



MALFOOZAAT

**OF
HADHRAT MAULANA ASHRAF
ALI THAANWI
(Rahmatullah Alayh)**

PART 9

**By:
Mujlisul Ulama of S.A.
P.O. Box 3393
Port Elizabeth, 6056
Rep. of South Africa**

MALFOOTHAAT

2256. MISERLINESS

Hadhrat Ahmad Bin Ataa Roozbaari (Rahmatullah alayh) said: “Among the worst people is a Sufi who is a miser.”

Imaam Sha’raani (Rahmatullah alayh) explained that miserliness (*bukhl*) is to withhold spending without valid reason. However, if there is a valid reason, then withholding spending is of the Sunnah of Allah Ta’ala.

2257. MISFORTUNES AND CALAMITIES

There are different reasons for misfortunes and calamities befalling people. Hadhrat Shaikh Abdul Qadir Jeelani (Rahmatullah alayh) explained that sometimes the reason is to compensate for sins committed and sometimes the hardships are for elevation of ranks.

The sign of a calamity being a punishment is lack of Sabr (patience), frustration, despondency and complaining to others. The sign of a calamity being a compensation (*kaffarah*) for sins is that the person is granted *taufeeq* of Sabr Jameel (Beautiful Patience). There is no complaint, no frustration and no despondency. Furthermore there is no lethargy in fulfilling obligations and *ibaadat*.

The sign of a calamity being for elevation of ranks is *Ridha bil Qadha*, i.e. contentment with the decree of Allah Ta'ala. One is at peace and tranquillity. This remains the state until the elimination of the calamity.

2258. THE STAGES OF TASAWWUF

Hadhrat Shaikh Abu Nujaib Suharwardi (Rahmatullah alayh) said: "The first stage of Tasawwuf is Ilm (knowledge of the Deen). The centre stage is Amal (practising according to the knowledge). The final stage is pure Bestowal of Allah Ta'ala."

By means of Ilm, the Maqsood (Objective) is known. Amal aids in its acquisition. Divine Bestowal delivers the Sufi to the Destination of the Maqsood.

2259. MURAAQABAH (MEDITATION)

Practice the *muraaqabah* of Allah Ta'ala seeing you, that He is looking at you and that He is aware of you. It is essential to engender the perception (*Istihzaar*) of Allah's Presence and Him looking at you. It is this *Istihzaar* which will subdue the desires of the nafs. This *muraaqabah* will make easy the *muraaqabah* of you seeing Allah Ta'ala.

2260. ENMITY FOR THE AULIYA

Without fail, those who bear enmity for the Auliya and criticize them baselessly, die an evil death.

(In a Hadith-e-Qudsi, Allah Ta'ala says: "He who becomes the enemy of My Wali, I give him notice of war.")

2261. ELIMINATE WASAAWIS

Hadhrat Shaikh Abu Mas'ood Ibn Abi Al-Ashaair (Rahmatullah alayh) said:

“It is incumbent to deracinate all such thoughts which incline you to yourself and create love for the dunya. When any such waswasah enters the mind, then ignore it. Do not allow it to germinate. Immediately engage in Thikrullaah.

Do not allow the wasaawis to become embedded in the heart. When a waswasah becomes embedded in the heart, the intention to commit the act develops. The intention becomes a dominant carnal desire. Then the heart weakens. Its *noor* is extinguished, and Aql (intelligence) is overshadowed. A veil falls over it.”

2262. MUJAAHADAH

It is Waajib for the Saalik (the one who is concerned with his moral reformation) to counter any evil attribute he detects in his nafs such as kibr (pride) riya (show), bukhl (miserliness), etc. He is required to act in conflict with these evil dictates. For example, if one acts proudly to a person, then display humility for him. Combat bukhl with Sadqah. Then engage in Thikrullaah. Seeking aid from Allah Ta'ala and struggling (waging jihad) against the nafs will weaken

the evil attributes. Then there will be *noor* in the heart. Allah Ta'ala will then bestow a spark of His Love to the Saalik. Thus, all lustful desires of the nafs will then be subdued and eliminated without difficulty.

2263. THE KEY OF GOOD FORTUNE

Focusing on Allah Ta'ala is the key of good fortune. This is the short path for comfort. It purifies the heart and weakens the nafs. Love for Allah Ta'ala is strengthened. This results in the acquisition of truth and sincerity.

2264. THE AARIF

The Aarif exists on earth for the service of others, while others are for his service. Allah Ta'ala creates in the heart of the Aarif the propensity for serving mankind. Thus, he is perpetually concerned with such service. Then Allah Ta'ala inspires people to be of service to the Aarif.

2265. SIN IS THE DOOR OF KUFR

Hadhrat Shaikh Muhammad Bin Abdul Jabbaar Nafari (Rahmatullah alayh) said:

“The sign of a sin which is most abhorrent to Allah Ta'ala, is that it (the sin) intensifies greater desire for the dunya. The door of kufr opens for a person whose desire for the dunya increases. Generally inclination to the dunya is the cause of sin, and this is the doorway

of kufr. The more he advances via this doorway the greater will become his share of kufr.

2266. KASHF (INSPIRATION)

Kashf and *Ilhaam* are not *Hujjat* (Shar'i proof). Therefore if someone's kashf is in conflict with the Shariah, it has to be set aside. It may not be adopted. Say to your nafs that Allah Ta'ala has assumed the responsibility of saving me from deviation by following the Qur'aan and the Sunnah. Allah Ta'ala has not assured protection from deviation in following kashf and ilhaam.

2267. THE FORTRESS OF ISTIGHFAAR

The consequences of sins are calamities. The best and most powerful fortress is Istighfaar.

2268. QABDH BAATINI (SPIRITUAL DEPRESSION)

There are three causes for *Qabdh Baatini*. (1) Sins (2) Elimination of a worldly bounty. (3) Someone harming you or your reputation. The remedy for sins is Istighfaar. Repent and seek forgiveness.

When losing a worldly ni'mat (bounty), supplicate to Allah Ta'ala. He will grant something better.

If someone oppresses you, have Sabr. Bear it patiently. This is the remedy for *qabdh*. Be contented with the Taqdeer of Allah Ta'ala. You will then attain

peace. Nothing can thwart the Taqdeer of Allah Ta'ala.

2269. DUA FOR PROTECTION

Hadhrat Abul Hasan Shaazli (Rahmatullah alayh) said: “If any of your states, whether *zaahir* or *baatini*, seems pleasing to you, and you fear losing it, then recite this dua: *Maa shaa allahu Laa quwwata illa billahi.*” (*That which Allah wills. There is no power but with Allah.*)

By the barkat of this dua the pleasing condition will be protected. If you reflect on the meaning of this dua, you will not develop *ujub* (*vanity, self-esteem*). You will then understand that the good state is a pure bestowal of Allah Ta'ala.

(*Zaahiri states such as health, wealth, business, employment, etc. Baatini states such as ibaadat, humility, generosity, etc.*)

2270. KARAAMAAT (MIRACLES)

Hadhrat Shaazli (Rahmatullah alayh) said: “*Karaamaat* are not granted to a person who hankers after it or a person who makes effort for its acquisition. It is denied to a person even if the idea develops in his mind. Karaamat is bestowed to a person who has no regard whatsoever for his nafs and good deeds. He is constantly involved in acts to gain the pleasure of Allah Ta'ala. There is no karaamat which is free from Imaan and following the Sunnah.”

2271. HUBBUD DUNYA (LOVE FOR THE WORLD)

The sign of *hubbud dunya* is fear for criticism of people, and to love praises. A zaahid neither fears criticism nor loves praises.

2272. DISRESPECT

The Auliya do not have sticks with which to beat those who are disrespectful. The punishment for those who are disrespectful towards the Auliya is the pollution of their hearts, which is ruinous for them in this world and the Akhirat.

2273. THE OBLIGATION OF THE AARIF

Shaikh Ahmad Abul Abbaas Murashi (Rahmatullah alayh) always remained aloof from society. He said: “By Allah! I commenced sitting with people only when I was threatened with *mahroomi* (deprivation). It was said to me (by way of *Ilhaam*): *‘If you do not mingle with the people, the spiritual treasure bestowed to you will be snatched away.’*”

This is the *haal* (condition) of the Aarifeen. They are compelled by Allah Ta’ala to engage in the *Islaah* (moral reformation) of people.

(The Aarifeen are averse to mingling with people. They in fact flee from people. However, they are the ones qualified for guiding Muslims. The Hidaayat of

Allah Ta'ala comes to us via the Aarifeen. They are the conduits of hidaayat.)

2274. THE DEGREE OF DIVINE FEAR AND LOVE

Shaikh Ahmad Abul Abbaas Murashi (Rahmatullah alayh) said: "If someone asks you: '*Do you have fear for Allah Ta'ala?*' Say: *Yes, I have fear to the degree Allah Ta'ala has instilled in me.*' Similarly, if asked if you have love for Allah Ta'ala, then say: '*Yes, to the degree Allah Ta'ala has created in me.*'

If you reply by saying only that you do have fear/love, it will be tantamount to a claim, and if you say that you have no fear/love, it will be in conflict with *Adab* (respect) and *Shukr* (gratitude). This attitude will save the person from trials.

2275. DIFFERENT STANDARDS OF KHAUF AND RAJA'

(Khauf is fear for Allah Ta'ala. Raja' is to have hope in the mercy of Allah Ta'ala)

The condition of the *awaam* (the ordinary people) is such that if they are warned (of the punishment of Allah Ta'ala), they fear. If they are given glad tidings, they become happy. On the other hand, the condition of the *khawaas* (Auliya) is the opposite. When they are warned, they become hopeful (of Allah's Mercy),

and when they are given glad tidings, they begin to fear (Allah's Athaab).

The reason for this is that *Raja'* does not disappear from them at the time of *Khauf*, and at the time of *Raja'* they do not forget about *Khauf*. Both dimensions remain with the *Khawaas*.

2276. HABITS

The ibaadat of a man who is overwhelmed by (nafsaani) habits is *faasid (corrupt)*. The man who is free from habits, is a man of *Mushaahadah*.

(He is not a slave of emotion and the nafs. He perceives the reality of things.)

2277. LEADERSHIP

Allamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said: "When a man attains perfection in Tawhid, then he is averse to becoming the leader of even one man. He sees only the existence of Allah Ta'ala."

(Rasulullah – Sallallahu alayhi wasallam – deprecated leadership and criticized those who hankered after leadership).

2278. MAJZUBS

(A Majzub is a person who is a seemingly mad buzrug.)

The ‘salaam’ for a Mujzub is to refrain from making Salaam to him (that is not to greet him). Safety is to be aloof from him. Do not ask him to make dua for you. Perhaps he may make a bad dua (curse) for you or he may expose your hidden faults.

2279. THE NEED TO MAKE DUA

Always engage in making dua fervently for forgiveness and safety (aafiyat) even if you have the ability to adopt Sabr. Allah Ta’ala loves that His servants proclaim to Him their misfortunes and hardships and display their weakness. In reality, no one can ever bear the Wrath and Punishment of Allah Ta’ala.

It is narrated that some Auliya had abstained from making dua. This was a temporary *kaifiyat* (*spiritual state*). It was not their permanent practice.

2280. THE PERFECT IHSAAN (FAVOUR)

The excellence of a person is to render *Ihsaan* (*Favour*) to his enemies in a way of them being unaware nor should he proclaim the favour nor should he even think about it.

(The enemy should not even be informed of the one rendering the favour and the one doing the favour should not speak about it nor think that he has rendered a great service.)

2281. NOT TO BECOME DESPONDENT

The sign of a man being grounded in *Ilm* is that he does not become despondent when *ahwaal* (*spiritual states*) are snatched away. On the contrary, his condition of firmness and steadfastness improves. This effect is because he is blessed with *Ma-ayyat* (*close proximity*) with Allah Ta'ala. Thus he is contented with whatever *haalaat* (*states*) Allah Ta'ala decrees for him. He is pleased with the choice of Allah Ta'ala, not with the desire of his nafs.

2282. PRAISES

Allaamah Sha'raani (Rahmatullah alayh) said to his Shaikh, Hadhrat Ali Khawwaas (Rahmatullah alayh): "May I incline to a person who praises me because *madah* (*praise*) is a topic pertaining to Allah Ta'ala." Hadhrat Ali Khawwaas said: "No! Do not incline towards someone who praises you. If you do, your nafs will become desirous of praise whilst you will not even perceive it. That which makes you desirous will prevent you from attaining the ranks of the *Kaamileen* (Auliya of perfection). You will also be deprived of the attributes of *Uboodiyat* (*that is permanent dependence on Allah Ta'ala and the vivid perception of Allah's Presence*).

2283. HAJJ WITHOUT PROVISIONS

Travelling for Hajj without adequate provisions is disdainful according to the Shariah. Allah Ta'ala has

ordained *Istitaa-at (Ability)* as a condition for Hajj whether it is a Fardh or a Nafil Hajj so that there is no need to beg and ask for favours and assistance from others.

(From this it should be clear that it is extremely reprehensible to collect money for performing Hajj as some people do.)

It is not proper to cite the episodes of some former Auliya who would undertake Hajj journeys without any provisions whatsoever. They were such persons who had undergone such strenuous acts of Mujaahadah and Ridhaayat which enabled them to abstain from food for even 40 days. In fact, some of them were able to be without food and water for more than 40 days. (*They were like the Malaaikeh who subsist on Tasbeeh*).

2284. HANKERING AFTER KARAAMAAT (MIRACLES)

Hadhrat Khawwaas Ali (Rahmatullah alayh) said that it is in conflict with Ikhlāas (sincerity) for a mureed to hanker after karaamaat. Karaamaat is not a daleel (proof) of Wilaayat. A Shaikh who does not display karaamaat is not deprived of the ranks of Wilaayat.

The dunya is not the *Maqsood (Objective)* nor the abode of reward. It is the abode of effort and preparation (for attainment of salvation in the

Aakhirat). Therefore, for the Mureed there is nothing besides this. He has only to dedicate himself for the struggle (against the nafs). The consequences and fruit will be ahead in the Aakhirat.

2285. A WIDESPREAD CALAMITY

The calamity of titles has spread widely. In former times no one was called Shaikhut Tafseer and Shaikhul Hadith. In fact most were not called even Maulana. They would be called only ‘Molvi Sahib’. But now there are the titles of Shaikhut Tafseer, Shaikhul Hadith, Imaamush Shariat, Imaamul Hind, etc. They have in entirety abandoned the simple way of our Buzrugs. This is the effect of liberalism.

2286. EVIL GLANCES

The cure for evil glances is only courage (to struggle against the nafs).

2287. THE EVIL NAFS

The nafs is a great calamity. Be alert at all times. It is surprising that as an effect of involvement in Ibaadat and Mujaahadah, spiritual fineness and perception are created in the nafs. Due to this spiritual perception, the plots of the nafs become extremely subtle. Therefore, the nafs is an extremely dangerous entity. Its remedy is only to combat it with strength and courage.

Shaitaan flees when *Wa la houla...* is recited, but this oppressor (nafs) has to be combated with courage and strength. Minus this, it cannot be captured.

2288. THE CALAMITY OF PRAISE

The nafs becomes a swiftly bloated donkey with praises. Therefore buzrugs strive with great effort to be saved from the effects of praises. Praise creates in the nafs the attitude of Fir'oun. Regarding the nafs, Allah Ta'ala says:

“He who fears the maqaam of his Rabb and prevents the nafs from base desire, verily, Jannat is (his) abode.” Regarding shaitaan, Allah Ta'ala says: *“Verily, the scheme of shaitaan is weak.”*

2289. BARKAT IN TA'LEEM

Barkat in Ta'leem is the effect of Noor. Noor is the effect of *kaamil thikr* (*perfect thikr*). The requisite for Kaamil Thikr is *Khalwat* (seclusion/solitude). Just as Taqwa is a necessary condition of barkat for a Shaikh, similarly are there other conditions for achieving barkat in Ta'leem. For example if the Shaikh does not have a time for *khalwat*, his ta'leem will be devoid of barkat. It is therefore necessary for the Shaikh to fix a time for seclusion.

2290. EVIL EFFECT OF WESTERN EDUCATION

Most people of wealth no longer have respect for the Deen and the people of the Deen. The actual reason for this is western education and its effect of liberalism. This vile education has ruined numerous people from noble families. This and respect for the Deen was not the condition of the wealthy of former times. They had respect and honour for the Deen. This was the attitude of even the Sultaans. They had honour.

2291. BE CONCERNED WITH YOUR OWN SAFETY

Why hanker after others. Concern for oneself has priority. No one knows what will be one's ultimate end. The greatest treasure is safety of Imaan granted by Allah Ta'ala.

