like.)*

### **(520) REMEDY FOR EVIL GLANCES**

A remedy for the disease of casting lustful glances is to regularly study the life episodes of the Auliya and to sit in seclusion contemplating on the warnings and punishments for sins. Also, renew this contemplation whenever the thought of sin occurs. Insha'Allah, the evil demand of the nafs will then be eliminated. If the inclination to sin is slight, then confront it with resolute effort. Without effort and struggle nothing will succeed.

*(When the nafsaaani desire for committing a sin is inordinate and strong, contemplation on the punishment of Allah Ta'ala, Maut, punishment of the grave, one's ingratitude to Allah, and on other similar issues becomes necessary to assist in neutralizing the craving of the nafs. However, when a slight desire for sinning develops, the solution is to apply pressure on oneself to abstain from the act. By such effort the inordinate desire of the nafs is neutralized.)*

### **(521) THE OBJECTIVE IS AMAL**

The objective of enthusiasm is *amal* (i.e. to practise the *ahkaam* of the Deen). The objective of *amal* is not attainment of enthusiasm (or some spiritual state – *Kaifiyat*). As long as there is constancy in *amal*, the *Maqsood* (objective) has been achieved even if the *amal* is not accompanied by enthusiasm (or by some spiritual condition such as pleasure, elation, etc.). One should not become grieved for failure to attain any spiritual condition (*kaifiyat*). Of importance is to ensure that there is no deficiency in *amal*.

## **(522) WHEN A MALADY DEVELOPS**

Take immediate cognizance of any spiritual malady which develops. If after a week of effort, the malady has not disappeared, notify your Shaikh.

## **(523) A REMEDY FOR KIBR**

A remedy for *kibr* (pride) is to keep in mind the possibility of the superior rank of the other person by Allah. In all likelihood he enjoys a lofty rank by Allah Ta'ala. Also keep in mind your own defects and sins. Practical *kibr* (i.e. to display pride by action) is to treat others with contempt. The remedy for such action is to praise the *Ahl-e-Haqq* who have become the target of your pride. Speak highly of them and practically honour and respect them. If they (i.e. those who are the target of your pride) happen to be from the *Ahl-e-Baatil* (such as the people of bid'ah), then do not criticize them merely as an occupation.

*(Hasad motivated by pride constrains even Ulama to indulge in gheebat of even the Ahl-e-Haqq, and even the People of Haqq at times unnecessarily indulge in gheebat of the people of Baatil. The people of baatil should be criticized only when there is a need to safeguard the Deen and to warn people of the deviation of the miscreants. But the habit of making gheebat of the people of baatil in private sessions merely to pass the time is despicable and haraam.)*

## **(524) A SIMPLE REMEDY**

A simple remedy for *Akhlaaq-e-Razeelah* (evil attributes) is reflection and tolerance. In other words think before acting – is the act permissible or not? Do not make haste. Be tolerant and procrastinate (in worldly acts).

## **(525) IMAAM-E-RAATIB**

As long as the appointed Imaam (*Imaam-e-Raatib*) of a Musjid has not been dismissed, even a better qualified man too does not have the right of imamate (in that Musjid). However, with the permission of the appointed Imaam, it is permissible for another person to lead the Salaat.

### **(526) TARBIYAT BY ALLAH**

When Allah Ta'ala desires to do good to a person, but he (this person) is deficient in his struggle against the nafs, then Allah Ta'ala creates such circumstances which cure the maladies of his nafs. For example, Allah Ta'ala afflicts him with sickness or imposes the domination of an enemy who harms and disgraces him. Initially this person suffers much in consequence. But then he confronts his difficulties with *sabr* and *ridha*. In this manner he develops considerable spiritual power. Then in consonance with: "*Verily, with difficulty is ease*", Allah Ta'ala grants him honour and acceptance by the masses. When this occurs, he is devoid of pride. His independence increases with the increase of his ranks by Allah. Along with the attainment of ranks of elevation, the desire for fame is annihilated.

### **(527) ALLAH IS THE DEFENDER**

The Sufis (or the pious servants of Allah) are always criticized. But they adopt patience and silence. Do you know why they remain silent and adopt *sabr*? By means of *sabr* they acquire the aid of Allah Ta'ala. According to the Hadith, when a man vindicates himself, then Allah Ta'ala leaves him to defend himself. When a man adopts patience then Allah Ta'ala Himself extracts vengeance on his behalf. Describing Allah's revenge taken on behalf of His patient servants, the Hadith explains that Allah Ta'ala becomes as angry as a raging lioness which protects her cubs. Sometimes He inflicts His punishment right here on earth on those who harm His servants, and sometimes He delays the punishment for the Akhirah.

### **(528) A DESIRABLE DISUNITY**

When disunity is harmful for the Deen it is evil. If the disunity is beneficial for the Deen, it will not be evil notwithstanding it being harmful for the dunya. Hadhrat Ibraaheem (alayhis salaam) had chosen a disunity about which the Qur'aan says:

*"Verily, in Ibraaheem and those with him there is for you a beautiful character (code of life), when they said to their people: 'We dissociate from you and from that which you worship besides Allah.*

*We reject you. Animosity and hatred have become manifest between us and you forever (and it will remain so) until you believe in Allah Alone.” (Qur'aan)*

Can anyone condemn this disunity? Mentioning a reprehensible unity, Ibraaheem (alayhis salaam) said: *“Verily, you have taken besides Allah idols as objects of mutual love among you in this worldly life. On the Day of Qiyaamah there will be mutual rejection among you. Some of you will curse others among yourselves, and for you will be the Fire.” (Qur'aan)*

From this aayat it is quite clear that in opposition to Hadhrat Ibraaheem (alayhis salaam), the kuffaar had displayed a perfect unity. But this unity was never praiseworthy. In fact, Hadhrat Ibraaheem (alayhis salaam) had eradicated the very foundations of this unity. This unity was in opposition to the *Haqq*. Therefore, understand well that unity is the objective and desirable only when it is beneficial for the Deen, and disunity is abhorrent only if it is harmful for the Deen. If unity is detrimental for the Deen and disunity is beneficial for the Deen, then such disunity is the objective.

### **(529) AL-FURQAAN**

One of the titles of the Qur'aan is *Al-Furqaan* (The Separator/The Distinguisher). From this title it is clear that the Qur'aan does not always unite. Sometimes it unites and sometimes it disunites. The command is to unite with the People of Haqq and to dissociate from the people of Baatil.

### **(530) SUPPORT THE HAQQ**

When there prevail differences between two groups or two persons, the first step is to ascertain who is on the Haqq and who is plodding baatil. When this has been established, the party on the Haqq should not be rebuked in any way. On the contrary, they (the People of Haqq) should be supported. The party of baatil should be prevented from its opposition against the Haqq. It is thus stated (in the Qur'aan):

“Thus, fight the party which commits excess until it returns to the command of Allah.”

### **(531) THE MEANING OF FASAAD**

Transgressing the limits of the Shariah is termed *fasaad* (anarchy). This condition is not restricted to disunity. Sometimes the consequence of unity is also *fasaad*. Such unity is also reprehensible.

### **(532) FAME**

Fame causes harm to both worldly life and Deeni life. But this reprehensible fame is such fame which is pursued by a person. He hankers after it. Fame which has not been pursued and which the heart does not hanker after, is a *ni'mat* (bounty of Allah).

### **(533) THE LINEAGE OF GHEEBAT**

*Gheebat* is the father as well as the son of animosity. Sometimes the consequence of animosity is *gheebat*, and sometimes the result of *gheebat* is animosity. This is indeed an abominable lineage. It has been seen that when a person is bent on harming another, he becomes totally oblivious of the Deen. He neither abstains from harming the other person nor from lies and deception. His objective is only to cause harm to his enemy regardless of the destruction he causes to himself.

### **(534) NOBILITY**

A man of nobility, even if he lacks in Deeni culture, is saved from many evils. When a man is bereft of Deen and nobility, there is no hope of him refraining from any lewd act. Nowadays while there is nobility of lineage, there is no nobility of character, hence a man will not refrain from any kind of misdeed in serving the ends of his animosity.

### **(535) PURDAH**

An insane person is generally confined, and not left to wander around. It is thus clear that deficiency in intelligence is a valid reason for confinement. On the basis of this, confinement (Purdah) is necessary for females as well. They too have the attribute of deficiency in intelligence. There is consensus on this. However, there is a difference. The confinement will be in accordance with the degree of deficiency. The confinement for a lesser degree of deficiency will also be of a lesser category. Thus, while the confinement of a totally mad person will be permanent and of a high degree, that of a woman will be of a lesser degree. She should thus not leave the home confines except with permission when need becomes compelling.

### **(536) FAMILY STRIFE**

To avoid family strife, it is best that several families should not live together. The presence of a few women in the same house is the cause of considerable mischief and strife in the family.

### **(537) GROUP ACTIVITY**

If any Deeni activity can be accomplished in solitude without participating in an organization/group, then never do it collectively. In most cases group activity leads to failure, even in worldly fields. Sometimes while there is worldly benefit in organizational activity, it is at the expense of ruin of the Deen. If any activity can be executed only with a group, then if the members of the group are people of the Deen, participation will be proper on condition that all or the majority are pious persons. If the majority is impious, then there is no need for participating. In such circumstances it is not incumbent to join with the group to effect the Deeni task. In this case one is not obliged by the Deen to embark on the activity. Such a group is an outer façade of unity. In reality it is a group of discord and dissension. Their condition is reflected in the ayat: *“You think that they are united. In reality their hearts are rent asunder.”*

### **(538) CONSTANCY**

Constancy in practising righteous deeds is a gift from Allah Ta'ala. Allah Ta'ala creates a capacity in your heart, which draws you to deeds of virtue. We should therefore not become vain on account of our righteous deeds. We should express our gratitude to Allah Ta'ala.

### **(539) SOLUTION FOR WORRY**

According to the Hadith, when Rasulullah (sallallahu alayhi wasallam) was confronted by any issue of worry or fear, he would hasten to perform Salaat. Engrossment in Salaat would produce peace of mind. Experience has established that engrossment with Salaat reduces worry substantially.

### **(540) THE FEMALE'S VOICE**

According to some Fuqaha, the voice of a woman is also *aurah* (compulsory to conceal) even if she is fully covered (and behind a screen). The female's voice also exercises an emotional effect on men, hence the need for the 'concealment' of her voice.

### **(541) PERFECT MORAL EXCELLENCE**

The perfect stage of moral excellence is to restrain the nafs from transgression at the time of its inordinate promptings. Restraint when having the ability and the inclination is the perfect stage. If a blind man does not cast an evil gaze, it is not an excellence for him. The excellent stage is to restrain the nafs when attracted by beauty. In spite of inclination, the eyes are restrained and a glance of lust is not cast.

### **(542) PURPOSE OF JIHAD**

Jihad was not ordained to spread Islam. The purpose of Jihad is to establish the domination of the Islamic political state.

### **(543) REQUEST FOR DUA**

The Sufiya request every Muslim to make dua for them. The basis of their request is the Hadith: "*Seek in abundance dua for goodness*

*from people. A person does not know on whose tongue is the acceptance of his dua and (with whose tongue) will mercy be on him.”*

#### **(544) VISITING THE SICK**

It is mentioned in the Hadith that the best form of visiting the sick is a brief visit, and *Ta'ziyat* (visiting the home of the bereaved) is only once.

#### **(545) HONOUR THE DEEN**

Never do anything which brings disrepute to the Deen. Rasulullah (sallallahu alayhi wasallam) said: *“Honour the commands of Allah, He will elevate you.”*

#### **(546) YOUR HANDS**

Wash your hands and drink water therewith because there is no more wholesome utensil than your hands.

#### **(547) THE PURPOSE OF WA'Z (LECTURE)**

*(Introduction: The Ahl-e-Bid'ah – those who practise bid'ah- in India accuse the Ulama of Deoband of being disrespectful to Rasulullah- sallallahu alayhi wasallam - Such accusations and slander have been evoked in consequence of the criticism of bid'ah customs such as meelaad and qabar-puja –grave worship- by the Ulama of Deoband. Since the Ulama of Deoband prohibit all acts and customs of bid'ah, the Bareilli sect propagated the slander that the Ulama of Deoband are disrespectful of Rasulullah – sallallahu alayh wasallam. In view of this false propaganda, the Ulama at Darul Uloom Deoband asked Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thaarvi- rahmatullah alayh- to deliver a wa'z on the fadhaa-il of Nabi-e-Kareem- sallallahu alayhi wasallam- to counter the false propaganda.—Mujlisul Ulama) Commenting on this request, Hadhrat said:*

“During the Jalsah of Deoband (Darul Uloom Deoband), I was requested to deliver a wa'z on the *fadhaail* (virtues) of Rasulullah (sallallahu alayhi wasallam) so that the ill-conceived notion of the masses regarding the Ulama of Deoband could be dispelled. The opponents (of the Ulama of Deoband) had deceived the people into believing that the Ulama of Deoband vilify the lofty status of Rasulullah (sallallahu alayhi wasallam) – *Nauthubillaah!* I said to them (i.e. those who requested the wa'z): Such a discourse will only serve the motive of the speaker. A wa'z should in reality be for the benefit of the audience. Since no one present here (in the jalsah) denies the virtues of Rasulullah (sallallahu alayhi wasallam), of what benefit will such a wa'z be for them? After some thought, I delivered a wa'z on the malady of *Hubb-e-Dunya* (love of the world) which is a widely prevalent disease among the people. If I had delivered a wa'z on the virtues of Rasulullah (sallallahu alayhi wasallam), then perhaps the misconception may have been dispelled. But this misconception which (countenances slander against the Ulama of Deoband) is not such a grave malady to warrant a special lecture). It is neither kufr nor shirk. While it is incumbent to believe in the Nabi, it is not incumbent to believe in any particular Aalim or Wali.

Just as Allah Ta'ala will forgive other sins, so too will He forgive this misconception (of the Ahl-e-Bid'ah). This forgiveness will be even if their niyyat (intention) was malicious. On the contrary, if their intention is sincere and their accusation is the product of a genuine intellectual error of judgement, then instead of being punished, they will be rewarded.”

### **(548) DISSOCIATE AND ADOPT PATIENCE**

Why do you abandon the Deen and become involved in Ghair Deen (i.e. issues which are unrelated to the Deen)? If you are irked by the foul propaganda (of enemies), then adopt Sabr, or get up from the gathering and walk away. There is no need for dispute and fighting. What is the need to counter with violence? No! Have patience, and go away (from the scene where the opponents indulge in their slanderous propaganda). Prior to *Hijrat* (Migration), the kuffaar

would discuss such issues in their gatherings (i.e. reviling and slandering the Muslims). Thereupon was revealed the aayat: *"Do not sit with them until such time that they (do not) engage in some other talk."* This was the instruction applicable for the Makkah era when the People of Truth lacked power. When the Madani era came, the ruling changed. Now the command was to utilize power and strength to rebut the slander. This principle applies even to this day.

#### **(549) PREVALENT IGNORANCE**

Nowadays, a man completes the study of all the kutub (Deeni kitaabs) and even becomes a mudarris (teacher in a Darul Uloom), but he is ignorant of the Path (Tasawwuf). People are involved in paraphernalia (*zawaa'id*). They have abandoned the *Maqaasid* (true objectives). *(The Maqсад of Tasawwuf is the acquisition of Allah's pleasure. This is attainable only by way of moral reformation –Islah-e-Nafs. Acts such as advertised public halqah thikr and other public displays of non-Masnoon acts of 'worship' are among the paraphernalia which are not the objectives of Sulook. - Mujlisul Ulama).*

#### **(550) THE MEANING OF TAWAKKUL**

A man wrote explaining that he had started a Madrasah on the basis of *Tawakkul*. However, he was unaware of the meaning of *Tawakkul*. He said that due to lack of funds, a mudarris (teacher) had resigned. The resignation of the mudarris brought great grief to the principal. He was short of one mudarris. Now why does he grieve so much on account of the resignation of the teacher? The reality is that there is a thief lurking in his heart. The desire is to advertise that 'I am executing this great and noble (Deeni) project'. Therefore, the reduction in the material ways and means causes this grief. Why does one fix a target for one's activity? Do only what you are able to accomplish –what is within the limits of your ability. Thus, if due to lack of funds all the mudarriseen (ustaadhs) resign, then sit in your house and teach a couple of students yourself.

Do not fix a specific target in your project. The objective of the activity is *Ridhaa-e-Haqq* (the Pleasure of Allah). The attainment of

this objective is not dependent on factors beyond one's control and ability. This is a principle which should always be remembered. Pursue what is within your power if it is not futile. Never contemplate to acquire what is not within your ability. If you adopt this principle in all pursuits, both your Deen and dunya will be reformed. Worry will not afflict such a person.

### **(551) DON'T PURSUE WHAT IS BEYOND YOUR ABILITY**

*(Things which are beyond one's means are termed Ghair Ikhtiyaari, and what is within one's means is called Ikhtiyaari.)*

The pursuit of *ghair ikhtiyaari* things was cleared from the mind of Rasulullah (sallallahu alayhi wasallam) by several aayats in the Qur'aan Shareef. Allah Ta'ala says: *“You (O Muhammad!) are not a guard over them. If your Rabb had willed, most assuredly all people on earth would have accepted Imaan. What, do you want to compel people to become Mu'mineen? And, no person will believe except with the permission of Allah. You are not a protector over them. Verily, We have sent you with the truth as a bringer of glad tidings and as a warner, and you will not be questioned about the companions of the Fire.”*

The theme of all these aayats is: Refrain from pursuing something which is not within your ability.

### **(552) PREOCCUPATION WITH THE OBJECTIVE**

Our Hadhrat Maulana Muhammad Ya'qoob (rahmatullah alayh) narrated: “Once Hadhrat Khidhr (alayhis salaam) met Hadhrat Ibraahim Bin Adham (rahmatullah alayh) who was at the time engrossed in Thikrullaah. After musaafahah (hand-shaking), Hadhrat Bin Adham immediately resumed his Thikr. Somewhat surprised, Hadhrat Khidhr said: ‘You have not recognized me. I am Khidhr.’ Ibraahim Bin Adham said: ‘Fine, it may be so. Since I had not met you before, I did not recognize you.’ After this comment, he once again became engrossed in his Thikr. With much surprise, Khidhr thought: ‘He is truly unconcerned.’ He commented: ‘Brother, you are very indifferent. Other people yearn for years to meet me, but are not

blessed with the opportunity. I myself have come to meet you, but you pay no attention.’ Hadhrat Ibraahim Bin Adham said: ‘Whoever has leisure in his pursuit of meeting Allah, can yearn to meet you.’ Hadhrat Khidhr said: ‘People ask me to make dua for them. You too should ask of me to make dua for you.’ Hadhrat Bin Adham said: ‘Good! Make dua that I become a Nabi.’

*Khidhr:* ‘This is impossible.’

*Ibraahim:* ‘If this is not possible, then whatever has been decreed will happen. Please take leave. You are disturbing me.’”

(Hadhrat Thaanvi then commented): “This is the way in which work is accomplished.”

### **(553) LIGHT WORK AND NO REDUCTION IN THAWAAB**

The principal (mentioned in Malfooz 550) grieved because the Madrasah's activity was curtailed as a result of the resignation of the mudarris. The objective of the project is Allah's Pleasure. There is no reduction in this. When you had the ability to cater for a hundred students, you executed that task. Now you have the ability to cater for only five students. The work has lightened while the thawaab (reward) remains the same. Now why grieve? It is narrated in the Hadith that when a person becomes ill (and is unable to fulfil his usual quota of ibaadat), Allah Ta'ala instructs the Recording Angels: “My servant has become helpless. Continue recording whatever good deeds he used to practise.” Thus, the reward is the same despite the inactivity. If while serving five students, our niyyat is to serve 100 if we are able to do so, we shall reap the reward of serving 100 students. In fact, this is even better because the same thawaab is obtained with lesser headache. Let the work be curtailed if it has to. Your objective will not be curtailed. The curtailment in fact is fine because you will suffer lesser headaches. So why become frustrated when the mudarriseen resign?

The hidden reality is the fear of being humiliated (in the eyes of others) if the project is reduced. People will sarcastically comment: “What has happened? You had opened up a big Madrasah, but now there remains only a shadow of it.”

This is the calamity besetting people. People have drifted very far from the *Tareeq* (Path).