Nowadays the need is for seclusion and Thikrullah. In this is *aafiyat* (protection and safety). This is an era of great fitnah. At all times focus on Allah Ta'ala. Engage in Taubah and Istighfaar and make dua for the safety of Imaan. Dajjaal assaults and loots Imaan in thousands of guises and schemes. Before one fitnah ends, another fitnah appears. Only Allah Ta'ala protects. May He protect our Imaan with His mercy.

2292. CLARITY IN ALL CONDITIONS

Now I seldom make bay't (accepting mureeds in the formal method). I have substantially reduced it. This decision is the effect of principles formulated after considerable experience. A Molvi who resides in Gangoh entered into a bay't allegiance with me. In a letter he wrote many issues of jahaalat (ignorance). When he came to meet me. I reprimanded him and said: 'When you have written so ignorantly, of what benefit was the bay't?'

He said: "The truth is that I had no *I'tiqaad* (confidence). The only reason I became bay't is that I was sick and felt that by the barkat of bay't I shall be cured." I said to him: "It is good that you have stated the truth. The compensation of truth is truth. Now I inform you of the truth: Do not ever show me your face in your entire lifetime."

Alhamdulillah, while I have some aversion for establishing a relationship, I have no aversion for severing the relationship. By severing the relationship my burden was lightened. It is good that he was released from me and I was released from him. By me, everything is done with clarity. There is no ambiguity. Indeed the market of corrupt intelligence is in full operation.

2293. THE EFFECT OF THIKR

Thikr is not devoid of beneficial effect. However, everything has conditions (for validity and effect). People do not engage in Thikr with concentration which is the condition for gaining the barkat of Thikr.

(In addition to concentration, an essential condition for the acquisition of the barkat – beneficial effects – of Thikr is abstention from sin and futility).

2294. GLAD TIDINGS FOR THE AHL-E-HAQQ

Nowadays the sects of baatil are on the increase while the Ahl-e-Haqq are few and suppressed. They have no helpers besides Allah Ta'ala. Fir'oun had oppressed Bani Israaeel and viewed them with contempt. Everyone knows the ultimate ruinous end of Fir'oun. Insha-Allah, one day the Ahl-e-Haq will triumph. Allah Ta'ala says in the Qur'aan: *“Honour belongs to Allah, His Rasool and the Mu'mineen. But the munaafiqeen know not.”*

2295. NO FAVOUR FOR MUSLIMS AND ISLAM

A rajah (Hindu king) had embraced Islam. Someone mentioned this to Hadhrat Thanvi in such a manner as to create the idea that the raajah's embracing of Islam was a cause for pride/elation, as if a favour was

bestowed to Muslims and Islam. Hadhrat Thanvi commented:

“Even if a kaafir king of the entire world embraces Islam, Muslims should never become proud. Such an attitude deranges the mind.”

(In this regard, the Qur’aan Majeed states: “Do not consider your embracing Islam as a favour on me. On the contrary, Allah’s favour is on you that He has guided you to Imaan, if indeed you are true.” (Al-Hujuraat, Aayat 17)

Mental inferiority, the effect of which is bootlicking, constrains Muslims to express excessive joy when some prominent worldly personality accepts Islam. This is a reprehensible attitude.)

2296. THE EFFECT OF WESTERN EDUCATION

By virtue of western education humanity is eliminated. Bestiality becomes overwhelming in the wake of this westernism, and the Deen is totally destroyed. Only those who have perceived this disaster are saved.

A man craved for his son to pursue western education. However, the son was averse to it. He consulted with me. I advised him with a scheme *(to save him from this calamity without appearing rebellious to his father)*. I advised him to fail the exams. Thus, twice he failed. His frustrated father then said: “You are unfit.

Go, study Arabic (i.e. Deeni education).” In this way was he saved from the calamity (*of destroying his Imaan*).

2297. THIS WORLD AND THE HEREAFTER

The eyes will open when departing from this world and reaching the world of the Hereafter. It will then be realized that the wealth of this world was faeces. There will be no friend and no helper. Thus will one understand the nature of the wealth of this world (*it will perceive as carrion*).

When the bounties of the Hereafter will be seen, one will yearn as mentioned in the Hadith – one will say that even if one’s body was cut to pieces with scissors, it would have been acceptable in lieu of the wonderful bounties of the Hereafter.

2298. THE CRAVE FOR LEADERSHIP

Nowadays even some Ulama are thinking like political leaders and craving for leadership. It is indeed lamentable that in pursuit of this crave, the Ahkaam of the Shariah are totally violated. During the time of political agitation (*this is a reference to the Khilaafat movement, etc. in which Muslims and Hindus joined hands*) whatever infractions of the Shariah were perpetrated are clearer than sunlight. The world and whatever it contains does not have the value of the wing of a mosquito in the eyes of those in whose

hearts Allah Ta'ala has embedded the value of the Ahkaam of the Shariah.

2299. THE CONTEMPTIBILITY OF THE WORLD

Once a Buzrug said to a king: “Assuming that you are in some place where you are overcome by extreme thirst to the extent of death being imminent, and water is nowhere available. Suddenly there appears a man selling a glass of water. His price for the water is half the value of your kingdom. Will you sell half your kingdom at this juncture for the glass of water. The king said: “Certainly I will do so.” *(He knows that if he refuses the alternative is death.)*

Then the Buzrug asked: “Assuming that you are unable to urinate and all the physicians fail to provide a remedy. At that juncture comes a man saying that for half your kingdom I can provide a remedy. Will you conclude the deal? The king said: “Surely I shall do so.” The Buzrug then commented: The price of your kingdom is a glass of water and a glass of urine.

This is the worldly kingdom (*in fact, carrion according to our Nabi – Sallallahu alayhi wasallam*) over which the so-called intelligentsia and their like-thinking molvis are struggling in confusion. They dwell in confusion and frustration, having forgotten the Aakhirat.

2300. REMAIN WITHIN THE BOUNDS OF THE SHARIAH

You are not being prohibited from worldly progress and acquisitions. However, in pursuit of the dunya remain within the bounds of the Ahkaam of the Shariah. Political power for which the prelude is demolition of the Ahkaam of the Shariah is never needed by Muslims. Such kingdom is not progress for Muslims. On the contrary it is a cause for great misfortune and calamity. If sultanate (kingdom/government/political power) is accompanied by corrupt objectives (*in conflict with the Shariah*) then may a thousand curses settle on it. This is the condition of the kingdoms of this era. Such sultanate is *mabghoodh* (on which is the Wrath of Allah Ta'ala) and *mal-oon* (on which is the curse of Allah Ta'ala). It is mardood (rejected and evil). Whatever makes one ghaafil (oblivious) of the remembrance of Allah Ta'ala and of the *Ahkaam* of the Shariah is mal-oon and *mabghoodh*.

Gaining political power without adherence to the Ahkaam of the Shariah is like performing Salaat without wudhu, or it is like grabbing a poisonous snake without being aware of the *mantar* (incantation to render the snake subservient).

The consequence is self-destruction. Assuming that political power is achieved in ways contrary to the Shariah, it will be short-lived. In its wake one's

Aakhirat is destroyed. The actual objective is the Aakhirat.

The Ambiyaa (Alayhimus salaam) were sent by Allah Ta'ala with the Message of Imaan and A'maal-e-Saalihah. Therefore adopt these. Glad tidings have been announced for this.

2301. THE MAQSOOD OF THE TAREEQ

In this *Tareeq* (of Tasawwuf) *nikaat and lataaif* (*spiritual subtleties*) are of no significance. Those who are unaware of the reality of the Tareeq are enamoured by *nikaat and lataaif*. The Tareeq is A'maal (of the Shariah) and its Maqsood is the Pleasure of Allah Ta'ala. It is necessary for the Taalib to have sincerity and truth otherwise he will be deprived.

2302. STRAIGHT TALK WITHOUT AMBIGUITY

My attitude with the claimants of knowledge and intelligence (*molvis, sheikhs and modernist so-called intelligentsia*) is straight talk without ambiguity. I give no quarter and concession. Any indulgence allowed deceives them. They gain the impression that soft-peddling is the effect of submission. Thus their *jahl* (ignorance) increases. When I discern the need I do overlook (*their jahl*). However, when there is a need for stating the facts explicitly, then the aid of Allah Ta'ala is at hand.

The members of the Majlis Shuraa of a certain Madrasah came to discuss with me. Prior to their coming they had written a letter which grieved me much. They came and desired to discuss some other issues of the Madrasah (*without the issue stated in their letter*). I expressly prohibited them. I made it quite clear that until the first issue is not clarified, I am not prepared to discuss anything with them.

They explained that it was the way of writing of the one who had written that letter. They stated that they are not harbouring any ill-feeling. I responded that while I am not denying their statement, the question is: *Why did you allow such a person to write the letter despite being aware of his crude method?*

Then they asked: *“How should we compensate?”* I said: The matter concerns me, and you are asking me to state the compensation. It is dishonourable for me to proffer the compensation (*which must be forthcoming from yourselves*). If the matter had concerned someone else, then your asking about a compensation would have been valid.

(They decided to issue a public retraction of what had been stated in the letter. Hadhrat Thanvi accepted this. However, he advised that the retraction should not be published in newspapers as one member had suggested. The reason for this according to Hadhrat Thanvi was: “Most of the readers of newspapers are

irreligious people and morons. It is intolerable for me to have people of the Deen belittled in front of morons.”

(Hadhrat Thanvi advised that they should print the retraction themselves and distribute it.)

2303. THE STATUS OF SHURAA (CONSULTATION)

(The members of the Shuraa of a Madrasah sought the advice of Hadhrat Thanvi regarding the powers of the Principal).

One of the group said that the Principal should have total power of governing the Madrasah. Another member of the group said that this entails the elimination of the Shuraa system. Hadhrat Thanvi said: “No, it does not mean this. It is advisable and prudent to have shuraa. This was also the practice of the Khulafa-e-Raashideen. In fact, they had shuraa with even Rasulullah (Sallallahu alayhi wasallam). *(Shura is commanded even in the Qur’aan Majeed).*

The question is: What is the benefit of shuraa when the final word will be that of the Principal (the Ameer)? In most cases the focus of the Ameer is not all-embracing. Therefore it is necessary for others to present their opinions. When there is a variety of opinions, the Ameer will be in good stead to form a decision. After the Ameer has adopted a view and made a decision, no one has the right to contest it.

Only a completely trustworthy person of the Deen should be appointed the Ameer. This will preclude any doubt of self-interest and false motivation.

2304. THE IMPORTANCE OF DUA

I advise my friends to supplicate to Allah Ta'ala for success and prosperity. I myself do so. This is an important deed. A greater deed than this is to have the concern of pleasing Allah Ta'ala. If Muslims do so, then, Insha-Allah, the tables will be turned in a very short while. The true King of the world is Allah Ta'ala. Therefore ask for sovereignty from the One Who is the owner of the world.

The method of pleasing Allah is to repent for past sins and to pledge to be righteous in future. If Allah Ta'ala is pleased, He will inspire Muslims with such plans which are efficacious. There is certitude (yaaqeen) that if Muslims please Allah Ta'ala all misfortunes and hardships will terminate.

Misfortunes are the consequences of displeasing Allah Ta'ala. The methods which are nowadays adopted for alleviating hardships are in conflict with the Shariah. Instead of being efficacious, these methods bring failure and disgrace for Muslims.

2305. THE VILLAINY OF HINDUS

The enemies of the Deen conspire to eliminate the Deen with their schemes. The consequence of these schemes is that Muslims are abandoning the Deen of

their own accord. However, there is a difference between enemies. The enmity/hostility of the British is implemented by way of laws.

While the Hindus seek to destroy the Deen by means of flagrant zulm (oppression). Wherever they happen to be in power, they attempt to force Muslims to become *murtadd*. Now despite not being in power (*that was prior to India's independence*), they resort to force to convert Muslims wherever they are in majority and have some sort of power. Wherever Muslims are in a small minority, the Hindus attempt to compel them to renounce Islam and become *murtad*.

Comment

This was mentioned by Hadhrat Thanvi more than 80 years ago prior to India's independence. Today, these filthy, cow-worshipping, and cow-urine drinking Hindus are oppressing, persecuting, killing, pillaging and plundering Muslims. Their stated policy is to convert all Muslims by force to Hinduism and to convert all Musaaqid into temples of idols.

The Nasaara (the Western nations) having the same objective of destroying Islam, pursue their agenda differently. They promulgate numerous laws which are in flagrant violation and opposition to the Shariah. By means of these laws they plot to deracinate Muslims from Islam. In this era, this western plot is incrementally gaining momentum. Thus, LGBT laws, obscene sex laws and education, etc., are imposed on

Muslims who no longer have religious freedom to practice the Deen as demanded by Islam.

2306. WHAT IS TAKABBUR?

A person said: “I desire to be clad with good garments. Is this takabbur (pride)?” Hadhrat said: “No, it is not takabbur. Takabbur is to deny the truth and to despise others.”

(If good/expensive garments are worn to show off, it will then be vanity and pride.)

2307. A STUPID QUERY

A police officer wrote: “Why is it haraam to take interest from a kaafir?” I responded: “Why is it haraam to commit zina with a kaafir woman.”

2308. MUHABBAT (DIVINE LOVE)

Muhabbat is indeed a wonderful attitude. By virtue of *Muhabbat* a person is able to bear every act of adversity. A Mureed of Hadhrat Shah Abul Ma-aali (Rahmatullah alayh) was going for Hajj. Shah Sahib requested the Mureed to convey his Salaams to Nabi (Sallallahu alayhi wasallam) at the Raudhah of Rasulullah (Sallallahu alayhi wasallam).

When the Mureed conveyed his Shaikh’s Salaam at the Raudhah, he heard from within the response: “*Convey my Salaams also to your Bid’ati peer (sheikh).*” When the Mureed returned, Shah Abul Ma-aali asked if he had conveyed his Salaams. The

Mureed said: “Yes, I did so, and Rasulullah (Sallallahu alayhi wasallam) responded” ‘Convey my Salaam also to your peer.’”

Hadhrat Abul Ma-aali said: “Mention the exact words said to you.” The Mureed said: “Hadhrat, since you are aware of what was said, what is the need for me to repeat it? Furthermore, I regard it to be disrespectful to repeat it.” Hadhrat Ma-aali said: “Although I am aware, hearing it will give me greater pleasure. Furthermore, you are not saying it. It is the word of Rasulullah (Sallallahu alayhi wasallam). Fulfilling the instruction of Rasulullah (Sallallahu alayhi wasallam) does not entail any disrespect.”

Thus, the Mureed was constrained to repeat the exact statement of Rasulullah (Sallallahu alayhi wasallam). On hearing the statement, Shah Sahib went into a trance (*wajd*).

2309. THE AHLUL ILM

The *Ahlul Ilm* (Ulama and Talaba) should not become subservient to the laity (*Awaamun Naas*). In such subservience is their own disgrace as well as harm for the Deen. (*In other words, the Ulama should never become bootlickers.*)

2310. TAQWA

The need is imperative for *Ilm* to be adorned with *Taqwa*. *Noor-e-Faham* is the effect of *Taqwa*. This is not bestowed to one bereft of *Taqwa*.

(Noor-e-Fahm is a Noor with which Allah Ta'ala imbues the Aql – Intelligence- of the Mu'min. By virtue of this Noor, he acquires a lofty standard of intellectual discernment. Regarding such discernment, Rasulullah – Sallallahu alayhi wasallam – said: “Beware of the Firaasat of the Mu'min, for verily, he sees with the Noor of Allah.”)

2311. MENTAL DERANGEMENT OF WESTERN EDUCATION

An insanity of this group who pursues western education is that while they study English, they intrude into Deeni affairs (with their convoluted opinions). However, there are also such sincere ones who admit their error and repent.

Once Molvi Shah Salaamat Kaanpuri was delivering a *wa'z* (lecture). A senior professor was also present. Someone asked a question pertaining to a Deeni *mas'alah*. Shah Sahib responded. Someone in the gathering commented that the senior professor states otherwise. Hadhrat Shah Sahib spontaneously and with much emphasis exclaimed: *“The senior professor eats faeces (gooh).”*

The reaction of the professor was respectful. He stood up and said: *“Maulana, truly a person who issues a licence for riba (interest) has no right to intrude in Deeni affairs. I resort to Taubah. Insha-Allah, in*

future, I shall never again do so (that is, interfere in Deeni masaa-il)."

(Apparently, like many modernists, the professor had proclaimed interest to be permissible. However, he has repented.)

2312. THE QUEST FOR HONOUR

The intrusion of modernists into Deeni masaa-il (for which they are grossly unqualified) is motivated by the desire for only worldly honour and aggrandizement. But, worldly honour is nothing. It is a mirage. True honour pertains to the Aakhirat. In fact, even if the entire world regards one (the man of the Deen) with contempt, abuses him, assaults him, buffets him, then too it is of no significance if he is the beloved of Allah Ta'ala.

Once Hadhrat Ibraaheem Bin Adham (Rahmatullah alayh) was onboard a ship on a voyage. On board was also an arrogant wealthy man who desired to wile away the time in merrymaking. He and some other clowns made Hadhrat Ibraaheem Ibn Adham the target of mockery. They heaped fun and abuse on him.

Allah Ta'ala revealed to Hadhrat Ibraaheem: *"O Ibraaheem! If you desire I shall drown them all."* He responded: *"O Allah! They have no eyes. They are spiritually blind. O Allah! Just as you are prepared to accept my curse for them, so accept my Dua for them to gain spiritual vision."*

Granting Hadhrat Ibaaheem's supplication, Allah Ta'ala imbued the mockers with spiritual understanding and vision. They suddenly realized the evil and villainy of their conduct. They came and fell at the feet of Hadhrat Ibraaheem, profusely seeking forgiveness. Now just reflect on the *Izzat*.

2313. DECEPTION OF IBLEES

Shaitaan will be satisfied even if he is able to deflect a person from one Ibaadat to another. He will endeavour to influence a person to cancel his intention of one ibaadat by convincing him of another ibaadat. For example, a person pledges that he will devote an entire night for performing Namaaz. Then on that night just as he begins performing Namaaz, shaitaan whispers to him that it will be better to spend the night in Thikr because in Thikr the focus will be greater on Allah Ta'ala.

Thus this person becomes a victim of this shaitaani deception. He abandons the Namaaz and engages in Thikr. In this way does he violate the pledge he has made with Allah Ta'ala.

2314. THE PLEDGE OF IBAADAT

There are two ways of making a pledge of Ibaadat with Allah Ta'ala. One is to state the pledge verbally. For example: "I shall fast 3 days." It is Waajib to honour this pledge by fasting the three promised days.

The other form is to make an intention of the ibaadat without verbal utterance. Although it is not Waajib to fulfil this intention, nevertheless, it resembles the verbal pledge.

2315. HUDHOOR MA-ALLAH AND HUDHOOR MA-AL KHALQ CANNOT COMBINE

(Hudhoo here means presence of mind)

It is not possible for a person to focus on Allah Ta'ala at the same time he is focusing on others. Many people labour in the deception of their focus being on Allah Ta'ala despite their involvement with others. They spin the Tasbeeh in their hand whilst speaking with people.

(In addition to the deception is the evil of riya-show. Keeping the Tasbeeh in the hand and fiddling the beads with their fingers whilst speaking with people is a display of riya. This is a subtle trick of the nafs.)

2316. THE SHORTEST WAY OF REACHING ALLAH TA'ALA

Hadhrat Bayazid Bistaami (Rahmatullah alayh) supplicated to Allah Ta'ala:

“O My Maalik! What is the shortest route unto You?”
The Divine Response came: *“Abandon your nafs and come.”* Thus, Allah Ta'ala made the *Tareeq for me short and simple.*”

When the bandah abandons his nafsani desires, he acquires the proximity of Allah Ta'ala. This is the shortest route for attaining the Proximity of Allah Ta'ala.

2317. THE STAGE OF TAQWA

The *Maqaam* (Stage) of Taqwa comes into existence only in the absence of *mamnoo-aat* (prohibitions) and *mushtabahaat* (doubtful things). The presence of these factors eliminates Taqwa.

(Rasulullah –Sallallahu alayhi wasallam) said: “The Mu'min will not attain the stage of the Muttaqeen as long as he does not abstain from permissibilities for fear of falling into impermissibilities.)

2318. REALITY OF TAWAADHU' (HUMILITY)

The reality of Tawaadhu' (humility) is to believe oneself to be the most despicable and the lowest of all. This belief must be *zauqi* (emotional state) and *wijdaani* (intuitive). It should not be merely an intellectual perception. A person who has *zauq* and *wijdaan* is devoid of *kibr* pride. Therefore, he is not offended if he is insulted whereas the one whose Tawaadhu' is only *Ilmi* (intellectual), will sometimes react with *kibr* if he is belittled.

There is a subtle condition for true Tawaadhu', and that is that the person himself is oblivious of his own

Tawaadhu'. A person who believes himself to be humble is in reality implying a lofty rank for himself. Then he simulates humility in the presence of others whilst being trapped in kibr (pride).

The focus of the Kaamileen (Auliya of lofty status) is always on their own defects and weakness.

2319. DUA

Hadhrat Ali Khawwaas (Rahmatullah alayh) said: "Never abandon making Dua on the basis of having trust in Taqdeer. If you do so, you will be abandoning the Sunnat of the Ambiya. Dua itself is an act of Ibaadat and it is Sunnat whether it be accepted or not."

(It is necessary to always engage in making Dua regardless of the dua seemingly not being accepted.)

2320. ZAUQI ILM

The Knowledge of the Ahlullaah (Auliya) is *Zauqi Ilm* (Intuitive Knowledge). Reflecting and thinking are not conditions for such *Ilm* since it is from Allah Ta'ala.

2321. IKHTILAAT (ASSOCIATION) AND KHALWAT (SECLUSION)

Ikhtilaat is better for a person to whom Allah Ta'ala has bestowed the understanding of the Deen. The *Ma'rifat* (Recognition) of Allah Ta'ala constantly increases for him. He, himself derives benefit from his knowledge and others too derive benefit from his

knowledge. On the other hand, *Khalwat* is best for a person to whom Allah Ta'ala has not bestowed *Fahm-e-Saleem* (sound Deeni understanding).

2322. APPOINTING A LEADER

In the absence of an Ameerul Mu'mineen, if there is the need to appoint a person for rendering some service for the Muslims, then according to the principles of the Shariah, the Muslim community has the right to appoint an appropriately qualified person as the leader to execute the service.

2323. DREAMS

Dreams are of minor significance. However, nowadays people have elevated dreams to the pedestal of *Shar'i Proof*. (Someone commented: "It is mentioned in the Hadith that dreams are one fortieth of Nubuwwat. This confirms that dreams are of considerable significance." Hadhrat Thanvi commented:)

"You have not reflected. The dreams here (being one fortieth of Nubuwwat) do not refer to the dreams of all and sundry. It refers to the dreams of the Saaliheen (Auliya). Furthermore, for a dream to be *Hujjat*, the interpreter has to be a Nabi. If the interpreter is not a Nabi, then regardless of his expertise in the science of interpretation, there is the possibility of error. His interpretation will not be *Hujjat (Proof)* of the Shariah.

Some interpretations of even Hadhrat Abu Bakr Siddique (Radhiyallahu anhu) were erroneous. Since the reliability of an interpretation has no absolute certitude, the correctness of the dream has no absolute certitude. Hence, it is not part of Nubuwwat.

2324. DREAMS ARE INEFFECTIVE

Dreams are not *mu'thir*. That is, they are not causative. They do not cause any effects. On the contrary, dreams are the effects of A'maal (acts and deeds). Therefore, of importance is to focus on A'maal (deeds), not on dreams. However, since people have the impression that dreams are causative, they are vastly concerned with interpretations instead of reforming their deeds. They become unduly fearful.

2325. SABR (PATIENCE)

Remain prepared for Sabr for the entire duration of life. What kind of a slave is he who is pleased with some decrees of his Master (Allah Ta'ala) and displeased with some? Even if one's entire life passes with adversity (which one has to accept with Sabr), the fruit and lofty ranks (for Sabr) will be experienced in the Aakhirat. The actual abode of comfort is the Aakhirat. We have been sent here to this world to undergo trial and tribulation. Understand this well. Dispel any *waswasah* (stray shaitaani thought) which conflicts with this principle.

(*Rasulullah – Sallallahu alayhi wasallam – said: “This dunya is a prison for the Mu’min.”*)

2326. MUJADDID

The status of a *Mujaddid* is not substantiated by any *Daleel Qat’i* (Proof of absolute certitude). It is by signs that a person is recognized to be a *Mujaddid*. Molvi Hakeem Siyaalkoti was the first person to have awarded the title of *Mujaddid Alf-e-Thaani*. This was his belief. There is no *Qat’i Daleel* to substantiate this belief. However, the widespread acceptance of this title indicates its veracity and that it was by way of intuition (*Ghaibi*).

Imaam Nawawi (Rahmatullah alayh) has stated that it is possible for several *Mujaddid* to be in the same century. Each one will be concerned with the reformation of some branch of the Deen.

2327. THIKR AND SHAGHL

Hadhrat Haaji Saahib (Haaji Imdaadullah) advised that an *Aami* (layman) should be advised to engage in *Thikr*, not in *Shaghl*. Sometimes the effect of *shaghl* is *kashf* (*revelation*). Since the *Aami* lacks understanding, the danger is of his beliefs becoming corrupt.

In fact even some great Buzrugs erred in understanding their *kashf*. One Aabid said that he had for a considerable time worshipped the *noor* of the *Rooh* believing it to be the *Noor* of Allah Ta’ala.

2328. ILHAAM

(Ilhaam is the inspiration of a Buzrug)

Ilhaam will be valid only if it is not in conflict with the Shariah. Another sign for the validity of *Ilhaam* is that the person of *Ilhaam* is a person of Noor. He perceives *nooraaniyat* in his *Ilhaam*. Only he is capable of understanding it.

2329. DIVINE LOVE

Divine Love (Love of Allah) is not acquired only by means of Thikr. The actual cause for attainment of *Muhabbat* with Allah Ta'ala is A'maal-e-Saalihah (Virtuous deeds) on condition of Ikhlās (sincerity). The effect of only Thikr minus A'maal-e-Saalihah is temporary enthusiasm and emotion which dissipates within a short while.

2330. ISLAAH (MORAL REFORMATION)

Islaah is not attained merely by means of thikr and shaghl. The treatment for every *razeelah* (evil attribute) is different. The pathway (of Divine Love) will remain blocked even if one *razeelah* remains. In fact, the spiritual maladies of some persons whose ability is corrupt, worsens by means of Thikr. Such a person gains the impression of being a *buzrug* when he engages in thikr and shaghl. The consequence is *ujub* (vanity).

When Hadhrat Nizaamuddeen Balkhi (Rahmatullah alayh) discerned that his mureed, Hadhrat Abu Saeed Gangohi (Rahmatullah alayh) had developed *ujub* he ordered him to cease making Thikr. Instead, the Shaikh imposed on his mureed the duty of tending to his hunting dogs.

2331. VICISSITUDES OF LIFE

There is no reason for losing hope (depression/frustration). Changes in life and emotions are ongoing and perpetual. The remedy is to engage in Istighfaar. People desire that there should be no emotional changes in them. Their emotions should remain static. Being static is the status of only Allah Ta'ala. He does not undergo change. There will always be changes in creation. Nowadays people suffer from great weakness of attitude.

2332. WAHDATUL WUJOOD (UNITY OF EXISTENCE)

In a Hadith narrated by Hadhrat Abu Hurairah (Radhiyallahu anhu) it is mentioned that on the Day of Qiyaamah, Allah Ta'ala will say to someone: "O Son of Aadam, I was sick, but you did not visit me." The person will respond: "O my Rabb! How could I visit you when you are Rabbul Aalameen (and that sickness cannot befall You)." Allah Ta'ala will say:

“A certain servant of Mine was sick and you did not visit him. Do you not know that if you had visited him, you would have found Me there?”

Similarly, will Allah Ta’ala say: “O Son of Aadam, “I desired food, but you did not provide Me with food.” The person will say: O my Rabb! You are Rabbul Aalameen. How could I provide food for You (You do not eat).”

In this manner will Allah Ta’ala question the person on several issues, and he will reply in the same way.

Sickness, hunger, thirst are the conditions of people, not of Allah Ta’ala. Despite this, Allah Ta’ala attributed these states to Himself. The explanation is that the Auliya attain the state of *fana’* (annihilation), hence their proximity to Allah Ta’ala is of an extremely lofty stage. It is this extremely lofty state of Divine Proximity which the Auliya term *Wahdatul Wujood*.

(Salafis accuse the illustrious Auliya and Sufiya with shirk. They claim that this concept means the merging of man and Allah Ta’ala into a single Entity. Salafis have merely exhibited their gross ignorance. Wahdatul Wujood means nothing other than the extremely lofty state of Divine Proximity stated by Allah Ta’ala Himself in the Hadith Qudsi.)

2333. INSIGNIFICANT ISSUES

Nowadays people are unaware of the reality of Tasawwuf. They therefore have great regard for issues which are of no significance. One such issue is *kashf*. People have great regard for it, believing it to be of immense importance whereas even kuffaar (*and even animals*) are recipients of revelations (*kashf*). Kashf is not a requisite of *buzrugiyat* (sainthood).

2334. THE EFFECTS OF ISTIKHAARAH

Istikhaarah is beneficial for a person whose mind is clear (*unadulterated by emotions pertaining to the issue*). If the mind is filled with thoughts, the heart will incline to such thoughts (and emotions). The person will then gain the idea that it is the effect of *Istikhaarah*.

(The mind should be neutral, having no inclination, positive or negative regarding the issue of Istikhaarah.)

2335. THE OBJECTIVE OF WA'Z (LECTURE)

The reality/nature (haqeeqat) of a wa'z (lecture) is *spiritual (roohaani)*. Spiritual and moral maladies and their remedies are explained in a wa'z.

2336. THE CALAMITY OF DEBT

It was the practice of Rasulullah (Sallallahu alayhi wasallam) not to perform Janaazah Salaat for a debtor.

He would instruct the Sahaabah to perform the Salaat (while he abstained).

(The abstention of Rasulullah – Sallallahu alayhi wasallam – from performing Janaazah Salaat of a debtor illustrates the extreme gravity of the sin of not paying debt. Most debtors have money for luxuries. They procrastinate inordinately in paying their debts. The punishment for such evil is severe in Barzakh and in Qiyaamat.)

2337. WA'Z NOT FOR ALL

I advise the Ahl-e-Ilm (Molvis) to refrain from wa'z (lecturing) in the initial stage of Sulook. In addition to some spiritual maladies, neither is the understanding correct nor the niyyat (intention). Thus there is the probability of the wa'z being inappropriate and even harmful.

2338. AMR BIL MA'ROOF

While Amr Bil Ma'roof Nahy Anil Munkar (Commanding virtue and prohibiting vice) is an Ibaadat, it has conditions. The very first *shart* (condition) is that precisely at the time of proffering the *naseehat*, one should believe that one is more contemptible than the one to whom the *naseehat* is directed. If this is not uppermost in the mind, the *naseehat* will be without sincerity, hence it will not be Ibaadat.

2339. EVERY THIKR IS NOT IBAADAT

Advising a mureed in whom Hadhrat Thanvi had discerned pride, he said:

“The reason for your error (that is naseehat based on pride) is your thikr and shaghl. Therefore, stop making thikr and shaghl. Every thikr is not a cause for gaining proximity to Allah Ta’ala. In fact, some thikr distances one from Allah Ta’ala.”

(The prohibition here refers to specific forms of thikr. Hadhrat Thanvi instructed him to continue in engaging in Thikrullah whilst walking, sitting, etc.)

2340. BASELESS INTERPRETATION

It is insolence to present interpretations when reprimanded (for errors). This is the practice of disrespectful and insolent persons. This is the malady nowadays. Despite the error/sin being flagrant, conceding it is like death. Baseless and false interpretations are proffered (to justify the sins/errors).

2341. MAJORITY OPINION

There is no principle in the Shariah for substantiating majority opinion. Muslims are merely imitating the west in adopting majority opinion (as a standard). Although they claim to be opposed to the west, they readily emulate them.

2342. HARSHNESS

Nowadays some people say that a certain person is harsh (in his Amr Bil Ma'roof). In reality, it is not harshness. If it is harshness, then know that Rasulullah (Sallallahu alayhi wasallam) was also 'harsh'. Both tenderness and harshness were among the excellences of Rasulullah (Sallallahu alayhi wasallam).

While Rasulullah (Sallallahu alayhi wasallam) has departed from this ephemeral worldly abode, the Chain of Hidaayat (Guidance) continued. Therefore, understand well, O peer (spiritual guide)! Hidaayat will not disappear without you. Never shall it disappear. Your concern should be only to discharge your obligation (*of ta'leem and tarbiyat without chicanery and trickery*). Your claim of 'tenderness' (i.e. pampering mureeds and serving their whims and fancies) is for guiding people is nothing but a verbal proclamation. It is not a sincere heartfelt intention.

This kind of verbal 'niyyat' (i.e. insincerity) is of sheikh *mubtil* (i.e. a false and fraud guide). His actual objective is wealth and fame, but he verbally conveys the idea of moral character, hidaayat and obedience to the Sunnah. Such 'shaikhs' should know that all people are not morons. All will not become entrapped in their deceptive snares.