#### **(554) THE AARIF'S ATTITUDE**

A man came to Hadhrat Haaji Imdaadullah (rahmatullah alayh) and said: "I am very ill and am unable to perform Salaat in Musjidul Haraam. This is causing me great distress. Do make dua for my recovery." Hadhrat Haaji Saheb made dua. After the man departed, Hadhrat Haaji Saheb commented: "The Aarif is not grieved if due to illness he is unable to perform Namaaz in the Haram because the objective is Allah's Pleasure. There are different ways of acquiring this objective. One way is to perform Salaat with jamaa't in the Haram Shareef. Another way is to have Sabr when afflicted with sickness. By means of Sabr the very same objective which is achieved by performing Salaat with jamaa't in the Haram, is achieved. This is also a way of gaining Allah's Pleasure. The Aarif therefore is not grieved since the objective is secured."

#### **(555) THE ATTITUDE OF THE AKAABIR**

It never even crosses the minds of the Akaabir (the senior Ulama) to vindicate themselves against criticism. They consider themselves to be the most contemptible. This is inherent in them. They do not regard themselves deserving of any praise. By Allah! They are truly surprised and cannot understand why people follow them despite their weaknesses and defects (which they perceive in themselves). Sometimes, some of them expose their own defects to deter people from following them. However, Ulama who are in position of leadership should not do so. This attitude (of extreme humility) is in fact harmful for the masses.

#### **(556) 'THE SUFI HAS NO MATH-HAB'**

*("The Sufi has no Math-hab"-- This statement has been the subject of much misunderstanding. The opponents of the Four Math-habs are fond of citing this statement in substantiation of their view. Explaining the meaning of this statement, Hadhrat Thaanvi – rahmatullah alayh- said):*

“The meaning of this statement is that the Sufi practises on the *Ihtiyaat* (the precautionary measure) which he discerns in the Four Math-habs. In contrast, those who abandon Taqleed of the Math-habs, adopt the *rukhsat* (concession) which he finds in the Math-habs. Taking into account the differences is valid as long as it does not clash with any prohibition of one's Math-hab. For example, a Hanafi should abstain from touching his wife since this act invalidates wudhu according to the Shaafi Math-hab. The best course is to steer away from differences and act in terms of *Ihtiyaat*. If there are members of the different Math-habs performing Salaat behind an Imaam, then it is incumbent for him to take into account such differences.

### **(557) DOUBTFUL FOOD**

Someone said to Hadhrat Thaanvi (rahmatullah alayh): “I develop doubts regarding certain kinds of food. Should I take cognizance of such doubts?” Hadhrat responded: “Most certainly you should act accordingly (that is, abstain from such food). Abstain from such food about which you develop a doubt. This type of inspiration is in the category of *Ilhaam*. Although there is no absolute certitude (*Qat-iyat*) in *Ilhaam*, nevertheless, one should act accordingly.”

### **(558) CANVASSING FOR MUREEDS**

A mureed should not exhort others to become the mureeds of his Shaikh. Such canvassing creates a bad impression of the Shaikh in the minds of people. People will entertain the notion of the Shaikh having let loose his underlings to canvass on his behalf and to apprehend and drag people to him. Suspicion about the Auliya can lead to grave moral and spiritual consequences."

*(In the present era, the sheikhs in fact appoint canvassers. His 'khaas' (special and close) mureeds roam about canvassing and trying to rope in mureeds for the sheikh. This conduct is most despicable and is motivated by base nafsaani desires.—Mujlisul Ulama)*

### **(559) THE GUEST AND THE WAYFARER**

One type of visitor is called '*Dhaif*'. This is a guest who comes to visit a particular person. The rights of the guest devolve on the host whom he had comes to visit. It is his duty to attend to the guest. The other type of visitor is called '*Musaafir*' or '*Ibnus Sabeel*' (wayfarer). He did not come to visit any particular person. His right (of food and accommodation) devolves on the entire community by way of *Kifaayah*. (*Kifaayah*: *If any person hosts the Ibnus Sabeel, the entire community is absolved of the obligation. If no one hosts him, the whole community is sinful.—Mujlisul Ulama*)

#### **(560) CLASSES OF GIFTS**

"Some people having a worldly motive present gifts. This is bribery. Some do so to obtain answers for their *Istifta*, etc. This is employment (and payment of a wage). Some people give gifts to gain thawaab. This is *Sadqah*. *Hadyah* (a pure gift) is only something given without any worldly or Deeni motive. It is given only to please a Muslim and for the sake of love."

#### **(561) TAWASSUL**

"The meaning of *Tawassul* (or *Waseelah*) is to seek aid from Allah Ta'ala by mentioning one's relationship to something which is beloved to Allah Ta'ala. *Tawassul bil A'maal* (seeking aid via the medium of good deeds) is mentioned in the Hadith. Three persons caught up in a storm, after seeking refuge in a cave, became trapped when a huge boulder blocked the entrance. Each one of them in their supplication to Allah Ta'ala to remove the boulder, mentioned a good deed which they had rendered with sincerity. As a result of their dua the boulder shifted sufficiently to allow them to leave the cave. The meaning of this *Tawassul* was: "O Allah! These deeds are beloved to you. We have a relationship with these deeds. Therefore have mercy on us by the virtue of these deeds." Similarly, making dua by the *Tawassul* of Allah's Pious Servants, means: 'O Allah! These are your beloved servants. We love them. You do have mercy on them. Therefore do have mercy on us as well.'"

#### **(562) ENTRENCHED CUSTOMS**

Some customs are so firmly entrenched that even great Ulama and Sulaha (Auliya) despite their profound Taqwa and Tahaarat also remain unaware in this regard. Regarding these customs they are extremely lackadaisical. This laxity in their attitude is due to the good opinion (*husn-e-zann*) they entertain. They are not informed of the motives and beliefs of the masses. Their gaze does not extend to the future evil consequences and corruption of these customs due to their subtlety. Only those whom Allah Ta'ala has created for the specific mission of eradicating these evils have the ability to recognize and detect the corruption of these customs.

#### **(563) A SIGN OF ACCEPTANCE OF TAUBAH**

"Shaikh Akbar Ibn Arabi (rahmatullah alayh) said that a sign of the acceptance of one's Taubah (Repentance) is forgetting the sin. The sin after repentance no longer dominates the mind. But this forgetting refers to forgetting after Taubah. If one forgets about the sin before Taubah, then it is *ghaflat* (indifference –a careless and unconcerned attitude)."

#### **(564) WARAA'**

Abundance of Nafil and righteous deeds is relatively speaking easy for the nafs. These are existent acts which others can also observe. Hence the nafs also derives pleasure in such acts. The probability of *ujub* (vanity), *riya* (show) and *jaah* (desire for name) also is ever present. On the other hand, the non-existent acts are very difficult for the nafs, e.g. abstention from *gheebat*, and abstention from sin in general. This is extremely difficult for the nafs. Furthermore, there is no *riya* and *ujub* in such abstention. Others do not observe this abstention nor is anyone's attention drawn to it. The nafs also does not derive pleasure from such abstention. This degree of piety is termed *Wara'*.

#### **(565) KASHF AND KARAAMAAT**

*Kashf* (inspirational revelation) and *Karaamaat* (miracles) are not accomplishments of excellence. If there was excellence in such supernatural demonstrations, these would not be granted to Dajjaal. Whenever he will desire, he will cause rain to fall. Shaitaan

permeates the very veins of human beings. Despite such acts, he remains accursed. Some Auliya would weep when *karamaat* would become manifest on their hands. They would fear the development of vanity and pride as a consequence of the supernatural acts.

### **(566) THE SHARIAT**

In our age the Shariat is viewed with contempt. People have no regard for the Shariat. They abuse and revile the people of the Shariat. I take oath by Allah! Divine proximity without the Shariat can never be achieved. If the 'aarif' of this age becomes the recipient of inspiration, he deems himself to have acquired Divine Proximity. Just as *Kashf* and *Waaridaat* can be a mercy, it can also be a trial. It is lamentable and most unfortunate that people search for divine proximity in ways other than obedience to Rasulullah (sallallahu alayhi wasallam), when Allah Ta'ala says: "*We have not sent you except as a mercy unto the worlds.*"

### **(567) ACCEPTANCE OF DUA**

Acceptance of dua is in three ways. (1) The very object supplicated for is acquired. (2) Instead of the object requested being granted, a calamity is warded off in lieu. However, since a person is unaware of calamity which has been warded off, he is afflicted with doubts regarding acceptance of his dua. One should not doubt acceptance of one's dua. Allah Ta'ala says: "*I answer the call of the caller when he calls Me.*" (3) The requested object is saved (for the future or for the Aakhirah).

### **(568) COLOSSAL DECEPTION OF SHAITAAN**

Shaitaan is such a villain that he adorns some actions and entraps a person in it. He covers an act with a beautiful external veneer whilst in it is great temptation and trial. Some shaitaani attraction accompanies the action. The person involved in it gains the impression of divine acceptance. For example *sima'* (spiritual singing). The participant sometimes is overwhelmed with emotion and ecstasy. Superficially it appears that the person who has been transported into an ecstasy is absorbed in divine love. But every state

of ecstasy is not from Allah Ta'ala. During such trances certain forms become impressed in the mind of a man who lacks knowledge (of the Deen). He gains the idea that these are the forms of Allah Ta'ala. The form appears so stunningly beautiful that he labours under the impression that he is visualizing Allah Ta'ala. Some even develop a belief in it. Thus when the attributes of the Beloved (Allah Ta'ala) are sung in *sima'*, they keep in front of them the form in which they now believe. In the search for that form they become restless and go into trances and ecstasy.

Sometimes shaitaan conjures a heaven which he displays to a person who sees 'angels' fluttering about. The simpletons believe this to be a true manifestation. But the true Aarifeen immediately understand that it is neither a heaven nor are there any angels. The whole act is either a satanic imposition in one's imagination or armies of shaitaan. At such a time one falls into colossal shaitaani deception without a Shaikh-e-Kaamil.

#### **(569) OBEDIENCE TO THE SUNNAH**

The condition of the Auliya is indeed wonderful. One Buzrug mistakenly placed his left leg first in the Musjid. He was immediately overcome with great fear. When someone asked him for the reason for so much fear, he said: 'I fear that the *Noor-e-Baatin* (spiritual effulgence) which has been bestowed to me might be snatched away in consequence of me having acted in conflict with the Sunnah.'

In our age such a wide avenue of permissibility has opened up that besides such issues, people are not concerned with even Fardh and Haraam acts.

#### **(570) FOR RIZQ**

Reciting **يا مغني** (Yaa Mughni) 1100 times, with Durood Shareef 11 times before and 11 times after, is extremely beneficial for increase in Rizq.

#### **(571) THIKR AND THE SUNNAH**

Perpetual Thikr is the objective. Whatever (spiritual) accomplishment anyone has achieved was the result of Thikrullaah and obedience to the Sunnah. *Nisbat* (a special relationship) with Allah is attained by means of Thikrullaah.

### **(572) DIVINE BOUNTIES**

Morning and evening there descends on man a variety of bounties (*Ni'maat*) and favours (*Ihsaanaat*) from Allah Ta'ala, e.g. food, drink, comfort, pleasure, rest, etc. One should always reflect on these bounties as they materialize. Such contemplation brings about progress in the recognition of Allah Ta'ala. Although all the bounties which are daily received are from Allah Ta'ala, one should not be neglectful of the ways and means of achieving these.

### **(573) KAIFIYAAT**

*(Spiritual conditions such as ecstasy, exhilaration, trances, etc. are termed Kaifiyaat.)*

*Tajalli Zaati* (a Divine Manifestation which is inexplicable) is among the Final States (*Muntaha-e-Ahwaal*) of the spiritual journey. It is not among the *Maqaasid* (Objectives) and the *Maqaamaat* (Stages along the spiritual journey). The actual *Maqsood* (Goal/Objective) is *Ridha-e-Haqq* or Divine Pleasure –the Pleasure of Allah Ta'ala. The slave's Thikr should be for the acquisition of *Ridha'*. He should not hanker after *kaifiyaat*. Allah Ta'ala declares in the Qur'aan Majeed: "*Remember Me, and I shall remember you.*" Thus, the fruit of Thikr is this *Maqsood*, that He should remember us with His Rahmat and *Ridha*. Hanking after states and stages is in conflict with the aim of the quest. The one who hankers after *haalaat* (states and stages) is not a searcher of Allah.

### **(574) TRANSMUTATION**

There is no excellence in the act of transfiguration by which a man assumes different physical forms. Some Buzrugs (Auliya) who had achieved the ability of subjugating the elements were able to assume different physical forms. In view of the *Rooh* (soul) being a spiritual substance, these Auliya permeate the various physical forms with it

(the Soul). Thus the single soul assumes several different physical forms.

### **(575) REVELATION OF REALITIES**

After *Maut* (Death), the reality of things will automatically be revealed even to the kuffaar. Thus, Allah Ta'ala states: "*And from Allah it will become apparent to them what they had not expected.*" The pursuit of things which will automatically be revealed is highly erroneous. Now is the time to pursue acts which one will not be able to accomplish after death. Such acts are Imaan and A'maal-e-Saalihah. People usually abandon the essentials and pursue what is not essential. May Allah have mercy.

### **(576) THE BEARD**

Once a modernist/agnostic criticizing the beard said to Hadhrat Maulana Shaheed (rahmatullah alayh): "The beard is a futile excess. The proof for this is that a person is born without a beard. Therefore, a beard should never be kept." Hadhrat Maulana Shaheed (rahmatullah alayh) spontaneously responded: "Then break all your teeth." (*A person is born also without teeth. Hence, if non-existence at the time of birth is a daleel – proof – for excess and futility, then the same logic should be applied to the teeth.—Mujlisul Ulama*). Maulana Abdul Hay Saahib who was present, exclaimed in delight: "What a wonderful teeth-breaking reply!"

### **(577) EATING FROM A TABLE**

In view of the factors of *iftikhaar* (pride) and *tashabbuh* (emulating the kuffaar), eating from tables is prohibited.

### **(578) AUTOCRACY**

Citing as proof the aayat: "*And consult with them in matters....*" some people claim that autocracy is in conflict with the Qur'aan. On the basis of "*Consult with them*", they aver the validity of majority rule which is in fact the parliamentary system. This very same aayat disproves this deduction and indicates its error. The succeeding portion of the aayat states: "*And when you have decided, then repose*

*trust on Allah.” (The pronoun, ‘you’ in this aayat is singular and refers to Rasulullah – sallallahu alayhi wasallam). Although in terms of the aayat, consultation is meritorious, after consultation the final decision is left to ‘you’ (Rasulullah- sallallahu alayhi wasallam). This aayat, on the contrary, substantiates the validity of autocracy, not democracy or the parliamentary system. Certainly, the aayat confirms the incumbency of *mashwarah* (consultation), but the final decision is not based on majority opinion. In fact, by virtue of the generality (*itlaaq*) of the aayat, the one who consults is allowed to make *mashwarah* with only one person and act according to his advice, instead of a group or council of members.*

### **(579) DID ISLAM SPREAD WITH THE SWORD?**

The claim that Islam was spread with the sword is highly erroneous and false. The first step (in a conquered territory) is the imposition of *Jizyah* (a tax levied on the non-Muslim citizens). When the non-Muslims have accepted to pay this tax, then it becomes unlawful to wield the sword against them.

### **(580) THE BEGINNINGS OF URS**

The Auliya had initiated *Urs* with good intentions. Initially the practice was devoid of evils. (Evil acts of bid'ah and shirk never were part of the Urs gatherings of the Auliya), But today the unadulterated practice no longer remains nor the pure (Deeni) motives. Now this practice is accompanied by unlawful and evil actions. How can it ever be possible for an uprighteous Aalim to permit it?

### **(581) INFORMATION BY A MAJZOOB**

*(A Majzooob is a saintly person who has become mentally deranged in his quest for Divine Love. Sometimes he makes future predictions which materialize. Commenting on this, Hadhrat said): "The predictions of a Majzooob pertaining to future events materialize in accordance with what has already been ordained. Even if the Majzooob did not predict an event, it would still most certainly materialize. There is no new dimension to the prediction. People consider such predictions to be an attribute of excellence (in the*

Majzoob). They also labour under the erroneous notion that events materialize as a consequence of the statements made by the Majzoobs, whereas this is not so. The only thing is that people are made aware of an event prior to its occurrence. Besides this, there is no new dimension. This pertains to worldly events. As far as Deeni benefit is concerned, the *Muhaqqiqeen* say that there is no Deeni benefit in the company of a Majzoob. Benefit is acquired from the companionship of a Saalik."

### **(582) DECEPTION BY MESMERISM**

Some dervishes (*the reference here is to fake spiritual guides who perpetrate deception*) have acquired the expertise of manipulating the powers of imagination of others. When a person becomes a mureed, this type of dervish, employing mesmerism and the like, displays the sun to the disciple. He informs the mureed that this is the Noor of Allah. Then he displays the moon and says that it is the noor of Muhammad (sallallahu alayhi wasallam). It is nothing but the effect of manipulating the imaginary capacity, but the mureed develops conviction. By means of concentration, these *anwaar* are perceived by the mureed. Thus he is perpetually entangled in this deception and ruins himself.

A greater calamity than this is the display of numerous *anwaar*. Each *noor* is given a specific name. It will be said to the mureed that this is the *rooh* of Hadhrat Saabir (rahmatullah alayh); this is the *rooh* of Shaikh Mueenuddin Chishti (rahmatullah alayh), etc. In reality the entire display is a shaitaani affair. Only the imagination is employed. It is nothing besides this. The mureed then remains in the deception of having seen the souls of the Auliya.

### **(583) PROXIMITY TO ALLAH IS DEPENDENT ON OBEDIENCE**

Some people request such a *wazeefah* which will enable them to see Rasulullah (sallallahu alayhi wasallam), the Ambiya and the Auliya in their dreams. Nowadays this is considered to be of the excellences of sainthood. Seeing Rasulullah (sallallahu alayhi wasallam) in dreams is not within the volition (*ikhtiyaar*) of anyone. Some Auliya

did not see Rasulullah (sallallahu alayhi wasallam) in dreams in their entire lifetime. Yet they were perfect and remained perfect.

Divine Proximity is not elevated by *ziyaarat* in dreams. Assuming someone makes *ziyaarat* daily in his dreams. Neither does this make him perfect nor elevates his spiritual ranks or his Divine Proximity although it will be a means of barkat. By Allah! The divine proximity gained by reciting *Subhaanallaah* once will not be attained by *ziyaarat* in dreams. Obedience to the Shariat is the way of attaining Divine Proximity. *Qurb* (Nearness to Allah) is proportionate with obedience to the Shariat. People have abandoned what is essential and have elevated the non-essential to the status of the essential.

#### **(584) HUQOOQUL IBAAD**

Observing *Huqooqul ibaad* (the rights of others) is of far greater importance than *Wazaaiif* (prescribed forms of thikr). Failure to observe the rights of others is punishable whereas there is no punishment for neglecting *Wazaaiif*. Observance of *Wazaaiif* is Mustahab, but people have abandoned what is essential and have adopted what is not essential.

#### **(585) TAWAJJUH**

*(Tawajjuh in this context means to focus intently on the soul of another person thereby influencing his attitudes.)* There are two types of *Tawajjuh*. One is the way of the Ambiya (alayhimus salaam). Their *tareeqah* consists of *naseehat*, *dua* and affection for creation. Reformation in this way is gradual, but enduring. The second kind is the cultivation of spiritual ability, then to focus on the heart of the mureed. While the effect of this type of *tawajjuh* is immediate, it is not enduring. The effect quickly disappears.

#### **(586) REFORMATION OF MORALS**

I do not emphasise on my associates the observance of *auraad*, *ashghaal* and *wazaaiif* as much as I emphasise reformation of morals. Adornment of character is absolutely essential. Therefore, I insist much on this. In this era most people are not concerned with reformation of morals. However, they are observant of *wazaaiif*."

### **(587) IMPORTANCE OF THE KNOWLEDGE OF WAHI**

In our era people regard such knowledge which is acquired by *Kashf* and *Ilhaam* to have greater importance. It is for this reason that they are more observant of such duas which were acquired by way of *Ilhaam*. They generally ignore what has been acquired by way of *Wahi*. Shaikh Akbar (rahmatullah alayh) has categorically said that sometimes there is a trial in knowledge acquired via the agency of *Kashf* and *Ilhaam*, while at sometimes there is *rahmat* in it. In contrast, knowledge which has been acquired by way of *Wahi* is always pure *rahmat* because our Nabi (sallallahu alayhi wasallam) was *Rahmat lilaalameen* (A mercy to the worlds). The rank of *Kashf* and *Ilhaam* is not equal to that of *Wahi*. People do not understand the value of the Pure Shariat. How lamentable!