Furthermore, even if it be assumed that you can ensnare all people, what answer will you give to Allah Ta'ala? Tenderness is not for all occasions. When

harshness is necessary for Islaah (moral reformation), then tenderness will not benefit.

2343. THE IMPORTANCE OF ISTIKHAARAH

Istikhaarah is made even in issues which are apparently extremely beneficial. When Rasulullah (Sallallahu alayhi wasallam) sent his proposal of marriage to Hadhrat Zainab (Radhiyallahu anha), she did not immediately accept it. She said: “*I shall first make Istikhaarah.*” From her response, the importance of *Istikhaarah* is quite apparent.

2344. TAWAKKUL

The degree of Tawakkul which is Fardh is to keep the focus on Allah Ta’ala in all conditions. Trust should be reposed on Allah Ta’ala regardless of being in possession of the means (wealth, etc.). It is incumbent to believe that only Allah Ta’ala is the Actual Provider and the Creator of the means and ways for acquisition.

2345. COMMERCIAL FOOD

A Buzrug went to visit his son who was studying at a Madrasah. When he went to the room where his son was staying, he (the son) was not present. The father observed some commercially prepared bread in the room. When the son came, he made Salaam, but the father did not respond to his Salaam. Reprimanding the son he said: “You eat bread from the bazaar?”

The son explained that it was not his bread. It was the bread of another student living in the same room. The Buzrug remonstrated: “Why do you live in the company of one who eats bread from the bazaar? *Suhbat* (*companionship*) exercises a definite influence. You do not deserve to be greeted.”

The Buzrug further explained the reason for the need to abstain from commercial food. He said that the gazes of all and sundry fall on such food. Among them are the poor who look at the food but cannot afford to buy it. Thus, they look on with grief and this *athr* exercises a detrimental effect on a person.

While it is permissible to consume commercial food (i.e. halaal food), it is best to prepare food at home.

(This episode should be an eye opener for those who consume deluges of commercial muck, mushtabah and haraam so-called ‘food’. There is no surprise in the epidemics of diseases afflicting people nowadays.)

2346. EVIL GAZING

Most people are involved in the malady of casting haraam glances at *ghayr mahaareem*. They dwell in the self-deception of restraining the eyes being beyond their power. This idea is baseless. The Shariah permits consuming haraam food for a person who is on the verge of death due to starvation. Since death due to starvation is real, the Shariah grants this permissibility. But, there is no permissibility for

haraam gazes since abstention from such gazes does not lead to death.

(It requires only some struggle to restrain the evil nafs. At the time when the nafs dictates the commission of haraam, one should immediately focus on the Presence of Allah Ta'ala and understand that He is looking and the two Recording Angels are recording.)

2347. TERMS EXCLUSIVE FOR ALLAH

The word *Razzaaq* (*Provider of Rizq*) is exclusive with Allah Ta'ala. It may not be used for others. Similarly, the term *Aalimul Ghaib* is exclusive with Allah. Rasulullah (Sallallahu alayhi wasallam) may not be said to be *Aalimul Ghaib* despite the fact that Allah Ta'ala has revealed issues of the *Ghaib* to him.

2348. RESPECT FOR THE MAYYIT (DECEASED)

Respect for the mayyit should be of the same degree as the respect one had for him when he was alive. This is the ruling of the Fuqaha. The Fuqaha have based this ruling on the attitude which Hadhrat Aishah (Radhiyallahu anha) displayed when she entered the room where Rasulullah (sallallahu alayhi wasallam) was buried.

Prior to the burial of Hadhrat Umar (Radhiyallahu anhu) in the same room, she would enter without

covering her face. However, after Hadhrat Umar (Radhiyallahu anhu) was buried there, she would cover her face when in proximity of the room. She, herself, explained the reason, saying: “*Hayaa for Umar.*”

(This attitude of Hadhrat Aishah – Radhiyallahu anha) – demonstrates the extreme importance for females to conceal their faces in front of ghayr mahaareem.)

2349. STRAY THOUGHTS

The remedy for *wasaawis* (*stray thoughts*) whether from the nafs or shaitaan is the same. The remedy is to completely ignore the *wasaawis* (i.e. not to be concerned and worried).

2350. THE KITAABS OF THE AULIYA

A factor which assisted Buzrugs for development of moral excellences (Akhlaaq-e-Hameedah) is that *kitaabs* of the *Auliya* were read to them during their childhood.

(For the development of moral character reading the kitaabs of the Auliya, especially in this era of fitnah and fasaad, is indispensable. The importance and efficacy of such kitaabs is even substantiated by the Qur’aan Majeed. Allah Ta’ala instructing Rasulullah – Sallallahu alayhi wasallam) – said: “Narrate to them the stories (of the Ambiya and Auliya) so that

they ponder.” This practice should be a permanent feature in every Muslim home.)

2351. RECITING YAA QAWIYYO

Placing the hand on the head after Fardh Salaat and reciting YAA QAWIYYO is beneficial for memory.

2352. DUROOD SHAREEF

(A person mentioned that he was saddled with much worry. Hadhrat Thanvi said): “Recite Durood Shareef (in abundance). Durood Shareef is a cause for Rahmat which dispels worry.

2353. HAJJ AKBAR

People describe as Hajj Akbar the Hajj which occurs on a Friday. This is not the designation of the Shariah for Hajj on a Friday. Every Hajj is Hajj Akbar although there is more significance if it occurs on a Friday.

2354. THE OBLIGATION OF THE MUDARRIS (MADRASAH USTAADH)

The obligation of the Mudarris is to explain the contents of the kitaab (he teaches). He should not introduce extraneous issues (detailed explanations of the *Shuruhaat (commentaries)*). Authors have also committed errors in their kitaabs. Such errors should be explained to the Talaba. The Mudarris should not seek interpretations to vindicate the errors. Such

practice will be detrimental for the Students. They too will develop the habit of baseless *ta'weel* (*interpretation*). The Mudarris should restrict his explanation to clarifying the meanings of the texts. Thus, will the Talaba develop *isti'daad* (academic ability). The status of the Mudarriseen is that of a mere narrator. His responsibility is to narrate correctly and to explain the kitaab, not to include extraneous matter.

2355. MUHABBAT (LOVE) FOR RASULULLAH (SALLALLAHU ALAYHI WASALLAM)

It is narrated in the Hadith:

“No one among you have believed until I am more beloved to him than his father, mother and all people.”

In this Hadith, *Muhabbat* (i.e. greater love) is stated as a *shart* (*condition*) of *Imaan*. Generally it is understood to mean emotional (*Tab'i*) love. But this is incorrect. It refers to total *Aqli* (intellectual) *Muhabbat* which induces complete/total obedience.

Even some *fussaaq* have *Tab'i*. (*Since they lack Aqli Muhabbat, they act in flagrant violation of obedience to the Sunnah*). *Muhabbat Aqliyah* is permanent and it always progresses.

2356. DISSOCIATE FROM FALSEHOOD

If one happens to be in a company where baatil/falsehood/bid'ah is being promoted and if one lacks the ability to refute it or there is the fear of fitnah, then act in terms of the Aayat: *“Do not sit with them until they discuss another talk.”* Then withdraw from the gathering saying: “I am unable to tolerate what is being said.” This will suffice.

2357. A WONDERFUL EPISODE

Baidarbakht was the name of a person who was in the Jihaad campaign of Maulana Ismaail Shaheed (Rahmatullah alayh). Baidarbakht who was a resident of Deoband was martyred. One night his father whilst performing Tahajjud Salaat heard the sound of a horse's hooves outside. Then his door opened and he saw his son, Bidaar enter.

The father was amazed and wonder struck since he was aware of the shahaadat of his son. Bidaar said: *“Quickly spread a mat. Hadhrat Ismaail and Hadhrat Sayyid Saahib are coming.”* His father spread a new mat. Soon these Buzrugs arrived and sat on the mat.

The father asked his son to show where the sword had struck him. Bidaar opened the concealed half of his face to show the wound which was dripping with blood. His father asked him to cover the wound. Soon thereafter, the Buzrugs all departed. In the morning, the father was in a doubt. Was it a dream he had seen?

Then he looked and saw the mat still spread with the stains of blood on it.

2358. WASAAWIS (STRAY THOUGHTS)

Wasaawis occur to all even to great personalities. Ignore all *wasaawis* even if the nafs and shaitaan cast thousands of stray thoughts in the mind. Be unconcerned. The effect of worrying about *wasaawis* is hopelessness, and this is the objective of shaitaan. Therefore, totally ignore the *wasaawis*.

2359. REWARD OF IBAADAT

Reward for ibaadat is not dependent on experiencing pleasure in the ibaadat. Thawaab (reward) is dependent on practice (*amal*) and sincerity (*Ikhlaas*). Nowadays people desire pleasure in the *Tareeq* (*Tasawwuf*).

2360. GUARDING AMAANAT

One night while Hadhrat Umar (Radhiyallahu anhu) was engaged in some work of the Baitul Maal, Hadhrat Ali (Radhiyallahu anhu) arrived, and began talking. Hadhrat Umar (Radhiyallahu anhu) immediately extinguished the lamp in which the oil was from the Baitul Maal.

2361. TIREDNESS IN IBAADAT

Rasulullah (sallallahu alayhi wasallam) had advised sleep for one who becomes overwhelmed with

tiredness while engaging in abundant Nafl Namaaz/Thikr. Hadhrat Maulana Gangohi (Rahmatullah alayh) said that the remedy for sleepiness is to sleep.

2362. REWARDS FOR SICKNESS

The Hadith mentions much reward and significance for sickness. The thawaab for sickness is apart from the thawaab for Sabr. While sickness is non-volitional (*ghair ikhtiyaari*), Sabr is volitional (*ikhtiyaari*).

2363. DREAMS

People are elevating their dreams to the status of *wahi* (*revelation*). These peers (bogus spiritual guides) have corrupted the minds of people. They have made the non-objective (*ghair maqsood*) the objective (*maqsood*). Indeed this is a great misfortune. The focus is not on the true objective. Most dreams are in fact the effects of thoughts. There is no certitude that the interpretation proffered is the correct interpretation.

2364. WHEN A SHAIKH IS NOT AVAILABLE

Ta-alluq (*spiritual relationship*) with a Shaikh for *Wusool Ilallaah* (*Proximity with Allah*) is not an imperative condition. It is not substantiated by either *Naql* (*Narration*) nor by *Aql* (*Intellect*). It is *shart-e-aadi* (*i.e. a condition established by custom*). The

actual condition for *Wusool Ilallaah* is to practice according to the Shariah.

In fact, the objective of the relationship with a Shaikh is for easy and correct *amal* on the Shariah. The *Ta'alluq* with the Shaikh is not the actual objective. Thus the one who finds no Shaikh, should act according to the Shariah. He will be at times perplexed and confused. Nevertheless, he should make his best endeavour and make dua for guidance, imploring Allah Ta'ala to guide him to the Truth and to overlook his defects.

(Allah Ta'ala says in the Qur'aan Majeed: "Allah draws unto Himself whomever He wills, and He guides unto him whoever strives." Allah Ta'ala is the Actual and True Shaikh –Spiritual Guide. When the sincere devotee is unable to link up with a genuine Shaikh, then Allah Ta'ala guides him along the Pathway of moral purification and spiritual elevation.)

2365. THE AAKHIRAT IS A MARKET

The Akhirat is a Market. The currency for that Market is *A'maal* (*virtuous deeds*). The one who is without this currency will be unable to purchase the wonderful merchandise of that Market. However, we are unconcerned about gaining this currency. Our concern is only with this transitory world. Our entire effort is expended for the acquisition of this world.

We do not prepare for our Home (Jannat). This dunya is not our home. Take from this dunya only what is necessary. Understand this well.

This world is an inn. Do not devote your life for this temporary abode. Our Home is called Darus Salaam (The Abode of Peace). Accumulate your capital for that Home. This world is extremely inferior and deficient. This worldly abode has not been created for comfort and peace. The Aakhirat is for enduring comfort, peace and happiness. There will be no calamities in Jannat. The Qur'aan affirming this Abode of Peace says:

“For them (the Mu'mineen) by their Rabb is Darus Salaam”.

2366. COMFORT AND HARDSHIP

On earth there is comfort and hardship, and in the Aakhirat there will also be comfort and hardship. The abode of comfort in the Aakhirat is Jannat and the abode of hardship is Jahannam. In every comfort of this dunya there is some pain (disadvantage) while in every hardship of this dunya there is also some comfort. On the contrary, there will be no pain in the comfort of Jannat and no comfort in the hardship of Jahannam.

2367. BAY'T

Mere bay't without following the Ta'leem of the Shaikh is of no benefit. The status of bay't has been reduced to a mere custom.

2368. THE MALADY OF WESTERN LIBERALISM

Nowadays the disease of western liberalism has become widely prevalent. Every person acts as if he is a mujtahid.

(The accursed system of western education with its emphasis on materialism and atheism breeds unbridled rejection of Deeni masaa-il. The intellectually corrupt products of western educational institutions obliterate their Imaan with their kufr rejection without even understanding that they are no longer Muslims.)

2369. SERENITY OF THE HEART

Practicing on the Ahkaam of the Deen produces serenity and peace in the heart. This is indeed a great treasure and bounty. It can be understood only by means of practical implementation of the Shariah. There are many things whose nature can be understood only by means of practical implementation.

2370. IBAADAT - DO NOT BE CONFIDENT AND PROUD

Do not ever become confident and proud on account of your ibaadat, zuhd and taqwa. Regard these as bounties and taufeeq of Allah Ta'ala. Safety and goodness will remain only with this understanding. There were great personalities who had slipped because of confidence and pride. Cultivate humility, and this is not restricted to ibaadat. Be humble in all affairs, be it wealth, health, intelligence, beauty, power, knowledge, etc. All of these issues can become the cause for pride. In reality none of these bounties are within the power of a person. They could be snatched away at any time. Cultivate humility and *abdiyat* (*slavery*). Only then will the ibaadat be accepted by Allah Ta'ala.

2371. AHL-E-KAMAAL (THE PEOPLE OF EXCELLENCE)

The *Ahl-e-Kamaal* (*experts*) have no need for adornment. They have no time for such nonsensical issues. When I see a man involved in adornment and decoration, I understand that he is presently bereft of *kamaal* (*excellence*) and will also remain so in future.

2372. THE EVIL EFFECT OF LIBERALISM

Nowadays there is such a storm of unbridled liberalism which has totally eliminated from the hearts respect and honour for the Deen. The disease exists

especially in materialists. In addition to having emancipated themselves from parents, sheikh and Ustaad, they have freed themselves from even Allah Ta'ala and His Rasool (Sallallahu alayhi wasallam).

Without the slightest hesitation do they oppose the Ahkaam of the Deen and fraudulently and baselessly interpret the *Nusoos (Qur'aan and Hadith)*. They do not have the slightest vestige of fear (for Allah Ta'ala). They blurt out whatever emotionally springs to their mouth. They desire to weigh every *hukm* of the Shariah on the standard of *Aql*.

Indeed, if they had *Aql-e-Saleem* (healthy intelligence), they would understand that every teaching of the Shariah is in accord with *Aql*. But, since their own *Aql* is corrupt, they miserably fail to understand the intelligence underlying the *ahkaam* of the Deen. Thus, they create doubts in every mas'alah of the Deen.

There is only one remedy for this disease, and that is to remain for some time in the *suhbat* (company) of a genuine Shaikh. The effect of such *suhbat* is the acquisition of love for Rasulullah (Sallallahu alayhi wasallam). *Muhabbat* eliminates all doubts.

2373. THE HAQEEQAT (REALITY AND NATURE) OF THE TAREEQ

The *Haqeeqat* of the *Tareeq* consists of two factors:

(1) *Infi-aalaat* are not the objective.

(2) *If'aal* is the objective.

The reality of Tasawwuf is to attain perfection of the Shariah (i.e. to follow the Shariah perfectly). A'maal-e-Zaahirah (i.e. the ritual acts and all acts pertaining to the external/physical dimension) are termed the *Shariah*, and A'maal-e-Baatinah (the Moral Code) is termed *Tareeqat*. Perfect adoption of both dimensions are imperative.

As a result of these ignoramuses (i.e. the bogus peers/sheikhs/guides) this single Deen (comprising of both external and internal dimensions), has been misconstrued to be two completely separate entities.

2374. TAKABBUR (PRIDE)

The disease of *Takabbur* affects all people nowadays except a few. No one is concerned about abstaining from this calamity. There is a variety of factors for this disease. Beauty, knowledge, zuhd/taqwa, strength, etc. While this disease exists in most people, it is saturated in every capillary of political leaders. They are the prime victims of this malady. Furthermore, their *kibr* (pride) is aggravated by the disease of *hasad* (*envy/jealousy*). That is why they perpetually criticize the Ulama.

The secret underlying all their criticism is *kibr* and *hasad*. They are in love with western culture.

2375. THE DEVIATE MOLVIS

Commenting on the molvis who had participated in the political movements in India, Hadhrat Thanvi said:

“Those molvis who had participated in these movements are no longer fit for *Dars and Tadrees* (to teach the Deen). It is incumbent for them to be in the *suhbat* (company) of some man of Barkat (i.e., a true Shaikh of Tasawwuf). These people have in entirety changed the methodology and way of our Buzrugs. Both appearance and moral character (of the Buzrugs) have been extinguished (by these molvis). Indeed it was an era of great fitnah.”

2376. WESTERN EDUCATION

The consequence of western education is the predominance of atheism and materialism. These western educational institutions paralyze in entirety Deeni emotion. Most of the products of these institution are heretics (*bad-deen and mulhid*). Their brains are saturated with *khannaas* (*satanism*).

2377. THE ESSENCE OF THE TAREEQ (TASAWWUF)

The essence of the *Tareeq* consists of two factors:

- (1) *Infī-aalaat* are not the objective.
- (2) *If-aal* is the objective.

Alas! This is not understood, hence people believe that the *Tareeq* is a difficult path.

(Tareeq means the Path of Moral Reformation – Islaah of the nafs. It is also called Tasawwuf and Sulook.

Infi-aalaat are spiritual states, conditions and ranks, the attainment of which is beyond one's volitional control.

If'aal means volitional action. That is, to give practical expression to the ahkaam of the Deen and the Sunnah.

2378. THE DECEPTION OF POLITICAL LEADERS

These leaders (political leaders) merely sing the monotonous song of being patriots and having feeling for the nation whilst in reality their hearts are bereft of feeling for the nation. Their national feeling is limited to their lips.

They are responsible for the death of thousands of Muslims, for having orphaned thousands of children, for making widows thousands of women, and for massive destruction of Muslim property and wealth. Despite all this destruction they are not yet satisfied. They are now organizing gatherings of kufr. The masses are trapped in the deception of these leaders.

These protest gatherings are of the methods of the kuffaar. Some molvis are also participating and are trapping the *awaam* Muslims into this deception. All of this is the plot and snare of Taaghoot. What has

happened to their intelligence? These worldly objectives are indeed evil. In pursuit of such objectives the intelligence is extinguished.

2379. INCOMPETENT SHAIKHS

Some people who pose as muslih and sheikh (spiritual guides) lack concern for even haraam and halaal. There is no khauf of Allah Ta'ala in their hearts. They are adept in banditry. What *islaah* are they capable of?

2380. RIZQ

All means for the acquisition of Rizq are in the control of Allah Ta'ala.

A Buzrug narrated that in an *Ilhaam (inspiration)* to him, Allah Ta'ala said:

“O My servant! When I do not terminate your Rizq even when you do not ask for it, will I withhold your Rizq when you ask?”

(Even without making dua for Rizq and despite disobedience, Allah Ta'ala provides our Rizq. Therefore, no one should doubt their duas for Rizq being granted.)

2381. THE GENUINE BEGGAR

Never hold in contempt the genuine beggar. A genuine beggar is one who is truly in need, not one who has made begging a profession. The Shariah prohibits begging without real need.

2382. THE SAHAABAH

No one can ever aspire to attain the rank of the Sahaabah regardless of the amount of mujaahadah. The emotional state which the Sahaabah acquired from the *subhat* (*company*) of Rasulullah (Sallallahu alayhi wasallam) can never be achieved by anyone.

2383. THE ERA OF NUBUWWAT

Hajjaaj Bin Yusuf, despite being such a brutal oppressor, used to perform 300 raka'ts Nafil Salaat every night. That was an era in close proximity to the era of Rasulullah (Sallallahu alayhi wasallam). It was an era of *Noor*. We are today in the era of *zulmat* (darkness). Now goodness will only be in the era of Imaam Mahdi (Alayhis salaam) and Nabi Isaa (Alayhis salaam). However, the prelude will just be *zulmat*.

2384. HAJJAAJ BIN YUSUF

In a dream, a Buzrug seeing Hajjaaj Bin Yusuf, asked him about his condition. He said that he was being killed once in lieu of each person he had killed. But, in lieu of Hadhrat Saeed Bin Jubair (Rahmatullah alayh) he was killed seventy times.

2385. FALSE MOTIVES

Nowadays whether they are Ulama or Mashaa-ikh, their motives are linked to the *awaam* (*masses*). That is why they are silent. In reality this attitude (of the

Ulama) is *makhloq parasti* (worshipping creation). *Islaah* (reformation) cannot be made by means of this methodology. The Ulama and Mashaa-ikh should adopt such a methodology which brings respect for the Deen.

2386. THE FAULT OF THE MADAARIS

The *awaam* have become corrupt mostly because of the Ahl-e-Madaaris (the Ulama of the Madaaris). For the sake of their Madaaris they adopt *chaaplosi* (bootlicking). They believe that if they do not flatter and bootlick people, funds will not be forthcoming. But this is erroneous. Funds will come (without bootlicking). This is in the control of Allah Ta'ala. If there is *khuloos* (sincerity), then *fuloos* (funds) will come abundantly. The objectives of the Deen should be accorded preference and priority over the objectives of the world.

2387. ABANDONMENT OF PURDAH

Nowadays, there is a tempest of *be-pardagi* (abandonment of purdah). A lust for liberty has developed in women. Modesty is incrementally being depleted. In former times, females were honourable. Modesty is a special attribute of the female. But today this attribute is being eliminated in vile ways. In fact, modesty which is an attribute of Imaan is nowadays also lacking in Muslim males. They have no *haya* (shame) and no *ghairat* (honour).

2388. TASHABBUH BIL KUFFAAR (EMULATING THE KUFFAAR)

Abstention from *Tashabbuh* is possible only if one adopts the Aayat: “*They do not fear the insults of those who insult.*” Without this adoption one will certainly become involved in emulating the kuffaar. Everything can be achieved by means of *Muhabbat* (*Love for Allah Ta’ala and His Rasool*). Without *Muhabbat* salvation from emulating the kuffaar is extremely difficult. The need is to cultivate love for Allah Ta’ala and His Rasool (Sallallahu alayhi wasallam).

2389. DESPISING OTHERS

It is an attribute of people to despise others. The focus is not on one’s own defects. People do not reflect on their own faults. Therefore, they generally falter in their opinions and are not prepared to accept the opinion of others.

In a certain Madrasah where great fitnah had developed (between the community and the Madrasah authorities) I advised the staff to immediately resign enmasse and abandon the Madrasah. If they had accepted this advice, the fitnah would have immediately subsided. The opponents would then have begged for the Madrasah to resume. Since they did not accept this advice, the obstinacy of both sides increased. Thus they are unable to differentiate between Haqq and Baatil.

I always advise my friends to stay aloof from controversies. If a dispute develops, immediately withdraw from the activity. The nafs generally reigns. The objective is the *Ridha* (Pleasure) of Allah Ta'ala. If it cannot be achieved from the Madrasah, stay at home and teach one or two students, and the Pleasure of Allah Ta'ala is assured.

(The attitude of many molvis of this era has deteriorated to the rotten level of even seeking the aid of kuffaar courts in money disputes with the Madrasah authorities. Some asaaticah are bent on fitnah. They even enlist Talaba support for their nafsaaani agenda. In this shaitaani process they ruin their dunya and their Aakhirat.)

2390. THE EVIL OF SIN

Sin is extremely vile and destructive. It is imperative to always abstain from sin. Sin is most abhorrent. The sinner is disobedient to his Creator. If a person has Imaani perception he will immediately experience the darkness of sin on his heart. The effect of some sins is that *taufeeq* for righteous deeds in the future is snatched away. It is indeed most fearful. Another evil consequence of sin is that one's underlings and juniors (children, students, subjects, etc.) become rebellious.

Another extremely dangerous effect of sin is the development of neglect. One becomes unconcerned. One gravitates from minor sins to major sins and this

becomes a cause for kufr. Therefore, one should never become neglectful of Taubah. Immediately hasten to Taubah and Istighfaar.

2391. A SIGN OF ACCEPTANCE OF ONE'S TAUBAH

If when a past sin is recalled one views it with abhorrence, then it is a sign of one's Taubah having been accepted. On the contrary if one derives pleasure when a past sin is remembered, it indicates that the Taubah has not been accepted. Thus, the need is to renew Taubah with sincerity.

2392. DEPRESSION AND WORRY

The cause for depression and worry is sin. It is disobedience to Allah Ta'ala. Effort should be made to gain the Pleasure of Allah Ta'ala. Depression will then dissipate. There is no other remedy for this.

2393. THE GREATEST TREASURE

The greatest treasure for an Ummati is to have love and honour for the Deen even if one's practical life is defective. The Ustaadh should be a person of *Muhabbat (love)* so that Deeni influence is exercised on the students from the very beginning. Tarbiyat and Islaah (moral training) should be from the very beginning. Almost all people, the learned and the unlearned, suffer from this malady

2394. KIBR

Kibr (pride) is always the effect of *humq (density of the brains, stupidity)*. If a person is not a moron, he will not develop even the idea of pride, of him having any status.

2395. WUDHU

The wudhu of a person who falls asleep while sitting and not leaning against anything does not break. Nevertheless, it is still advisable for him to renew his wudhu.

2396. INDULGENCE IN FUTILITY

Someone requested Hadhrat Thanvi to interpret a dream. Hadhrat commented: “What is in a dream? Ask something pertaining to awakefulness. Nowadays people hanker after dreams. One who pursues dreams is like a person leaving the hunted animal and seeking to capture its shadow. This is the effect of being oblivious of the Aakhirat and of being unaware of reality. Time is squandered in futility. Time should be valued. Be involved in issues of necessity.

2397. EXCESSIVE INDULGENCE IN MUBAAHAAT (PERMISSIBILITIES)

Excessive indulgence in *Mubaahaat* creates darkness in the heart, e.g. much laughter kills the heart. On the contrary, Thikrullah creates *noor* in the heart. A person who has devoted some time in seclusion (in

Thikr) immediately experiences spiritual darkness (*of much indulgence in permissibilities*), and such darkness dissipates only by means of Istighfaar.

2398. TITLES

Just look at the titles nowadays: Shaikhul Hadith, Shaikhut Tafseer, Imaamush Shariat, Imaamul Hind, etc. All of this stems from emulating westernism. The highest title of our Buzrugs was *Maulana*. Besides this, all were called Molvi Sahib although they were of high ranking status. All of these latest titles are the fabrication of liberalism. All of this is evidence for deficiency in expertise (*kamaal*). A man who is accomplished in excellences is not in need of such superfluties. Our Buzrugs were extremely simple in their appearance and mannerism.

(The disease of name and fame is the cause for so much bootlicking by Ulama and the Madaaris of this era. The objective is no longer the Aakhirat. Knowledge is pursued and imparted for worldly and nafsani objectives. The effort is to westernize even the Deen and its institutions. But such liberalization of Deeni personnel and Deeni institutions is tantamount to the destruction of the Deen. Therefore there is no longer any barkat in the Madaaris and in the molvis, most of whom become deviates and agents of shaitaan, and mercenaries. In particular in regard to destroying the Deen are the villain molvis who are employed by the riba banks to halaalize their riba products.)

2399. FIQAH

Fiqah is an extremely difficult, intricate and delicate domain. There is great need for caution. But people are generally careless in this regard, especially ghair muqallids (Salafis). They are extremely audacious in Fiqhi matters. Alhamdulillah, our Math-hab has already been formulated and codified while these ghair muqallideen have neither head nor legs. Whatever comes to their nafs is blurted out as fatwa. The entire world of scholars cannot measure up to the dust under the shoes of the Fuqaha. It is extremely unintelligent to criticize the illustrious Fuqaha.

(In fact the Fuqaha-e-Mutaqaddimeen were a special noble Breed of Souls created by Allah Ta'ala to codify the Shariah which springs from the Qur'aan and Hadith.)

2400. DURWAISHI (SAINTHOOD)

Nowadays a few salient factors are known as *Durwaishi*. In reality *Durwaishi* has no specific external (*zaahiri*) appearance/form. A *Kaamil* (a person of Deeni accomplishment) is one whose appearance resembles the *awaam* (the laity- ordinary people). People generally do not consider the Sahaabah to be *Durwaishes* (*dervishes*) because they appeared just like the masses. A *kaamil* does not adopt an appearance to distinguish himself from the laity. There is not the slightest vestige of pretence in a *kaamil*.

2401. TAFAAKHUR (PRIDE/VAINGLORIOUS)

Tafaakhur has become embedded in all classes of society. It is not restricted to mundane activities. Even Deeni acts are accompanied by *tafaakhur*.

(Constructing Musaaqid, organizing jalsahs and the like are with the niyyat of tafaakhur.)

2402. IMITATING THE WEST (TASHABBUH)

The effect of imitating and following the west is deeply embedded in the hearts. The love for western appearance is indeed astounding. The appearance and way of our Aslaaf (pious predecessors) have been abandoned in entirety. In fact even the protest marches and gatherings organized against the British are all in emulation of the West.

The need is to adopt the appearance of our Buzrugs. Please Allah Ta'ala. Adopt A'maal-e-Saalihah (virtuous deeds). Recognize who is your friend and your enemy. Adhere to the Ahkaam of Islam. Appoint an Ameer and obey and follow him. Then there will be no need for marches and demonstrations nor will there be a need for *fuloos (money)*. Yes, the need is for *khuloos (sincerity)*. Nothing is achieved by mere lip service. The need is for wisdom not emotion. Allah Ta'ala will then turn the tables within a short while.

2403. TAQWA AND TAHAARAT

Taqwa and Tahaarat are of utmost importance. However, nowadays there is a great dearth of it in all classes, especially in the Ulama and Mashaa-ikh, and this is exceptionally evil because they are the leaders of the community.

(In these times, even the Ulama frown on Taqwa. Since they lack Taqwa they brush it off as extremism/ghulu'.)

Hardly any importance is accorded to Islaah and Tarbiyat. The emphasis is only in Nawaafil, Tahajjud, to sit with the neck drooped, to spin the Tasbeeh of big beads, to have the trousers above the ankles, the kurtah below the knees and lengthening the beard until the chest. These are regarded to be the signs of wilaayat (sainthood) and buzrugi (being a dervish who has renounced the world). But, the *Baatin* is completely ignored.

While all these acts are of importance and emphasized by the Shariat, they are not the signs of Wilaayat. Restricting tarbiyat and islaah to these external acts and ignoring the islaah of the baatin – moral reformation – is the great deficiency of the so-called Mashaa-ikh of this age. These acts are Waajib for all Muslims, for even scoundrels. Those who do not observe these external acts of the Sunnah and Shariat may not be even Muslims. Just as a robber performs the five daily Salaat, so too does he adhere to the

other external a'maal (acts/deeds) of the Shariah. However, if he has extinguished his Imaan, then obviously he will no longer be a Muslim, hence will have no care for the acts mentioned in this Malfooth.)

Nowadays, most Mashaa-ikh and Ulama suffer from the malady of *hubbud dunya (love of the world)*. Alhamdulillah, this malady was not in our Seniors.

2404. WIVES

In Jannat the wives of this world will be more beautiful and superior to the Hours (Damsels) of Jannat.

2405. THE BEARD

The beard creates *noor* on the face. The beard is something of great honour and respect. The custom of shaving is indeed vile and abominable.

(In fact a clean shaven face resembles a skinned pig.)

2406. GHAIR EXTREMISTS

MUQALLIDEEN

Abuse has become the salient feature of extremist ghair muqallideen (Salafis). They are like the Shiahs (*in their attitude*). They brazenly slander the Buzrugs. In fact, such slandering is according to them the basis for salvation. This attitude is the first step of atheism.

2407. AMLIYAAT (SPIRITUAL PREPARATIONS)

(Amliyaat are spiritual practices and preparations designed for worldly purposes, remedies and the like).

Hadhrat Maulana Fadhlur Rahmaan Ganj Muraadabadi (Rahmatullah alayh) who used to be a recipient of *kashf* in abundance, said: “*Nisbat-e-Baatini is snatched away by means of amliyaat.*” I have learnt this fact from this statement of Maulana Fadhlur Rahmaan, Subhaanallaah!

(Nisbat-e-Baatini is a special relationship of Divine proximity. The calamity of it being snatched away is the effect of even permissible amliyaat.)