### **(588) RECOGNIZING THOUGHTS**

There are different ways of recognizing the variety of thoughts which gush into the mind. Some thoughts are *Ilhaam-e-Ilaahi* (inspiration from Allah); some thoughts are *Malaki* (inspired by an Angel); some thoughts are *shaitaani* (satanic), and some are *nafsaani* (promptings of man's nafs). If after one evil thought has been eliminated, another evil thought takes its place, and then after eliminating the second one, a third evil thought enters the mind, then such thoughts are from shaitaan. The objective of shaitaan is to disturb and deceive, hence he does not restrict himself to only one evil thought. Sometimes a good thought may also be from shaitaan. One good thought is substituted with another good thought. To recognize this, one should reflect and try to fathom which of the two good thoughts has greater merit. If the latest good thought is of lesser merit than the first one, then understand it to be a shaitaani thought. Shaitaan compromises by diverting a person from a greater virtue to a lesser virtue.

If the same evil thought assaults the mind repeatedly, then it is a *nafsaani* prompting. The nafs derives pleasure in that evil, hence it makes repeated demands for gratification.

If a thought of pure virtue develops without overwhelming force, then it is *Malaki*. If the good thought overwhelms the heart and

produces restlessness in the urge to give practical expression to it, then it is *Ilhaami*."

### **(589) SHAITAANI AND NAFSAANI DECEPTION**

"Sometimes there develops a strong urge to commit a sin. Despite striving to prevent the nafs, the urge becomes stronger. Then shaitaan and the nafs collude to hoodwink the Saalik. He gains the idea that if at this time he commits the sin just once, the desire of the nafs will be gratified and the urge will be totally extinguished. Sometimes on the basis of this nafsaaani and shaitaani interpretation, he regards the commission of the sin at that juncture to be permissible on the basis of need. He then indulges in the sin. This is an exceptionally grave error. In fact, it is *ilhaad* as well. (*Ilhaad: Kufr by interpretation*). It is a grave error because by perpetration, that sin becomes embedded in the nafs. Thereafter it becomes almost impossible to eradicate it. It is *ilhaad* because sin is accepted as a means of obedience. When such an urge develops, never grant the nafs the slightest leeway. Muster up courage and restrain the nafs. Even if the urge is not extinguished, there is no harm in its lingering. The urge itself is not punishable. Perpetration of the act is sinful and punishable. By exercising restraint a few times, such urges will become easily suppressed."

### **(590) TAWAADHU'**

"Honouring contemporaries is evidence of one's *Tawaadhu'* (humility). When a contemporary is honoured, it is possible for onlookers to conclude that the honoured person is superior in rank. It is therefore difficult on the nafs to honour contemporaries."

### **(591) THE JOURNEY**

There are two stages in the Journey (*Sulook*): *Ser Ilallaah* (the journey towards Allah), and *Ser Fillaah* (the journey in Allah). *Ser Ilallaah* is the process of moral reformation and firmness in Thikrullaah. Customary *Sulook* ends when these objectives are accomplished. Thereafter commences *Ser Fillaah*. This stage is a continuous process of spiritual elevation as the mysteries of the

Divine Attributes unravel and the relationship between the Rabb and the Abd (slave) becomes revealed. There is no limit in this stage of the Journey. The Qur'aanic aayat: "*Verily, I am going towards my Rabb, and He will certainly guide me*", refers to these two Journeys. The first portion of the aayat alludes to *Ser Ilallaah*, and the second portion, namely, "*He will guide me*", refers to *Ser Fillaah*.

### **(592) A'MAAL SAALIHAH**

There are two kinds of *A'maal Saalihah* (righteous deeds). One kind consists of such deeds which generally yield benefits even in this world. At the same time the form of such deeds provides pleasure for the nafs, e.g. Jihaad. The other kind consists of such acts from whose outward forms the nafs does not derive pleasure. The benefits of such actions are also not perceived, e.g. Thikrullaah. While the first kind of actions are easy on the nafs, the second kind is extremely onerous for the nafs.

To lighten these forms of actions on the nafs, do not intend to acquire any immediate benefit. The niyyat should be regulated by only the promise of Allah stated in the aayat: "*Remember Me, and I shall remember you.*" His remembrance is the greatest objective. There is no possibility of this Divine Promise being violated. Hence when the objective has been achieved, the lack of emotional pleasure is of no significance."

### **(593) DO NOT INTRUDE**

When visiting someone, do not read any of his letters (which may be scattered on his desk/table). It is quite possible that some letter might have some secret which you are not supposed to be aware of. (*Some people have the bad habit of simply pickling up the letters of others and reading without their permission. This is despicable and not permissible—Mujlisul Ulama*).

### **(594) MUKAASHAFAH**

*Mukaashafah* (inspirational revelations) is among the *Ahwaal* (spiritual states and conditions), hence it is not an objective to

pursue. If *Kashf* does not occur to a man his entire life, his status of *Qurb* (divine proximity) is not reduced by one iota. *Mukaashafah* is not an excellence. *Kashf* occurs to even the kuffaar. In fact, after death everyone will automatically acquire the capacity of *Mukaashafah*.

Here on earth we should pursue and acquire what we shall not be able to pursue after death, such as Salaat and Thikr. Furthermore, sometimes *mukaashafah* is harmful. For example, if *kashf* occurs to a man who lacks Deeni Knowledge, the pleasure of it will induce him to believe that Salaat and Saum are insignificant acts. This danger is more marked if he begins to see some visions of celestial light. He will then gain the impression of himself being on a *Mi'raaj* journey. The Auliya say: "*The veils of noor are worse than the veils of zulmat (darkness).*" (*Veils of light are extremely deceptive. The novice in the Path is unable to distinguish between satanic light, Angelic Light and Divine Illumination*). If there was any merit in the pursuit of *kashf*, Rasulullah (sallallahu alayhi wasallam) would have instructed us in this sphere.

### **(595) REFORMATION OF MORALS IS A PREREQUISITE**

Imaam Ghazaali (rahmatullah alayh) has written in one of his kitaabs that the novice in *Sulook* (the Path of moral reformation –Tasawwuf) should refrain from giving lectures. In the initial stage the nafs has not yet been perfectly adorned with the moral attributes of excellence (*Akhlaaq-e-Hameedah*), hence there is always the probability of pride and vanity corrupting the nafs. This opinion is substantiated by the Qur'aanic aayat: "*Forgive and overlook until Allah issues His command.*" This aayat was revealed in Makkah to prohibit the Sahaabah from waging Jihaad against the kuffaar. The reason for this prohibition was that the Sahaabah were new converts to Islam. They had not as yet achieved perfect adornment of the nafs with *Akhlaaq-e-Hameedah*. There existed the possibility of *nafsaani* contamination in Jihaad. The reason for the prohibition was not numerical inferiority. Numerical inferiority never constituted an impediment for Muslims. In fact, 60 had confronted an army of 60,000, and they were victorious.

When the Madani era dawned, most of the Sahaabah had attained perfection in moral reformation. The small minority (those who had not yet attained perfection) was under the domination of the majority. Thus, the ayat granting permission for Jihaad was revealed: "*Permission (to wage Jihaad) has been granted to those who are being persecuted because verily they have been oppressed.*"

### **(596) GUIDANCE**

Whoever desires *hidaayat* (guidance), Allah Ta'ala will assuredly guide him. The Qur'aan states: "*Those who strive in Our (Path), most assuredly, We shall guide them to the Paths (of Rectitude).*" The Shaikh cannot reform a person who does not desire to be reformed. *(This principle applies to even sincere non-Muslims who are in search of the Truth. Allah Ta'ala ultimately guides them to the Path of Imaan—Mujlisul Ulama).*

### **(597) ATHKAAR AND ASHGHAAL**

*(Athkaar: Plural of Thikr. In the context of this discussion it refers to prescribed forms of non-Sunnah thikr. Ashghaal: Plural of Shaghl. Here it refers to forms of spiritual exercises such as breathing, contemplation, etc.)*

The Mashaaikh in former times would not teach the masses *athkaar* and *ashghaal*. Nowadays, there prevails astonishing disorder in the ranks of the Sufis.

They prescribe *thikr* and *shaghl* to just anyone. The consequences of this are evil. These people become involved in a variety of errors. Some times educated persons are also involved in such errors. It then becomes difficult for them to be extricated from such errors.

### **(598) HIYAL (STRATAGEMS)**

Some people criticize the Ulama for employing *hiyal* (stratagems). They say that the Ulama prohibit others from everything whereas they legalize the prohibitions for themselves on the basis of stratagems. There are two kinds of *hiyal*. The one kind negates the objectives of the Shariah, e.g. to employ a stratagem to escape payment of Zakaat the objective of which is to aid the poor and to

eradicate evil qualities of the nafs. This type of *heelah* (stratagem) is not permissible. The second kind of *hiyal* is for the acquisition of a Shar'i objective. Such stratagems are permissible.

### **(599) TA'LEEM IS THE BASIS**

The basis (of Islaah-e-Nafs) is *Ta'leem* (teaching of the Shaikh). *Bay't* is not essential. However, it (Bay't) strengthens the relationship. The Shaikh by virtue of *bay't* regards the reformation of the mureed an incumbent duty on himself. He therefore, pays greater attention to him.

### **(600) SUBTLETIES OF TASAWWUF**

It is futile, in fact detrimental to lecture about the subtleties of Tasawwuf to the masses.

### **(601) COMFORT**

Wealth is not comfort. Comfort is related to the heart. A person whose heart is deprived of contentment, will not enjoy comfort (regardless of the amenities procured by wealth). As long as greed endures in the heart, man will not experience comfort and peace.

### **(602) BID'AH**

If a person intentionally performs five raka'ts for Zuhr instead of four, then even his four raka't are not valid. He may argue that he had not committed any evil deed by performing an extra raka't. On the contrary, he can say that he had in fact done a good deed. Why then is his Namaaz not valid? The answer is that he acted in contravention of the Law, hence even his four raka'ts have gone to waste. While everyone understands the invalidity of these five raka'ts, they do not understand this principle regarding other acts of bid'at. They will argue: 'What is wrong with this good deed we are doing?' Interpolating in the Laws of Allah is bid'at. All prohibited practices of bid'at are in the same category. There is no valid basis for differentiation.

### **(603) ENEMIES**

Once when someone mentioned that certain kuffaar were great enemies, Hadhrat Thaanvi commented: "Speak about friends, not about enemies. *Rahmat* descends when the discussion pertains to *Saaliheen*. Similarly, *zulmat* (spiritual darkness) is the effect when the discussion pertains to evil persons. When such persons are discussed, I immediately perceive the *zulmat*. Only if there is a need, should such persons be mentioned. Without a need, they should not be mentioned."

#### **(604) THE INCUMBENCY OF DIVINE LOVE**

*(In this Malfooth, Hadhrat Hakimul Ummat- rahmatullah alayh—explains the degrees of Divine Love imperative for Imaan.)*

The actual nature of *Muhabbat* (Love) is the inclination of the heart. This degree of *Muhabbat* is natural and its acquisition is not commanded (*in view of it not being in one's volitional control—or ikhtiyaar*). The presence of this natural and emotional love for Allah Ta'ala is a *ni'mat* and it is a pure bestowal of Allah. (*In other words, it is not attainable by effort*). The effect of *Muhabbat* for Allah is to prefer the Pleasure of Allah over and above the pleasure of others. This kind of love is rational (*Aqli*) and its cultivation is imperative. (*This is the minimum degree of Divine Love. The presence of this degree of Love induces the Mu'min to give preference to the commands of Allah Ta'ala in any conflict between personal desires and Divine Desires.*)

The category of *Aqli* Love on the basis of which preference is given to the desire and pleasure of Allah Ta'ala has several classes. The first class is to prefer Imaan over kufr. This is the very minimum degree of Divine Love. In the absence of this degree, one cannot be a Mu'min. In the other classes of rational Love for Allah, are the various kinds of *Ahkaam* (*Laws of the Shariah*). Giving preference to the Laws over what is not law is subdivided into different categories. Some are Waajib and some are Mustahab.

### **(605) QUNOOT-E-NAAZILAH**

Instead of *Qunoot-e-Naazilah*, it is better to make dua after every Fardh Salaat. This is a wonderful and efficacious method. It is also easier and therein is *ikhfa* (concealment which precludes riyaa - show), whereas in *Qunoot-e-Naazilah* there is ostentation.

### **(606) THE ACTUAL SOLUTION FOR CALAMITIES**

The actual solution for calamities and hardships is *Islaah* (reformation) of *A'maal* (deeds). If this solution is adopted, within a short while, Insha'Allah, the enemy will be subjugated.

### **(607) REMEDY FOR PRIDE**

If your gaze is focussed on your personal excellences and on the defects of another person, then it is incumbent to believe that perhaps in this person there is such a hidden excellence and in me such a defect which make him more acceptable to Allah Ta'ala. This will be an adequate remedy for eradicating pride.

### **(608) THE OBJECTIVE OF SULOOK**

*(The Path of moral reformation and spiritual progress leading to Allah's Proximity is called Sulook or Tasawwuf or Tareeq).*

The objective of *Sulook* is Divine Pleasure. There are two fundamentals for this acquisition: Knowledge and Practise (*i.e. giving practical expression to knowledge*). Thus the *Tareeq* is only one, namely, adherence to the exoteric and esoteric laws of the Shariah (*Ahkaam-e-Zaahir and Baatin*). Two acts aid the traveller in this Path: Perpetual Thikr and the company of the Pious. If one is unable to be in the physical company of the Pious, then the substitute for this is to study the life episodes of the Auliya. Two acts are obstacles in the *Tareeq*: Sin and futility. Then there is one act which is beneficial for the acquisition of all these factors. That is, constantly informing one's sheikh of one's conditions. Progress will then be proportionate to one's natural ability. This in a nutshell, is the meaning of *Sulook*.

### **(609) A CONCISE PRESCRIPTION**

A concise prescription for evil attributes (to attain moral reformation) is reflection and forbearance. Think before doing anything to understand whether it is permissible or not, and do not make haste. Exercise forbearance and self-control.

### **(610) ELEVATION VIA SABR AND RIDHA'**

When Allah Ta'ala wishes goodness and elevated ranks for a servant, but finds him deficient in his resolve to strive for its attainment, then He afflicts this *bandah* (slave) with such calamities which eradicate his evil attributes. For example he is afflicted with sickness, or an enemy is imposed on him, who persecutes and humiliates him. Initially this *bandah* experiences severe suffering in consequence of these calamities. However, he gradually acquires the capacity of forbearance. As a result of his firmness and patience in calamity, his spiritual ranks are exalted and he even gains public acclaim. But such acclaim has no attraction for him. He has become totally independent of it.

### **(611) THE TRUE SUFI**

The true Sufi is always criticized because he is always patient and silent. (*A true Sufi does not defend himself by responding to criticism*). But do you know why he adopts *sabr*? By means of *sabr* he enlists Allah's aid. According to the Hadith, a man who takes (lawful) vengeance (by defending himself), Allah Ta'ala allows him to act unilaterally (*i.e. he is deprived of Divine Aid*). He aids the one who adopts patience and extracts retribution on his behalf. His Vengeance is dreadful. Describing His Vengeance, the Hadith says that for the sake of His beloved servants, Allah's Wrath is like the wrath which a lioness displays when protecting her cubs. Sometimes He inflicts His Wrath in this world on those who persecute His beloved servants, but the full measure of Divine Vengeance and Wrath will be in the Hereafter.

### **(612) UNITY AND DISUNITY**

Disunity is reproachable because it is detrimental to the Deen. However, if disunity is beneficial for the Deen it will not be

reproachable even if it is detrimental for the dunya (world). Nabi Ibraaheem (alayhis salaam) had also chosen disunity when he dissociated from his people. Thus, Allah Ta'ala says in the Qur'aan Shareef: "*Verily, there is a beautiful example for you in Ibraaheem and those with him when they said to their people: 'Verily, we dissociate from you and from whatever you are worshipping besides Allah. We refute you. Animosity and hatred have become manifest between us and you forever (and so shall it be) until you believe in Allah, The One.'*" Can anyone criticize this disunity? Regarding a certain act of unity, Ibraaheem (alayhis salaam) said: "*Verily you have taken idols besides Allah as (your) friends in this worldly life. Then on the Day of Qiyaamah there will be mutual rejection (and dissociation) among you all (you and your idols). Some of you will curse others among you. And for you will be the Fire.*"

From this it is clear that there was unity of the kuffaar against Ibraaheem (alayhis salaam). Understand well that only such unity is desirable and praiseworthy which is a benefit to the Deen, and disunity is reproachable only when it is harmful for the Deen. When disunity serves the interests of the Deen, then such disunity is desirable.

### **(613) GRIEF**

The stages of *Sulook* are traversed swifter by means of grief/sorrow than by means of *mujaaahadah* (striving against the emotional desires). It is worthy to remember this fact.

### **(614) A DIRE CONSEQUENCE**

One of the consequences of hurting a beloved *bandah* of Allah, is Divine Apprehension (Allah's Punishment) even if the *bandah* forgives the oppressor/persecutor. The crime is sometimes not forgiven (and the punishment takes its course).

### **(615) SPIRITUAL ELEVATION**

Do not act in accordance with such emotional desires which are in conflict with the Shariah. You will then soar towards the spiritual realms.

### **(616) MAUT ON A FRIDAY**

According to the Hadith when a person dies on a Friday, he/she is absolved from the questioning in the grave until the Day of Qiyaamah. This is on account of the *fadhilat* (auspiciousness) of the Day of Jumuah. It is unrelated to the time before or after Jumuah Salaat. It is therefore in conflict with the Shariah and an act of futility to unnecessarily delay the burial until after Jumuah Salaat.

### **(617) SYSTEM**

It is mentioned in the Hadith that Rasulullah (sallallahu alayhi wasallam) had a system for everything. Therefore, everything should be done systematically.

### **(618) HEALTHY INTELLIGENCE**

*Fahm-e-Saleem* (healthy intelligence) and *Tafaqquh fid Deen* (the ability to ponder in the Deen) are attained by such Students who had studied with attention and who had retained the pleasure of their Asaatizah. A student who had merely made effort without keeping his Asaatizah happy never acquires true Ilm (of the Deen).

### **(619) HOPE**

Valid hope (in the mercy of Allah) is such hope which is accompanied by *amal* (virtuous deeds). Minus deeds, the hope is deception (of the nafs or shaitaan).

### **(620) BELIEFS FOR THE PURPOSE OF ACTIONS**

While *Aqaaid (Beliefs) per se* are objectives, they are also objectives for the purpose of practical deeds. For example, the objective of teaching the belief of *Taqdeer* is not only for believing. When calamity and hardship overtake, then it is necessary to reflect on the belief of *Taqdeer* and to remain firm and bear the situation with patience. Similarly, the *Aqeedah* of *Taqdeer* should be invoked to neutralize pride and arrogance when in possession of bounties and excellences. Another example is the *Aqeedah* of *Tauheed* which

should be invoked to eliminate fear for everything besides Allah, and hope on others.

### **(621) REDUCTION IN MUNDANE RELATIONSHIPS**

Islam neither advocates total renunciation of worldly relationships nor engrossment in the world. It teaches reduction in mundane relationships. (*Unnecessary and futile relationships should be abandoned*).

### **(622) A PERFECT PERSON**

Only he who follows in the footsteps of Rasulullah (sallallahu alayhi wasallam) is a *kaamil* (perfect man). Both his outward (*zaahir*) and his inward (*baatin*) way should be in emulation of Rasulullah (sallallahu alayhi wasallam). In every act and condition, Rasulullah (sallallahu alayhi wasallam) is the Ka'bah and Qiblah of the man of perfect moral and spiritual excellence.

### **(623) THE DEVOTEES OF ALLAH**

The intelligence and actions of those who are the closest devotees of Allah appear to be in conflict with worldly expediencies. It is precisely for this reason that the people of the world award to them the titles of 'madmen', and 'fanatics'. Hence, we find that the kuffaar of Makkah had described the Sahaabah as '*As-Sufaha*' (ignoramuses). They had sacrificed worldly wealth, their homes and families for the sake of Imaan.

### **(624) SPIRITUAL WEALTH**

A man born blind has no conception of colour. Similarly, a spiritually blind person has no understanding of spiritual wealth.

### **(625) QALANDAR**

A *Qalandar* is a man who has perfect love for Allah. He is engrossed in obedience, and he is unconcerned with the criticisms which people hurl at him.