2408. AUDACITY OF THE GHAIR MUQALLIDEEN

Some (*in fact most*) Ghair Muqallideen (*which includes today's Salafis*) are extremely audacious. I have a heartfelt aversion for such Ghair Muqallideen who claim that the Taqleed of the Aimmah Mujtahideen is haraam. I have no such aversion for those who say that Taqleed is not Waajib, but is permissible. Some of these extremists even claim that Taqleed is shirk. Their audacity is indeed preposterous.

2409. HADITH IS THE COMMENTARY OF THE QUR'AAN

It is narrated that Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) had invoked *la'nat (curse)* on women who cut their hair and who file their teeth (*such acts were for adornment*). A woman complained about him cursing, and asked for proof from the Qur'aan. Hadhrat Ibn Mas'ood (Radhiyallahu anhu) said that the Qur'aan also curses such women. She said that nowhere in the Qur'aan did she find this. Ibn Mas'ood (Radhiyallahu anhu) said: "Did you not read the Aayat:

"Hold on to whatever the Rasool has brought to you and abstain from whatever he has forbidden you."

Rasulullah (Sallallahu alayhi wasallam) had cursed such women. His cursing comes within the scope of this Aayat (*as well as many other Aayaat which command obedience to the Rasool*). The Hadith is in fact the *sharah (commentary)* of the Qur'aan.

2410. HARAAM WEALTH

Haraam wealth is extremely abominable. The Hadith specifically forbids using haraam wealth in buildings. It exercises an evil effect on the building.

2411. THE DIVIDING LINE IS FINE AND BLURRED

Sometimes *takabbur* (*pride*) appears in the form of *tawaadhu'* (*humility*) and *riya* (*show/ostentation*) in the form of *ikhlaas* (*sincerity*). Only a Shaikh-e-Kaamil is able to distinguish between these opposites when the dividing line is blurred. The most delicate factor is *ikhlaas*.

2412. INSAANIYAT (BEING A HUMAN BEING)

Insaaniyat (i.e. being a true human being) is most difficult. Once Hadhrat Abdullah Ibn Mubaarak (Rahmatullah alayh), seeing the huge concourse of people emerging from the Masjid, commented: “*Alhamdulillah! All of them are the Inmates of Jannat, However, among them only a few are human beings.*”

2413. FIKR (TO THINK, TO REFLECT)

Without *fikr* a person commits many errors. When one thinks before acting, one seldom errs.

2414. IKHLAAS AND SHAITAANI DECEPTION

Do not be deceived by Shaitaan into abandoning good deeds. Shaitaan sometimes casts the waswasah of *riya* to prevent one from a virtuous deed. The person begins to doubt his sincerity by believing that he will be doing the virtuous act for show (*riya*). Thus, he

abandons the good deed. Never abandon the good deed. Recite Istighfaar and do the deed.

2415. BASEERAT IN ILM

It is necessary to stay in the *suhbat* (*company*) of a Buzrug to gain *Baseerat* (insight, grounding, proper understanding) in *Ilm* (Knowledge of the Deen). Before embarking on the pursuit of *Ilm*, the need is to spend time in the *suhbat* of a Buzrug. Then the benefit will be great.

2416. AULIYA IN THE HARAM SHAREEF

Hadhrat Haaji Sahib (Haaji Imdaadullah) said that there are always 360 Auliya in the Haram Shareef. He said that one day he had developed a spiritual doubt which weighed heavily on him. He went to the Haram Shareef, and silently said to himself: “*O you 360! For which illness are you the remedy?*” Haaji Saahib said: “*Immediately one person came and focused on me. The doubt dissipated.*”

2417. SHARIAT AND TAREEQAT

The *Shariat* and *Tareeqat* are not two opposites. Both are one (*i.e. branches of the Deen*). For better understanding, *A'maal-e-Zaahirah* are termed *Shariat* and *A'maal-e-Baatinah* are called *Tareeqat*. This is the terminology of the Sufiya. This categorization is merely for ease of understanding. It is pure ignorance to understand that these two are opposites. This is the

understanding of these *juhala* (ignorant peers and bid'atis).

Nowadays even Ulama have erred in understanding the meaning of *Tareeqat*. They have understood *auraad* and *wazaaif* to be *Tareeqat* and *kaifiyaat* to be the objective. This is grossly erroneous. Neither are the *auraad* and *wazaaif* the *Tareeqat* nor are *kaifiyaat* the objective. The *Tareeq* is the *A'maal* of the Shariah and the objective is the *Ridha* (Pleasure) of Allah Ta'ala. Whatever else is proffered is a fabrication and baseless, hence people have been cast into many doubts regarding *Tareeqat*.

(A'maal-e-Zaahirah: The ritual/physical acts and deeds such as Salaat, Saum, Hajj, Zakaat, Masaa-il pertaining to trade, inheritance, etc., etc.

A'maal-e-Baatini: The moral attributes

Auraad and Wazaaif: Litanies, incantations, making thikr and the like

Kaifiyaat: Spiritual states and experiences.)

2418. LOVE OF THE DUNYA

Most molvis are despised by the people of the dunya because of the disgrace they have invited for themselves. They flatter and bootlick the people of the dunya for despicable worldly objectives. They believe that their worldly objectives will be fulfilled by these

people, hence they have adopted this disgraceful method of flattery and bootlicking.

2419. THE EVIL OF LIBERALISM

There are different kinds of *ahkaam* (laws/rules of the Shariah). There are the *ahkaam* pertaining to *Diyaanaat* such as Salaat, Fasting, Hajj and Zakaat. The other kind pertains to *Muaamalaat* such as trade and commerce transactions. All of these laws are the *Ahkaam* of Allah Ta'ala. However, people have excised *Muaamalaat* from the Deen. They have no concern whatsoever for these *ahkaam*. The Deen for them is confined to a few issues. This is indeed great oppression. They have commenced to mutilate the Shariah. This is the effect of liberalism/modernism. May Allah Ta'ala eliminate this attitude.

2420. THE SHARIAT

Acting in accordance with the Shariat produces strength in the heart. On the contrary, acting in conflict with the Shariah produces weakness in the heart.

Without a bond with Allah Ta'ala, it is difficult to attain comfort. True comfort is experienced by only the Ahlullaah because they endeavour to cultivate the Pleasure of Allah Ta'ala in everything they do.

2421. THE WAYS OF THE KUFFAAR

It is in total negation of the honour of Muslims to adopt the ways and means of other nations, and to believe that their ways of progress will bring progress for Muslims. This attitude is extremely dishonourable. Muslims are supposed to repose trust on Allah Ta'ala, and to adopt ways and means which are lawful in the Shariah. They should focus on the ways of our pious predecessors. In their methods are success and victory. It has been shown to us that victory is not dependent on material superiority.

Victory is the consequence of the strength of the heart and such strength is the effect of strengthening the bond with Allah Ta'ala, and this in turn is the result of obedience to His Shariat. Muslims have been worshipping idols of a variety of kinds for ages. They should now decide to worship Allah Ta'ala.

Some bootlick the British and some bootlick the Hindus believing that our progress and success are attainable by emulating them. Thus, Muslims imitate them in their speech, dress and lifestyles. In this dastardly emulation they even trample on the *ahkaam* of the Shariah. In fact they even sacrifice their Imaan. But, despite all this insane emulation they remain stagnant and bankrupt. Neither did they (Muslims) receive anything from the British nor from the Hindus.

In this fourteenth century another Taaghoot has appeared. Muslims regard this moron, one of corrupt

intelligence, to be intelligent. People describe cunningness as intelligence. Alas! There is no longer any shame and honour in Muslims. On the call of this Taaghoot they said: *Labbaik!*, and joined him. Muslim leaders and even molvis slipped and followed him, and they went to great lengths to substantiate the claims of this Taaghoot on the basis of the Qur'aan and Hadith. May Allah Ta'ala save us. When despicable objectives are pursued then it is extremely difficult to remain firm on the Deen.

(The Taaghoot refers to Ghandi)

2422. PROCLAIMING THE HAQQ

The Ambiya (Alayhimus salaam) had immensely suffered and had underwent great trials and hardships. But today, while there are no such hardships, Muslims resort to *kitmaan-e-haqq* (concealing the truth). For the sake of pleasing the Hindus *kitmaan-e-haqq* has been adopted. In order to please the Hindus, the masaa-il of the Deen were not clearly explained. On the contrary, the Haqq was concealed. On the contrary, the Ambiya (Alayhimus salaam) and the Sahaabah had practically demonstrated the proclamation of the Haqq regardless of the consequences of hardships.

2423. IMAANI STRENGTH

The degree of *Firaasat* is proportionate to Imaani strength, and such strength is the effect of following

the Sunnah. This was quite manifest in those Sultans and kings who were staunch followers of the Sunnah. A notable one among them was Aalamgheer (Aurangzeb) – Rahmatullah alayh. His bravery, courage and political insight were outstanding. Everything Muslims are in need of is to be found in the Deen. But today Muslims have become bootlickers of others (Yahood, Nasaara and even Hindus).

2424. FEAR AND JUSTICE

If there is fear for the Truth and fear of the Aakhirat in the heart, then *Adal/Insaaf* (Justice/Fairness) will be automatic. Minus this attribute, justice is not possible.

The wife (queen) of the Ameer of Afghanistan (Ameer Abdur Rahman Khan) had wrongfully shot dead someone. The slain person's heirs laid a charge against her. The first action instituted by the Ameer was to place his wife under house arrest. He had soldiers surrounding the house wherein she was detained. Then he informed the heirs of the slain person to lodge their claim by the Qaadhi.

The Ameer sent someone to the Qaadhi urging him to invoke the Law of Allah Ta'ala, and that he should not show any bias towards the accused on account of her being the queen. He should administer the order of the Shariah.

The Qaadhi found her guilty and the hukm of *Qisaas* (*Execution*) was handed down. The queen's sons

asked their father, the Ameer if indeed the sentence will be meted out to their mother. The Ameer said: *“Whatever the Shariah has commanded will be executed. Alas! You have concern for your mother while you have no mercy for your aged father. If the Shariah is not maintained, I shall be enchained on the Day of Qiyaamah, dragged and cast into Jahannam in disgrace. Can you tolerate such hardship for your father?”*

The sons asked: *“If we obtain pardon from the heirs (by payment of the diyat), will it save our mother?”* The Ameer said: *“If they could be pleased and if they pardon without any pressure being applied, then it will be accepted.”* In this manner was the queen pardoned.

This firmness on the Haqq of the Ameer was possible only because of fear for Allah Ta’ala.

2425. KASHF

(Kashf is clear inspiration from Allah Ta’ala)

Kashf is not necessary for Buzrugi (sainthood). People wrongly believe that if a person is a Buzrug he has to be the recipient of *kashf*.

2426. THE EVIL OF WESTERN LIBERALISM

A Molvi whom I have named the Sayyid Ahmed Khan of Molvis, had initiated a madrasah in Delhi where he

imparted tafseer in terms of some new principles. In his madrasah he admitted western university graduates. According to him the orthodox methodology of teaching does not satisfy these students. They do not gain a clear understanding. This is indeed a manifestly erroneous notion.

The effect of this miserable liberalism is apparent in almost everyone. Its effect is extremely poisonous. It is a contagious malady.

(Sayyid Ahmed Khan who was a zindeeq was the founder of the Aligarh University).

2427. A FAR-SIGHTED PRECAUTION

A man together with a group of his relatives came to Hadhrat Maulana Shah Abdul Azeez (Rahmatullah alayh) for a fatwa. The man had consumed the tea left in a cup by an Englishman. His relatives and friends said that he had become a Christian. Highly perturbed and fearful he came to Shah Sahib.

When the group came, there were Ulama and Talaba in the majlis. After explaining the episode, Hadhrat Shah Sahib said: *“Brother, the deed committed is of utmost gravity. I shall have to search the kutub to gain the fatwa. Come tomorrow.”* Meanwhile his wife and children were instructed to separate themselves from him.

The next day he was advised to come on the following day. After a few days Shah Sahib said: *“Indeed a great misdeed was committed. Feed so many (?) masaakeen. Make ghusl. Perform so many (?) raka’ts Nafl.”* He prescribed a whole list of acts as penances to be observed.

After the group left, the Ulama voiced their surprise. The prescription was beyond their comprehension. Hadhrat Shah Sahib said that if such precaution and arrangement are not made, people will become Christians. Shah Sahib was extremely far-sighted and wise.

2428. ALLAH TA’ALA CONTROLS EVERYTHING

The means of protection will protect only if willed by Allah Ta’ala. If He wills to the contrary, then the very means arranged for protection will cause destruction. When it is His decree, intelligence and everything else are rendered futile. In this regard Hadhrat Maulana Ya’qoob (Rahmatullah alayh) narrated an episode.

A woman who had one small child was living in a building which was described as a fort. It had high surrounding walls for protection. In the vicinity roamed a man-eating wolf. During the night, the woman would sleep with her child in a well fortified room. It was a secure place from all angles. One night some robbers broke through the wall of the room.

When they only saw the woman and child in deep slumber, they hurriedly left. The wolf entered through the hole. It snatched the child and fled.

The woman, the robbers and the wolf acted according to what they had been inspired with. Intelligence and everything else fail when it is His decree.

(There are numerous examples of the means becoming the cause for ruin and destruction. A modernist Muslim woman, like all of these modernist, westernized women, deemed it necessary to learn driving. Their self-deceptive argument is usually the issue of emergency. If an emergency develops, they will be able to attend to it.

One day, whilst having meals food got stuck in the throat of her little child. It constrained her to rush the child to the hospital. She hurriedly jumped into her car in the garage with her child. This was the emergency on which she had based permissibility to drive. As she reversed out of the garage, she felt the wheels going over an obstacle. Nevertheless, in her frantic rush, she did not stop to investigate. By the time she reached the hospital, the child had died.

When the grief-stricken lady returned to her home, what did she discover in the garage? What was the obstacle she had reversed over? It was her other toddler. She had killed him. The decree of Allah Ta'ala cannot be thwarted.)

2429. AADMIYAT/INSAANIYAT (HUMANITY – BEING A HUMAN BEING)

Insaaniyat - to be a true human being – is difficult because its relationship is with the *makhlooq* (creation – people, etc.). *Huqooqul Ibaad* (the rights of others) are related with *Insaaniyat*. It is therefore of imperative importance to develop humanity. But nowadays, people have excised *Insaaniyat from the Deen*.

2430. CONSULTATION WITH SENIORS

I never embarked on any activity without having consulted with my Buzrugs. This is my advice to my friends. Consult with the seniors before embarking on any activity. There is much *barkat* in such consultation. People are ruined nowadays because of self-opinion. It is incumbent to abstain from self-opinion.

2431. KHULOOS (SINCERITY)

It is not possible to reach the destination (i.e. the Proximity of Allah Ta'ala) without *Khuloos*. Difficult projects become simplified with *Khuloos*.

2432. APPEARANCE

Mere appearance is not sufficient. The need is for both appearance and moral character to be sound. Perfect success requires reformation of both *soerat* (appearance) and *seerat* (moral character.)

(External appearance as well as moral character have to be in accord with the Shariah and Sunnah.)

2433. THE ULAMA OF FORMER TIMES

The Ulama of former times had the attribute of *Istighna'* (independence). Nowadays almost all are seen at the doors of the wealthy. In former days, the Ulama would regard poverty as their jewel. They had an aversion for the dunya, love for the Deen and were engrossed in the Deen. Thus they enjoyed its barkat. Their respect was the effect of the Deen. Now since they have abandoned the *Maslak (Path)* of our Buzrugs, they have been disgraced. Even prominent *mutakabbireen* (proud and arrogant persons) come to the doors of the genuine *faqeer* while a genuine *faqeer* will not be seen at the doors of the *mutakabbireen*.

There is a great need for the Ulama to cultivate *Istighna'*. Never should they go to the doors of the wealthy. They should totally refrain from it. In their subservience to the wealthy there is much disgrace for the Deen and the people of the Deen. I have a great aversion for this attitude. This type of subservience is in total conflict with the status (*shaan*) of the Ulama.

2434. THE RUIN OF IMAAN BY SIR SAYYID AHMED KHAN

(He was the founder of the Aligarh university in India)

This man is responsible for the ruin and destruction of the Imaan of hundreds of thousands of Muslims. He has opened a huge gateway for deviation. The effect of his liberalism has deracinated the Imaan of people.

2435. UNITY OF MUSLIMS

The unity of Muslims is not attainable merely by planning. Allah Ta'ala says: *“It is He Who aids you (O Muhammad!) with His help and with the Mu'mineen, and He instils love in their hearts (for one another). If you had to spend (all the wealth) of the earth, you will not be able to create love in their hearts, but Allah has created love among them.”*

Even if Rasulullah (Sallallahu alayhi wasallam) had planned unity and if he had all the wealth at his disposal, the result would have been: *“You will not be able to create love in their hearts.”* Unity is not the effect of planning. The actual basis for unity is A'maal-e-Saalihah (Virtuous deeds). If Muslims adopt this method, unity will be an automatic acquisition.

2436. THE ACTUAL MATH-HAB

The actual Math-hab of a Muslim is the Relationship with Allah Ta'ala. The Muslim's trust on Allah Ta'ala is based on this *Ta-alluq (Relationship)*, and this is the root of success (in the dunya and in the Aakhirat).

(This Relationship with Allah Ta'ala is achieved by means of the Taqleed of the Math-habs of the Sunnah. Without adherence to the authentic Math-habs of the

Sunnah, proper observance of the Sunnah is not possible.)

2437. BAY'T IS NOT WAAJIB

I do not understand why people believe *bay't* to be waajib (compulsory). *Ta'leem* is the actual need, but people detest it. This is due to ignorance of the Tareeq. In fact, even Ulama are trapped in this calamity (of misunderstanding and confusion). Regarding bay't, the aqeedah (belief) of people is that it is Waajib. This is bid'ah and corruption of belief. It should be reformed. The Deen demands that everything should be maintained within its limits.

2438. ISLAAH (SELF-REFORMATION)

Nowadays the malady of being concerned with the *Islaah* (reformation) of others, not with one's own *Islaah* is widespread. The masses as well as the Ulama suffer from this malady. If everyone is concerned with his own *Islaah*, people will quickly become reformed.

2439. THE DUNYA

The *dunya* (*world*) is a transitory abode of grief. There is no peace for the Mu'min in this *dunya*. His peace is in the everlasting Abode of the Aakhirat. Life on earth for the Mu'min will be strewn with grief and worry. However, people seek to make this *dunya* their jannat.

character). They restrict themselves to *auraad* and *wazaaf*. This is what they regard as the Deen. They have excised all other activities from the Deen. Therefore, the Mashaikh do not focus on Akhlaaq.

Furthermore, the people are generally pleased with such shaikhs who do not reprimand and rebuke. They only accept gifts. Acceptance of gifts by such shaikhs who do not reprimand and rebuke (i.e. they do not concern themselves with the morality of the mureeds) is like bribery.

2443. MUSLIMS AND KUFFAAR – THERE IS NO COMPARISON

Commenting on the praise which a modernist Muslim lauded on Ghandi, Hadhrat Thanvi said:

“There is no comparison between a Muslim and Ghandi. The worst faasiq faajir Muslim is superior to every kaafir by Allah Ta’ala. But when Muslims lack ability, they fail to understand this reality. Muslims nowadays fail to distinguish between friend and enemy.

It is indeed surprising that this non-Muslim (Ghandi) who rejects Islam and strives to benefit his people, is regarded by Muslim leaders and even some molvis to be a sympathizer of Muslims. This notion is indeed accursed and unjust. It is so simple to understand that a man who denies Risaalat and who is the enemy of Allah and His Rasool can never be the friend and

sympathizer of Muslims. Every kaafir is the enemy of Islam and Muslims. They are the enemies of Imaan.

A non-Muslim who has intelligence will be concerned about the Aakhirat. He will accept Imaan. The fact that he denies Imaan testifies to his lack of Aql (intelligence). While he lacks intelligence, he is cunning.

2444. AQL (INTELLIGENCE)

All the corruption is the consequence of obliviousness, of not employing the Aql. If one reflects before embarking on anything, the errors will be negligible. It is necessary to constructively employ the Aql which Allah Ta'ala has bestowed to one. Aql is a great treasure. But people have rendered it impotent. When a person does not utilize his Aql then there is no difference between him and an animal. All people are affected with the malady of corrupt intelligence. This has ruined Muslims. They are ruined in this dunya and in the Aakhirat. It is cause for great grief.

2445. THE MONOTONOUS MODERNIST SONG OF PROGRESS

All those who raise the slogan of *hub-e-dunya* (love for the world and progress) are the selected camp-followers and disciples of Sir Sayyid Ahmed Khan. This poor soul died whilst singing this monotonous tune. An age has passed hearing the monotonous song of 'Progress! Progress!', but the conundrum of

Muslim degradation and humiliation remains.

While their (i.e. the modernist followers of Sayyid Ahmed Khan) objective is denial of the *Nusoos* (the Qur'aan and Hadith - the Shariah), they do not overtly say so. Corrupting the Qur'aan and Hadith with nibbling and interpolation is the dominant profession of these people. This indicates denial of the *Nusoos*. Despite all the un-Islamic schemes fabricated for progress, Muslims are incrementally retrogressing and sinking deeper into humiliation.

Assuming that progress is attainable by means of such methods which are in conflict with the Shariat and which trample on Islam, then such progress is not for Muslims. Why disgrace Islam in such ways whilst professing to be Muslims? Proclaim clearly what is in the heart and join the aliens openly.

This liberalism is the stepping stone for *ilhaad* and *zandaqah* (*atheism and hereticism*). You have employed all such schemes of progress; you have joined the Hindus in friendship, but to no avail. At every step is failure.

2446. THE DECEPTION OF THE MODERNISTS

A certain person who has deceptively designated himself '*No'maani*' to convey the idea that he is from the progeny of Imaam Abu Hanifah is also a camp follower of Sir Sayyid Ahmed Khan. He follows in the

footsteps of Sir Sayyid Ahmed Khan. He has authored a Seerat of Nabi (Sallallahu alayhi wasallam) with which the modernists are vastly impressed.

There are two dimensions of Rasulullah (Sallallahu alayhi wasallam): Nubuwwat and Sultanate. These people have selected only the dimension of Sultanate. Shibli (i.e. No'maan Shibli) has also adopted this dimension while largely discarding the other dimension. While the modernists regard only the political dimension to be of excellence, the reality is that the actual *Shaan* of the Nabi (Sallallahu alayhi wasallam) is Nubuwwat. Sultanate is subservient to Nubuwwat. This attitude is the effect of modernism.

The hearts of these people are bereft of honour for the Deen and for Deeni personnel. In fact, they lack honour for even the Ambiya (Alayhimus salaam), leave alone the Auliya (*which they view with contempt*). Whatever comes into their nafs, they blurt out and write. They have neither *usool* (*principles*) nor *nuqool* (*narrational evidence*). They only resort to their deficient intelligence. These people with their corrupt intelligence lack understanding.

2447. HANKERING AFTER OTHERS

Nowadays most people have the malady of being concerned with others while they are not concerned about themselves. If every person is concerned with himself, all will become quickly reformed, and they will be saved from much futility.

2448. A BUZRUG'S KARAAMAT

A Buzrug in his conversation with a king was somewhat harsh. The king taking offence called on the guards to apprehend the Buzrug. In anger the Buzrug also made a proclamation. Suddenly there appeared a huge roaring lion. The terrified king fled from his court, and so did the Buzrug. The Buzrug himself did not expect a roaring lion to come to his aid.

2449. A TAAGHOOT

Taghoot means shaitaan. The reference in this Malfooth is to Ghandhi).

A man dwelling in confusion said that the *Taghoot (Ghandhi)* subscribes to Tauheed and that he said that he knows that Muhammad is the Messenger of Allah. I said to him: there is a difference between knowing and believing. Mere awareness is of no avail. The requisite is to believe. If he subscribes to Tauheed and knows that Muhammad (Sallallahu alayhi wasallam) is the Rasool of Allah, then why does he not make a declaration of Islam? Why does he not perform Namaaz? Why does he not perform Hajj? Why does

he not pay Zakaat? Why does he forbid Qur'baani of cows? Why does he not fast during Ramadhaan? His averment is plain nonsensical.

2450. ENSNARING PEOPLE FOR ENROLLING THEM AS MUREEDS

I have a strong aversion for enticing people to become mureeds by narrating to them miracles and virtues of a Buzrug. The consequence of such ensnaring is that the *taalib* (the mureed) becomes the *matloob* (the shaikh) and the *matloob* becomes the *taalib*. This resembles the trade of prostitutes. The prostitutes' agent's occupation is to ensnare clients. Such is the condition of some shaikhs nowadays. Alhamdulillah I have a natural aversion for this.

2451. PRAISING A TAAGHOOT

(Taaghoot is Shaitaan. In the context it refers to a kaafir political leader, specifically Ghandhi).

A Molvi had written a biography of Rasulullah (Sallallahu alayhi wasallam) in which he had also praised a Taaghoot. He sent the book to me. I returned it with the comment that I do not want to keep with me a book in which there is praise for a Taaghoot who belies and rejects the Seerat of Rasulullah (Sallallahu alayhi wasallam). The Molvi acknowledged his error. May Allah Ta'ala reward him.

2452. EQUALITY

Nowadays there is a great clamour for equality. This clamour has no limits, no principles and no rules. They are ignorant of such equality which is praiseworthy. Therefore, they interfere in natural issues. Some forms of inequality are natural. This is indeed an era of considerable fitnah.

Equality relates to *huqooq* (rights) and *muaamalaat* (dealings/transactions). There is no equality in *fadhail* (virtues/excellences) nor in *tabaai* (natural dispositions/temperaments) nor in *ahkaam* (laws of the Shariah) nor in natural issues. There is no equality in these matters. These people (the modernists) corrupt the Aayaat and Ahaadith without understanding (*to eke out support for their equality notion*).

Even among the Ambiya (Alayhimus salaam) who are the Guides of Truth there is inequality of ranks. In this regard the Qur'aan states: "*These Messengers, We have bestowed ranks to some above others.*"

Similarly (that is, natural equality), one person is handsome while another person is ugly. One is strong while the other is weak. One is white and the other black. Such natural differences are innumerable.

2453. OUR MISERY

Our misery is the consequence of having abandoned obedience to Allah Ta'ala and His Rasool (Sallallahu

alayhi wasallam). Nevertheless, even now even our niyyat is sincere, the aid of Allah will be forthcoming.

(Sincerity of niyyat results in Taubah and renewal of the pledge of obedience, which are the essential requisites for the aid of Allah Ta'ala.)

2454. HARDSHIP

Insaan has been created for hardship. Hardship is not detrimental. Enduring hardship (with Sabr) is rewardable.

2455. QURB-E-ILAAHI – DIVINE PROXIMITY

Total *Qurb* – Divine Proximity in entirety is impossible. The meaning of *Qurb* is reduction of the barriers between Allah Ta'ala and His servant. While *Qurb* with Allah Ta'ala is attainable also in this world, it is overshadowed with numerous barriers whereas the barriers are substantially reduced in the Aakhirat.

This worldly life in relation to the Aakhirat is like non-existence, hence Rasulullah (Sallallahu alayhi wasallam) said: *“Life is only the life of the Aakhirat.”*

2456. OBSERVANCE OF THE SUNNAH

Allah Ta'ala says in the Qur'aan: *“If you love Allah, then follow me (i.e. Rasulullah –Sallallahu alayhi wasallam).”* If you indeed love Allah, then you are required to follow Rasulullah (Sallallahu alayhi

wasallam). Allah Ta'ala will then make you his beloved.

(Following the Sunnah is imperative for the acquisition of the love of Allah Ta'ala).

2457. MERE MUHABBAT (LOVE) MINUS A'MAAL SAALIHAH

Some people such as the ignorant Sufis are deceived into believing that *Muhabbat* is the actual objective (*Maqsood bith Thaath*). This is erroneous. Jaahil Sufis are trapped in this notion. They indulge much in meditation and wazaa-if in the pursuit of attaining *kaifiyaat* (*spiritual states*). Then if *kashf* occurs to them or they gain the ability of curing the sick or gain some other condition, they become elated and believe that they have attained the state of spiritual perfection (*kamaal*). While they are perpetually engrossed in such stunts they are in entirety oblivious of A'maal (virtuous deeds). They are oblivious of the meaning of *Muhabbat*.

Muhabbat is not sufficient for attaining Divine Proximity. The *Ridha* (Pleasure) of Allah Ta'ala is reliant on A'maal-e-Saalihah, and this is the Objective (i.e. *Ridha'*)

2458. NISBAT-E-BAATINI (THE SPECIAL RELATIONSHIP WITH ALLAH TA'ALA)

Understand well that *Nisbat-e-Baatini* has two dimensions, and this is dependent on *amal* (virtuous deeds). It is not only a one-way relationship (emanating from only Allah Ta'ala). Those who are astray understand that only remembrance is sufficient for attaining *Nisbat*. They are oblivious of *A'maal*. Thus they engage in abundance of Thikr while they are unconcerned about *A'maal*. While they do not perform even Salaat nor fast, they have tasbeehs (rosaries) with large beads. In all acts only baseless customs are practised by these ignorant sufis.

2459. ALERTNESS AND COURAGE

Two factors are necessary for attaining the Objective: Alertness and Courage. At all times be alert. Understand that the nafs and shaitaan are at all times stalking you and lying in ambush. Do not fall into their deception and snares. Act according to the commands of Allah Ta'ala. This attitude is *Alertness*.

In acting according to the commands of Allah Ta'ala, apply pressure on the nafs compelling it to submit. This is called *Courage*.

2460. ENMITY

Nowadays enmity develops in the wake of even slight difference. Some will even go to the extent of harming the opponent. If by coincidence the person with whom

one has a difference is harmed, it brings glee and delight to the opponent. He will even believe that the harm which befell the person is the effect of his curse. It is not permissible to entertain such a notion. In fact, it is incumbent to grieve when hardship befalls even one's opponent.

2461. SYMPATHY

The sympathy (*hamdardi*) of the people of the world is temporary and is the effect of policy. On the other hand, the *hamdardi* of Ahlullaah (the people of Allah) is enduring and is the effect of the *Ridha'* (*Pleasure*) of Allah Ta'ala. They sympathize with even animals for the sake of the Pleasure of Allah Ta'ala. Their sympathy is not the effect of nationalism or any other worldly policy or objective.

2462. HADHRAT JUNAID (RAHMATULLAH ALAYH) AND THE LION

Once the Khalifah who was annoyed, summoned Hadhrat Junaid Bagdhadi (Rahmatullah alayh) to appear in his presence. Hadhrat Shibli (Rahmatullah alayh – who was Hadhrat Junaid's mureed) also accompanied his Shaikh. The Khalifah disrespectfully reprimanded and rebuked Hadhrat Junaid. Hadhrat Shibli who was still in his youth became offended. He focused his gaze on the image of a lion on the carpet. The image was miraculously transformed into a huge

lion. The Khalifah shuddered with fear as the lion glared at him. Hadhrat Junaid tapped the lion on the head and it returned as an image on the carpet. He said to the Khalifah: *“Have no fear. No harm will come to you. You are the Khalifah and obedience to you is incumbent. He (Shibli) is a lad who is unaware of the etiquettes. You may say whatever you wish.”*

2463. TAQDEER

Nowadays, the so-called people of enlightenment have abandoned the doctrine of Taqdeer. They attribute the retrogression of Muslims to Taqdeer whereas the contrary is the reality. Muslims have progressed and had attained great heights of progress because of the mas’alah of Taqdeer. Never was Taqdeer the cause of Muslim decline and retrogression. The basis of progress is on *himmat* (courage). No one’s *himmat* is as profound as the courage of the one who subscribes to Taqdeer (Predestined Fate).

The denier of Taqdeer becomes hopeless and despondent when the means are not available. On the contrary, the believer in Taqdeer focuses his gaze on Allah Ta’ala regardless of lack of the means for accomplishing the objective.

He does not despair. His focus is not on the material/worldly ways and means. A man of such *himmat* never becomes despondent. He derives solace from the Qur’aanic pronouncement:

“Nothing will befall us except that which Allah has decreed.”

2464. THE FOUNDER/ORIGINATOR OF ISLAM

Most Muslims err in saying that Rasulullah (Sallallahu alayhi wasallam) was the Founder/Originator of Islam. This is an egregious error. It is a designation of the Christians who do not believe in the Nubuwwat of our Nabi (Sallallahu alayhi wasallam). The Originator of Islam is only Allah Ta'ala. Rasulullah (Sallallahu alayhi wasallam) was only the Aalim and the Haakim of the Laws of Islam.

2465. THE CRITERION FOR UNITY (ITTIFAAQ)

The Ulama do not prevent from *Ittiffaaq* (Unity). But there are two kinds of unity. The one kind requires the Ulama to abandon their ideology and to adopt your ideology. The second kind requires that you abandon your ideology and adopt the ideology of the Ulama. This entails that the people should abandon their fictitious ideas of progress. This second kind of unity is praiseworthy.

However, for the acquisition of this second kind of *Ittiffaaq* there has to be a criterion towards which the people should be called. That criterion is the Haqq. This is the only correct pathway. The more the deviation is from this criterion, the greater will be the

nifaaq (hypocrisy). The lesson of unity should not be for those who are adhering to the criterion. On the contrary those who are not adhering to the criterion should be invited to adopt unity. Promote unity to them.