### **(626) ALLAH'S BELOVED?**

If you desire to become the beloved devotee of Allah, then adhere courageously to the Shariat, exoterically (*zaahiran*) and esoterically (*baatinan*) – physically and spiritually, and maintain your tongue moist with the Name of Allah, and occasionally sit in the company of the pious. In the absence of such companionship, study their kitaabs.

### **(627) A KAAMIL SHAIKH**

The features of a *Shaikh-e-Kaamil* (a perfect uprighteous spiritual guide) are: He is a staunch and perfect follower of the Shariah; total abstention from bid'ah and shirk; abstention from futile and silly talk; the effect of his companionship is reduction in worldly love and increase in Divine Love; he pays attention to the spiritual ailments of the mureed and he provides prescriptions; benefit is perceived in his prescriptions by an obedient mureed; incremental progress is perceived in moral reformation by the mureed who follows the Shaikh's instructions.

### **(628) SLACKEN WORLDLY TIES**

Reduce worldly possessions and expenditure. Be content with necessities. There are different classes of necessities. (i) Incumbent (Waajib): Such needs without which life is not possible. (ii) Permissible: Such needs without which life is possible, but difficult. Possession of such items brings about comfort.

Some worldly possessions are such that fulfilment of needs are not dependent on such items. There is no difficulty without such possessions. However, one acquires them merely for happiness. If one can afford, then the acquisition of such items will also be permissible (although not encouraged).

Some worldly possessions are acquired for ostentation (*riya*) and to vie with others. Acquisition of this type is haraam.

If women acquire expensive garments, jewellery, etc. sincerely for the sake of their husbands and on condition these are affordable, and not to show others, then this is not sinful. But if they adorn themselves only for displaying themselves to others, then it will be

haraam. The sign of a woman's base intention in this regard is that at home she dresses shabbily, but when she leaves the house to attend to a function then she adorns herself in her best apparel and jewels. She then emerges as if she is a princess.

The classes described above apply to all types of worldly possessions – buildings, utensils, furniture, etc.

### **(629) LIBERALISM**

Nowadays, there is a preponderance of liberalism which has affected even the majority of the people of the Deen. All levels of people, not only the religious ones, have been smitten by this disease. The few exceptions who adhere steadfastly to the way of their seniors are ridiculed with a variety of derogatory epithets. The effect of this evil malady of liberalism is discernable in almost all people. Its effect is extremely poisonous.

### **(630) REFORMATION OF DEEDS**

The true and actual solution for calamities is rectification of *A 'maal* (deeds). If deeds are rectified (and this depends on moral reformation), within a short while by virtue of the barkat of virtuous deeds the enemy will be overwhelmed with fear, Insha'Allah.

### **(631) LIES**

A very efficacious remedy for a habitual liar to cure him of speaking lies is for him to immediately confess his lie to the person whom he addresses. (If he is sincere and desires to be cured of his evil habit, he should adopt this treatment).

### **(632) SELF-CONCERN**

The great need for every person is that he/she should be concerned with his/her own moral reformation and rectification of deeds. Nowadays the widely prevalent disease among the masses as well as among the elite is to be concerned with others and to forget oneself.

### **(633) ALLAH'S PLEASURE**

The goal (*Maqsood*) of *Sulook (Tasawwuf)* is Allah's Pleasure. There are two essentials for this acquisition: Knowledge of the Road and practising accordingly. The *Tareeq* (Road) is only one, namely, firm adherence to moral and physical laws (*Ahkaam-e-Zaahirah wa Baatinah*). There are two aids for this *Tareeq*: Perpetual Thikr and the Companionship of the *Ahlullaah* (Men of Allah) as much as is possible. If physical companionship is not available, the episodes and stories of the Auliya are an adequate substitute. Two things are obstacles in the Road: Sins and indulgence in futility. This is the essence of the entire *Tareeq*.

### **(634) REFLECT BEFORE ACTING**

A simple remedy for the evil attributes of the nafs is to ponder and reflect. Before embarking on any act, reflect and try to understand whether the contemplated act is lawful or not. Do not make haste. Exercise patience.

### **(635) HARMS OF FAME**

Both worldly and Deeni harm is the consequence of fame. However, this applies to such fame which a man pursues and desires. Fame which is acquired without one's search for it is a *ni'mat* (bounty of Allah Ta'ala).

### **(636) FASAAD OF WOMEN**

An excellent plan for safety from the corruptions of family life is that several families should not live in one household. The consequence of a few women living together is *fasaad* (corruption and anarchy).

### **(637) HONOUR THE DEEN**

Do not do something which brings disrepute to the Deen. It comes in the Hadith: '*Honour the affairs of Allah, He will then honour you....*' Maintain the honour of Allah's Deen, He will then ennoble you and make you honourable.

### **(638) AN EASY MAUT**

For attaining an easy Maut (Death), the Hadith commands abstention from sin, and for a free life, abstain from incurring debt. Do not disgrace yourself by asking.

### **(639) THE BOUNTY OF GRIEF**

The spiritual stages of *Sulook* are traversed swifter by means of grief and sorrow than by means of *mujaahadah* (striving against the nafs). This fact should be remembered.

### **(640) GHEEBAT**

Whenever you have made *gheebat* about a person, praise that person in public. He will surely have some virtue which could be praised. This is a cure for *gheebat*.

### **(641) DEATH ON A FRIDAY**

According to the Hadith, a person who dies on a Friday is absolved of the questioning in the grave. Until Qiyaamah the Malaaikeh (Munkar and Nakeer) do not question him. This is due to the virtue (*fadheelat*) of the Day of Jumuah. Prior to the Jumuah Salaat or after Jumuah Salaat has no relevance to this issue. It is therefore in conflict with the Shariah and futile to delay the Janaazah Salaat until after the Jumuah Salaat.

### **(642) A PERFECT MUSLIM**

A *Kaamil* (perfect Muslim) is he who follows meticulously in the footsteps of Rasulullah (sallallahu alayhi wasallam). His external life should be like the external (*Zaahir*) life of the Nabi (sallallahu alayhi wasallam), and his internal (*Baatin*) life should be like the *Baatin* of the Nabi (sallallahu alayhi wasallam). In every condition and affair, the Nabi (sallallahu alayhi wasallam) should be his pivot.

### **(643) THE BLIND**

What does a person who was born blind understand of the nature of light? Similarly, how can a spiritually blind man understand the reality of spiritual treasures?

#### **(644) FOLLOW THE SHARIAH**

If you desire to become the beloved of Allah, then muster up courage and follow the Shariah with firmness in both the *zaahir* and the *baatin* (i.e. in the observance of the outward deeds as well as in the moral precepts), and perpetually remember the Name of Allah (i.e. engage always in Thikr). Also occasionally stay in the company of the Ahlullaah (Men of Allah). In their absence (i.e. when physical association is not possible), then study the kitaabs they prescribe.

#### **(645) SAFETY FROM THE WORLD**

It is mentioned in the Hadith that when Allah loves a servant, He saves him from the world just as you prevent a man suffering from the disease of hydrophobia from water. Accumulation of much wealth destroys the tranquillity of the heart. The kingdom of the world is of no significance in relation to this tranquillity.

#### **(646) ZULM**

An empire is lost on account of oppression (*zulm*), not on account of kufr.

#### **(647) MUJAAHADAH**

Dua is inadequate for *Islaah-e-Nafs* (moral self-reformation). Dua should be complemented with Mujaahadah (striving against and restraining the nafs).

#### **(648) SIN**

The heart's perception is ruined by abundance of sin. Then the heart becomes desensitized to sin and its darkness.

#### **(649) THE DIVINE BOND**

The weakness of the bond with Allah Ta'ala corresponds proportionally to the increase of sin and disobedience.

### **(650) A FEARFUL PUNISHMENT**

Hadhrat Maulana Gangohi (rahmatullah alayh) said that the faces of the denigrators of the Ulama are turned away from the Qiblah in the grave.

### **(651) A SATANIC DECEPTION**

The idea that after committing a sin the desire for the sin will weaken, is in reality a shaitaani deception. While commission of the sin will temporarily reduce the crave, its effect will be an increase in the craving to commit the sin. Then it will become beyond one's ability to restrain it. *(This is the effect of addiction).*

### **(652) THE SUNNAH**

A Salaat performed according to the Sunnah even if the mind is assaulted by innumerable *wasawis* (shaitaani whisperings), is more desirable to Allah Ta'ala than a Salaat which is performed in conflict with the Sunnah.

### **(653) TAHAJJUD**

Allah Ta'ala wakes up His select servants who regularly and punctually perform Tahajjud. He thus grants them the opportunity to commune with Him. Therefore, instead of vanity, the servant should express gratitude for this favour.

### **(654) TAUBAH**

If the entire earth becomes filled with sins, Taubah has the capability of eliminating all the sins.

### **(655) SUCCESS IN THE PATH**

Reflect, ponder and supplicate to Allah Ta'ala. Strive and struggle. Lament and shed tears by Allah. Cultivate humility. Banish pride and vanity from your mind. Thereafter there will be no undue delay in reaching Him. Without cultivating this state, there will be no success.

### **(656) DO IT YOURSELF**

What you are able to do, do it yourself. Do not impose it on others. This is a demand of morality. You may ask others if you are unable to do a task on condition that it is not the imposition of a difficulty on them.

### **(657) FUTILITY**

I take an oath and say that if a man reflects, he will understand that indulgence in futility and nonsensical things most certainly leads to the commission of sin. There is not a single futile act whose boundary does not adjoin sin. Futility while initially permissible culminates in sin.

### **(658) FULFILMENT OF DUA**

The condition for fulfilment of Dua is to refrain from haste. (Do not expect immediate fulfilment). Continue supplicating. The relationship with Allah Ta'ala is lifelong. Even if it appears that the dua is not being fulfilled, you should continue your duty of supplication. Do not abandon your humility. There are good reasons for delay in fulfilment of the dua. There is greater fear of Allah's Wrath for abandoning Dua after having supplicated for a few days. Prior to abandonment, the person believed that the dua may not be accepted due to his own deficiencies. But abandonment implies that he feels that Allah Ta'ala is unjust in not answering his dua. It is obvious that this implication is dangerous. It is tantamount to levelling an accusation against Allah Ta'ala, and this is in negation of *uboodiyyat* (being the slave of Allah). It is therefore incumbent to continue making dua. If He wills, He will grant the dua by actually fulfilling the desire or if He wishes, He shall not fulfil it in this way. You should nevertheless discharge your obligation of making dua. It behoves the slave to always be humble.

### **(659) ZULMAT AND NOOR**

*Zulmat* (spiritual darkness) accompanies even the Deeni talks of an irreligious person. Even the words he writes are enwrapped in a measure of darkness. In contrast, there is *Noor* in even the worldly

talk of a pious person. Speech in reality springs from the heart. Therefore, the state of the heart will most certainly exercise its effect in a man's speech and writing. Since the impression of the speaker's heart is in his speech and in his writing, one should not be in the company of irreligious persons nor study their books.

### **(660) OPPONENTS**

The books of opponents should not be studied even with the intention of debating and refuting them. If a wrestler desires to wrestle with a person, he should first ascertain whether the opponent is weaker or stronger than him. If he is weaker, then wrestle him. If stronger, stay far from him. A more powerful man should wrestle with him. It is improper for one who is not an expert to attempt a refutation of opponents. Besides a *Muhaqqiq* (expert) no one should venture to embark on a refutation of opponents (deviates) because of the danger of falling into doubt (due to lack of adequate knowledge and expertise).

### **(661) TABARRUKAAT**

The impression of the heart becomes conspicuous in the speech and on even the garments of a person. It is precisely for this reason that there are good effects in the *Tabarrukaat* of the Ahlullaah. (*Tabarrukaat refers to the memorabilia which the pious ones give.*)

### **(662) ILM AND AMAL**

According to the Shariah, only *Ilm* accompanied by its impressions is desirable, that is, *Ilm* with *amal* or Knowledge which is given practical expression. For example, only a sword which is able to cut is desirable. If it is unable to cut, it will be merely an ornament.

### **(663) COMFORT**

The reality of success is comfort. The comfort which the heart derives from Salaat cannot be gained from even a thousand varieties of delicious food. However, the perception of this comfort is attained after a specific time period which varies for different persons (depending on their effort and moral reformation).

#### **(664) THE EFFECT OF VIRTUOUS DEEDS**

There is *Noor* in the heart of the musalli (one who performs Salaat). The effect of this *Noor* becomes discernable on the face as well. On the contrary there is *zulmat* (darkness) in the heart of one who does not perform Salaat. This *zulmat* becomes manifest on the face as well. The *zulmat* on the face indicates that certainly there is a fire inside the heart and the darkness on the face is its smoke. Such a person has darkened his body and soul. The effect of this darkness of the heart/soul is that such a person has no detestation for bribery, lies or slander. He is unconcerned if he usurps someone's property and if he refuses to pay his debts. He flagrantly stares with lust at young lads and women. He has no dislike for the adoption of the appearance of non-Muslims.

#### **(665) THE FLAMES OF SINS**

The paralysis of *ghaflat* (indifference, obliviousness) has desensitized the body, hence the flames of sins are not being perceived. But one day this paralysis, desensitization and indifference will disappear. At that time the scorching flames of sins will be fully perceived. (That will be the time of Maut).

#### **(666) SECLUSION**

The meaning of *Khalwat* (seclusion) is that the heart should be perpetually attached to Allah Ta'ala. Remain in seclusion while the heart remains attached to Allah Ta'ala. When the heart is overtaken by disturbance and abundance of distracting thoughts, then remain in the company of people. But it should be the company of the pious. The avalanche of disturbing thoughts will then dissipate. At such a time the *jalwat* (being in public) will be classified as *khalwat* because the *Maqsood* (aim) is that the heart should be attached to Allah Ta'ala, and when this has been achieved even in company, then such *jalwat* is like *khalwat*.

#### **(667) BE NOT VAIN**

*Ilm* and *Amal* are noble only when they are acceptable to Allah Ta'ala. However, no one has certitude in this regard. In fact if we reflect on the state of our knowledge and deeds, it will not be far fetched to conclude that rejection by Allah Ta'ala is certain. There is therefore no cause to be vainglorious on account of one's knowledge and deeds of virtue. The validity of *Ilm and Amal* is in relation to one's state at the end of life. No one knows how his end will be. Consider knowledge and good deeds a *ni'mat* and express gratitude for it.

#### **(668) NO PLEASURE IN SIN**

A Muslim who has fear for Allah Ta'ala does not derive pleasure in sin. He understands that Allah Ta'ala becomes displeased when sins are committed and that punishment awaits him in the Aakhirah. These thoughts cast a shadow of disturbance on the pleasure of sin. The Muslim therefore does not derive total pleasure from sin.

#### **(669) CULTIVATING PERCEPTION**

To cultivate perception of the spiritual realities, the way is *Muraaqabah* (meditation). Meditate on the annihilation and deficiency of the world and on your own death; on the everlasting nature of the Aakhirah, on reward and punishment, and on the bounties and kindness of Allah Ta'ala. Be in the company of the pious and engage in Thikr.

#### **(670) TWO ENEMIES**

When two enemies fight, do not unnecessarily side with one and become the enemy of the other one. Remain aloof and be concerned with your own safety as far as possible.

#### **(671) JUSTICE**

Justice does not mean tenderness. When severity is necessary, it should be adopted. If tenderness is adopted when the demand is for severity then such tenderness is injustice.

#### **(672) INTELLIGENCE AND THE SHARIAT**

*Aql* (intelligence) is the slave while the Shariat is the Sultan. Accepting the Shariat on the basis of rationalism is like accepting the orders of the king only if the king's slave affirms them. The ignorance of such a person is manifest. The order of the king is by itself law. It is crass ignorance to require the affirmation of the slave.

### **(673) OUR SPOILED TASTE**

Our condition now is like a person who has been bitten by a snake. The bitter leaves of the Neem tree taste sweet for him. Similarly, sins which are a fatal poison appear pleasurable to us. There is the need to remedy this malady. Search for a physician who can treat this disease. As long as you are unable to find a physician, an effective remedy is to reflect. (Before doing anything, ponder and try to fathom whether it is lawful or unlawful in the Shariah).

### **(674) RENOUNCE THE WORSHIP OF THE WORLD**

The root of all spiritual maladies is the heart's contentment with the world and its indifference towards the Aakhirah. Eliminate this contentment from your heart. The way for achieving this is to make obedience to Allah Ta'ala incumbent on yourself by striving. There is a special effect in obedience to Allah Ta'ala. Concern develops as an effect of such obedience. Once concern (*fikr*) has been cultivated, all acts become reformed. Furthermore, impose one more thing on yourself. Do not make haste to do something which comes to mind. First consult with the Ulama. If they say that it is not permissible, never venture near to it. Consider yourself to be dependent on the Ulama.

### **(675) ABUNDANT THIKR**

The method of abundant and perpetual thikr is to engage in the thikr of *La ilaha il lallaah*. Keep the tongue engaged in this thikr and recite it somewhat audibly (that is, not in the mind) so that you remember. When not occupied with any work, keep a tasbeeh in the hand. A tasbeeh is a reminder of thikr.

### **(676) A SPECIAL FEATURE OF HUMILITY**

The life episodes of the Auliya testify that the more they had humbled themselves, the more Allah Ta'ala projected them. In *Tawaadhu'* (humility) there is the special feature of attraction. The hearts of people are automatically attracted to a man of true humility.

### **(677) HUMAN ATTRIBUTES**

As long as man is alive, human attributes cannot be eliminated. Regardless of the degree of moral and spiritual excellence a man may achieve, the inclination and thought of sin sometimes do develop in him.

### **(678) DESIRE FOR VENGEANCE**

(Someone wrote: 'I do not derive any peace as long as I do not extract vengeance from someone who has harmed me. What is the remedy for this condition?') Hadhrat replied: "Lack of peace is not a sin. It is only a difficulty. It should be tolerated by mujaahadah (applying pressure on the nafs to restrain it from taking vengeance). This mujaahadah is rewardable."

### **(679) SPEAK WITH CLARITY**

A leader of Islam (an Alim of the Haqq) should state with clarity every issue of the Shariat as Imaam Ahmad Bin Hambal (rahmatullah alayh) did on the question of *Khalq-e-Qur'aan* (Is the Qur'aan created or uncreated?). He proclaimed the truth with clarity (and was severely lashed by the order of the king). One who is not of such calibre should not engage in such debates. There is no need for it. If the audience is intelligent and unbiased, the question should be correctly stated with clarity. If the debate will be acrimonious, maintain silence.

### **(680) THE SECRET OF MUSLIM PROGRESS**

O Muslims! For progress, study the cause underlying the progress of Muslims (the Sahaabah and the early Muslims). Never look at the cause of the worldly progress of the kuffaar. The spiritual disposition of every nation is different. It is not necessary that a method which is

beneficial for one nation will also be beneficial for all other nations. Things which are beneficial for a cultured man of elevated disposition will not necessarily be beneficial for a rustic of rough habits. After having embraced Islam your disposition became cultured and elevated. Therefore, the things which benefit the kuffaar will not benefit you. Your similitude is like that of a topi (headgear). If the topi becomes slightly soiled, it is removed and discarded. If shoes become impure, they are not discarded. (One continues walking with impure shoes). Allah Ta'ala dislikes seeing you in the state of impurity. If you become soiled (with sin), you are immediately apprehended and punished (as clothes are being purified). On the contrary, regardless of the degree of contamination with which the kuffaar become polluted, it is tolerable. Obedience to the Shariat is the cause for true honour of Muslims.

#### **(681) THE BASIS OF UNITY**

The basis of unity has always been observance of the limits of the Deen. Be firm in the Deen and consult with an Aalim, then unity will become a reality, Insha'Allah. Unity will endure only with Taqwa. With Taqwa comes the fear of Allah, the consequence of which is the observance of the rights of others.

#### **(682) THE SECRET OF PEACE**

The basis for all worry and frustration are the plans of man. He builds castles in the air for himself and his relatives. Plans hatched for the lifelong sojourn on earth end in frustration. The Ahlullah are always experience tranquillity and peace (because they do not engineer future plans).

#### **(683) GREED**

Allah Ta'ala says in the Qur'aan Shareef: *“What, does man think that his every wish will be fulfilled?”* It is for this reason that a *harees* (one in whom exists the inordinate disease of greed) never experiences peace and comfort. The people who nowadays impart the lesson of customary (worldly) progress are in actual fact giving the lesson of worry and frustration. Their concept of progress is in

reality *hirs* (inordinate greed for the dunya). Those who are opposed to customary progress are the teachers of comfort and peace. They emphasise the need and importance to adhere to the Shariat in all conditions. In this there is only peace and comfort.

#### **(684) ADDICTION TO SIN**

It is logical that the more a part of the body or faculty is exercised, the stronger it becomes. On the basis of this same principle, the carnal lust will not be satisfied by casting a lustful glance. On the contrary the root of the evil will become stronger. One should not be deceived by the satisfaction derived from an evil glance. This satisfaction is temporary. Soon the urge will assert itself with greater force. It is like a drug addict deriving temporary satisfaction from drugs. The effect soon dissipates and the urge for more is stronger.

#### **(685) THE SIN OF MURDER**

According to the Hadith, the sin of not speaking to a Muslim for a year is like the sin of murder.

#### **(646) FUND-RAISING**

Never extract funds by applying pressure on the contributors. The projects of Allah do not come to a standstill. Contributing to a Deeni project is to contribute to Allah Ta'ala. Allah Ta'ala is not in need of anyone. Therefore do not act in conflict with the command of Allah Ta'ala. We are encouraged to contribute because in contributing there is benefit for ourselves. Sadqaat increase wealth in this world and in the Aakhiraah treasures are accumulated for us. The projects of Allah are not dependent on anyone's contribution. Allah's work will be accomplished. However, by abstaining from contributing, people harm themselves. They deprive themselves of immense rewards and virtues.

#### **(687) COMPASSION FOR OTHERS**

The Shariat emphasises much on compassion for others by aiding them in their needs and times of hardship. But, alas! We no longer

have any concern for this command of the Shariah to benefit others. We have become so miserly and selfish that we hoard wealth only for ourselves. Others are completely forgotten whether they are in grief or whether they perish. Some people argue: “To what extent should we have compassion? Thousands are in need of compassion.” This is a great deceptive argument. It does not follow that if we are unable to aid all, we should refrain from assisting even ten. These are flimsy excuses for abstaining from aiding others.

### **(688) REWARD ON THE BASIS OF NIYYAT**

Some people believe that it is futile to make donations when one has no inclination for contributing. When there is no desire in the heart, there is no benefit in giving. This belief is incorrect. If the niyyat (intention) is sincere, that is, to gain Allah’s Pleasure, then there is thawaab (reward) despite the disinclination to donate. In fact, the thawaab is greater because of the internal struggle and the pressure which has to be applied on the nafs. Similarly, if someone who dislikes it, places his hand on the head of an orphan, he will gain more thawaab because he has opposed the inclination of his nafs and executed a deed on the basis of it being an act of the Deen.. The desired benefit and reward will be acquired.

### **(689) THE WIFE TO SEEK PERMISSION**

It is not permissible for women to give the wealth and assets of their husbands to charity without their consent. If they give from their own property, then although it is permissible, nevertheless, Rasulullah (sallallahu alayhi wasallam) instructed that the wife should give (even her own wealth) after consulting with her husband.

### **(690) THE MUNTAHI**

*(Muntahi—one who has reached the goal)*

The meaning of a *Muntahi* is a person who has gained such excellence and control that he has the ability to keep his nafs in subservience and shaitaan is unable to deceive him. He also does not labour in vainglory.

### **(691) ADORNMENT**

It is mentioned in the Hadith: “*Simplicity is from Imaan.*” Abstention from adornment (*zeenat*) is a branch of Imaan. The reason is quite obvious. The entire focus of the Mu’min is on the Aakhirah. His mind is therefore not on adornment. If items of adornment are acquired without hankering after them, then such adornment is not evil. However, since in most cases effort is required for the acquisition of adornment, the Hadith praises abstention from *zeenat*.

### **(692) PRESENTATION OF DEEDS**

According to the Hadith, the deeds of people are presented to Allah Ta’ala on Mondays and Thursdays, and to the Ambiya and ancestors (parents, grandparents, etc.) on Fridays. The Malaaikeh present the deeds to them. The deeds of every Ummat are presented to its respective Nabi. They derive pleasure from the good deeds of people and become grieved when they view the evil deeds. Therefore, fear Allah Ta’ala and abstain from sinful acts. Do not cause grief to your dead. While they become pleased with your virtuous deeds, they are immensely grieved by your evil deeds. Therefore do not hurt them with your evil deeds.

### **(693) ALLAH’S AID**

It is mentioned in the Hadith that aiding three types of persons is the responsibility of Allah Ta’ala. (1) The Mujaahid in the Path of Allah. (2) The *Mukaatab* whose intention is to pay the money stipulated for his emancipation. (*Mukaatab is a slave who purchases his freedom*). (3) A man who marries with the intention of leading a life of moral purity.

### **(694) A REMEDY FOR ENVY**

If you become envious of a *ni’mat* which someone possesses, then reflect: ‘Despite me not deserving it, Allah Ta’ala has bestowed to me many such favours which that person does not have. Why then should I become envious over one *ni’mat* which has been bestowed to him?’ By reflecting in this manner, the envy will disappear.

### **(695) THE EFFECT OF PIOUS COMPANY**

Even if complete reformation is not achieved from the company of the pious, one will at least gain the ability to discern one's own faults. This too is a substantial gain and it is the key to the *Tareeq* (Path of Reformation).

### **(696) THE BEAUTY OF ISLAM**

A beauty of Islam is that it is not in need of gold and power for its recognition.

### **(697) EXCELLENCE OF THE SHARIAT**

The excellence of the Shariat is that it has principles for every human contingency. It is not possible for the development of any contingency for which there will not be *hukm* (law) of the Shariah.

### **(698) PATIENCE IN CALAMITY**

When overtaken by calamity, adopt Sabr (patience). This is befitting the Mu'min. Rasulullah (sallallahu alayhi wasallam) said that the state of the Mu'min is wonderful. In prosperity he praises Allah and expresses *shukr* (gratitude), and in adversity he also praises Allah and exercises *sabr*. Both conditions -- Sabr and Shukr -- are commendable and beneficial. During calamity do not despair of the mercy of Allah. Be hopeful of the grace and mercy of Allah Ta'ala. He who has no Imaan on Taqdeer loses hope. The way of the people of Imaan is to be contented with the Divine Decree.

### **(699) WHAT TO DO DURING CALAMITY**

Continue making dua for the elimination of the calamity and engage in ways of combating the calamity. But do not believe in the plans. The command to make dua is because there is no barkat in the plan without dua. Continue repenting (making Istighfaar) Seek forgiveness for sins. If a calamity descends on a brother Muslim, consider it to have fallen on you. Institute such measures for his aid as you would have instituted if the calamity had befallen you.

### **(700) INTERFERING WITH THE AULIYA**

In a Hadith Qudsi Allah Ta'ala says: “*When My beloved servants (the Auliya) are interfered with, I become as wrathful as a lioness when her cubs are interfered with.*” Entire cities were destroyed by Divine Punishment because its inhabitants had hurt and grieved a Saint of Allah.

### **(701) THE FATHER OF SHAITAAN**

The cunning nafs is in fact the father of shaitaan. It has surpassed shaitaan (in evil). It was the nafs which had deceived shaitaan. He fell into the trap of his nafs and became evil and accursed.

### **(702) THE EVIL NAFS**

Hadhrat Haaji Saahib (Haaji Imdaadullah—rahmatullah alayh) said: “Wisdom dictates that a man should always be suspicious of his own nafs. Never repose confidence in your nafs. Always be diligent (for the snares of the nafs).” According to the *Aarifeen* one should hold a good opinion of others, but always be suspicious of one’s own nafs.

### **(703) BARKAT (BLESSINGS)**

The nature of *barkat* is abundant benefit. If there is much benefit in something, it will be correct to describe it as being *mubaarak*.

### **(704) TAHAJJUD**

It is mentioned in a Hadith that Allah Ta'ala becomes immensely pleased with a man who gets up for Tahajjud because he has sacrificed his wife and the warmth and comfort of his bed for the pleasure of Allah.

### **(705) THE SAHAABAH AND US**

Someone once asked a Buzrug to explain the difference between the Sahaabah and us. He replied that if the Sahaabah had to see us, they would say that we are kaafir, and we would say that they are mad men.

### **(706) YOUR WIVES**

These earthly wives will be superior (in every respect) to the *Houris* (Damsels) of Jannat. The quest for something which is superior is neither in conflict with narrational proof nor with rational proof. Therefore, it is neither in conflict with *Naql* (narrational proof) nor with *Aql* (rational proof) to make dua to be united with your wives in Jannat.

### **(707) REAP WHAT YOU HAVE SOWN**

It is mentioned in the Hadith: Do not defile the honour of the women of others (i.e. Do not direct your lustful gazes and lustful intentions towards them). If you honour them, then your womenfolk will remain with honour. Respect your father, then your children will respect you. The logical conclusion of this Hadith is that a man who casts evil gazes at other women or ruin their morality and chastity, his womenfolk will suffer the same fate at the hands of others.

### **(708) ENGROSS YOUR EVERY MOMENT**

Even if reciting continuously, '*Allaahu, Allaahu*' is not accompanied by sincerity, it is not futile. However, as a result of continuous repetition the ability (for Thikr) will be cultivated. The very initiation of this act will be an aid for future endurance. Therefore, do not consider even a little effort to be futile. Not a single moment should be devoid of some activity. (Every moment of the Mu`min's life should be occupied with something beneficial).

### **(709) A RIGHT OF THE WIFE**

A right of the wife is also some pocket-money (which is besides the normal maintenances for the house). She is entitled to a sum of money which she could spend as she wishes. The amount should be mutually fixed within the means of the husband and the rank of the wife.

### **(710) MALTREATING WIVES**

It is stated in the Hadith: "*Treat well women (i.e. your wives) because they are (like) prisoners by you.*" It is dishonourable (and cowardly) to maltreat a prisoner who is within one's control. The

term 'awaan' (in the Hadith translated as 'prisoners') also indicates the need for Purdah. The implication is that women should remain enclosed, and the meaning of living enclosed is Purdah (Hijaab). Furthermore, the purpose of Purdah is *Haya* (shame and modesty). *Haya* is a natural attribute of women. *(Obviously the masculinized and defeminized shameless women of the western world—both non-Muslims and Muslims—are excluded from the category of modest and pure women—Translator)*. Compelling someone to behave unnaturally is abhorrent and the imposition of a hardship. Thus, keeping women in Purdah is not an act of injustice. In reality it is pleasing for them (*i.e. for those women whose natural tastes have not been corrupted by the poison of westernism*).

Imprisonment means restraining the natural disposition of a person. A restraining act which is not in conflict with one's natural disposition can never be described as imprisonment. A person sits in purdah in the toilet (or while taking a shower). This enclosure should also be described as a prison (if Purdah has to be defined as imprisonment). However, no one says that the toilet is a prison because this enclosure is not in conflict with natural disposition. On the contrary, it is in consonance with nature. Similarly is the Purdah of females. Their being in Purdah is in conformity with their natural disposition. It is therefore highly erroneous to describe their confinement to their homes as imprisonment. *(Of course, this does not apply to westernized women of the women's lib mob whose femininity has been totally corrupted by the administration of the immoral cult which they have adopted)*.

### **(711) YOUR STATE IS APPROPRIATE FOR YOU**

The condition which Allah Ta'ala has chosen for everyone is best for him/her. However, everyone yearns to be like the next person (who is perceived to be in a better worldly position). People are not contented with the state which Allah Ta'ala has chosen for them. If a man sincerely contemplates on his own condition, he will not fail to understand that the condition divinely apportioned to him is the most appropriate.

### **(712) APPRECIATE YOUR WIVES**

At all times, men should appreciate their wives. There are two primary reasons for this. (1) Her position as wife has placed her under the jurisdiction and control of her husband. It is cowardly to cause grief to someone under your control. (2) Her Deeni position. She is a Muslim. You are a Muslim and so is she. Just as you are engaged in Deeni service, so too is she. No one knows who is more *maqbool* (accepted and preferred) by Allah in terms of Deeni state. As far as the Deen is concerned, it is not axiomatic that a woman is always inferior to a man. It is possible that by Allah she is equal to her husband in rank or even superior than him. It is therefore unbecoming the husband to despise his wife. Allah Ta'ala accepts and appreciates even the insignificant acts of goodness of a weak and forlorn person and elevates his/her ranks.

### **(713) SEARCHING FOR THE WISDOM OF THE AHKAAM**

Searching for the *hikmat* (wisdom) underlying the laws of Allah Ta'ala eliminates the reverence for the *Ahkaam*. One harmful effect after being apprized of the *hikmat* (wisdom) or *illat* (reason), is that the reverence and impression of the *Ahkaam* on the heart are reduced. It will not be the same as it was prior to awareness of the wisdoms. If someone truly has a desire to comprehend the mysteries underlying the *Ahkaam*, the way of understanding these wisdoms, is to first begin practising the commands. Gradually the mysteries will become unravelled and clear by the *barkat* of *amal*.

### **(714) EXERCISE MODERATION**

If while engaged in Thikr/Tilaawat (or one's daily quota of *auraad*), sleep overwhelms you, take a rest. Go to sleep. Do not combat the overwhelming sleep. This could lead to a dryness in the brains. The consequence of this is the development of corrupt thoughts. Sometimes the *zaakir* gains the impression that such thoughts are *ilhaam* (divine inspirations) and he begins to think of himself as a *buzrug*. Such a person ultimately becomes insane. It is for this reason that Rasulullah (sallallahu alayhi wasallam) said: "*There should be*

*no extremes in sleeping.*” (Sleep should neither be excessive nor too little.)

### **(715) THE NIYYAT OF THE TAALIB**

The niyyat of the *Taalib* (Mureed/Student of the Deen) should not even be that he would one day become a guide for others. The intention should be to gain the ability of seeing the Path (leading to Allah Ta’ala). In fact the niyyat should not even be to become a buzrug. If this is the niyyat, it indicates that the mureed/student is not a searcher of the truth.

### **(716) THE FORMULA OF COMFORT**

Hadhrat Gangohi (rahmatullah alayh) said: “Do not have any kind of hope on anyone whomsoever, even on me.” This is the formula of the Deen and dunya. A man who has inculcated in himself this state will be saved from a preponderance of worries.

### **(717) GOODNESS OF THIS WORLD AND THE HEREAFTER**

Abandon anything in which there is no benefit. (That is, do not indulge in futility). A person who adopts this prescription will live a life of peace. He will attain the goodness of this world and the goodness of the Aakhirah. Considerable time is wasted in futility.

### **(718) THE PLEASURE OF BEING A JUNIOR**

People derive pleasure from seniority (leadership and high posts). In reality, pleasure is in remaining a junior. All responsibility devolves on seniors. However, if the seniority is divinely imposed, then it will be accompanied by Divine Aid. Allah Ta’ala aids such a person. But if the seniority has been pursued and acquired, there will be no Divine Aid for such a person. In fact, even divinely imposed seniority is not without its dangers. What then should be said about seniority after which one hankers and strives to acquire? Rarely are there people who despite having the means of seniority (wealth and

power), are not overtaken by pride. Leadership is the occupation of only the Siddiqeen.

### **(719) ISAAL-E-THAWAAB**

*(Isaal-e-Thawaab is deliverance of thawaab to the dead by performance of good deeds).*

There is consensus regarding the validity of Isaal-e-Thawaab of acts of ibaadat involving wealth (giving Sadqah, for example). It is therefore more meritorious than Isaal-e-Thawaab of acts of bodily ibaadat such as Tilaawat of the Qur'aan. Secondly, the benefit of it extends to others (to the poor) as well. Thirdly, contributing wealth in the Path of Allah is difficult on the nafs. Imaam Shaafi (rahmatullah alayh) differs on the issue of deliverance of thawaab to the dead by the performance of bodily acts of ibaadat.

### **(720) EXAMINE YOURSELF, NOT OTHERS**

A person should do soul-searching and examine himself. He should impress on himself that he has more evils in him than others. It is the *fadh*l of Allah Ta'ala that he has concealed our faults and defects. He should tell himself: 'My faults are more. Why should I feel insulted?' If it reaches you that someone spoke ill about you, do not investigate the matter nor plan ways of vengeance or retaliation.

### **(721) THE SIGN OF IKHLAAS**

The sign of *ikhlaas* is that if another qualified person arrives on the scene, then you will hand over the Deeni activity to him. However, nowadays the condition is such that if another Madrasah opens up nearby, the concern is to uproot it despite the good work of the new Madrasah. The first Madrasah perceives a reduction in worldly benefit as a consequence of the new Madrasah.

### **(722) A LITTLE INCOME**

A little income is sufficient if a person is contented with necessities. Only a man of Taqwa can honestly discharge the duties of his post.

### **(723) CHILDHOOD TRAINING**

*Tarbiyat* (moral training) inculcated during childhood is like an inscription engraved in stone (it remains forever). Most people do not arrange for the *tarbiyat* of their children during their early childhood. They shrug it off by saying: ‘They are still small.’ In fact, habits become grounded during childhood. Habits cultivated during childhood are enduring. Childhood is the time for rectification and reformation of moral character. Since infancy a person lives with his parents. If during adulthood someone tries to convince him that they are not his parents, they will not be able to create any doubt in his belief. With rare exceptions, the knowledge and morality grounded during childhood are never eradicated.

#### **(724) THE SIMILITUDE OF THE WORLD**

The similitude of the evil and accursed (*mal-oon*) world is like a dirt-dump where the dirt-dunes have been covered by green grass. From a distance it appears to an observer as a garden. Seeing its external beauty, the observer falls in love with it. But when he sets foot inside the dump, his feet sink into the filth. This is the condition of the world. Its outer façade is beautiful and attractive while its inner reality is impurity and filth. Or its likeness is like a serpent whose outer skin is beautiful. While its outer appearance is adorned with beautiful colours, its inside is filled with deadly poison.

#### **(725) REMEDY FOR *HIRS***

Allah Ta’ala did not command the total elimination of *hirs* (desire for the good things of the world). On the contrary, He has instructed that we should employ this desire/greed to acquire the bounties of the Hereafter. This is the remedy for *hirs*. (*Desire should be restrained and operated within the bounds of the Shariah*).

#### **(726) OVERWHELMING GRIEF**

The remedy for overwhelming grief is to refrain from thinking about the cause of the grief. Do not think about it nor speak about it. Although the grief will remain, it will be in moderation and not prove harmful. On the contrary, moderate grief is beneficial. There is wisdom and benefit in grief as well. Exceeding the limits in grief is

sinful. It is therefore incumbent to treat it. Focus the mind on the good things of the Akhirah and do not contemplate on the good things of the world.

### **(727) THE WELCOME BY THE AMWAAT**

People generally understand that the dead person is dumped to lay in solitude and fear in the pit (grave). But, it is not so. There is considerable comfort for the Muslim in the grave. According to the Hadith, the *Arwaah* (souls of those who had already departed) come to welcome him (the one who was just buried). Relatives and friends who had already died come to meet the new arrival. They question him about relatives and friends who are still on earth. If he says that a certain person about whom they are enquiring has already died, they lament: 'Alas! He is in the Fire otherwise he would certainly have met us.' They are grieved at this revelation. Remember that *Qabr* is not the pit in which the mayyit is buried. The pit is merely the outer form of the *Qabr*. In reality the *Qabr* is the realm of *Barzakh*. All pure and holy people unite and meet over there.

### **(728) A MUHAQQIQ IS ALWAYS A TRAGET OF CRITICISM**

*(A Muhaqqiq is an Aalim of the Haq who is grounded in knowledge and taqwa.)*

The greater a *Muhaqqiq*, the more will he be criticized. The reason for this is the profoundness of his knowledge and intellectual grasp. Others are unable to understand the profundity of his investigative research. His statements appear to be in apparent conflict with what the masses believe, hence even verdicts of kufr are doled out against him. However, they were truly wonderful men. In their short life they prepared volumes of such books which are not normally possible. Added to their works of knowledge, is the abundance of their ibaadat. They would perform hundreds of raka'ts daily and engage in abundance of Tilaawat. Hadhrat Haaji Imdaadullah (rahmatullah alayh) said that when a man develops a compatibility with the realm of souls (*Aalam-e-Arwaah*), then he is not much restricted by time and space. There is *barkat* in his time and work.

The illustrious seniors among the Mutaqaddimeen were such men. The determinant in this *barkat* is primarily Taqwa.