The slogan of ‘unity’ raised by you (i.e. the modernists) is hollow and bereft of meaning. It is a mere word signifying nothing. Meaningless words are like a grave of a kaafir which is beautifully adorned externally with jewels whilst inside is the Wrath of Allah Ta’ala.

2466. THE PROGRESS OF ISLAM

Islam’s progress is not achieved by the concepts of the so-called people of enlightenment (*the westernized intelligentsia, the liberals, the modernists*) nor is the progress of Islam in mere external sufi appearance. The progress of Islam is in Imaan becoming entrenched in the heart because the meaning of Islam is ... *Kalima Shahaadat*...

Thus, conformity between the heart and tongue is imperative. The progress of Islam is not in wealth and materialism. If all the Muslims of the world are reduced to poverty, the progress of Islam remains. All forms of material progress (*this refers to technological advancement*) are not the progress of Islam. After all, what was the secret underlying the phenomenal success and victories of the Sahaabah? Despite their

poverty and extreme paucity of material means they sealed the fates of the Persian and Roman empires.

2467. FULFILLING THEIR OBLIGATION

When the Sahaabah established their sovereignty (in the conquered lands), they fulfilled the obligation commanded by Allah Ta'ala:

“They are those, if We grant them sovereignty on earth, they establish Salaat, pay Zakaat, command virtue and prohibit evil.

(This is the first and foremost obligation of an Islamic government.)

2468. THE EVIL OF IMITATION

Imitation of other nations (kuffaar) have destroyed Muslims. We make their taqleed (blind following) them in their evils. On the other hand, they have made our taqleed and have gained success.

(Rasulullah – Sallallahu alayhi wasallam) said: “Whoever imitates a nation is of them.” While the kuffaar have adopted from Islam whatever they have found beneficial for their worldly life, Muslims have emulated all the evils of the Yahood and Nasaraa. In the wake of such blind emulation is the ruin of Muslims in this world, and destruction in the Aakhirat.)

2469. DO NOT OVER-BURDEN YOURSELF

Undertake a project according to your ability. Allah Ta'ala says: *“Allah has not imposed on any person (anything) except that which he can bear.”* Maulana Gangohi (Rahmatullah alayh) would always discourage collection drives for Musjids and Madrasahs. His advice was to restrict the work to the means easily available. He discouraged collecting funds from door to door. If the Musjid, etc. require expansion or renovation in later years, the people of the time would attend to it. There is no need to indulge in elaborate structures which require assuming a burden beyond one's ability and means. He would comment:

“Why are you pursuing people. Build the Musjid/Madrasah with even mudbricks.’ If they argue that the walls of mudbricks will soon collapse, Hadhrat would respond: ‘Solid bricks will also one day perish. When the walls collapse, others will at that time reconstruct the building. Why do you worry about making arrangements until Qiyaamat?’”

2470. THE BASIS SHOULD BE TAWAKKUL

We had initiated a Madrasah on the basis of Tawakkul. The Talabah who study here are informed of this basis. It is said to them: “If you are able to adopt Tawakkul, then remain here. We are not responsible for your needs. If Allah Ta’ala gives, we shall give therefrom.” The Madrasah is progressing well on this basis.

My advice for the Ulama is to begin a project on a small scale. However, by commencing a project on a large scale, they assume upon them a difficulty beyond their ability. Then they are compelled to resort to despicable efforts (*such as begging and going from door to door for funds, and flattering and pleasing the wealthy*).

2471. AQL (INTELLIGENCE)

Aql cannot be appointed the arbitrator in everything. It too has its limits of operation just as all other human faculties have limits. Yes, *Aql* is not useless. It has the ability to show us who is the *Haakim* (Allah Ta’ala). When the *Haakim* has been recognized, then dispense of *Aql*. The commands of the *Haakim* should be accepted and followed without employing *Aql* to ascertain the rationale and reasons for the commands.

2472. KHASHIYAT (FEAR/HUMILITY)

It is mentioned in the Qur'aan: "*Verily, from His servants only the Ulama fear Allah.*" While *Ilm* is the basis for *Khashiyat*, it does not follow that *khashiyat* is an incumbent corollary of *Ilm*. For *khashiyat* a special effort is necessary. Three factors are necessary for *khashiyat*: *Ilm*, *Amal* and *Haal*.

(Ilm is knowledge of the Deen. Amal refers to virtuous deeds. Haal is the state of constant perception of the Presence of Allah Ta'ala.)

2473. SAVE YOURSELVES AND YOUR FAMILIES

Allah Ta'ala says in the Qur'aan: "*O People of Imaan! Save yourselves and your families from the Fire...*".

During the night time engage in meditation (*Muraaqabah*) of Maut, the Qabr and Qiyaamat. During the day time read the books of the true Ulama and also teach it to your wives and children. Alas! You are preparing your children to become fuel for Jahannam. If their future will be Jahannam, then of what benefit is their birth and your care for them? It will be better that they die in childhood.

When you are constant in these two acts (meditation and ta'leem), Insha-Allah, you will develop the taufeeq for A'maal-e-Saalihah.

2474. ITTIBA-E-SUNNAH (FOLLOWING THE SUNNAH)

The need for following the Sunnah is imperative. People who are enamoured by supernatural deeds will become the followers of Dajjaal. Dajjaal will have the countenance (*haal*) of a majzoob. It will be difficult for people who accord more importance to *haal*, and not to the Deen, to be saved from Dajjaal.

Dajjaal will do everything except emulating the Sunnah. (*He will not be able to deceive with a pretence of the Sunnah*). Only those who are observant of the Sunnah will be saved from his clutches. A deceit cannot imitate the Sunnah.

Once I saw in a dream Dajjaal accompanied by a crowd of women with musical instruments. People with evil gazes will be with Dajjaal. The Fuqaha have even prohibited offering Salaam to women and responding to their Salaam because of the fitnah involved. In fact even looking at the dress of females is also in the same category.

There is much barkat in following the Sunnah in entirety. It generates Noor in a person. Once he has experienced the Noor of Sunnah, he will be restless without it.

2475. GHAIR MUQALLIDI

While *ghair muqallidi* (not following a *Math-hab*) appears in the form of Deen, it is bereft of the reality of Deen.

2476. PUNISHING MUSLIMS WITH KUFFAAR

Bani Israaeel were not kuffaar. They were the Ahl-e-Kitaab. Regarding them, the Qur'aan says:

“We have revealed in the Kitaab to Bani Israaeel: You will most certainly spread mischief in the land twice and perpetrate great anarchy. Thus, when the first of the two occasions transpired (i.e. of your anarchy and mischief), We sent against you Our Ibaad (servants) who were (brutal and) powerful in warfare. They penetrated (your) homes. It was a promise fulfilled.”

In this Aayat are several noteworthy facts. (1) The mufsideen (mischief-makers/anarchists) were the Ahl-e-Kitaab. (They were the Muslim Ummah of the time). (2) Those who are described as ‘*Our servants*’ in this aayat were mushrikeen idol worshippers. From the perspective of being the creation of Allah Ta’ala, they are described as ‘*Ibaadal lana*’ (*Our servants*), and also from the perspective of them being *Our instrument of Athaab (Punishment)*. They are not ‘*Our servants*’ from the perspective of *Maqbooliyat (Acceptance)*.

They had been imposed on Bani Israaeel because they (Bani Israaeel) had become *Mardood* (rejected and accursed). The same lesson is imparted in the second warning: *“When the second Promise came (when you, Bani Israaeel repeated your transgression and anarchy, then other kuffaar were imposed on you) so that they disfigure your faces, and so that they enter the Musjid (Musjidul Aqsa) just as they had penetrated the Musjid aforetime, and so that they utterly destroy whatever they overrun.”*

From these Aayaat of the Qur’aan it is understood that the actual desecration of the Holy Places is the consequence of our own misdeeds. Understand well that all places – the entire universe – are the same for Allah Ta’ala. The aspect of sanctity relates to us. There is no law which operates on Allah Ta’ala. We have been commanded to respect and honour certain abodes. It is not incumbent on Allah Ta’ala to respect and honour any being or place.

2477. HADHRAT

UMAR

(RADHIYALLAHU ANHU)

Heraculus, the Roman emperor had asked the Muslim envoy (a Sahaabi) to describe the Khalifah, Hadhrat Umar (Radhiyallahu anhu). The Sahaabi summed up the Khalifah’s character in a single statement. He said: *“He does not deceive nor can he be deceived.”* Heraculus was dumbfounded. Then he commented that the first part (*viz. He does not deceive*) is the

evidence for his piety, and the second part (*he cannot be deceived*) is the evidence for his perfect intelligence.

This was the barkat of obedience to Allah Ta'ala. He had become the repository of *Irfaan-e-Haqq*. Allah Ta'ala was his Guide and Helper. Today, Muslims have abandoned the Obedience which is imperative for the acquisition of the Nusrat of Allah Ta'ala.

When Hadhrat Abu Bakr (Radhiyallahu anhu) appointed Hadhrat Umar (Radhiyallahu anhu) to be the Khalifah after his (Abu Bakr's demise), Hadhrat Umar said: *"I am not in need of the Khilaafat."* Hadhrat Abu Bakr (Radhiyallahu anhu) said: *"The Khilaafat needs you."*

2478. DEENDAAR

Being a Molvi is not a cause to be happy about. But being a deendaar (a devotee of the Deen) is cause for happiness.

2479. THE ULAMA AND THE LAITY

If the Ulama join ranks with the ignorant laity (laymen), there will be no benefit. However, if the laity joins (follows) the Ulama, there will be considerable benefit. It is quite simple to understand that if a physician follows the patients, they will not benefit. They will only benefit if they submit to the physician. A doctor who submits to the whims of the

patient displays conspicuous ignorance. It is the same with the Ulama who follow laymen.

This was the condition of the Ulama of Bani Israaeel.

2480. THE LAMENTABLE STATE OF MUSLIMS

It is indeed lamentable that some who profess to be Muslims do not accept that the intelligence of Rasulullah (Sallallahu alayhi wasallam) was perfect, *Nauthubillaah!* It is for this reason that they oppose the *ahkaam* stated by Rasulullah (Sallallahu alayhi wasallam). This evil is the effect of being enslaved to the west. Their brains are putrefied.

(While they may not state their kufr by means of blatant condemnation of Rasulullah (Sallallahu alayhi wasallam), they find fault in the Ahkaam and submit the Ahaadith to their baseless kufr interpretation.)

2481. SICKNESS

Sometimes the benefits (*spiritual benefits*) acquired from sicknesses are not acquired from *auraad* (forms of thikr).

(The condition is to have Sabr and understand that the sickness is from Allah Ta'ala. It is a means of purification.)

2482. THE KHAA-IN SHAIKH

If a sheikh (guide) does not reform (make *islaah*) of any misdeed of his mureed then he (the sheikh) is a *khaa-in* (abuser of trust). The meaning of *Amaanat* (trust) is not confined to keeping someone's wealth in safe custody. A *khaa-in* is not fit to be appointed a shaikh. When he does not provide remedies (for spiritual and moral illness), then he only deceives and misleads (his mureeds). The mureedeen are *Amaanat* in the care of the sheikh. The sheikh who abuses this *Amaanat* is a *khaa-in*.

The mureedeen have placed their Imaan and Akhlaaq as *Amaanat* in the care of the sheikh. The one who commits *khiyaanat* in Imaan will be dishonest in matters pertaining to wealth. Nowadays the guides have ruined the Imaan of innumerable people.

2483. RECOGNIZING TRUTH AND FALSEHOOD

If you are angered when someone criticizes and vilifies you for having proclaimed a mas'alah of the Deen, then to understand whether your anger is for the sake of Allah Ta'ala or whether it is motivated by the nafs, you should (by reflection) ascertain whether you will also be angered if another person is reviled for stating the Haqq. If you are likewise angered, then your anger will be for the sake of Allah Ta'ala. If you are not angered, then understand that your anger is to placate your nafs.

(Many molvis nowadays become annoyed when they are criticized. They retaliate vigorously. They deceive themselves with the idea that their anger is for the sake of Allah Ta'ala. They also criticize their opponents under cover of 'deen' when in reality they are motivated by the nafs.)

2484. THE SIMILITUDE OF THE PEOPLE OF BID'AH

The people of Bid'ah as well as all those who worship beings/entities other than Allah Ta'ala are like shaitaan. This evil being had refused to prostrate to Hadhrat Aadam (Alayhis salaam) despite it being the command of Allah Ta'ala, and he shamelessly induces the progeny of Aadam (Alayhis salaam) to indulge in sodomy and fornication.

Such is the condition of the people of the dunya. They violate the commands of Allah Ta'ala, but go and prostrate to graves. They have an aversion for Ahlullaah (the People of Allah), but they follow the shayaateen. They are indifferent towards Khaaliq while they enslave themselves to makhlooq.

They (the Ahl-e-Bid'ah) swot off some technical terms of the Ulama of Tasawwuf without understanding any of the meanings.

2485. JAAHIL SUFIS

Jaahil sufis (bogus sufis) say that Namaaz and Roza are futile while the actual demand (of Islam) is wazaaif and athkaar whereas, thikr and shaghl without Namaaz, Roza, Zakaat and Hajj are futile. Thikr is for strengthening Roza and Namaaz. These *arkaan* are of fundamental importance. They are the blossoms while thikr is like water. However, these morons dig up and destroy the blossoms and continue watering the ground.

2486. THE PREDICTIONS OF MAJZOOPS

People have much confidence in Majzoops because events transpire as they predict. In reality, the events do not come into being because of the prediction of the majzoob. Whatever will happen is by the decree of Allah Ta'ala. An event is revealed to a majzoob and he predicts it. It does not occur because of his word. His prediction is merely information about an event that Allah Ta'ala will cause.

2487. A RULE OF ALLAH TA'ALA

It is a rule of Allah Ta'ala to afflict His devotees with hardships and calamities when they incline to love others besides Allah Ta'ala.

2488. RELATIONSHIPS

There is great freedom in abandoning relationships. This is an era which requires considerable Sabr, not emotion.

(Abandoning relationships does not mean abandoning responsibilities. Stay aloof from 'friends' and even relatives. Do not meet and mingle unnecessarily. Do not attend functions.)

2489. UNDER THE SHADE OF ALLAH

A Muslim who has a correct relationship with Allah Ta'ala is overshadowed by the Shade of Allah Ta'ala. There is therefore no surprise if any *kamaal* (excellence) emanates from him.

(Such kamaal could gain understanding and wisdom by way of firaasat, ilhaam and kashf. Even the display of a miracle at his hands is not cause for surprise.)

2490. AMBIGUITY

By the barkat of our Buzrugs I do not make any ambiguous statements. I state issues with clarity. I have no policies and do not resort to deception.

(Policy and deception are today evil attributes of the Ulama).

2491. COMPANY OF THE WEALTHY

Commenting on a certain Buzrug, Hadhrat Thanvi said: "He is a simpleton. His understanding is little. It

is the effect of the company of the wealthy. In these times abundance of followers is an athaab (punishment). There is much goodness in being unknown. As far as possible be far from name and fame.”

2492. WAASIL ILAL MAQSOOD

(Waasil ilal Maqsood – Attaining the Goal of Divine Proximity)

Anyone who studies my kitaabs with sincerity, will Insha-Allah become *Waasil Ilal Maqsood*. If a person has no compatibility (*munaasabat*) with any Shaikh, he should practise according to the Kitaab and Sunnah and make dua to Allah Ta’ala for his own islaah (reformation) and guidance). Insha-Allah, he will become Waasil ilal Maqsood.

(Studying kitaabs without practically implementing the advices is of no avail.)

2493. DUA

People regard dua with insignificance. They do not understand the importance of dua. One should have firm conviction that Allah Ta’ala has power over all things then make dua.

(It is mentioned in the Hadith: “Dua is the essence of Ibaadat.”)

2494. WAHDATUL WUJOOD

Wahdatul Wujood means that besides Allah Ta'ala nothing is self-existent. Everything owes its existence to Allah Ta'ala.

(This concept does not mean incarnate with Allah Ta'ala as some juhala claim. Such a belief is kufr.)

2495. ONLY THE QUR'AAN

Some people bypass (abandon) Hadith and Fiqh and cite only the Qur'aan because they discern latitude for interpreting according to their whims and fancies. Some of my associates who have studied the *Darsi Kutub* requested from me permission to teach the Qur'aan. I refused.

(The refusal was because of the fear of misinterpretation.)

2496. THE RANKS OF THE AMBIYAA

Shaikh Akbar (Rahmatullah alayh) said that it is not permissible for a person who is not a *Saahib-e-Haal* to read his kitaabs. He also said that to elaborate on the Ranks of the Ambiya is disrespectful.