### **(729) ZIYAARAT OF RASULULLAH (sallallahu alayhi wasallam) IN DREAMS**

There is considerable *barkat* in Durood Shareef. The more Durood is recited, the better. However, it does not follow that reciting a specific Durood in abundance leads to Ziyaarat of Rasulullah (sallallahu alayhi wasallam) in a dream. Such a belief should not be entertained. However, one should wish to see Rasulullah (sallallahu alayhi wasallam) in one's dreams. Dua for this is adequate. At the same time believe firmly that even if Rasulullah (sallallahu alayhi wasallam) is not seen even once in one's dreams, but one is a follower of the Sunnah, then one will be beloved to Nabi-e-Kareem (sallallahu alayhi wasallam). On the other hand, if a person sees Rasulullah (sallallahu alayhi wasallam) often in his dreams but he is not obedient to the Sunnah, then he is detested by Nabi-e-Kareem (sallallahu alayhi wasallam).

### **(730) ISTIQAAMAT (FIRMNESS)**

Firmness in the perpetuity of one's *ma'mulaat* (programme of daily ibaadat) is an elevated, wonderful acquisition. With this acquisition, the lack of any new spiritual experience is not disadvantageous. Firmness is termed *Istiqaamat*. The *Akaabir* (senior Mashaikh) aver that *Istiqaamat* surpasses *Karaamat* (miracles).

### **(731) SHAITAAN'S TARGET**

An idle man is the target of shaitaan. The less free time a Muslim has, the better. Once a Buzrug was going somewhere with a group of his mureeds. Along the way they came across a man who was sitting idly. The Buzrug passed by without making Salaam to the man. After some time, when the Buzrug was returning, the man was still sitting in the same place. This time the man was scratching the ground with a twig. The Buzrug made Salaam to him. The mureeds who were surprised, asked the Buzrug why he did not greet the first time and why he had now greeted. The Buzrug said: 'The first time he was

sitting idle. I did not greet him because shaitaan engages a person who is completely idle. The second time, although the man was involved in a futile act, nevertheless, he was not idle. He was thus saved from involvement with shaitaan, hence I greeted him.’

### **(732) THE METHOD FOR WOMEN’S REFORMATION**

For the reformation of women it is sufficient that they study Deeni books. Besides this, it is virtually impossible nowadays for them to find a female who could be a role model whom they could emulate. Furthermore, they have no confidence in their husbands. It is therefore best that the husband reads Deeni books to them. The husband should endeavour to reform the moral character of his wife whether she reforms or not. Read Deeni kutub to her. At least the husband will be saved from apprehension by Allah.

### **(733) CALAMITY OF VIOLATING THE SHARIAH**

One of my relatives once shaved his beard with the intention of enhancing its growth. He became old, but his beard never again grew. Such was the Wrath of Allah Ta’ala.

### **(734) THE AHLULLAAH ARE NOT AWED**

The hearts of the Ahlullaah (Men of Allah) are not awed by anyone. Natural fear for something is another issue. Besides this, they are not awed by anyone.

### **(735) TAKABBUR IS A BANDIT**

*Kibr* (pride) is an extremely dangerous bandit in the Path of Allah. In relation to other evils, this should first be remedied. *Nisbat* (a special relationship with Allah) is acquired by taking Allah’s Name. But if the relationship is not accepted by Allah Ta’ala, of what benefit will it be? (*Kibr* is the greatest obstacle for achieving this *Nisbat*). When a person achieves some concentration, he feels that he has become a saint. The standard for a valid *Nisbat* is obedience to the Sunnah in word, deed and character. Everything should conform with the Sunnat otherwise nothing has been achieved.

### **(736) ANSWERING A QUESTION**

When you have no clarity and certitude on a question, respond without ambiguity that you are not aware of the answer. There is no need to answer every question. In fact, saying: ‘I do not know’, is also an answer. But people have the idea that it is incumbent to reply to every question whether the answer is known or not. This is not permissible. As long as you do not have clarity and certainty, do not answer.

### **(737) BEGGING**

The worst and most despicable and sinful profession is begging. Digging grass and selling wood are a thousand times better than begging. If circumstances compel one to seek aid, ask pious and honourable persons who will not disgrace you. Better than taking gratis, muster up courage, earn and assist others.

### **(738) SKULDUGGERY**

If something is haraam according to the Shariah, do not resort to skulduggery, stratagems and misinterpretation. Allah Ta’ala is aware of what lurks in the heart.

### **(739) DEENI SERVICE**

Those persons (Ulama) who have dedicated their lives to the Deen and are fully engrossed in Deeni service, if they pursue an occupation to earn their living, the Deeni service will be severely curtailed. It is permissible, in fact meritorious, for such persons to refrain from earning. It is the incumbent responsibility of the community to see to their needs.

### **(740) INSTRUMENTS OF SIN**

Instruments which are made for sinful activities should not be sold. (Such as television, musical instruments, etc.)

### **(741) TRADE**

Trade is a noble profession. Honesty is its primary constituent. It enhances worldly rank and in the Aakhirah the honest trader will be

blessed with the companionship of the Ambiya, Siddiqeen and Shuhada. Adopt a policy of regular charity from the profits. Discrepancies do occur during the course of trade. Charity will somewhat lighten the calamity of the irregularities. Never conceal any defect which may be in the stock. The barkat is eliminated thereby.

#### **(742) GIFTS OF DEBTORS**

If your debtor presents a gift to you or invites you, never accept it if prior to him having become your debtor you had no such relationship with him. (*It is mentioned in the Hadith: 'Every loan which draws a benefit is riba.'*)

#### **(743) LAWFUL GHEEBAT**

If someone consults you regarding a marriage proposal, and if you are aware of any corruption, then informing the person thereof will not be haraam gheebat. Similarly, if it is not your intention to speak ill of anyone, but for the safety of someone there is a need to apprise him of the evil of the other person, then it will be permissible. In fact, in some cases it will be Waajib.

#### **(744) FEARFUL DREAMS**

If you see a fearful dream, then spit three times on your left side and recite *Authu billaahi minash shaitaanir rajeem* three times, then turn and sleep on your other side. Do not narrate such a dream to anyone. Insha'Allah, you will be safe from its harms.

#### **(745) A PEACEFUL PEOPLE**

Hadhrat Sirri Saqati (rahmatullah alayh) said: "One day while I was passing through the qabrustaan, I saw Bahlool Majnoon – rahmatullah alayh (who was a Majzoob) sitting. I said to him: 'What are you doing here?' Bahlool said: 'I am the companion of such people who do not persecute me nor speak ill about me.'" (He was referring to the *amwaat*).

#### **(746) A MOST INTELLIGENT MAJNOON**

*(Majnoon is an insane person. In the context of this episode it refers to a Majzoob—one who has lost his sanity in the search for divine love.)*

A Majnoon who in reality was the most intelligent, was coming from the qabrustaan. Someone asked him: “From where are you coming?” He responded: “From this caravan which has halted at this place.” The person said: “Did you converse with them? Did they tell you anything?” The Majnoon said: “Yes.” I asked them: “When will you be departing?” They said: ‘When you will come here.’”

### **(747) AQL AND FADHL**

Someone asked a Buzrug regarding the Majzoobs: “These people are insane, yet they speak words of *hikmat* (wisdom) and *ma’rifat* (divine knowledge). What is the underlying mystery?” The Buzrug explained: ‘Initially these people had possessed two things: *Aql* and *Fadhl*. Allah Ta’ala eliminated their *Aql*, leaving them with *Fadhl*, hence they speak words of *hikmat* and *ma’rifat*.’ (*Fadhl* refers to the special grace of Allah Ta’ala.)

### **(748) FORBIDDEN MIRRORS**

Some heretics contend that since all created things are the manifestation of Allah’s beauty and excellence, it is not unlawful to look at any thing. This reasoning is baseless. Regardless of Allah’s beauty being manifested in everything, when Allah Ta’ala Himself has prohibited us from viewing His Beauty in certain mirrors, then it behoves us to obey His command.

### **(749) CORRUPT FRIENDSHIP**

If the basis of a friendship is corrupt, the ultimate consequence will be animosity.

### **(750) RESPONDING TO SALAAM**

It is Waajib to respond to the Salaam which is written in a letter. Either respond verbally or by writing.

### **(751) PRESCRIPTION FOR WUSOOL**

*(Wusool means to reach Allah Ta'ala).*

I have often said to students in particular, and to the people in general, that they should adhere to three acts steadfastly. I assure them of *Wusool*. (1) Abstain from sins. (2) Speak little. (3) A bit of seclusion for thikr and fikr (contemplation).

### **(752) WHEN TO BEGIN PURDAH**

A girl should begin observing purdah for strangers even before she reaches seven years, and for relatives from the age of seven. I believe that as long as a girl has not adopted purdah, she should not be allowed to wear even a bangle. Her clothes too should be very simple and inexpensive. In this there are worldly as well as Deeni benefits.

### **(753) BENEFITS OF VISITING THE QABRUSTAAN**

A man queried the benefits of visiting the qabrustaan saying that dua for the deceased could be made from any place. There are several advantages in visiting the qabrustaan. In addition to the *amwaat* benefiting from the recitation, the benefit for the reciter is that the qabrustaan is more conducive for the remembrance of Maut. Also, the *amwaat* derive solace from Thikr whether the recitation is audible or inaudible. Allah Ta'ala endows the *amwaat* with the capacity to hear the recitation.

### **(754) DEEN AND INTELLIGENCE**

The intelligence of a man who is not a firm adherent of the Deen becomes corrupt. This has an adverse affect on even his mundane affairs. On the other hand, a pious man's intelligence even in worldly matters functions correctly even if he lacks experience in such affairs. This same effect is also in halaal earnings. Haraam earnings disfigure the intelligence.

### **(755) SECLUSION**

Nowadays safety is in seclusion and solitude. A Buzrug said that when adopting seclusion the niyyat should not be to be saved from the evil of people. The intention should be to save people from one's own evil.

### **(756) WASAAWIS**

*(Wasaawis are stray thoughts whispered into the heart by shaitaan.)*

Do not become perturbed by *wasaawis*. In fact, these stray thoughts will be entered into your Book of Deeds as virtues. (Stray thoughts which flash into the mind without one's contemplation do not harm one. Never become frustrated at the abundance of *wasaawis* which enter into the mind usually during Salaat. The remedy is to ignore the thoughts, not to brood over them.)

### **(757) NASEEHAT OF A BUZRUG**

Hadhrat Zunnun Misri (rahmatullah alayh) along his travels in the mountains of Libnaan, met a Shaikh in one of the caves. His beard and hair were completely white and full of sand. He was as thin as a rake. He gave Hadhrat Zunnun (rahmatullah alayh) the following Naseehat: "When Allah Ta'ala endears a person with His Qurb (Proximity), He bestows to him four attributes: (1) Honour without a family. (2) Knowledge without searching for it. (3) Solace without society. (4) Independence without wealth."

### **(758) ACCEPTANCE OF THE HAJJ OF 600,000**

Hadhrat Abu Abdullah Jauhri (rahmatullah alayh) narrated that once during the last night of Hajj he fell asleep. In a dream he saw two Angels conversing. The following conversation took place:

First Angel: How many people made Wuqoof of Arafaat this year?

Second Angel: Six hundred thousand. But the Hajj of only six persons was accepted.

First Angel: What has Allah Ta'ala decreed about those whose Hajj has not been accepted?

Second Angel: With His kindness and grace Allah Ta'ala accepted the Hajj of every 100,000 by the barkat of each one of the six whose Hajj He had accepted. This is the *fadhl* of Allah Ta'ala. He bestows it to whomever He wishes.

### **(759) PROJECTION OF THE ROOH**

It is possible for a living person to project his *rooh* (soul) into the body of a dead person. This feat is achieved by spiritual exercise. It is also possible for a soul to enter the body of a living person. This is a common practice of the shaitaani jinn. Human beings can also accomplish this feat as a supernatural demonstration.

### **(760) THE INCIDENCE OF THOUGHTS**

The thoughts which enter into the heart are of four types. (1) From Allah Ta'ala. This is called *Khaatir-e-Haqq*. (2) From an Angel. This is called *Ilhaam*. (3) From the Nafs. This is called *Hawaajis*. (4) From Shaitaan. This is called *Waswaas*. The way of differentiating these thoughts is as follows: If a good thought is so compelling that one is unable to act in conflict, then it is *Khaatir-e-Haqq*. If it is possible to act in conflict of the good thought, then it is *Ilhaam*. If an evil thought inclines one to lust, pride, anger, etc., it is *Hawaajis*. If the evil thought prompts one to commit a sin, it is *Waswaas*.

### **(761) THE WASAAYA (ADVICES) OF SHAH WALIYULLAH**

The summary of Shah Walyullah's *Wasaaya* is: Do not unnecessarily keep company with the wealthy. Abstain from the company of ignorant Sufis, spiritually barren Ulama, and those who are engrossed in the rational sciences (logic, philosophy). Be in the company of an Aalim who is a Sufi who has renounced the world, who loves Thikrullah and the Sunnah, who does not give preference to one Math-hab over the other. Follow your own Math-hab (without believing that this Math-hab is better than the other Math-hab). Similarly, do not give preference to one Sufi Path over another Sufi Path.

*(While it is incumbent to adhere to one's Math-hab, it is improper to denigrate any of the Four Math-habs. All Four Math-habs are the Truth and collectively constitute the Ahlus Sunnah Wal Jama'ah.)*

### **(762) PUNISHMENT**

It is mentioned in *Awaarif* that a *Baatini* sin (i.e. related to the heart) is punished even after a lapse of time. A mureeed of Buzrug once cast a gaze of lust at a young lad. His Shaikh commented: 'He will

receive its punishment.’ After a considerable time had passed the mureed had forgotten the entire Qur’aan.

### **(763) INITIATING MUREEDS**

I generally do not believe in the efficacy of initiating mureeds. True benefit is in conveying the truth. It is not Waajib to initiate mureeds. Yes, *Ta’leem* (imparting Deeni lessons) is the right of every person.

### **(764) THE RICH AND THE POOR**

The rich should make more *shukr*. They have an abundance of the bounties of Allah Ta’ala. The poor have one very great *ni’mat* of Allah, namely, Allah has saved them from obstacles (in the Path leading to Him. Wealth is a great obstacle). If the rich love the poor, Insha’Allah, they will attain the ranks of the poor. It comes in the Hadith: “*A man will be with those whom he loves.*”

### **(765) DISPOSITION IN JANNAT**

In Jannat our natural disposition will be moulded in accordance with the *A’maal* we had practised here on earth. It will not be what the natural disposition was here on earth.

### **(766) INTERMINGLING**

I regard solitude to be a moral excellence and intermingling a crime. There are innumerable disadvantages in meeting with people. Everyone should be concerned with his own matters.

### **(767) REFRAIN FROM CAUSING INCONVENIENCE**

In your actions and attitudes always remember not to cause inconvenience or distress to others. Do not speak ambiguously. Reply questions with clarity. Do not impose the difficulty of your food on someone else.

### **(768) RESPECT THE PIOUS**

It is disrespectful to compare the *Ahlullaah* (Men of Allah), saying that this one is holier or greater than that one. Only Allah Ta’ala

knows who is superior and more acceptable to Him. Hold everyone in high esteem.

### **(769) SENIORS AND JUNIORS**

Seniors are also in need of juniors. Sometimes a junior acquires an excellence which a senior lacks and is unable to acquire. If this was not so, then a senior will not remain a senior because the nafs would become bloated with the praises he hears (of himself). But when he realizes that he lacks in an excellence which a junior possesses, then he understands that a senior is also in need of juniors.

### **(770) EXTERNAL EXCELLENCE**

Mere external excellence is not acceptable by Allah Ta'ala. A man may be an Aalim, Muhaddith, Haafiz, Qaari and a Mufassir. He believes that he is *Maqbool* (accepted by Allah Ta'ala) while there is the possibility of him being *mardood* (rejected by Allah Ta'ala). External excellences and qualifications are not proof of Divine Acceptance (*Maqbooliyat*). It is probable that such a person may have in him such an evil trait which is abhorrent to Allah Ta'ala.

### **(771) THE ZUHD OF THE AARIFEEN**

*(Zuhd means renunciation of the world)*

Gold and silver, in fact the whole world with all its possessions, have no attraction for the Aarifeen whose gaze is on Allah Ta'ala and His treasures. Rasulullah (sallallahu alayhi wasallam) did not prefer the world for himself and his beloved family members. He did not tolerate them keeping even a single dinar.

### **(772) THE CONCERN FOR ISLAAH**

A Muslim should perpetually, until the last breath of life, be concerned about his *Islaah* (moral reformation). Then if on this basis salvation is achieved, everything has been attained. If we succeed in obtaining a place in Jannat by the shoes of the inmates of Jannat, it will be a great achievement.

### **(773) EVERYONE CANNOT BE PLEASED**

You cannot please everyone. As long as something conforms with the Shariah, do not be concerned with the criticism of people.

#### **(774) THE EFFECT OF THIKR**

There are two effects of Thikr. One effect which is the actual aim, is Divine Pleasure. This will be manifested in the Aakhirah. The other effect is acquired in this world. That effect is a special relationship which the heart perceives with Allah Ta'ala. Of fundamental importance is obedience to the *Ahkaam*. To achieve this, study the books which I have written.

#### **(775) EVIL GAZES**

A man argued that restraining the eyes from lustful glances is beyond a man's control. This is baseless. The fact is that man is reluctant to apply pressure on his nafs. Instead of striving against the nafs, he joins forces to gratify his desires. This argument implies that the Shariat has imposed on us something which is beyond our capacity.

#### **(776) WHO IS AMONG THE AHL-E-HAQQ?**

He is not among the Ahl-e-Haqq who initiates mureeds in order to increase and strengthen his circle. A man whose gaze is on others can never be a person of the Haqq. Confound such ideas. The power of Haqq is such that if in the entire world there is only one man who is on the Haqq and all others are people of Baatil, then too, the man of Haqq dismisses them as insignificant. He understands that by virtue of the Haqq he will overwhelm them. If a man lacks in this perception then he is not among the Ahl-e-Haqq.

#### **(777) CANVASSING FOR MUREEDS**

In this age there exists the disease of canvassing for mureeds. A mureed strives to rope in others to become the mureeds of his Shaikh. I am so averse to this, that if I slightly suspect that a man has been brought by someone, I will not initiate him as a mureed. If a man is in the quest for the truth, he does not need anyone to intercede for him.

### **(778) BAY'T IS NOT INCUMBENT**

*Bay't* is not necessary. The imperative demand is *ta'leem* and *i'tiqaad* (confidence on the Shaikh). It is also necessary that the Shaikh belongs to an authentic *Silsilah*. Confidence alone is of no value if the sheikh does not belong to an authentic Order of Tasawwuf.

### **(779) MUJAAHADAH**

*(Mujaahadah is the struggle against the bestial dictates of the nafs).*

There are two kinds of Mujaahadah: Volitional and non-volitional. When Allah Ta'ala wishes that His mercy settles on a person, He involves him in the non-volitional type of Mujaahadah by imposing a calamity on him. The person adopts Sabr, and his ranks are elevated. In the other Mujaahadah, one volitionally struggles against the nafs by reducing or abandoning pleasures.

### **(780) CARNAL LOVE**

Falling in love with appearance is a punishment especially the inclination towards young lads. This is indeed an extremely severe disease. When Allah Ta'ala desires to make someone accursed. He involves that person with young lads. Thus this type of 'love' is the sign of wretchedness (*mardoodiyyat*). A tenet of Tasawwuf is total abstention from mingling with lads and to refrain from speaking tenderly with women (ghair mahram females). Allah's statement (in the Qur'aan): '*Do not speak tenderly...*', confirms this rule. Artificial love (love for women) is a great calamity. In contrast, true love (i.e. love for Allah Ta'ala) is a wonderful experience in which there is *Noor*, peace and tranquillity. There is no distress.

### **(781) ENGROSSMENT WITH THIKR**

Hadhrat Khidhr (alayhis salaam) once came to meet Hadhrat Ibraaheem Bin Adham (rahmatullah alayh) who at the time was absorbed in Thikrullaah. After responding to Khidhr's Salaam, Hadhrat Ibn Adham resumed his Thikr. Hadhrat Khidhr was

surprised at the indifference displayed by Hadhrat Ibn Adham. He commented: “Brother, you appear to be very indifferent. People yearn for years to meet me, but there wish remains unfulfilled. I came myself to meet you, but you ignore me.” Hadhrat Ibn Adham said: “Whoever has time to spare in the quest for Allah may yearn to meet you.”

### **(782) SELF-VINDICATION**

The *Akaabir* (our seniors) never contemplated to vindicate themselves against any criticism or slander. They regarded themselves as the most contemptible. They never considered themselves worthy of any praise. In fact, they genuinely were surprised when people reposed confidence in them. Some of the seniors were so overwhelmed by the idea of their own contemptibility that they would narrate their own weaknesses to deter people from following them.

### **(783) CONFORM WITH THE SHARIAH**

It is essential to scale every act on the basis of the Shariah. It is necessary to establish which act conforms with the Shariah and which deed is in conflict. It is not incumbent to have confidence in anyone. But it is not permissible to baselessly think ill and to abuse others. The primary cause for thinking ill and speaking ill is *kibr* (pride). If a person considers himself to be the lowest of all, then as soon as bad thoughts of others develop, his gaze will be focussed on his own evils. The need is to remedy *kibr*.

### **(784) BAY'T—WHAT IS BID'AH**

*Bay't* is not *bid'ah*. However, to believe that it is *Waajib* is *bid'ah*. The benefit which is obtainable from *bay't* could be acquired even without *bay't*. The acquisition of moral and spiritual benefits are not dependent on *bay't*. *Bay't* is certainly a *Mustahab Sunnah*. (*But when a Mustahab is assigned the status of Wujoob or excesses are committed regarding the practice, then it becomes bid'ah*).

### **(785) WEAKNESS OF HEART**

I read in *Awaariful Aarif* of the changes which one Buzrug underwent during old age. He would sometimes scream and sometimes cry. The authorities of Tasawwuf explain that such changing states are due to weakness of the heart which makes it difficult to control the changing spiritual conditions which the *Thaakir* experiences.

### **(786) A JAAHIL**

An Aalim who is a lover of the world and does not practise according to his knowledge is a *jaahil* (ignoramus). There is a special *barkat* in the hearts of the Ahullaah (Men of Allah). If this *barkat* is focussed on someone, Allah Ta'ala by its virtue bestows His *fadhl* (grace and kindness). When the hearts of the Auliya incline to someone, Allah Ta'ala bestows His *fadhl* on that person. (*This is one of the important benefits for being in the suhbat- company- of the pious Mashaaiikh*).

### **(787) THE METHOD OF TRAINING THE NAFS**

It has been confirmed by the authentic kitaabs and by experience that as long as the *nafs* is not humiliated, it will not reform. It is quite obvious that no one will impose disgrace on himself. Disgrace is imposed via the medium of someone else. (*In the process of suffering humiliation, the nafs becomes reformed.*)

### **(788) THIKR BIL JAHR**

Listen carefully! The expediency of *Thikr Bil Jahr* among the Chishtiyyah is for the *Thaakir's* voice to reach his own ears in order to ward off stray thoughts. This aim is acquired from *khafeef jahr* (slightly audible). Excessive loudness in thikr is a futile act which is reprehensible. According to the Fuqaha the condition for the permissibility of *Thikr Jahr* is that musallis should not be disturbed. *Khafeef Jahr* exercises a better impact on the heart. Excessive loudness leaves no impression on the heart.

### **(789) COMPENSATION FOR SIN**

Instructing a mureed, Hadhrat Thaanvi said: “Lower your gaze. To compensate for this sin (of casting lustful glances), perform fifty raka'ts Nafl Salaat daily.”

### **(790) MAQBOOLIYYAT**

Correctness of Aqaaid (Beliefs), firm adherence to A'maal-e-Saalihah (righteous deeds), abstention from sin and refraining from the love of the world are the signs of Maqbooliyyat (Acceptance by Allah Ta'ala). He who has these attributes is Maqbool by Allah Ta'ala.

### **(791) HARDNESS OF THE HEART**

The sign of a hardened heart is that a man neither has an aversion for sin nor an inclination for deeds of goodness.

### **(792) ONLY THE PLEASURE OF ALLAH**

A searcher of the Truth is not concerned with the displeasure of people. While one should not intentionally make enemies, one should not be concerned with their displeasure (on matters of the Haqq). Allah is the Helper. Focus the gaze on Him, and please Him. In fact, sometimes the displeasure of people saves one from many calamities.

### **(793) DEFECTIVE DEEDS**

Continue practising deeds as best as you can. Never abandon deeds because of deficiencies. By constancy the defects are removed and perfection attained. This is the way to improve and perfect deeds.

### **(794) INTERPRETING SINS**

It is better that a man acknowledges a sin and regards himself sinful than justifying the sin by some interpretation. It is extremely evil to fail understanding that a sin is a sin.

### **(795) PERPETUAL THIKR**

It is possible to sit for a day and engage in Thikr for some time. But, perpetual Thikr is not possible without Islaah (self-reformation) and

seclusion. The focus on perpetual Thikr is the effect of Divine Focus on a person. It is a bestowal of Allah Ta'ala. If Allah's Focus is not directed to a man, he will never acquire the taufeeq for perpetual Thikr. Awaariful Ma-aarif is a kitaab of Hadhrat Shaikh Shuhaabuddin Suharwardi (rahmatullah alayh). He narrates therein the episode of a Buzrug who one day found that he was unable to move his tongue with Thikr. He had the intention and the sanity, but his tongue refused to co-operate. Greatly distressed, he supplicated to Allah Ta'ala to apprise him of his sin to enable him to repent. By way of *Ilhaam* (divine inspiration) he was informed that on a certain day an evil word had slipped from his mouth. He was now suffering its punishment. After considerable supplication, remorse and shedding tears, he was forgiven and his tongue regained the ability of Thikr.

#### **(796) THIKRULLAAH**

Thikrullaah is man's primary obligation. If you regard Thikr as your primary obligation then you will become distressed by any activity which interferes with Thikr. Every sinful act interferes with Thikr. You will therefore develop a natural aversion for sin. Gradually, you will detest every futile act (even if not initially sinful).

#### **(797) THE BASIS OF RIZQ**

The basis of rizq is not intelligence. It was the belief or Qaaron that the acquisition of wealth is the product of man's accomplishment and effort.

#### **(798) THE CLOSE PROXIMITY OF QIYAAMAH**

People understand Qiyaamah to be a far off event. In reality it is close by. Allah Ta'ala says: *"They regard it (Qiyaamah) to be far off while We see it to be near."* There is no need for surprise if something is far for you, but near for Allah Ta'ala. A furlong appears very far for an ant while it is a very short distance for you. If you find it difficult to understand this example, then at least know that while the Greater Qiyaamah may be far off, the Lesser Qiyaamah, i.e. Maut, is very near. It can occur at any moment. The process of reward and punishment commences with Maut.

### **(799) IMMEDIATE CONSEQUENCES**

I take an oath and say that every act of obedience is immediately compensated (rewarded). Similarly, every sinful act is immediately punished. However, there is a need for a healthy spiritual disposition to understand this reality. The world has injected its poison into us, hence our spiritual disposition has been corrupted. We therefore fail to understand this transcendental reality.

### **(800) SPIRITUAL PERCEPTION OF THE AULIYAA**

Buzrug once went to meet someone. At the entrance he called the person. From inside came the response: "He is not here." The Buzrug called: "Where is he?" The response from inside said: "I do not know." For thirty years thereafter, this Buzrug cried and regretted having asked a futile question. Castigating himself, he would say: "Why did I ask a futile question? In my Book of Deeds, a futile statement has been recorded while the Qur'aan says about the state of the Mu'min: "They turn away from futility." Now when he was distressed so much by a futile statement, how great would the pain be if he had to commit a sin?

### **(801) THE CARNAL ATTRIBUTES**

Carnal attributes *per se* are not evil. For example, lust by itself is not evil. In fact, a man of strong carnal lust derives greater noor from his struggle against his nafs than a man with a weak lust. When a man utilizes his volitional power more to combat his inordinate emotional desires, he gains greater proximity to Allah Ta'ala.

### **(802) THE FAIDH OF A MAQBOOL BANDAH**

*(Faidh here means spiritual benefit and noor which emanate from a devotee of Allah.)*

There are such devotees of Allah Ta'ala from whom emanate spiritual benefits which reach the creation of Allah. The devotee himself is not even aware of this emanation and the accrual of benefit to the *Makhlooq* of Allah Ta'ala. The indication of this reality is experienced when a devotee dies. Some pious hearts immediately discern and feel a change. The *nooraaniyyat* and *barakaat* which had

prevailed during the lifetime of the Buzrug have dissipated. This is perceived by even such people who had never met, saw or even communicated by letter with the Buzrug. The spiritual aid is reduced with the departure of the Buzrug.

### **(803) LAXITY IN BAY'T**

I do not like laxity in bay't. The only result of this (i.e. of the policy of indiscriminate bay't) is the increase in one's following of people of corrupt understanding and little intelligence. I am not enlisting volunteers for an army. It is sufficient to have a spiritual relationship with a few intelligent persons.

### **(804) GHAIROLLAAH**

Engrossment in *ghairullaah* is reprehensible even though it is permissible. (*Ghairullah, i.e. anything which is other than Allah Ta'ala*) Involvement with worldly activities—profession and occupation—should not be to the extent of engrossment. Pursuit of worldly affairs such as earnings, should not be man's primary occupation in life. Man's goal is the Aakhirah. This demands engrossment. Engrossment should not be in the transitory and inferior gains and pleasures of this world.

### **(805) COURAGE AND DUA**

The way of abstaining from transgression is firstly to muster up courage for effort (in the struggle against the nafs). Secondly, to make dua for courage and firmness. Thirdly, to request the pious servants of Allah Ta'ala for dua. Insha'Allah, then there is certainty to acquire the necessary courage for abstention from sins. Personal effort and the duas of the pious are the two wheels of spiritual success.

### **(806) BOUNTY AND CALAMITY**

When the purpose of a (divine) calamity is to alert (the Mu'min to his misdeeds), then such a calamity in reality is a *Ni'mat* (Bounty). On the contrary, if the purpose of a bounty is to give respite and lull

the transgressor into greater indifference, then such a bounty is a calamity.

### **(807) MISCONCEIVED PIETY**

Nowadays, piety is confined to recitation of wazeefas (litanies of thikr). Reformation of moral character is no longer allocated any importance.

### **(808) HOPE AND FEAR**

Despite man's piety and saintliness, he has no knowledge of his rank by Allah Ta'ala. When there exists the possibility of one not having any rank of elevation by Allah Ta'ala, then on what basis can a (pious) man believe himself to be pious. When one is not aware of one's rank by Allah Ta'ala, one does not know what the future holds. Someone asked me: 'How is it to curse Yazid?' I said to him: 'Only a man who knows that he will not die in a state worse than Yazid, may curse him. Since no one knows how his ultimate end will be, he should concentrate on seeking the protection of Allah Ta'ala.'

### **(809) BE UNKNOWN**

Serve the Ummah and guard the Deen. Do not be concerned with fame. The attitude (of the sincere devotee) should be the desire to be unknown on earth, and even after death people should not become aware of your deeds of service.

### **(810) HIFZ OF QUR'AAN**

A friend of mine who is a resident of Bardwaan had made hifz of the entire Qur'aan Shareef in less than three months. Another friend of mine saw one of my Ustaadh in a dream. The Ustaadh embraced him and a *Noor* could be seen entering into his heart. This friend asked a *muabbir* (an interpreter of dreams) to interpret his dream. The *muabbir* informed him that he would become a Haafiz of the Qur'aan. Thus, he became a Haafiz within six months.

### **(811) THE MEMORY OF IMAAM TIRMIZI**

Once after he had become blind, Imaam Tirmizi (rahmatullah alayh) went on a journey. Along the journey when the camel reached a certain spot, Imaam Tirmizi (rahmatullah alayh) bent his head (as if to avoid something). The camel-driver asked the reason for this action. Imaam Tirmizi (rahmatullah alayh) said: “At this spot there is a tree.” The camel-driver said that there is no tree here. Imaam Tirmizi (rahmatullah alayh) ordered the camel-driver to halt at the spot, and he said: ‘If my memory has weakened so much, then from today I shall no longer narrate Hadith.’ He sent someone to make enquiries in the nearby village. Most people denied that there was a tree. However, some aged men said that 12 years ago there was a tree on this spot, but it was cut down. After having received confirmation of the existence of the tree at the spot where he had lowered his head, he ordered the camel-driver to resume the journey.

### **(812) THE MEMORY OF THE MUHADDITHEEN**

It is narrated in Abu Daawood that a man heard a Hadith being narrated to him. The man thought of testing the memory of the narrator for ascertaining the correctness of the narration. He went to the narrator and asked about the Hadith. After narrating the Hadith, the narrator said: “You are testing my memory. I have performed Hajj 70 times, and every year it was on a different camel. I remember well on which camel I rode in which year.”

### **(813) THE EFFECT OF TAQWA**

Maulana Muhammad Qaasim Naanotwi (rahmatullah alayh) did not acquire more academic knowledge than his contemporaries. It will in fact be appropriate to say that he had studied less than them. However, the ocean of his knowledge has watered the entire Hindustan. Even now, any *Taalib-e-Ilm* (student of the Deen) may experiment by means of adopting Taqwa and see how much knowledge is gained. There is no limit in acquisition if Taqwa is cultivated with ikhlaas (sincerity).

### **(814) THE HONOUR OF ILM**

The Khalifah Haroon Rashid requested Imaam Maalik (rahmatullah alayh) to teach the Ilm of Hadith to his sons. Imaam Maalik (rahmatullah alayh) said: “The honour of the Knowledge of Deen was initiated in your Family (Haroon Ar-Rashid was a Sayyid). But now you want to dishonour that Knowledge.” Haroon Ar-Rashid then requested that when Imaam Maalik teaches the princes, other students should not be present. (However, Imaam Maalik -- rahmatullah alayh-- did not accept even this proposal of the Khalifah).

### **(815) RECITING BISMILLAAH ON HARAAM**

The Fuqaha have written that it is kufr to recite *Bismillaah* on anything which is haraam because it implies rejection of the Shariat.

### **(816) DIVINE APPREHENSION**

Imaam Ghazaali (rahmatullah alayh) narrated an episode of an Aabid (pious worshipper) who lived in a forest. The Aabid had a donkey. Due to a drought all the grass had burnt out. Suddenly the rain came and the entire forest became alive with greenery. The donkey became very fat and healthy. Once while admiring the health of the donkey, the Aabid with fervour exclaimed in his ignorance: “O Allah! If you also had a donkey and if it came to this forest to graze, I would never prevent it.” When this comment of the Aabid reached the ears of the Nabi of that age, he (the Nabi) was greatly annoyed. He intended to curse the Aabid. Allah Ta’ala revealed to him: “*We deal with every man according to his intelligence. His intelligence constrained him to speak thus. Do not curse him.*”

### **(817) JUSTICE**

Our condition is so degenerate that if we are displeased with a person, then we dislike every act of his. This is not the way by Allah Ta’ala. By him operates the principle: “*Whoever practises a grain of goodness, he will see it, and whoever practises a grain of evil, he will see it.*” (*Qur’aan*). Whoever transgresses the limits will be apprehended, even if the one whom he oppresses is detested (by Allah Ta’ala).

### **(818) CRITICISM ALSO A FAVOUR**

I consider critics and their criticism to be also *ni'maat* (favours) of Allah. Even after spending considerable sums of money one does not acquire what the critics offer free although their intentions may not be sincere. Nevertheless, at least I am apprized of my errors, permitting me to rectify them. I am grateful to Allah Ta'ala for extracting from opponents something which sometimes even friends are unable to offer.

### **(819) A UNIVERSAL MALADY**

Nowadays there is a universal malady of forcing into the Qur'aan worldly aims and the issues of science. This is extremely dangerous. But they feel elated with this exercise. The pride of the Qur'aan Shareef is that it is devoid of everything which has no relationship with Deen. Many enemies appear like friends. Under the veneer of friendship they cause great harm to Islam. If tomorrow the (scientific) theories which you seek to prove by means of the Qur'aan, are established to be baseless, then it will open up the avenue for denying the Qur'aan. If the method of sewing shoes is explained in a medical book, it will be a defect in that book. The Qur'aan is a book exclusively dealing with the subject of spiritual medicine, and nothing else.

### **(820) TRUE PEACE**

True peace is not attainable without Thikrullaah. I can take an oath and say that no one enjoys the peace of the Ahlullaah although it may appear that there is no difference between them and others in relation to physical difficulties and hardships. Notwithstanding the physical difficulties and discomforts, their hearts are at peace on account of their engrossment with Thikrullaah. "*Hark! With the Thikr of Allah to hearts find peace.*"—*Qur'aan*

### **(821) THE GIFT OF AWE**

Awe is a divine gift. It is not acquired by effort. It is a very great treasure which is a favour Allah Ta'ala bestows. Musaa and Haaroon

(alayhimas salaam) wrapped in simple shawls arrived alone in the imposing court of Fir'oun. All the noblemen present were overwhelmed with awe for these two mendicants.

### **(822) DEVOID OF EXCELLENCE**

Look at the people of these times. They are devoid of excellence and expertise. But titles such as Shaikhul Hadith, Shaikhut Tafseer, Imaamut Tafseer, Ameerul Hind and Imaamul Hind have been coined for them. This is the effect of liberalism. Despite there being among our seniors men of wonderful excellence and expertise, these titles did not exist. At most they were called 'Maulana Saheb' while most were referred to as 'Molvi Saheb'. Today, in everything the effect of the new education (western liberalism) is conspicuous. I have a natural aversion for this.

### **(823) EVEN THE JINN WERE AWED**

Shah Muhammad Ghauth Gwaaliari had several jinns under his control. Once he ordered his jinns to bring Hadhrat Shah Abdul Quddus (rahmatullah alayh) from Gangoh to him. When the jinn arrived in Gangoh they found Hadhrat Abdul Quddus engrossed in Thikrullaah. They were overwhelmed with awe and fear, hence they remained standing silently and respectfully nearby. When Hadhrat Abdul Quddus (rahmatullah alayh) perceived some strange, powerful and fierce looking beings, he asked: 'Who are you?' The jinns responded with respect and humility: 'Shah Muhammad Ghauth desires to meet you. If you command, we shall transport you with comfort to him.' Hadhrat Abdul Quddus ordered: 'Bring him here.' In obedience to the command, the jinn returned and lifted their master, Shah Muhammad Ghauth. When he remonstrated and tried to curb them, they said: 'With regard to others, we are at your command, but not with regard to the Shaikh. We are under his command.' When they delivered their master, Hadhrat Shaikh severely reprimanded him. Shah Muhammad Ghauth repented and became the mureed of Shaikh Abdul Quddoos Gangohi (rahmatullah alayh).—(*Jinn, like Insaan, is a free being. It is haraam to subjugate and control a jinn.*)

#### **(824) SINGING**

Singing is extremely dangerous, especially if the singer is a female. A man loses control of himself. This is why the Shariat has prohibited it. It is a calamity. Its sin is greater than its benefit. In fact I do not regard as permissible listening to even the Qur'aan recitation of beautiful children in view of nafsaani contamination.

#### **(825) OUR STATE OF DEGENERATION**

The condition nowadays has degenerated to such a low ebb that Ustaadhs are mocked, and the Qur'aan and Hadith are distorted. The limits of excellence are the ability to give a lecture and to write, and to consider oneself on par with one's Ustaadhs and the seniors. Although this has not yet been verbally asserted, but in the future it will be proclaimed. People (laymen as well as molvis) are opposing their illustrious seniors in word, deed, appearance, and character. A sudden evil change has overtaken our social life, dress and appearance. Thus, the Deeni Madaaris appear to be like Aligarh College. Ideas have changed. So much change has been wrought that moral and spiritual condition of the Jamaa't which used to be related to the Mashaikh has become rotten.

#### **(826) NOOR OF THE HEART**

While it is possible for sin and good deeds to co-exist, the *Noor* of the heart and sin can never co-exist. Sin repels it.

#### **(827) IGNORANCE OF THE MASHAAIKH**

The degree of ignorance regarding the reality of the *Tareeq* (Path of Tasawwuf) has reached such a low level that even those who are known as the Mashaikh are unaware and lack knowledge of the Path.

#### **(828) OBEDIENCE TO INSTRUCTION**

What will be achieved only from bay't if the instruction (ta'leem) is not obeyed? Nowadays the practice of bay't is merely a custom devoid of reality. Similarly, staying with a buzrug will not benefit if there is no obedience to his teaching.

### **(829) JANAAZAH SALAAT IN THE MUSJID**

Janaazah Salaat inside the Musjid is Makrooh whether the mayyit or the musallis are in the Musjid. The Fuqaha have said that both are Makrooh.

### **(830) RELIANCE ON OTHERS**

It is indeed extremely childless and ignorance to repose trust in this age on anyone for accomplishing any task. All the responsibilities will settle on only one person.. This applies especially to the customary committees and organizations. No reliance and hope can be reposed on them. They united with non-Muslims and in the end fell on their faces in humiliation. The reason why they cannot be relied on is that their beloved is the dunya. Their aim is not the Deen. Once they have achieved their aims and objectives, they will dissociate from the Muslims. Then whether Muslims live or perish is not their concern. However, the Muslim community is so gullible that it answers the call of anyone. They are unable to distinguish between friend and foe. How is it possible for those who deny *Tauheed* and *Risaalat* to be the friends of the Muslims. This is not an unfathomable subtlety.

### **(831) THE SAMA' OF THE SUFIYA**

For the permissibility of *sama'* the Mashaaikh have formulated about 22 conditions. Today there does not remain even a vestige of these conditions. Hadhrat Nizaamuddeed Sultanul Auliya (rahmatullah alayh) use to participate in *sama'*. However, it is clearly mentioned in *Fawaaidul Fuaad*, that there are four conditions for *sama'*.

- (1) The listener: The one who listens to *sama'* should not be a person of *nafs* and *hawaa* (lust and passion). He should be a *Saahib-e-Haal*.
- (2) The one who listens to *sama'* should not be a female nor a lad.
- (3) The song/poetry should not be immoral. It should be statements of piety and in praise of Allah Ta'ala.
- (4) The singing should not be with musical instruments.

Their *sama* ' consisted of only the abovementioned acts. It was not a gathering of *fussaaq* and *fujjaar*. The singer too belonged to the same circle (of Sufis).

### **(832) SALE OF RIGHTS**

The sale of huqooq (rights) is meaningless (baseless – baatil). It is devoid of reality. Huqooq are not saleable commodities. Huqooq have no price. All of this (i.e. the arguments to substantiate the validity of the baseless sale of rights) is due to ignorance. When ignorant people engage in such (baseless) exercises, it is not surprising. But when those who are supposedly learned indulge in such exercises, then it is truly surprising.

### **(833) DUROOD SHAREEF**

The following episode which will be enacted in Qiyaamah is recorded in *Mawaahibil Ludinni*:

In Qiyaamah, the virtuous deeds of a Mumin will be found to be insufficient on the *Meezaan* (Scale). Rasulullah (sallallahu alayhi wasallam) will produce a tiny piece of paper the size of the tip of the finger and place it on the Scale which will then weigh heavy in favour of the Mumin. The Mumin will exclaim, “May my parents be sacrificed for you! Who are you? How wonderful are your appearance and character!”

Rasulullah (sallallahu alayhi wasallam) will say,

*“I am your Nabi and this (the tiny piece of paper) is the Durood which you had recited on me. I have utilised it for you at your time of need.”*

### **(834) TWO EFFECTIVE FACTORS**

There are two such effective things which will save a man from falling into deviation. The one is that he should obliterate his own opinion and the second is that he should not anticipate seeing the results (of his ibaadat). Whatever the Shaikh prescribes, should be acted on. When a person considers his *a'maal* (good deeds) to be worthwhile, then he anticipates quick results (spiritual benefits).

Hadhrat Haaji Imdaadullah Saheb would usually say: “The taufeeq for doing good is in fact a great treasure.”

### **(835) A SINCERE INTENTION**

After Hadhrat Ibraaheem Bin Adham (rahmatullah alayh) had passed away, a Buzrug saw him in a dream and asked how he had fared by Allah Ta’ala. Hadhrat Ibn Adham said: ‘Alhamdulillah! Allah Ta’ala bestowed His *fadh*l (grace and favour) and lofty ranks. However, near to my home lived a poor man. He always yearned to devote all his time for the Thikr of Allah, but he never gained the opportunity. I did not receive the lofty ranks which Allah Ta’ala had bestowed to him.’

### **(836) CALAMITIES OF THE TONGUE**

I become very disturbed when people use the word, ‘perhaps’ when they narrate reports. This term is an instrument of speaking lies. Alas! People do not abstain from the calamities of the tongue. People endeavour to make others believe what they themselves are uncertain of. They desire evil for themselves and for others as well (with their narration of lies).

### **(837) FOUR KINDS OF PERSONS**

There are four types of persons. (1) A man who has intelligence and courage. (2) A man who neither has intelligence nor courage. (3) A man who has intelligence but lacks courage. (4) A man who has courage but lacks intelligence.

### **(838) TAFUQQUH-FI-DEEN**

*Tafuqquh-fi-Deen* (understanding in Deen) is not merely the literal understanding of the words (in the kitaabs). The kuffaar also understand written words. So if the mere understanding would be *Tafuqquh* then the kuffaar would also be amongst the *Ahle Khair* (chosen, good people). The real meaning of *Tafuqquh-fi-Deen* is that together with understanding the literal import of the words, it is the recognition of its reality, as well.

### **(839) FIQH IS NOT THE MERE SUPERFICIAL READING OF KITAABS**

Fiqh would not be defined as the mere superficial perusing of kitaabs. Fiqh is a celestial light (*noor*) which subsists in the heart. It is the blessing of this that the holder thereof gains an understanding of Deen. It is this very *noor* which Allah Ta`ala sometimes snatches away. This is something which is not in the control of man. Now, you can read and study thousands of kitaabs, but because you have no understanding of the Deen, you will never become a *Faqeeh*.

This *noor* of fiqh increases with obedience and wanes with sin. That 'Faqeeh' who is not obedient or pious, is a Faqeeh of the kitaabs (and not of the Deen). He is not a *haqeeqi* (real) *Faqeeh* and is not included in the class of *fuqaha* regarding whom Nabi (sallallahu alayhi wasallam) gave glad tidings.

And since we are aware that fiqh is the understanding of the Deen, what doubt can there now be in that a *Faqeeh* is also a *soofi*. All our *Fuqaha*, as many as there were, were all *Sahib-e-Nisbat* and *Sahib-e-Ma`rifat* (i.e. *Walis* who followed the Path of *Tareeqat*). The proper and total understanding of the Deen cannot be acquired without *nisbat* and *ma`rifat*. This is the reason why it has been mentioned regarding the *Fuqaha*, "One *Faqeeh* is harder on *shaitaan* than a thousand *`aabids*." The person who understands the Deen well, will be well-acquainted to the deceptions and ploys of *shaitaan*. He will not allow a single trick to entrap him. As for the unlearned *`aabid*, *shaitaan* can manoeuvre and manipulate him as he pleases.

### **(840) THE COMPARISON BETWEEN THE FUQAHAA AND US**

The Faqeeh also explains his proofs and codes of law with regard to his research, but the example of these proofs are like the eyes. His walking is not dependant on a walking-stick. Allaah Ta'ala has blessed the Fuqahaa with 'eyes', which are the instrument of *Ijtihad*. They are not in need of the walking-sticks, but we are. Our example is like that of the blind person, whose entire trust and reliance is on the stick. If he walks without the stick, then he will fall into a ditch.

### **(841) THE RULINGS OF DREAMS AND STATES OF ECSTASY**

Dreams and states of ecstasy are not proofs in the Shariah. It neither confirms the unconfirmed, nor renders the preferred unpreferred nor vice versa. Every ruling remains in its place and unchanged by virtue of these (dreams and ecstasy). However, only that may be considered which conforms to the Shariah and precaution should be observed.

It is not permissible to base Masaa`il on dreams.

### **(842) THE RULING OF *ILHAAM* AND *KASHF***

Issues of *kashf* are not in any level of proof in the Shariah. The only upside of it is that if it does not conflict with the Shariah, then the person upon whom the *kashf* manifested itself, and his followers, may practise upon it. They may not be bigoted in its observance. Its non-observance may result in worldly harm and not harm in the hereafter.

### **(843) USURPATION**

If someone usurps the ground of another person and builds a Musjid thereon. This place will not be a Musjid in view of it having being erected on land which was usurped from its owner. If the Qaadhi orders the demolition of the Musjid and the restoration of the land to its true owner, the Qaadhi may not be criticized for ordering the demolition of the building which in reality is not a Musjid.

### **(844) TYPES OF TAWAKKUL**

There are two types of *Tawakkul*: Conceptual and Practical. Conceptual *Tawakkul* is the rational understanding that every aspect of creation is in the control of Allah Ta'ala Who is the True Cause and Controller, and that our reliance and dependence are on Him Alone. This category of *Tawakkul* is the minimum degree of Trust in Allah. This degree is *Fardh* (compulsory) and it constitutes an integral part of Imaan. The second type of *Tawakkul*, namely Practical Trust in Allah, is total reliance on Allah Ta'ala, not on the means of enactment nor on one's effort. (*While employing the lawful*

*ways and means of acquisition in a lawful manner, the gaze is not focussed on these ways, means and one's effort. The end result of employing the agencies and means is the decree of Allah Ta'ala.)*

#### **(845) HARM AND BENEFIT**

*(In the Shariah there is a principle which states: Warding off harm has priority over the acquisition of benefit.)* The benefit in this context refers to such benefits (which are lawful in the Shariah) and which overshadow the harm inherent in the act. Similarly, the harm here means that which is harmful in terms of the Shariah and it overshadows the benefit. *(An example of this is mentioned in the Qur'aan Shareef which states in regard to liquor and gambling: "In both (liquor and gambling) there is sin as well as many benefits for mankind. But their sin is greater than their benefit. Therefore abstain from them both." Despite the recognition of the benefits by the Shariah, in terms of its aforementioned principle, abstention is incumbent.)*

#### **(846) HARM AND NO BENEFIT**

There is a difference between harm/loss (*dharar*) and no benefit (*admun nafa'*). For example you have 100 rupees which are snatched from you (or you lose the money). In this case you have suffered a loss and harm. On the other hand, if you are prevented from making 100 rupees profit, you have not suffered a loss. You have merely been denied a profit/gain. You have not received a benefit. *(Harm--dharar—relates to the loss of an existing asset in one's possession.)*

#### **(847) REMEDYING SIN WITH SIN**

Most certainly it is not permissible to choose one sin in an endeavour to abandon another sin. A sin has to be avoided and abandoned (*not remedied with another sin, for this is a satanic deception*). For example, the cure for the urge of the lustful gaze (to look at a ghair mahram), is not to give vent to the prompting of the nafs and to derive pleasure by looking (*justifying the haraam look with the argument that after the nafs has been satisfied, it will refrain from such looks*). The incumbent requisite (*and remedy for the disease of*

*haraam gazes*) is to restrain the eyes from the very inception of the development of the nafsani urge. Although this may appear difficult, one has to exercise control and apply pressure on the nafs to restrain it.

A man used to organize bid'ah celebrations on the 10<sup>th</sup> Muharram justifying the practice with the argument that his celebrations of the 10<sup>th</sup> Muharram prevented people from participation in the Shiah celebrations. A Molvi gave him a befitting reply. He said that on the basis of his argument, he should organize celebrations on the Hindu days of Diwali and Holi so that people (Muslims) who attend these celebrations (of kufr and shirk) would abstain therefrom and attend his functions. The factor of sin is common to both kinds of celebrations.

#### **(848) PRACTICAL REFORMATION**

A mere profession of verbal reformation (*islaah*) is inadequate. Practical reformation is essential. Initially, I was in trepidation regarding the insistence of the Ulama on marrying widows. (*In India, due to Hindu influence, marrying widows was regarded as an evil, hence Muslims would not marry widows. A person marrying a widow would be despised and taunted.*) During the days of my youth I did not understand why the Ulama vehemently advocated marriage to widows. After all, marriage to widows was not Fardh or Waajib. It was Sunnat (*However, not of the Muakkad category*). So why the insistence to practically marry widows. The Ulama say that it is Waajib to consider it as a Sunnat. (*For example, the Fuqaha explicitly ruled: 'Miswaak is Sunnat. But its rejection is kufr.'* By despising the practice of marrying widows, an abhorrence was displayed for a Sunnat practice, hence the imperative need to insist on its practical observation in order to reform the corruption (*fassad*) in belief.) Alhamdulillah, I have understood the wisdom underlying the insistence of the Ulama. In view of the fact that this *fasaad* (corruption) was a practical one, it had to be practically eliminated to rectify beliefs. (*A perfect basis for this insistence of the Ulama on practical demonstration, was Allah's command to Rasulullah (sallallahu alayhi wasallam) to marry the divorcee of*

*Zaid, his adoptive 'son'. Since it was extremely abhorrent in the conception of Jaahiliyya to marry the divorcee/widow of one's adoptive 'son', Allah Ta'ala instructed Rasulullah (sallallahu alayhi wasallam) with practical demonstration in order to eradicate the corrupt belief.)*

#### **(849) CAUSE AND MEDIUM OF SIN**

Both the cause and the medium of a sin are sinful. It is precisely for this reason that it is forbidden to unnecessarily indulge in conversation after Isha Salaat. Since this indulgence will prevent one from waking up for Tahajjud and Fajr, it has been prohibited in the Hadith.

#### **(850) THE RULE OF AMBIGUITY**

A person asked whether the *thawaab* (reward) of reciting the Qur'aan Majeed will reach all the deceased in equal measure. In other words, will each mayyit (deceased) receive the full thawaab of the recital or will the reward be distributed among them. (Hakimul Ummat responded): In issues which are ambiguous in the Shariah, there is no need for clear-cut answers. (*What the Shariah has left ambiguous, should be left in ambiguity.*) The way of the Sahaabah was excellent. Why should we probe an issue which the Shariah has left ambiguous (*Mubham*)? Salaat and Wudhu are said to be *Mukaffiraatus Sayyiaat* (Compensators of sin—i.e. sins are forgiven by virtue of Salaat and Wudhu) in the Hadith. The *Nass* (clear text of the Hadith) does not elaborate on the type of sins for which forgiveness is secured by means of Salaat and Wudhu). In this regard, the Hadith is ambiguous. It is improper to restrict the *Nass* to a specific category of sin on the basis of conjecture. Students of the Deen should remember this well.

#### **(851) THREE CATEGORIES OF DEEDS**

*A'maal* (Deeds) are classified into three types. (1) Beneficial deeds which are commanded by the Shariah. They are classified as Fardh, Waajib, Sunnat and Mustahab. (2) Harmful deeds which are prohibited by the Shariah. These are known as Haraam and Makrooh.

(3) The third category consists of acts which are neither commanded nor prohibited by the Shariah. These actions are termed Mubah (permissible).----*With regard to this third category, the actions will remain permissible only as long as they do not become a medium or an introduction for sins. If, for example, conversation leads to forgetfulness of Thikr or to lies, slander, etc., then the talk will no longer be permissible.*)

### **(852) CIRCUMSTANCES CAN CHANGE RULINGS**

Changing conditions or circumstances can give rise to a change in a ruling. In one instance something may be good whereas in a different situation it will be evil. There is no question in the goodness of Salaat. But it becomes Makrooh to perform Salaat when there is a strong urge to answer the call of nature *(or if Salaat is performed during forbidden times or more raka'ts than ordained by the Shariah are performed, e.g. four raka'ts for Fajr instead of two.)*

Similarly, an act may have been permissible during a certain era because there were no factors of *Karaahat* (abomination) attached to the act, and later due to the Makrooh accretions the act became unlawful. For example, during the age of Rasulullah (sallallahu alayhi wasallam) women were allowed to attend the Musjid. However, later the Sahaabah unanimously prohibited them due to the malpractices which developed. During the age of Nabi-e-Kareem (sallallahu alayhi wasallam), the *fitnah* (moral corruption) which developed in later years did not exist. *(The same argument is applicable to the prohibition of women attending walimah functions.)* There are numerous such examples.

### **(853) THE MEANING OF SUNNAT**

A verbal statement *(or even an isolated practice)* of Rasulullah (sallallahu alayhi wasallam) does not necessarily render the act a Sunnat. However, his constancy in practising an act renders it Sunnat. *(The same applies to the acts of the vast majority of the Sahaabah. Thus, the 20 Raka'ts Taraaweeh Salaat with jama'at are Sunnatul Muakkadah, whereas the isolated act of planting a twig on the grave is not Sunnat because Rasulullah-sallallahu alayhi*

*wasallam—did this act only once. He never instructed his Sahaabah to observe it, nor did he repeat it, nor did the Sahaabah adhere to it.)*

#### **(854) REVIVING A SUNNAT**

Once Shah Abdul Qadir (rahmatullah alayh) said to Hadhrat Maulana Ismaail Shaheed (rahmatullah alayh) to discontinue *Rafa'Yadain* (raising the hands repeatedly) during Salaat as his practice would lead to unnecessary *fitnah* among the masses (who were all Hanafis). Hadhrat Ismaail Shaheed said: *'If the fitnah of the masses is to be considered, then what would happen to the Hadith, 'He who adheres to my Sunnah at the time of the corruption of my Ummah, will receive the reward of 100 shuhada (martyrs)'*? Hadhrat Shah Abdul Qadir responded: “We were under the impression that Ismaail was an Aalim, but it is clear that he lacks understanding of the Hadith. The Hadith applies to a situation where a (new) act has been introduced in conflict with the Sunnah. But the act we are discussing (viz., abandoning *Rafa' Yadain*,) is not in conflict with the Sunnah. *Irsaal* (leaving the hands without raising them) is also a Sunnat act.”

#### **(855) DIFFERENTIATING BETWEEN SUNNAH AND BID'AH**

There is an extraordinary difference between Sunnah and Bid'ah by means of which a bid'ah could be recognized. The proponents of Sunnah are the Ulama whereas the initiators of bid'ah are from among the laymen (those who lack in Islamic Knowledge). The masses organize and participate in bid'ah functions. They are its originators and upholders. The meelaad celebrations for example, were originated by a king (not by the Ulama). The king was from among the laymen in so far as the Knowledge of the Deen is concerned. This practice is perpetuated by the ignorant masses (*and by evil learned men who gain material benefit from the ignorant masses*).

If an act/custom/practice has no basis in the Qur'aan, Sunnah, Ijma' or Qiyaas, and those who uphold it deem it to be a Shar'i practice, then understand that such an act is a bid'ah. In terms of this meaning and way of distinguishing between Sunnah and Bid'ah, it should be

observed that customs such as urs, faatihah, salaami, setting aside a particular day for isaal-e-thawaab (*sending thawaab of good acts to the amwaat*), etc., have no origin in any of the four Sources of the Shariah. Despite this fact, the votaries of these practices consider them to be integral constituents of the Deen.

### **(856) AN ACT INNOVATED AS PART OF DEEN IS BID'AH**

*(Arguing in favour of customary bid'ah practices)* A person contended that if these practices are bid'ah because they did not exist during the *Khairul Quroon* era, then by the same token Salaat and fasting time-tables should also be classified as bid'ah (*but this is not being done*). If this understanding/concept of bid'ah has to be accepted, namely, whatever did not exist in *Khairul Quroon* should be branded bid'ah, then the very existence of the objector should also be classified bid'ah because he too did not exist in that era. These poor souls have failed to grasp the meaning of bid'ah. Time-tables have not been claimed to be part of Islamic Belief or a practice of ibaadat. Since these time-tables are not regarded as part of belief or ibaadat, they are not bid'ah. Their non-existence during *Khairul Quroon* will not render them bid'ah, whereas meelaad and similar other functions are bid'ah because such practices have been elevated to the status of ibaadat (*and even Wujooob*). Ibaadat is only an act of worship which had existed during the era known as *Khairul Quroon*. A new act which pertains to ways and means, but not regarded *per se* to be an act of ibaadat, will not be a bid'ah. (*Thus, going for Hajj by plane or boat or road transport will not be labeled bid'ah on the basis of the non-existence of these modes of transport during the Khairul Quroon era. But if the status of a particular mode of transport is elevated to Wujooob and claimed to be ibaadat by itself, then undoubtedly, such a belief will be branded bid'ah.*)

### **(857) THE HADITH OF انما الاعمال بالنيات**

The words, “*Actions are based on their intentions*” which appears in the Hadith, is regarding acts of obedience and permissibility. This is not applicable to sins. The objective is that in acts of obedience, if the intention is good, then it will be accepted. Similar is the case with

permissible acts. If the intention is for some Deeni goodness, then it will be regarded as Deen. However for a sin, if the intention is good, it still remains a sin.

**(858) WILL THERE BE REWARD WITHOUT INTENTION?**

If anyone gives his father or son anything without the intention of receiving any benefit, he will still be rewarded. As it is mentioned in the Hadith that if a husband places a morsel of food into his wife's mouth he will be rewarded for it, whereas no one really does this with the intention of reward.

**(859) THE DEFINITION OF *MOLVI***

A *molvi* is not one who is well-versed in the Arabic language, he is well-versed in the laws of the Shariah, otherwise Abu Jahal would have been a great *molvi*.

